

# *Taking up our Cross The Mystery of Hell*

November 2, 2014  
21<sup>st</sup> Sunday after Pentecost  
Revision G

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### **Epistle: Galatians 2:16-20**

### **Gospel: Luke 16:19-31**

Today's Epistle lesson is also used in the Orthodox Church in September for the Sunday after the Exaltation of the Cross. In the West, this Epistle lesson is sometimes used for the 4<sup>th</sup> Sunday after Pentecost. For a Study of other aspects of the Cross in our lives, see The Exaltation of the Cross (September 14<sup>th</sup>), the Sundays before and after the Exaltation, and the 3<sup>rd</sup> Sunday of Lent.

### **The Gospel versus the Law in the 1<sup>st</sup> Century**

The context of today's Epistle lesson is the conduct of the Apostle Peter in Antioch (Galatians 2:11-12) where he usually ate with the Antioch Gentiles, but withdrew and ate separately with Jews who came from Jerusalem. Paul referred to Peter, Barnabas and others of the Jews as hypocrites and as not being straightforward about the truth of the Gospel regarding Jewish dietary laws (Leviticus 11).

Paul's argument was that Peter, himself, had had a vision in c. 40 AD (Acts 10:10-16) which Peter rested heavily upon in his argument with the Jews at the Council of Jerusalem in 48 AD that the Gentiles are equal partakers of the Kingdom:

“So God, who knows the heart, acknowledged them (the Gentiles) by giving them the Holy Spirit, just as He did to us, and made no distinction between us and them, purifying their hearts by faith. Now therefore, why do you test God by putting a yoke (i.e. the Mosaic Law) on the neck of the disciples which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they” (Acts 15:8-11).

The decree of the Council of Jerusalem was that the Gentile believers did not need to keep the Mosaic Law in all its rituals (Acts 15:19-29). The Epistle lesson is Paul's commentary on what Peter and the others did in Antioch a few years after the Council of Jerusalem. On this occasion, Peter had been hypocritical. When he was there by himself, he socialized and ate with

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the brethren there. But when a delegation of Jews came to visit from Bishop James in Jerusalem, he withdrew and separated himself according to the Jewish customs of avoiding defilement from contact with Gentiles (Galatians 2:11-13, John 18:28).

Paul's reply to Peter is the subject of the Epistle lesson: Paul said, "If you, being a Jew, live in the manner of Gentiles, why do you compel Gentiles to live as Jews?" (Galatians 2:14) This was not being straightforward about the truth of the Gospel, where a man is justified not by the works of the Law but by the faith of Jesus Christ (Galatians 2:14, 16 twice).

### **The Issues in Jerusalem, 48 AD**

What were the real issues in Jerusalem that led to the confrontation between Paul and those who wanted to keep the Mosaic Law? In Jerusalem at that time was a small, but very vocal, group of zealots bent on expelling Roman rule. One of the Twelve Apostles, Simon the Zealot, was part of this group at one time, and Judas Iscariot may have been involved also. According to Josephus, the political party of the Zealots was ultimately responsible for the destruction of Jerusalem<sup>1</sup> as a result of their scheming and conspiring to achieve their goals. To them, circumcision represented Jewish national identity. They didn't necessarily keep all the requirements of the Law, but they were very vocal about those aspects of the Law that spoke to their political agenda<sup>2</sup>.

This ideology spilled over to the Christians. The conflict among the Christians<sup>3</sup> was between a small minority of Jewish Christian Zealots, who were zealous about keeping the Law (Acts 21:20) and a large majority of Jewish Christians with a weak faith, who also kept the Law, but were not involved with the political agenda of the Zealots. They knew Christ after the flesh, as the Jewish Messiah, and were very sincere about that. If Paul (and James) handled this situation wrong and offended either group, many people might revert back to Judaism and be lost in the destruction coming to Jerusalem in a few years.

Tertullian stated<sup>4</sup> that circumcision was the only issue involved when Paul wrote to the Galatians. To the Jews, "circumcision" had their national identity associated with it, since this was part of the Covenant God made with Abraham, and the Law required anyone who rejected circumcision to be cut off from Israel (Genesis 17:9-14). Paul's opponents still believed in God, but they perverted the Gospel by retaining an emphasis on the Law. If the Zealots had not brought in the spies to see what Paul was doing regarding Christian liberty, Paul may not have made it such an issue. For Paul, the major issue was the basis for his teaching; for his opponents, the major issue was Jewish national identity.

"When Paul said, that 'neither was Titus compelled to be circumcised' (Galatians 2:3), he for the first time shows us that circumcision was the only question connected with the maintenance of the Law, which had been agitated by

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<sup>1</sup> See Josephus, Wars of the Jews, IV, vi, 3.

<sup>2</sup> In a way, this is similar to the US today, where there are Christian zealots who have a very strong political agenda involving US national identity. Those aspects of Christianity that speak to their political agenda are very important to them. Yet out of kindness and mercy, we don't want to offend them and cause them to abandon the Faith.

<sup>3</sup> See Roberts and Donaldson, ed., Ante-Nicene Fathers, Volume 3, Hendrickson Publishers, Peabody, MA, 1995, Footnote 22, p. 433.

<sup>4</sup> Tertullian, The Five Books Against Marcion, II, ii, 5, 3.

those whom he called ‘false brethren secretly brought in’ (Galatians 2:4). While these persons went no further than to insist on a continuance of the Law, they retained unquestionably a sincere belief in God. They perverted the gospel in their teaching, not by tampering with the Scripture to eliminate Christ, but by retaining the emphasis on the Law. Therefore he said, ‘Because of false brethren secretly brought in, who came in secretly to spy out our liberty, which we have in Christ, that they might bring us into bondage, to whom we submitted not even for an hour’ (Galatians 2:4-5). Let us only attend to the clear sense and to the reason for their actions, and the perversion of the Scripture will be apparent”.

“Paul first said that the Apostles did not compel Titus, a Greek, to be circumcised and added that false brethren were secretly brought in. He gives us an insight into his reason for acting in a clean contrary way, showing us why he did what he would neither have done nor shown to us, if the Zealots had not induced him to act as he did. But then would they have yielded to the subjection that the Zealots demanded, if these false brethren had not crept in to spy out their liberty? I apprehend not. They therefore gave way (in a partial concession), because there were persons whose weak faith required consideration. For their rudimentary belief, which was still in suspense about the observance of the Law, deserved this concessive treatment, when even the Apostle himself had some suspicion that he might have run, and be still running, in vain (Galatians 2:2). Accordingly, the false brethren, who were the spies of their Christian liberty, must be thwarted in their efforts to bring it under the yoke of their own Judaism. Paul needed (1) to discover whether his labor had been in vain; (2) those who preceded him in the Apostolate to have the opportunity to give him the right hand of fellowship; and (3) to have an understanding before he entered on the office of preaching to the Gentiles, according to the Apostles’ arrangement with him (Galatians 2:9-10). He therefore made some concession, as was necessary, for a time; and this was the reason why he had Timothy circumcised (Acts 16:3), and the Nazirites introduced into the temple (Acts 21:23-26). Their truth may be inferred from their agreement with the apostle’s own profession, how ‘he became all things to all men, that he might gain all””.

John Cassian stated<sup>5</sup> that Paul identified with those he wished to reach. “To the Jews, I became as a Jew that I might gain the Jews; to those who were under the Law as being under the Law, though not myself under the Law, that I might gain those who were under the Law; to those who were without law, I became as without law, though I was not without the Law of God but under the Law of Christ, that I might gain those who were without law; to the weak I became weak, that I might gain the weak: I became all things to all men, that I might save all” (1 Corinthians 9:19-22). The Apostles in Jerusalem recognized that there would be a change in the Law as a result of the Coming of Christ (Hebrews 7:12), and they worked with the Apostle Paul in this regard.

“The Apostle James, and all the chief princes of the primitive Church urged the Apostle Paul, in consequence of the weakness of feeble persons, to condescend to a fictitious arrangement and insisted on his purifying himself

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<sup>5</sup> John Cassian, The Second Conference of Abbot Joseph, II, xvii, 20.

according to the requirements of the Law. By shaving his head and paying his vows (Acts 21:20-25), they thought that the present harm, which would come from this hypocrisy, was of no account, but had regard rather to the gain, which would result from his continued preaching. For the gain to the Apostle Paul from his strictness would not have counterbalanced the loss to all nations from his speedy death. And the whole Church would certainly have then incurred this unless this good and salutary hypocrisy had preserved him for the preaching of the Gospel”.

“Someone may ask how we can prove that Paul suited himself to all men in all things. When did he to the Jews become as a Jew? He had said, ‘Behold, I, Paul, say to you that if you become circumcised, Christ shall profit you nothing’ (Galatians 5:2). Yet by circumcising Timothy (Acts 16:3), he adopted a shadow as it were of Jewish superstition. And again, where did he become to those under the Law, as under the Law? James and all the Elders of the Church, fearing lest he might be attacked by the multitude of Jewish Christians, who had received the faith of Christ in such a way as still to be bound by the rites of legal ceremonies, came to his rescue in his difficulty with this counsel and advice” (Acts 21:20-24).

“And so for the good of those who were under the Law, he trod under foot for a while the strict view which he had expressed. ‘I, through the Law, am dead to the Law, that I may live to God’ (Galatians 2:19). Contrary to this, he was driven to shave his head, and be purified according to the Law and pay his vows after the Mosaic rites in the Temple” (Acts 21:20-24).

“For the good of those who were utterly ignorant of the Law of God, Paul himself became as if without law? In Athens, where heathen wickedness was flourishing, he stated, ‘as I passed by, I saw your idols and an altar on which was written: To the unknown God’ (Acts 17:23). When he began speaking to them, as if he himself also had been without law, he introduced the faith of Christ, saying, ‘The One whom you worship ignorantly, Him I proclaim to you’ (Acts 17:23). And after a little, as if he had known nothing whatever of the Divine Law, he chose to bring forward a verse of a heathen poet rather than a saying of Moses or Christ, saying, ‘As some of your own poets have said; for we are also His offspring’ (Acts 17:28). And when he had thus approached them with their own authorities, which they could not reject, thus confirming the truth by things false, he added, ‘Since then we are the offspring of God we ought not to think that the Godhead is like gold or silver or stone sculptured by the art and device of man’” (Acts 17:29).

“In this way he fulfilled what he had commanded the Corinthians to do when he said, ‘be without offense to Jews and Greeks and the Church of Christ, as I also please all men in all things, not seeking my own profit but that of the many, that they may be saved’ (1 Corinthians 10:32-33, Romans 14:3-13, 2 Corinthians 11:29). For it had certainly been profitable at other times not to circumcise Timothy, not to shave his head, not to undergo Jewish purification, not to practice going barefoot, not to pay legal vows. But he did all these things because he did not seek his own profit but that of the many”.

### **The Result of Paul's Actions**

At the Council of Jerusalem in 48 AD, Paul sought (1) clarification of his interpretation of the Gospel and (2) agreement with the Apostles and elders in Jerusalem. This he received very clearly, and Paul was of one mind with the Apostles and elders. Later Church Councils were patterned after Paul's agreement with the Apostles and elders in Jerusalem, and this agreement came to be referred to as "The mind of the Church". While the Jewish Christian Zealots had to agree with the Council, because their disagreement would be an obvious gesture of countermanding God, they later opposed the decision of the Council. Paul ended up opposing them for the rest of his life. A similar pattern emerged following most of the later Councils of the Church, where the heretics often accepted the decisions of the Council initially, but later opposed these decisions. In both cases, this showed the basic dishonesty of the heretics, and where their allegiance was really based.

John Chrysostom pointed out<sup>6</sup> that a change in the Law was foreseen in the Mosaic Law as it referred to Christ:

"The Law itself has taught me no longer to obey itself; and therefore if I do so, I shall be transgressing even its teaching. How, and in what way has it so taught? Moses says, speaking of Christ, 'The Lord God will raise up for you a prophet from your midst of your brethren, like me; to Him shall you listen' (Deuteronomy 18:15). Therefore those who do not obey Him transgress the Law".

Chrysostom continued<sup>7</sup> to say that the impact of Peter's conduct in Antioch was to marginalize the death of Christ. That is, one is not justified by circumcision or by Jewish rituals, but by faith. Because of the circumstances, Paul had to do something!

"Christ's death is a plain proof of the inability of the Law to justify us; and if the Law does justify, then His death is superfluous. Yet how could it be reasonable to say Christ's death has been done heedlessly and in vain, when it is so awesome, so surpassing human reason, a mystery so ineffable, with which Patriarchs travailed, which Prophets foretold, which angels gazed on with consternation, which all men confess as the summit of Divine tenderness? How utterly out of place it would be if they should say that so great and high a deed had been done superfluously, for this is what their conduct (i.e. the conduct of Peter and the Jews in Antioch) came to".

At this point, some clarification is needed regarding "the Law". The Lord referred to the Greatest Commandment, "You shall love the Lord your God with all your heart, with all your soul and with all your mind, and you shall love your neighbor as yourself" (Matthew 22:37-39, Deuteronomy 6:5, Leviticus 19:18). On this, He said, hangs all the Law and the Prophets (Matthew 22:40); and this Greatest Commandment was part of a Creed<sup>8</sup> used in the 1<sup>st</sup> Century Synagogue worship. In addition, the Lord had said, "Assuredly I say to you, till heaven and earth pass away, one yod (smallest Hebrew letter) or one piece of a Hebrew letter will by no

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<sup>6</sup> John Chrysostom, Homilies on Galatians, Chapter 2, v 19.

<sup>7</sup> John Chrysostom, Homilies on Galatians, Chapter 2, v 21.

<sup>8</sup> Edersheim, Sketches of Jewish Social Life, p. 245, 101-104.

means pass from the Law till all<sup>9</sup> is fulfilled” (Matthew 5:18). He also said that those who worship the Father must worship Him in spirit and truth (John 4:24).

All this is not contradictory. All the details of the Mosaic Law regarding sacrifices, uncleanness, Feast Days, avoiding certain foods, etc., had a purpose in leading the Lord’s people toward holiness. Once Israel ceased to exist as a nation, these tenets of the Law changed. We no longer offer animal sacrifices, but we are urged to present our bodies as a living sacrifice (Romans 12:1). We no longer follow the various washings prescribed by the Mosaic Law, but we are advised to avoid the defilement<sup>10</sup> from unclean spirits, which can be really foul.

The usefulness of the Law is as a tutor to get us started in the right direction (Galatians 3:24, 25). As we grow in the Faith and can distinguish the Holy Spirit speaking to us, we don’t need the Law anymore, because it is written on our hearts (Jeremiah 31:31-34, Hebrews 10:16-17). John Chrysostom stated<sup>11</sup> that the Law and the Gospel work together:

“The Law is not the adversary but the fellow worker of Grace. But if when Grace is come, the Law continues to hold us down, it becomes an adversary. For if it confines those who ought to go forward to Grace, then it is the destruction of our salvation. If a candle which gave light by night kept us, when it became day, from the sun, it would not only cease to benefit us, but would injure us. And so does the Law if it stands between the greater benefits of Grace and us. Just so a tutor or *pedagogue* makes a youth ridiculous, by retaining him with himself, when time calls for his departure”.

## Dead to the World

Paul stated, “For I through the Law died to the Law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me” (Galatians 2:19-20). The point he is making is that if our hope is really in the Kingdom of God, the things of this world have very little meaning.

John Chrysostom stated<sup>12</sup> that it is our love for God that deadens us to the things of this world, such as glory and honor, as if we were the only person on earth and there was no glory to receive from others. By focusing on the invisible things of God, we begin to not notice the visible things of this world.

“If anyone is caught with the fire of Christ’s love, he becomes like a man would who dwelt alone upon the earth, so utterly does he not care for either glory or disgrace. As for trials, he so despises them, both scourges and imprisonments, as though the body in which he suffers were another’s and not his own, or as though he had a body made of adamant<sup>13</sup>. As for the sweet things of this life, he

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<sup>9</sup> For more details, see the Gospel lesson for the 15th Sunday after Pentecost.

<sup>10</sup> For more details regarding sacrifice, see the Epistle lesson for the 6<sup>th</sup> Sunday after Pentecost; for more details on uncleanness, see the Epistle lesson for the 17<sup>th</sup> Sunday after Pentecost.

<sup>11</sup> John Chrysostom, Homilies on Galatians, Chapter 3, vv 25-26.

<sup>12</sup> John Chrysostom, Commentary on Acts, LII, Recapitulation.

<sup>13</sup> Adamant was a very hard legendary material, possible associated with diamond.

so laughs them to scorn, is so insensitive to them, as we are insensitive of dead bodies, being ourselves dead. He is as far from being taken captive by any passion, as the gold refined in the fire is free from alloy. For even as flies would not dart into the midst of a flame, but fly from it, so the passions dare not even to come near this man. Observe Paul, how he felt towards the whole world. ‘The world is crucified to me, and I to the world’ (Galatians 6:14). I am dead to the world, and the world is dead to me. And again: ‘it is no longer I that live, but Christ lives in me (Galatians 2:20). To show you that it was like he was in solitude, and so looked upon the things present, hear him saying, ‘We look not at the things which are seen, but at the things which are not seen’ (2 Corinthians 4:18). What he is saying is that he sees the invisible things, and the visible he doesn’t see. Such are the eyes, which are given by Christ; for these bodily eyes see the things that are seen, but things unseen they don’t see. Similarly those heavenly eyes do the contrary. No one that beholds the invisible things, beholds the visible; no one beholding the things seen, beholds the invisible. When we turn our mind inwards, we think of the unseen things, and our views become raised above the things on earth. Let us despise glory; let us be willing to be laughed at rather than to be praised. For he who is laughed at is not hurt; but he who is praised is hurt much”.

John Cassian gave<sup>14</sup> some specifics regarding how we can continually carry our Cross. If we were crucified, we would not be free to go where we want, and participate freely in the things of this world; we would be nailed in place. If our love for the Lord and the things of God are real, we will consider this effect in our life.

“Renunciation is nothing but the evidence of the cross and of dying to yourself. And so you must know that today you are dead to this world and its deeds and desires, and that, as the Apostle says, you are crucified to this world and this world to you. Consider therefore the demands of the cross under the sign of which you ought to live in this life. We must therefore pass our time in this life in that fashion and form in which He was crucified for us on the cross. So that as David says, ‘piercing our flesh with the fear of the Lord’ (Psalm 119:120), we may have all our wishes and desires not subservient to our own lusts but fastened to His death. Thus shall we fulfill the command of the Lord, which says, ‘He who does not take his cross and follow after me is not worthy of me’” (Matthew 10:38).

“But perhaps you will say, ‘How can a man carry his cross continually? Or how can anyone who is alive be crucified? Hear briefly how this is. The fear of the Lord is our cross. One who is crucified no longer has the power of moving or turning his limbs in any direction he pleases. So we also ought to affix our wishes and desires, not in accordance with what is pleasant and delightful to us now, but in accordance with the Law of the Lord, where it constrains us. One who is fastened to the wood of the cross (1) no longer considers things present, (2) no longer thinks about his likings, (3) no longer is perplexed by anxiety and care for tomorrow, (4) no longer is disturbed by any desire of possession, nor inflamed by any pride, strife or rivalry, (5) does not grieve at present injuries, nor

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<sup>14</sup> John Cassian, Twelve Books on the Institutes of the Coenobia, IV, 34-35.

remember past ones, and (6) while he is still breathing in the body considers that he is dead to all earthly things, sending the thoughts of his heart on before to that place where he is shortly to come. So we also, when crucified by the fear of the Lord ought to be dead to all these things. That is, not only to carnal vices but also to all earthly things, having the eye of our minds fixed there where we hope that we are soon to pass. For in this way, we can deaden all our desires and carnal affections”.

Cassian continued<sup>15</sup> to say that taking up our Cross is easy if we take the right attitude. If we are actually strong when we appear to be weak, and if the things of this world don't bother us, life is easy.

“We can prove that our Lord's saying is true, if we approach the way of perfection properly and in accordance with Christ's will, deadening all our desires, and cutting off things we like that injure us. If we abandon this world's goods, our adversary won't find opportunities for destroying us. If we actually recognize that we are not our own masters, we can truly make our own the Apostle's words, 'it is no longer I who live, but Christ lives in me' (Galatians 2:20). For what can be burdensome to one who (1) has embraced with his whole heart the yoke of Christ, (2) is established in true humility and (3) always fixes his eye on the Lord's sufferings and rejoices in all the wrongs that are offered to him. 'Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong!' (2 Corinthians 12:10) By what loss of any common thing, I ask, will he be injured, who voluntarily rejects for Christ's sake all the pomp of this world, and considers all of its desires as dung, so that he may gain Christ, and by continual meditation on this command of the Gospel, scorns getting upset at every loss? 'For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?' (Matthew 16:26) For the loss of what will he be bothered, who recognizes that everything that can be taken away from others is not their own, and proclaims with unconquered valor, 'We brought nothing into this world; it is certain that we can carry nothing out?'" (1 Timothy 6:7)

John Chrysostom stated<sup>16</sup> that there is a balance in providing for the needs of our flesh. The point is to make our flesh healthy in a godly sense.

What does the Lord intimate in saying, 'Make no provision for the flesh, to *fulfill its* lusts?' (Romans 13:14). He does not forbid drinking, but drinking to excess, not marrying, but seeking luxurious self-enjoyment. He does not forbid making provision for the flesh either, but He does forbid doing so with a view 'to fulfill the lusts of the flesh', as for instance, by going beyond necessities. For that he does ask us to make provision for it, hear from what he says to Timothy, 'Use a little wine for your stomach's sake, and your frequent infirmities' (1 Timothy 5:23). So here too he is for taking care of it, but for health, and not luxurious self-enjoyment. This would cease to be making provision for it, when you were

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<sup>15</sup> John Cassian, Conference of Abbot Abraham, XXIV, 23.

<sup>16</sup> John Chrysostom, Homilies on Romans, XXIV, v 14.



lighting up the flame, when you were making the furnace powerful. But that you may form a clearer notion what ‘making provision’ for it ‘to fulfill its lusts’ is, and may shun such a provision, just call to mind the drunken, the gluttonous, those that pride themselves in dress, those that are effeminate, those that live a soft and relaxed life, and you will see what is meant. For they do everything not that they may be healthy, but that they may seek pleasure and kindle desire. But you, who have put on Christ, prune away all those things, and seek for one thing only, to have your flesh healthy.

### **Examples of the Gospel and the Cross**

Paul stated, “Those who are Christ’s have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit” (Galatians 5:24-25). Since the passions and desires of the flesh are the things that hinder us from a close walk with God, denying these is an integral part of our crosses. And our crosses will generally lead us to a point where we are better able to do this.

But we need to actually do something about it. “If we live in the Spirit, let us walk in the Spirit” (Galatians 5:25). This is a faith-works issue. From James 2:17-20, the English words to believe and to have faith are translations of the same Greek word (meaning to believe, to have faith, to trust). Similarly “works” means labor or deeds. Demons believe and have faith (James 2:19), but they tremble and they have no deeds to show for their belief or faith. Similarly for us: if we live in the Spirit, but don’t walk in the Spirit, our belief (or faith) is barren or dead. Unless we have both faith and works, we really have neither.

As an example, consider the Crosses of the Apostle Paul. All his difficulty did not cause him any permanent harm. Instead all this caused Paul to be one of the most admired of the Apostles.

“From the Jews five times I received forty stripes minus one. Three times I was beaten with rods; once I was shipwrecked; a night and a day I have been in the deep (i.e. after shipwreck). In journeys often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and toil, in sleeplessness often, in hunger and thirst, in fasting often, in cold and nakedness — besides the other things, what comes upon me daily: my deep concern for all the churches” (2 Corinthians 11:24-27).

Similarly with the Patriarch Job’s Crosses. In his day, Job was unsurpassed in righteousness (Job 1:8). Yet the Lord allowed Satan to take away all his wealth, his ten children, plus his health, leaving him sitting among the ashes scraping the pus and the worms off the boils on his skin with a piece of broken pottery (Job 1:13-22, 2:7-8). To add insult to injury, Job’s friends then began to inquire of him as to which of his secret sins had brought this calamity on him (Job 4:7-21, 8:1-6, 11:1-20). Reflecting on Job’s situation, John Chrysostom stated<sup>17</sup> that

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<sup>17</sup> John Chrysostom, Homilies on 2 Corinthians, XII, 3.

“The reproaches of his friends appeared more grievous than the worms and the sores. There is nothing more intolerable to those in affliction than a word capable of stinging the soul!”

Job grew spiritually because of all the evil that he had to bear and he was rewarded both in this life and in the age to come (Job 42:10-17, James 5:11). Obviously Job’s Crosses did him no permanent harm either.

John Chrysostom summarized<sup>18</sup> the effect of the Cross on the life of the Apostle Paul. Because his entire life, after his conversion, focused on the things of Christ, to the exclusion of the things of this world, he did not live the common life. He was above it; and for anyone to kill him, they simply ushered him into a better life.

“Since I have often escaped dangers, and have this to boast of to the unbelievers, do not think I am put to shame, if now I should face danger. ‘I am not ashamed of the Gospel!’ (Romans 1:16) This he did not say in ignorance, for he knew that he was not to die then, but sometime after; yet even now he prepares their soul”.

“For even in dying, he means, I shall not have died, for I have my life in myself; then would they truly have slain me, if they had power to cast faith out of my soul through fear. But as long as Christ is with me, even though death overtakes me, still I live, and in this present life, Christ is my life. Because of this, ‘that life which I now live in the flesh I live in faith’; so in that state also, ‘I live, yet not I, but Christ lives in me’ (Galatians 2:20). Such ought a Christian to be! I live not the common life, he says. How do you live then, Paul? Do you not see the sun; do you not breathe the common air? Are you not nourished with the same food as others? Do you not tread the earth as we? What do you mean by, ‘I live not?’”

“If facts witness to events, there is no boasting here. Let us learn how he lives not! ‘I have been crucified to the world, and the world to me’ (Galatians 6:14). He says, ‘I no longer live’, and, ‘to me to live is Christ’. The word ‘life’ is very significant, as also the word ‘death’. There is this life of the body and there is the life of sin (Romans 6:2). It is then possible to live the life of sin. There is the life everlasting and immortal; ‘for our citizenship is in heaven’ (Philippians 3:20). There is the life of the body, which he speaks of, ‘through Him we live and move and have our being’ (Acts 17:28). He does not deny that he lives the natural life; but he does deny that he lives the life of sin, which all men live”.

“He who desires not the present life, he who is hastening to another, he who despises death, he who desires nothing, how does he live this life? For as one made of adamant<sup>19</sup>, though he were struck a thousand blows, would never be bothered by it; neither would Paul. And ‘I live, but no longer I’; that is, no longer the old man, as elsewhere, ‘Wretched man that I am, who shall deliver me out of the body of this death!’ (Romans 7:24) How does he live who does so not for the sake of food, clothing, nor for any of these present things? Such a one does not live the natural life: he who takes thought for none of the things which sustain

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<sup>18</sup> John Chrysostom, Homilies on Philippians, III.

<sup>19</sup> Adamant was a very hard legendary material, possible associated with diamond.

life, doesn't live. We live this life, when our every action regards it. But he didn't live; he busied himself about nothing of the things here. Elsewhere he shows that he does not reject the natural life. 'The life which I now live in the flesh, I live in the faith of the Son of God, who loved me, and gave himself for me' (Galatians 2:20). That is, a certain new life I live, an altered one".

"Think not, he says, that I shall be deprived of anything in this life; for while alive I lived this life as Christ willed. For tell me, He who despises money, luxury, hunger, thirst, dangers, health, safety, does he live this life? He who has nothing here, and is often willing to cast life away, if need be, and does not cling to it, does he live this life?"

"This I must make clear to you by a kind of example. Let us imagine someone in great wealth, with many servants, and much gold, and who makes no use of all these things; is such a one rich for all his wealth? By no means! Let him watch his children dissipating his property, strolling idly about; let him feel no concern for them. When beaten, let him not even notice pain. Shall we call him a man of wealth? By no means, although his wealth is his own! 'For me', he says, 'to live is Christ'; if you will inquire of my life, it is He. 'And to die is gain'. Why? Because then I shall more clearly be present with Him; so that my death is rather a coming to life. They who kill me will work on me no dreadful thing; they will only send me onward to my proper life, and free me from that which is not mine".

Athanasius of Alexandria stated<sup>20</sup> that we keep the Commandments when we offer ourselves to the Lord in thankfulness. This exhibits Christ living in us, even though we offer to Him only what He gave us. Wicked men, heretics and schismatics, on the other hand, cannot bring anything that God will accept, and thus cannot properly observe the Paschal Feast.

"Nature is not able, with material things, to return a recompense for His benefits; yet let us render Him thanks while we persevere in piety. And how can we more abide in piety than when we acknowledge God, Who in His love to mankind has bestowed on us such benefits? For thus we shall obediently keep the Law, and observe its Commandments! Further, we shall not, as unthankful persons, be accounted transgressors of the Law, or do those things, which ought to be hated, for the Lord loves the thankful. We do this when we offer ourselves to the Lord, like the saints, when we subscribe ourselves entirely as living not to ourselves, but to the Lord, as also the blessed Paul did, when he said, 'I have been crucified with Christ; it is no longer I who live, but Christ lives in me'" (Galatians 2:20).

"Our life, my brethren, truly consists in our denying all bodily things, and continuing steadfast in those only of our Savior. Therefore the present Paschal season requires of us, that we should not only utter such words, but should also imitate the deeds of the saints. We imitate them, when we acknowledge Him who died, and no longer live to ourselves. Also when we render recompense to the Lord, though, by grace, we give nothing of our own. He bears witness to this when He says that My offerings are My own gifts (Numbers 28:2 LXX). That is, those things which you give Me are yours, as having received them from Me, but

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<sup>20</sup> Athanasius of Alexandria, Festal Letters, V, 3-4.

they are the gifts of God. And let us offer to the Lord every virtue, and that true holiness which is in Him, and in piety let us keep the feast to Him with those things which He has hallowed for us. Let us thus engage in the holy fasts, as having been prescribed by Him, and by means of which we find the way to God”.

“Although wicked men<sup>21</sup> press forward to keep the feast, and as at a feast praise God, and intrude into the Church of the saints, yet God says to the sinner, ‘why do you talk of My ordinances?’ And the gentle Spirit rebukes them, saying, ‘Praise is not becoming in the mouth of a sinner, for it was not sent to him by the Lord’ (Ecclesiasticus 15:9 LXX, Psalm 50:16). Neither has sin any place in common with the praise of God; for the sinner has a mouth speaking perverse things, as the Proverb says, ‘The mouth of the ungodly answers evil things’ (Proverbs 15:28 LXX). For what communion has righteousness with iniquity? Or what fellowship is there between light and darkness? (2 Corinthians 6:14) Thus it is: sinners, and all those who are aliens from the Catholic Church, heretics, and schismatics, since they are excluded from glorifying God with the saints, cannot properly even continue observers of the feast. But the righteous man, although he appears dying to the world, uses boldness of speech, saying, ‘I shall not die, but live, and declare the works of the Lord’” (Psalm 118:17).

### **Taking Up Our Cross: Humility and Love**

From the Gospel lesson from the Sunday before the Exaltation of the Cross, “For God so loved the world that He gave His Only Begotten Son” (John 3:16). The Cross, then, is the ultimate act of the love of God for man. “Greater love has no one than this, than to lay down one’s life for his friends” (John 15:13). The Lord applies these same principles that He used to us: “This is My commandment, that you love one another as I have loved you” (John 15:12).

At the Sermon on the Mount, Jesus spoke to the multitudes: “Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you. For if you love those who love you, what reward have you? Do not even the tax collectors do the same?” (Matthew 5:44-48). This is how the Lord treated His enemies; He took even their sins with Him to the Cross<sup>22</sup>.

Contrasting life in the world around them, Jesus had said, “You know that those who are considered rulers over the Gentiles lord it over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your deacon, and slave of all” (Mark 10:42-44). The Apostle Peter elaborated on this and compared the humility of Christ with how husbands and wives should treat one another with love, humility and obedience (1 Peter 2:21-3:9). Diadochos of Photiki commented<sup>23</sup> on this:

“Obedience is the chief among the initiatory virtues; for first it displaces presumption and then it engenders humility within us. Thus it becomes for those who are willing to embrace it, a door leading to the love of God”.

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<sup>21</sup> Athanasius of Alexandria, *Festal Letters*, VII, 4.

<sup>22</sup> We will consider this in more detail in the Gospel lesson for the 2nd Sunday of Luke.

<sup>23</sup> Diadochos of Photiki, *On Spiritual Knowledge*, Text 41.

The Lord's brother, James, wrote, "Humble yourselves in the sight of the Lord and He will lift you up" (James 4:10). Diadochos also commented<sup>24</sup> on this as follows:

"When the intellect fully and consciously senses the illumination of God's Grace, the soul possesses a humility which is, as it were, natural. Wholly filled with divine blessedness, it can no longer be puffed up with its own glory; for even if it carries out God's commandments ceaselessly, it still considers itself more humble than all other souls because it shares His forbearance".

John of Karpathos added<sup>25</sup>, "If you always behave with humility before the Lord, you will never show arrogance toward anyone".

Gregory of Nyssa stated<sup>26</sup> that humility does not come easily, since the removal of pride is involved.

"But let no one imagine that humility can be achieved easily and without labor. The Lord removes pride, the root of evil, from our character by counseling us to imitate Him who became poor of His own will, Who is the truly Blessed One. For as it is said, 'Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God, but emptied Himself taking the form of a servant' (Philippians 2:5-7). The perfectly Pure accepts the filth of human nature".

Just as our Lord was exalted and glorified because He humbled Himself to the point of death on His Cross (Philippians 2:5-10), so also we will be exalted if we humble ourselves in taking up our crosses. Our crosses are not our enemies; our crosses are for our benefit. Referring to the reply of the Twelve to Jesus, "Behold we have left all we had and followed You; what therefore shall we have?" (Matthew 19:27, Mark 10:28, Luke 18:28). Gregory of Nyssa said<sup>27</sup>,

"Would you like to know who it is that is poor in spirit? It is he who is given the riches of the soul in exchange for material wealth, who is poor for the sake of the spirit. He has shaken off earthly riches like a burden so that he might be lightly lifted into the air and be borne upwards".

Paul spoke of Jesus enduring His Cross and despising the shame because of the joy that was set before Him (Hebrews 12:2). That joy for Him was us, as we faithfully endure our crosses. And like Him, any humiliation we suffer in the eyes of the world causes us no permanent harm and does not even compare to the rewards the Lord brings at His Second Coming.

Thus the Cross, an instrument of death, actually brings life. As the Lord said: "He who does not take his cross and follow after Me is not worthy of Me. He who finds his life will lose it, and he who loses his life for My sake will find it (Matthew 10:38-39).

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<sup>24</sup> Diadochos of Photiki, On Spiritual Knowledge, Text 95.

<sup>25</sup> John of Karpathos, Texts for the Monks of India, Text 12.

<sup>26</sup> Gregory of Nyssa, The Beatitudes, Sermon 1.

<sup>27</sup> Gregory of Nyssa, The Beatitudes, Sermon 1.

## ***THE MYSTERY OF HELL*** ***And How to Avoid It***

**November 2, 2014**  
**5<sup>th</sup> Sunday of Luke**  
**Revision E**

### **Gospel: Luke 16:19-31**

In the West today's Gospel lesson is used at about the same time in the Church year as in the East.

The Gospel lesson is one part of a series of teachings on the Kingdom of God (see below) that, except for the last two, is found only in Luke. This series contains a number of parables, events, and stories addressing various aspects of the Kingdom of God:

<b>Luke 15</b>	The Lost Sheep	Parable
	The Lost Coin	Story
	The Prodigal Son	Story
<b>Luke 16</b>	The Unjust Steward	Story
	<b>The Rich Man &amp; Lazarus</b>	
<b>Luke 17</b>	The Ten Lepers	Event
<b>Luke 18</b>	The Tenacious Widow	Parable
	The Pharisee and the Publican	Parable
	The Rich Young Ruler	Event (also Matthew 9, Mark 10)
	The Blind Man of Jericho	Event (also Mark 10)

In this series, some are called parables, some aren't. Parables are fictional "what-if" stories used to teach a moral lesson. Some of the stories in this series are not called parables, and since this one names Lazarus as a certain individual (rather than just "a poor man"), the implication is that this event actually happened.

This series of kingdom teachings from Luke took place in late 29 AD and early 30 AD as Jesus was on His way to Jerusalem knowing He would be crucified. Two of these lessons – The Prodigal Son and the Pharisee and the Publican – are used in the Eastern Church during the weeks just prior to Lent. The Prodigal Son lesson is also used in the West during Lent. In addition, the Eastern lectionary covers the Ten Lepers, the Rich Young Ruler and the Blind Man of Jericho on successive Sundays: the 12<sup>th</sup>, 13<sup>th</sup> and 14<sup>th</sup> Sundays of Luke. The other four are used as weekday readings in the Eastern lectionary.

The Luke 16:19-31 passage describes a conversation between a man in Hades and one in Abraham's bosom. The rich man in Hades may not have done anything grossly immoral or evil

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in the eyes of the world, but, like many people in our affluent Western society today, he lived to please himself in any way he could; pleasure was his god. We Americans are similarly obsessed with entertainment and sensual gratification. We seek to be entertained every minute thus preventing the silence that allows one to pray or commune with God. Yet we are indeed accountable to Him. Since he created us with free will that we might respond to His great love for us, He beckons us to love Him with all our being and our neighbor (made in God's image) as we love ourselves).

In verse 22, we find the beggar, who had been helpless and in misery in this life, carried to a place of great love, comfort and glory – sitting with Abraham. The Lord, who told this story also said that people from all over the world would thus sit down with Abraham, while those who were his physical children, but unbelieving, would be left out (Matthew 8:11-2). Verses 23-24 contrast the rich man in a state of torment due to great heat from a flame and very thirsty to say the least!

Many times, the Scriptures speak about the wrath of God. It is revealed from heaven against all ungodliness and unrighteousness of men (Romans 1:18) and abides on him who does not believe (John 3:36; Ephesians 5:6). Those with hard and unrepentant hearts treasure up for themselves wrath on Judgment Day (Romans 2:5), while those justified by His Blood are saved from wrath (Romans 5:9). When the Wrath of God comes at the end times, it will be fierce (Revelation 16:19) and has been compared to a winepress squeezing out the last bit of juice (Revelation 14:19, 19:15). Those on the receiving end of the Wrath of God will get it full strength and will be tormented forever (Revelation 14:10-11). With these events at the end times, the Wrath of God is described as being complete (Revelation 15:1).

Appendix A summarized Scriptural descriptions of “hell.” Some descriptive characteristics are: flame, heat, wailing, gnashing of teeth, but yet also black darkness. How this can be is somewhat of a mystery. Its location is also a mystery. It is described as just outside the New Jerusalem (Revelation 22:15, 14:9-11), where the righteous will be able to see and be abhorred at the place of the ungodly (Isaiah 66:24; compare Mark 9:43-48). This image of the so-near-yet-so-far is reinforced from the use of the term “Gehenna,” the smoldering garbage dump outside the city of Jerusalem (Matthew 23:29-33).

Another aspect of “hell” is suggested by Basil the Great (4<sup>th</sup> Century). He suggests that the “cutting in half” of the ungodly on Judgment Day (Matthew 24:51, Luke 12:46) refers to the eternal alienation of the soul from the Spirit. “Thus in hell there is no one who confesses, no one in death who remembers God, because the help of the Spirit (1 Corinthians 12:3, Matthew 16:17) is no longer available” (On the Holy Spirit, 40).

John Chrysostom (4<sup>th</sup> Century) makes a similar conclusion in discussing the death of the soul: “I will show you (not just) the bodies of men, but the souls of men slaughtered in the other world. For it is possible for a soul to be slain with the slaughter peculiar to the soul. For as there is a death of the body, so there is also of the soul. ‘The soul that sins’, says the Prophet, ‘it shall die’ (Ezekiel 18:4). The death of the soul, however, is not like the death of the body; it is far more shocking. For this bodily death, separating the soul from the body...when the body has been in time dissolved and crumbled away, it is again gathered together in incorruption, and

receives back its own proper soul. Such is this bodily death. But that of the soul is awful. For this death (of the soul), when dissolution takes place, does not let (the soul) pass or separate, as the death of the body does, but binds it down again to an imperishable body and consigns it to the unquenchable fire. This then is the death of the soul. And as therefore there is a death of the soul, so there is also a slaughter of the soul. What is the slaughter of the body? It is the being turned into a corpse, the being stripped of the energy derived from the soul. What is the slaughter of the soul? It is its being made a corpse also. And how is the soul made a corpse? Because as the body then becomes a corpse when the soul leaves it destitute of its own vital energy, so also does the soul then become a corpse when the Holy Spirit leaves it destitute of His spiritual energy” (Homily XVIII on Ephesians 5).

Isaac of Nineveh (7<sup>th</sup> Century) suggests that the love of God toward the ungodly in hell is a torment in itself (Homily 84). Gregory of Nyssa (4<sup>th</sup> Century) suggests that the gulf separating Lazarus and the rich man is made by decisions we make in this life and not necessarily by a parting of the earth (on the Soul and the Resurrection, Para 40).

When the New Jerusalem comes, there will be no night, nor will there be any sun or moon to give light (Revelation 21:22-25). The Glory of God illumines everything. This obviously refers to the uncreated light of God.

Similarly, the fires of hell are said to burn forever (Revelation 14:9-11, 21:8, 20:10). If this were physical fire, it would eventually burn itself out when all its fuel is consumed. Thus the fires of hell must be uncreated fire. God Himself is often described as a consuming fire (Hebrews 12:29, Exodus 24:17, Isaiah 33:14), and the Throne of God as being in the midst of fire (Ezekiel 1).

Could the uncreated light of God that illumines the earth and the uncreated fire from His Presence also cause the fires of hell? The Scriptures speak of how God will not be angry forever (Psalm 85:5, Isaiah 57:16). But yet God cannot change Who He is either. Perhaps another aspect to the torment of hell is for the unrighteous to live forever in the light of God where they would be continually repelled by His Holiness.

In discussing the good things the rich man had in his life verses the evil things Lazarus had (v.25), we are reminded of the suffering and groanings of Job, who complained that the wicked tend to live in ease and prosperity, often up to the very time of death, whereas others suffer so much. But Job was also aware that things would be quite different in the hereafter! (Job 21:7-16). Therefore, the Lord warns those who are rich, full of good earthly things, or well-spoken of by men in this life (Luke 6:24-26). James cries out that the rich would “weep and howl” if only they could see the eternal realities they face because of their life of wanton pleasure (James 5:1-6). This is covered in more detail in the Gospel lesson for the 9<sup>th</sup> Sunday of Luke (the rich Fool).

The Lord in His wisdom and mercy often does things deliberately to give us an opportunity to repent. Lazarus was “laid at the rich man’s gate” in order that the rich man might have an opportunity to do some good work (v.20). All Lazarus wanted was the crumbs that fell from the rich man’s table (v.21). But what did he get? The only mercy that was showed to him



was via the dogs who licked his sores (v.21). The saliva of dogs has some medicinal value, even if it isn't very aesthetically pleasing. However, the rich man's life was so focused on his own pleasure that he failed to take advantage of this opportunity at his gate.

In verses 28-31, the rich man was remorseful and begged that his five brothers might be warned by Lazarus rising from the dead so that they might not find themselves in his predicament. Abraham stated that this would do no good. Throughout the Scriptures we are told that if a person sees and obeys Scripture, he will be saved. Thus Isaiah warned the people not to listen to mediums and wizards, false sources of spiritual enlightenment, but to hear the Law and the Prophets (Isaiah 8:19-20). He insisted that every word of Scripture is spoken by God (Isaiah 34:16).

But the Apostle John and the Lord tell us how Scripture saves us: not by our obeying the letter of the Law, but by obeying the spirit of the Law (Matthew 22:37-40), Matthew 5:18), which brings us to Christ. That is, Moses himself accuses those who reject the Lord (John 5:39-40, 45-47); he is read in every synagogue, on every Sabbath, throughout many generations (Acts 15:21). Those in Berea are commended for honestly searching the Scriptures, leading them to faith in Christ (Acts 17:11-22). The Apostle Paul also says that the purpose of Scripture is to lead us to Christ and equip us for good works (2 Timothy 3:15-17). Faith itself is a gift (Ephesians 2:9); the written word is the chief visible means by which God gives us this gift of faith.

In the story of our Gospel lesson, Abraham stated that those who refused to heed these sacred writings would not believe even when confronted with someone rising from death (v.31). This was demonstrated by the chief priests seeking to kill Lazarus after he had been raised (John 12:10-11).

While the study and contemplation of hell and eternal punishment may be difficult to bear and even frightening to consider, there are good purposes for doing so. As John Chrysostom said: "None of those who have hell before their eyes will fall into hell. No one of those who belittle hell will escape hell. If the Ninevites had not feared destruction, they would have been overthrown; but because they feared, they were not overthrown. If in the time of Noah they had feared the deluge, they would not have been drowned. Nothing is so profitable as to converse concerning hell. It renders our souls purer than any silver. For hear the prophet saying, 'Your judgments were always before me' (Psalm 18:22). But when we are about to come before the Judgment-seat of Christ, it will be too late to entreat the Judge. And yet He grants a long season of forbearance. He does not snatch us away in the midst of our sins, but permits us time to put them off" (Homily II on 2 Thessalonians 1).

## APPENDIX A

### *Descriptions of Hell in the Scriptures*

#### **Words Used to Describe Hell**

##### **Hebrew**

**Sheol** (7585): Hades, implying a subterranean location

**Shakhat** (7845): a pit or a trap used figuratively implying destruction

**Abaddon** (11): destruction, from the verb “to wander away”

##### **Greek**

**Hades** (86): lit. The unseen; in Greek Mythology, the subterranean abode of the dead corresponding to the Hebrew Sheol (Compare Philippians 2:10, Ephesians 4:9)

**Tartaros** (5020): In Greek Mythology, the deepest abyss in Hades for the worst offenders

**Abussos** (12): From negative participle plus buthos = sea; implies the ocean bottom and below; abyss. Note that in Revelation 21:1 there is no more sea.

**Phrear** (5421): a hole in the ground; a pit. Used to describe a shaft leading to the abyss

**Gehenna** (1067): Gay-Hinnom; Valley of Hinnom, a smoldering garbage dump outside Jerusalem. Besides trash, the Valley of Hinnom also included the effluent of all the latrines in Jerusalem

**Limnen tou puros** (3041 & 4442): Lake of Fire

#### **Passages Describing Hell**

**Deuteronomy 32:21-22** – Sheol, as a subterranean place, includes fire

**Isaiah 66:21-24** – For those in Sheol, their worm (lit. maggot) will not die and their fire shall not be quenched. This passage is amplified in Revelation 20-22, and is quoted in Mark 9:42-48

**Job 33:17-18** – Sheol and shakhat are sometimes used together to imply hell

**Proverbs 15:11** – Sheol and abaddon are also used together to imply hell

**Job 31:12** – Fire is also associated with abaddon

**Acts 2:27, 31** – In the Nicene Creed, we say that Jesus descended into hell. Here we see one place where that statement comes from: Jesus was not left in Hades.

**Revelation 20:13-14** – The sea, death and Hades gave up the dead in them for judgment. Then, death and Hades were thrown into the Lake of Fire and there was no more sea.

**2 Peter 2:4** – God did not spare the angels who sinned, but consigning to Tartarus delivered (them) in chains of gloom. They were being watched and guarded awaiting judgment.

**Revelation 9:1-4** – A star fell from heaven and was given the key to the shaft (Gk *phrear*) of the abyss (abussos). Out of the shaft came smoke like from a great furnace and from the smoke came locusts (or demons) to torment unbelievers. Perhaps these are the ones consigned to “Tartarus” in 2 Peter 2:4.

**Genesis 7:11** – (Septuagint) In the Greek rendering of the Old Testament (200 BC), it was the fountains of the great abyss (abussos) that burst open to create the major source of the flood water. Even today, the ocean bottoms are referred to as the “abyssal plains” (National Geographic World Atlas).

**Matthew 13:41-43** – This is the conclusion of the parable of the Wheat and the Tares. Here Hell is described as a furnace where there will be wailing and gnashing of teeth.

**Jude 13** – Here hell is described as “the black darkness.”

### **What is Abraham’s Bosom?**

The Greek word for bosom, *kolpos*, is similar to the English word bosom and implies more than just physical anatomy.

**John 13:23** – John leaned on Jesus’ bosom at the Last Supper. Here physical anatomy is obvious.

**John 1:18** – The Only Begotten Son is in the bosom of the Father. More than physical anatomy is implied: “bosom” here implies a true oneness.

**Luke 6:38** – The reward for generosity is “good measure, pressed down, shaken together and running over will be put into your bosom.” This is not an allusion to some type of trash compactor. “Bosom” here implies generally things within one’s control or possession.

Thus Abraham’s bosom in our Gospel lesson implies (1) a oneness of Lazarus with Abraham and (2) a place that is under Abraham’s control as one of the Patriarchs of the Faith.

**Luke 13:27-29** – A further aspect of Abraham’s bosom is the gathering of the Patriarchs, the Prophets, the saints and the righteous in the Kingdom of God. With the eyes of faith in the Liturgy, we can get a tiny glimpse of this as we look through the windows of heaven (icons).

All this represents a bewildering array of terms: Hades, the abyss, the Lake of Fire, Abraham’s bosom, heaven. There is a mystery to this that we won’t know until the Lord returns.

Just as the New Jerusalem is the place prepared for the righteous (Revelation 21:2, John 14:2-34), so hell (in its various descriptive terms) is the place prepared for the devil and his legions (Matthew 25:41, 2 Peter 2:4) and for the ungodly (Jude 13, 2 Peter 1:17). We are told hell will consist of darkness, flame, weeping and gnashing of teeth, and that it will not be part of the New Jerusalem, but will be outside (Revelation 22:15, 14:9-11, Isaiah 66:24). But how can Hades, much less death, be thrown into the Lake of Fire? This suggests that Hades (and consequently Abraham's bosom) are temporary abodes and that the Lake of Fire and the New Jerusalem are the final destinations. To consider such merely adds to the mystery.