Mark

The **Gospel** of the **Servant of God**

I. The ***Service*** of the **Servant** (1:1-10:52)

G. **His Preeminence** in **Galilee** (6:1-9:50)

1. The ***Poor*** **Reception** in **Nazareth** (6:1-6a)
2. The ***Pairing*** and **Sending** of the **Twelve** (6:7-13)
3. The ***Plight*** of **John the Baptist** (6:14-29)
4. The ***Provision*** for the **5,000** (6:30-44)
5. The ***Power*** over the **Elements** (6:45-56)
6. The ***Pointed*** **Response** concerning **Impurity** (7:1-23)
7. The ***Plea*** of the **Gentile Woman** (7:24-30)
8. The ***Powerful*** **Healing** of the **Deaf Mute** (7:31-37)
9. The ***Provision*** for the **4,000** (8:1-21)
10. The ***Proclamation*** of **Messiah's Rejection** (8:22-38)
11. The ***Preview*** of **Kingdom Glory** (9:1-13)
12. The **"*Power* Failure"** of the **Disciples** (9:14-29)

13. The ***Private*** **Final Teachings** in **Galilee** (9:30-50)

a. A ***Declaration*** regarding **His Death** and **Resurrection** (9:30-32)
b. A ***Discussion*** concerning **Greatness** in the **Kingdom** (9:33-37)
c. A ***Directive*** concerning **Others Ministering** in **His Name** (9:38-41)

D. A **Dire Warning** against **"Stumbling"** into **Hell** (9:42-50)

42 "**Whoever *causes*** one of these **little ones** who **believe** to **stumble**,
it would be **better** for **him** if, with a **heavy millstone**
hung around his **neck**, he had been **cast** into the **sea.**

43 If your **hand *causes*** you to **stumble**, cut it **off**;
it is better for you to **enter life *crippled***, than, having your **two hands**,
to go into **hell**, into the **unquenchable fire,**

44 [where **THEIR *WORM*** DOES **NOT DIE**, AND THE ***FIRE*** IS **NOT QUENCHED**.]

45 If your **foot *causes*** you to **stumble**, cut it **off**; it is better for you
to **enter life *lame,*** than, having your **two feet**, to be cast into **hell**,

46 [where THEIR ***WORM*** DOES **NOT DIE**, AND THE ***FIRE*** IS **NOT QUENCHED**.]

47 If your **eye** ***causes*** you to **stumble**, throw it **out;**
it is better for you to **enter the kingdom of God** with ***one eye,***
than, having **two eyes**, to be cast into **hell**,

48 where THEIR ***WORM*** DOES **NOT DIE,** AND THE ***FIRE*** IS **NOT QUENCHED.**

49 "For **everyone** will be **salted with *fire***.

50 **Salt** is **good**; but if the **salt** becomes ***unsalty,***
with what will you make it **salty *again***?

Have **salt** in **yourselves**,
and be **at *peace*** with **one another**."

A **Biblical Overview** of **Man's *Two* Eternal Destinies**

I. The ***Fact*** of the **Resurrection**

The **Bible** teaches that there will be a **bodily resurrection**. All **bodily resurrections** fall into **two** categories: the **resurrection of life** or the ***first* resurrection**, and the **resurrection** of **condemnation** and **death**, or the ***second* resurrection** (Luke 14:13-14; John 5:28-29). The **resurrection of life**, or the ***first* resurrection**, will include all **believers** (in **stages**), and the **resurrection of judgment** will involve **unbelievers** at the **end** of the **Millenium** (Rev. 20:11-15) (**Ryrie Study Bible**, endnotes, pp. 1689).

II. The ***Order*** of the **Resurrections**

A. The ***Resurrection*** of the **Messiah**—**First** on the **order** of **resurrections** was the **resurrection** of the **Messiah**. Though **others** had been **raised** from the **dead** before **Messiah, He** was the **first** to rise from the **grave** with a **body** that was **no longer** subject to **death** (Romans 6:9; Revelation 1:18). He was the **"first fruits"** of a **resurrection *harvest*** to come (I Corinthians 15:20).

B. The ***Resurrection*** of those who are **Messiah's** at **His coming**—This **resurrection** will include several **groups**: the **dead saints** of this **Church age** (I Thessalonians 4:16), the **dead saints** of **Old Testament** times (Daniel 9:2), and **martyrs** of the **tribulation period** (Revelation 20:4). These **resurrections** of the **saints** of **all ages** constitute the **first resurrection** (Revelation 20:6), the **resurrection of life** (John 5:29), or the **resurrection** ofthe **righteous** (Luke 14:14).

C. The ***Resurrection*** of the **unsaved dead**—The **last** group to be **raised** will be the **unredeemed dead** of **all time.** They will be **raised** at the **end** of the **millennial kingdom** to stand before the **Great White Throne** in a **judgment** that will sentence ***all*** of them to the **lake of fire** (Revelation 20:11-14). (Excepts from **Basic Theology**, Charles C. Ryrie)

III. ***Between*** **Death** and **Resurrection**

Physical death is the ***separation*** of the **material** from the **immaterial** (James 2:26). In the case of **every death** the **body** is **disposed** of usually by placing it in a **grave**. The question is, what is the ***state*** of the **immaterial** (**soul**) **between physical death** and **bodily resurrection**?

There are **four different words** in the **Scriptures** to describe the **place** of the **dead** until the **time** of the **resurrection**. In **no instant** do these words describe the ***eternal*** **state**, but rather the ***temporary*** **place** which the **dead** ***await*** **resurrection**.

A. The **first word** is the **Hebrew** word **Sheol**, which is used **sixty-five times** in the **Old Testament**—
   It is ***translated*** as **"hell" thirty-one** times (cf. Deut. 32:22; Ps. 9:17; 18:5; Isa. 14:9).
   It is ***translated*** as **"grave" thirty-one** times (cf. I Sam. 2:6; Job 7:9 14:13).
   It is ***translated*** **"pit" three** times (cf. Num. 16:30, 33; Job 17:16).

Sheol was the **Old Testament word** for the **abode** of the **dead**. It was presented, not just as a ***state*** **of existence**, but a ***place*** of **conscious existence** (Deut. 18:11; I Sam. 28:11-15; Isa. 14:9).

Sheol refers to the **place** for the **departed spirits**, of ***both*** the **righteous** (Gen. 37:35; Ps. 49:15; 86:13) and the **wicked** (Ps. 9:17; 55:15; Prov. 9:18; Ez. 31:17-18). It was depicted as a place of **darkness** and **shadows** (Job 10:21-22). **Sheol** is associated with **mourning** (Gen. 37:34-35), **sorrow** (Gen. 42:38; Sam. 22:6; Ps. 18:5; 116:3), **fright** and **terror** (Num. 16:27-34), **weeping** (Isa. 38:3, 10, 15, 20), **silence** (Ps. 31:17; 6:5), **no knowledge** (Ecc. 9:5-6, 10), and **punishment** (Num. 16:27-34; I Kings 2:6, 9; Job 24:19; Ps. 9:17). Once again, **Sheol** was regarded as ***temporary*** and the **righteous** anticipated the **resurrection out of it** into the **millennial age** (Job 14:13-14; 19:25, 27; Ps. 16:9-11; 49:15; 73:24). (**Things to Come**, J Dwight Pentecost, pp. 555-559)

B. The **second word** to describe the **place** of the **dead** is the **Greek** word **Hades**. In the **New Testament** this word is practically equivalent to **Sheol.** It is translated **"hell"** in every instance but **one** where it is translated **"grave"** (I Cor. 15:55).

Generally **Hades** has in view the **unsaved dead,** who are in **misery**, awaiting the **resurrection** unto the **great white throne** of **judgment** (Rev. 20:11-13). Concerning **Hades**, and the **souls** of the **righteous**, there are many theologians like C.I. Scofield, who ***distinguish*** between the **abode** of **departed saved individuals** ***before*** and ***after*** **Messiah's resurrection**.

1. **Hades** ***before*** the **ascension** of **Messiah**→
According to **Scofield** and others, the **scriptures** in which the word occurs make it clear that **Hades** was formerly in **two divisions**, **abodes** of the **saved** and the **lost**. The former was called **"paradise"** and **"Abraham's bosom."** Both designations were **Talmudic**, but adopted by the **Messiah** in **Luke 16:22; 23:43.** The ***blessed*** **dead** were with **Abraham,**

they were **conscious** and were **"comforted"** (Luke 16:25). The **thief** on the **cross** was to be, **that day**, with **Jesus** in **"paradise."** The ***lost*** were **separated** from the ***saved*** by a **"great gulf fixed"** (Luke 16:26). The **man** representing the ***lost*** in **Hades** is the **rich man** of Luke 16:19-31. He was **alive, conscious**, and in **torment**.

2. **Hades** ***since*** the **ascension** of **Messiah**→
So far as the **unsaved dead** are concerned, **no change** of their **place** or **condition** is revealed in **Scripture**. At the **judgment** of the **great white throne**, **Hades** will **"give them up,"** they will be **judged**, and will **pass** into the **lake of fire** (Rev. 20:13-14).

But a **change** had taken place which affects **paradise**. **Paul** was "**caught up** to the **third heaven**...***into*** **paradise**" (2 Cor. 12:1-4). **Paradise**, therefore, is now in the **immediate presence** of **God.** It is believed that **Eph. 4:8-10** indicates the **time** of the **change:**

> [8] Therefore it says, "WHEN **HE (MESSIAH) ASCENDED** ON **HIGH**,
> **HE LED CAPTIVE** A HOST OF **CAPTIVES**, AND **HE GAVE GIFTS** TO **MEN**."
>
> [9] (Now this *expression*, "**He ascended**," what does it mean except that
> **He also** had **descended** into the **lower parts** of the **earth** (**paradise?**)
> [10] **He** who ***descended*** is **Himself** also **He** who ***ascended*** **far above** all the **heavens**,
> so that **He** might ***fill*** **all things**.) (Ephesians 4:8-10)

During the **present church age** the **saved** who **die** are "**absent** from **the body**, at **home** with **the Lord**." The **wicked dead** in **Hades**, and the **righteous dead** "**at home** with **the Lord**," alike await the (bodily) **resurrection** (Job 19:25; I Cor. 15:52). (Excerpts taken from C.I. Scofield, Reference Bible,pp. 1098-99)

C. The **third word** is **Tartaros** and is used only in 2 Peter 2:4 in reference to the **judgment** on the **wicked angels**. It has specific reference to the **eternal abode** of the **wicked angels**.

D. The **fourth word** used of the **abode** of the **dead** is **Gehenna.** It is used **twelve times** in the **New Testament** (Matt. 5:22, 29-30; 10:28; 18:9; 23:15, 33; Mk. 9:43, 45, 47; Luke 12:5; James 3:6).

Gehenna draws its name from the **Valley of Hinnom** (Hebrew ge ben-Hinnom) south-west of Jerusalem. In the **Old Testament** the ravine became infamous for child sacrifices to Molech (2 Kings 23:10; Jeremiah 7:31–32; 19:6). After **King Josiah defiled** the site, **Jewish tradition** remembered it as a **cursed place**. By Second Temple times it had become a **refuse dump** where **fires** continually smoldered, and so it served as a vivid image for eschatological **judgment**. (Bible Hub, Topical Lexicon)

In the **Gospels, Jesus** uses **"Gehenna"** (often translated as **"hell"**) to depict a place of **burning, destruction**, and **spiritual ruin** (e.g., Matthew 5:22, Mark 9:43).
While **"Hades"** in the **New Testament** often refers to **the realm** of the **dead** generally, **"Gehenna"** specifically refers to the **final place** of **punishment** or the **"lake of fire"** mentioned in Revelation 20:14-15. (AI Overview)

IV. Closing **Article**—Commentary on **God's Love** and **Justice**

One of the most emotionally charged **objections** to Christianity is this: "If God is **loving**, how could He **send** anyone to **hell**?" It's a question that touches on our deepest sense of **justice, compassion**, and **fear.** For many, the idea of **eternal punishment** seems ***incompatible*** with a **God of love**. But is that really the case?

To **understand** the reality of **hell**, we must first understand the **nature of God**—and the **nature of human freedom**. The **doctrine** of **hell** isn't about **cruelty**. It's about **choice, justice**, and the **seriousness of sin.**

1. God Is Perfectly Loving—and Perfectly Just

We often emphasize **God's love**, and rightly so. The **Bible** says, **"God is love"** (1 John 4:8). But **love** is not **God's only attribute**. He is also **holy, righteous**, and **just.** A **God** who **ignores evil** is ***not*** **loving**—He is **indifferent.**

Imagine a **judge** who lets a criminal go free without consequence. We wouldn't call that **loving**—we'd call it **unjust**. In the same way, **God's justice *demands*** that **sin** be dealt with. **Hell** is **not** a contradiction of **His love**—it's a **reflection** of **His justice**.

2. Hell Is a Choice, Not a Sentence

God doesn't **send people** to **hell *against*** their **will**. He honors the **choices** we make. C.S. Lewis put it this way: "The **doors of hell** are locked from the **inside**." In other words, **hell** is the **natural result** of **rejecting God**.

God offers salvation to everyone through **Jesus the Messiah**. But He won't **force** anyone to **accept it**. **Hell exists** because **love requires *freedom***—and **freedom** includes the possibility of saying **no.**

3. Jesus Spoke More About Hell Than Anyone Else

Some people try to **soften Christianity** by downplaying **hell**. But **Jesus didn't**. In fact, He spoke **more** about **hell** than any other figure in the Bible. Why? Because He wanted to **warn us.**
Jesus described **hell** as a place of **separation, darkness**, and **regret**—not to scare us, but to ***awaken us***. He came to **save us** from that fate, ***not*** to **condemn us** to it (John 3:17).

4. The Cross Shows the Seriousness of Sin

If **sin** weren't **serious**, the **cross** wouldn't be ***necessary***. But **Jesus** endured the agony of **crucifixion** to **pay the penalty** for **our sins**. That's how much **God loves us**—and how **seriously** He takes **justice**.

Hell shows us what we're ***saved from***. The **cross** shows us what we're ***saved by.***
And **grace** shows us what we're ***saved for***.

A Final Thought

If the idea of hell **troubles you**, that's a ***good thing***. It means you care about **justice**, **love**, and **truth**. But don't let that discomfort **drive you *away*** from **God**—let it **drive you *toward* Him.**..

Because if **God is loving**—and **He is**—then He has done everything possible to **keep you** from **hell.** The only question is: will you **accept His offer**?
(**Would a Loving God Send People to Hell?** Alex Mcfarland, August 26, 2025)