

XIII. DEAD PEOPLE GO TO A BETTER PLACE.

-- DISCUSSION Q'S: --

INTRODUCTION

What does the Bible mean when it speaks of God remembering our sins no more? It simply means that He no longer responds to us in light of those sins. They no longer derail our relationship with him. They no longer garner his wrath. They are gone-completely--from our account.

DISCUSSION

What are some of your friends/relatives crazy ideas about the "after-life."

EXPLANATION

How is Hell a present reality as well as a future one?

How is the Kingdom of Heaven a present reality as well as a future one?

APPLICATION - Read Matthew 10:26-28, Matthew 23:37-39 and Acts 4:11-12

What are the problems when we make the point heaven or hell and not Jesus?

How can understanding Hell give us a greater understanding of grace and the cross?

How can a proper view of all of the scriptures give us a better sense of urgency with living the Gospel?

Why is it dangerous to further the belief that "all roads lead to the same place?"

MISSION

If you had to define Hell to a non-Christian, what would you say?

How can you talk about the exclusivity of Christ while not sounding arrogant?

Why is it so important to remember that salvation is a gift, not a reward for merit?



Read John 21:25

In what ways, that you can think of, has Jesus changed the world?

HOMEWORK:



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TODAY'S VERSES:

MY NOTES:

John 14:6

Matthew 7:13-14

John 14:5-9

James 1:22

James 2:14,26

John 14:6

Isaiah 42:8

Isaiah 48:11

Mark 8:36

Mark 10:21

I John 2:4

I Corinthians 6

Galatians 5

John 8:31-32

[OURELEMENT.ORG/STUPIDSUMMER](http://ourelement.org/stupidsummer)

UPCOMING ACTIVITIES

ourelement.org/events



PUMPKIN KILLING

Sunday, 10/27, 2-4:30p
Park at E. Clark & Dominion
Event is Free, bring
Sunscreen & Lawn Chairs.

**ELEMENT U:
COHERENCE THEORY**
Wednesdays, 6:30p

**SUPER SNACK
SUNDAY - NEXT Week**

**EMOMS
HOLIDAY BAZAAR**
November 2, 9-3pm
Booths available - \$30
Emoms@ourelement.org



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— SERMON NOTES —

John 14:6 Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me."

The cross and salvation are central to the gospel. Once we lose any real concept of judgment, the natural consequence is more than just putting us at odds with Scripture; it eventually devalues the cross, redefines salvation, and turns obedience into an extra-credit spiritual add-on.

The real existence of hell is irrefutably taught in Scripture as both a *place* of the wicked dead and a *condition* of retribution for the unredeemed (Ezekiel 3:18; Daniel 12:2). Sheol, which is in one sense the "undifferentiated place" of all the dead (Job 3:13-22), is in another sense the special doom of the wicked (Ps 49:14).

Part of the problem is that modern Bible translations shy away from the full meaning of hell. The King James Version translates "Sheol" on the Old Testament as "hell" when it means "the grave" when in the New Testament, the New International Version, translates the word "hell" as "the grave" it misses the importance of the text.

The *nature* of hell is indicated by the repeated reference to eternal punishment (Matthew 25:46), eternal fire (18:8; Jude 7), everlasting chains (Jude 6), the pit of the Abyss (Rev 9:2, 11), outer darkness (Matt 8:12), the wrath of God (Rom 2:5), the second death (Rev 21:8), eternal destruction from the face of God (2 Thessalonians 1:9), and eternal sin (Mark 3:29).

Many people want to claim hell is temporary, or simply the destruction of our soul, but the *duration* is explicitly indicated in the New Testament by the word "*eternal*." The word "eternal" (*aionios*) is derived from the verb *aion*, signifying an "age" or "duration." Scripture speaks of two *aeons*, or ages: the present age and the age

to come (Matthew 12:32; Mark 10:30; Luke 18:30; Ephesians 1:21). The present age--this world-- is always contrasted with the age to come as temporal, while the future age will be endless. As the everlasting life of the believer is to be endless, so the retributive aspect of hell refers to the future infinite age. In every reference in which *aionios* applies to the future punishment of the wicked, it indisputably denotes endless duration (Matthew 18:8; 25:41, 46; Mark 3:29; 2 Thessalonians 1:9; Hebrews 6:2; Jude 7).

There are 3 basic ideas that are associated with the concept of hell:

- absence of righteousness (Mark 3:29),
- separation from God (John 3:36),
- and judgment (Matthew 8:12; 25:31-46).

THE MYTH THAT HELL DOESN'T EXIST UNDERCUTS EVANGELISM IN VARIOUS WAYS:

- **Urgency** - In the early church believers felt so passionate about the need to evangelize that they were willing to die trying. Today we have no sense of urgency.
- **Arrogance** - If we hold the position that all dead people go to a better place, it makes the very idea of evangelism seem like an arrogant imposition.
- **Priorities** - It relegates the need for salvation to the back of the line. Once we decide that following Christ is merely the best path, but not the only path, then it's not long until we decide that our neighbors, community; and world have far more pressing needs to address than coming to know Jesus.
- **Obedience** - God doesn't grade on a curve, we can never do enough good things to pay off the debt of our sins, Jesus takes care of them at the cross, but obedience is one of the defining marks of what it means to love God.

When we understand the truth of scripture, evangelism becomes a priority and it is urgent. For those of us whose lives are surrendered to Christ, and His truth, even the inconvenient and unpopular truth of hell will return the cross and salvation to their rightful place at the center of the gospel.