

# He Descended into Hell

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[ 0 : 00 ] But if we could, with the Lord's help and the Lord's enabling this evening, if we could turn back to that portion of Scripture that we read, the book of Revelation, Revelation chapter 1, and if we read again at verse 17, Revelation chapter 1 and verse 17, where John says, When I saw him, I fell at his feet as though dead, but he laid his right hand on me, saying, Fear not, I am the first and the last and the living one.

I died, and behold, I am alive forevermore, and I have the keys of death and hell. I have the keys of death and hell.

I'm sure that many of you have a favorite magazine, whether it's a magazine about cooking or country life, whether it's about fishing or football or fitness, tractors or technology or politics or even just people.

We all have our favorite magazine. Well, my favorite magazine is called the Expositor magazine. It's a quarterly magazine with articles about preaching. As you'd expect, that's what a minister would read.

A preaching magazine. It has all these articles about preaching on different books of the Bible, different themes, different topics, and different doctrines that are taught throughout Scripture.

[ 1 : 39 ] And one of the recent editions of the Expositor magazine, it was called The Forgotten Doctrine of Hell. The Forgotten Doctrine of Hell.

Steve Lawson, who is the editor of the Expositor magazine, he introduces the topic of the Forgotten Doctrine of Hell by saying this. He writes, hell is often a word heard more from unconverted men on a golf course rather than from biblical preachers in a pulpit.

This naturally raises the question, why do we hear so little about hell in church? Then he goes on and says, hell is the most neglected doctrine in pulpits today.

Much of contemporary preaching is so focused upon life in the here and now that it has virtually lost sight of eternity and the final destinies of men and women.

And he concludes the introduction by saying, we must prepare for what awaits us beyond the grave. We must prepare for what awaits us beyond the grave.

[ 2 : 55 ] And, you know, as we look at the Apostles' Creed, that's what we're being exhorted and encouraged to consider this evening. Because after the statement that Jesus Christ was crucified, dead, and buried, it says that he descended into hell.

He descended into hell. Now, as you'd expect, for generations this statement has not only been confusing, but it has also been very controversial. With some churches who recite the Apostles' Creed week by week, they've altered the statement, and other churches have omitted it altogether. But as we said before, the Apostles' Creed is a statement of faith. It's a statement of faith which has been read, recited, and reaffirmed in churches throughout the world for generations.

And it's a creed which we are called to believe in our heart and also confess with our mouth. And so, as we begin again this evening, please say the Apostles' Creed with me.

I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried.

[ 4 : 18 ] He descended into hell. The third day he rose again from the dead. He ascended into heaven, and sitteth on the right hand of God the Father Almighty.

From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Amen. And so this evening we're looking at the words there in the creed where it says that he descended into hell. He descended into hell.

And I'd like us to think about this under three headings. The debate about hell, the descent into hell, and the defeat of hell. The debate about hell, the descent into hell, and the defeat of hell.

So first of all, the debate about hell. The debate about hell. We'll read again our text from verse 17 of Revelation 1. When I saw him, I fell at his feet as though dead.

[ 5 : 30 ] But he laid his right hand on me, saying, Fear not. I am the first and the last and the living one. I died, and behold, I am alive forevermore. And I have the keys of death and hell.

Now, as we said, hell is the forgotten doctrine in many pulpits in the 21st century. Because, well, it's not popular. It's not popular with people in the pew.

People don't like hearing about hell. But the thing is, there's no one who preached and proclaimed about the eternal punishment of hell more than Jesus.

As you know, Jesus, he was the most loving man who ever lived. But Jesus, he lovingly preached the doctrine of hell, not to scare us, not to manipulate us, but to lovingly warn us about the reality of hell.

And I remember once reading the title of a little booklet, and it read, Hell is a real place, and real people go there. Hell is a real place, and real people go there.

[ 6 : 40 ] And that's what Jesus warns us time and time again. He warns us that hell is a real place, and real people go there. And it's a real place, and real people go there.

Because if God is holy, and if God is righteous, and if God is just, then sin must be punished. That's why Jesus says in the gospel, he says, If your hand causes you to sin, cut it off.

If your foot causes you to sin, cut it off. If your eye causes you to sin, pluck it out. It is better for you, says Jesus, to enter the kingdom of God, maimed, lame, or blind, than to be thrown into hell, where the worm dieth not, and the fire is not quenched.

Now, of course, Jesus wasn't saying that we must literally amputate our hand, or our foot, or pluck out our eye in order to be saved. No, Jesus was saying that we must detach ourselves from whatever it is that's holding us back from coming to Christ.

Because if we don't come to the Savior here, if we don't come to the Savior here, then our sins must be dealt with in hell.

[ 7 : 56 ] That's the message of the gospel. If we don't come to the Savior here, in the here and now, then our sins must be dealt with in hell. Now, boys and girls, when Jesus used the word hell, he used a very descriptive word for a place outside Jerusalem.

It was a Greek word that he often used, the word Gehenna. Gehenna. And Gehenna was this dumping ground. It was a pit. It was a place where all the refuse and all the rubbish of the city was burned day and night.

Nothing ever escaped the fires of Gehenna. And Jesus used this word in order to give us a vivid description of the unending punishment and the unimaginable pain of hell.

Because hell, as Jesus says, is the place where the worm dieth not and the fire is not quenched. Hell, as Jesus describes in other places, he says it's the place of outer darkness and the place where there is wailing and gnashing of teeth.

But as you know, well, some people think that all the illustrations and all the imagery that Jesus uses to describe hell, it's all too far-fetched. It's all fantasy.

[ 9 : 17 ] It's fairy tale. It's all make-believe. But I want to say to you that God has created hell. God created hell. The devil didn't create hell.

God created hell. And as we sang in Psalm 139, God is present in hell because God created hell. And you know, when Jesus lovingly preached to lost sinners, he reminded them that God created hell. Because Jesus says, he says in Matthew chapter 25, he says, at the second advent, which we were speaking to the children this morning about, at the second coming of Jesus, when the Son of Man comes to separate the sheep from the goats, he will say to the sheep on his right, come, you blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world. But he will say to the goats on his left, depart from me, you cursed, into the everlasting fire, prepared or created from before the foundation of the world.

It's prepared and created for the devil and his angels. And you know, there are all these evangelistic questions about hell. I'm sure we've heard them all before.

[ 10 : 37 ] The question like, well, where is hell? Hell is at the end of a Christless life. What is hell? Hell is the truth realized too late.

And when does hell end? Never. It never ends. My friend, that's why Jesus lovingly warns us about hell.

Because he says, do not fear those who kill the body, but cannot kill the soul. Rather, fear him. Fear him who can destroy both soul and body in hell.

Jesus lovingly warns us about hell because he knows what our sins deserve. And he experienced and endured the pains and punishment of hell on our behalf.

That's why the creed says he descended into hell. He descended into hell. But as we said, the debate about hell from this confusing and controversial statement, it has been around for generations.

[ 11 : 47 ] With some churches, they alter the Apostles' Creed to say that Jesus descended to the dead. And some other churches, they omit the statement altogether.

They just skip over it. In fact, it was the systematic theologian Wayne Grudem. He wrote a paper in 1991. It was entitled, He Did Not Descend Into Hell.

And he said, it's a plea for following Scripture instead of the Apostles' Creed. And in his article, Grudem, he argues that the statement, he descended into hell, is a late intruder.

And it's a troublesome phrase in the Apostles' Creed because it undermines Scripture. And Grudem, he questions the creed based upon the words that Jesus said when Jesus was hanging upon the cross.

Grudem asks, he asks the question, how could Jesus descend into hell when he said to the dying thief beside him, today you will be with me in paradise.

[ 12 : 52 ] sacrifice? And Grudem also asks the question, well, why did Jesus need to go to hell if he said on the cross, it is finished? And then he said to his father, Father, into your hands I commit my spirit.

And Grudem, he then concludes by stating, this is at best confusing and in most cases misleading Christians. My own judgment, he says, would be that there would be all gain and no loss if this statement were dropped from the creed once and for all.

Now, although Grudem highlights an interesting point, I believe that he's completely overshadowed by the giant of a theologian, John Calvin.

As you know, John Calvin was a 16th century French reformer. He was a huge influence during the Reformation and still a huge influence today.

And Calvin was someone who dealt with men like Wayne Grudem long before Wayne Grudem was ever born. Because the debate about hell in the Apostles' Creed, it had been there even in Calvin's day and long before it.

[ 14 : 03 ] And Calvin was someone who was ready for this debate. In fact, in his Institutes of the Christian Religion, a book that Calvin took over 20 years to publish in its final edition in 1539.

Calvin's works, they comprised of 80 chapters, 80 chapters of systematic theology. And they were comprised into four books. And those four books, it's fascinating, those four books, they correspond to the four sections that we find in the Apostles' Creed.

So book one is called God the Creator, which follows the statement of the Apostles' Creed. You read there, I believe in God the Father Almighty, maker of heaven and earth.

Book two of Calvin's Institutes is God the Redeemer, which is, and I believe in Jesus Christ, His only Son, our Lord. Then book three is God the Holy Spirit, where it says in the Creed, I believe in the Holy Ghost.

And then book four is all about the Holy Catholic Church, where it says there in the Creed, I believe in the Holy Catholic Church. And so even from the contents page of his Institutes, Calvin defends the Apostles' Creed, and he defends the debate about hell in the Apostles' Creed when he writes these words.

[ 15 : 24 ] He says, we must not omit the descent into hell, as it is of great importance to the accomplishment of redemption. The Creed furnishes us with a full and in every way complete summary of faith containing nothing but what has been derived from the infallible Word of God.

The place, says Calvin, the place which it holds in the summary of our redemption is so important that an omission of it greatly detracts from the benefits of Christ's death.

In other words, Calvin says, don't alter and don't avoid these words in the Apostles' Creed. He descended into hell. Don't alter them and don't avoid them.

That's why I want us to consider, secondly, the descent into hell. So the debate about hell and then secondly, the descent into hell. The descent into hell.

Jesus says here in Revelation 1, fear not, I am the first and the last and the living one. I died and behold, I am alive forevermore and I have the keys of death and hell.

[16:41] Now as you know, and I've said it many times before, large doors swing on small hinges and large theological truths, they swing on small words.

And that's certainly true when it comes to the debate about the descent into hell. Because the Apostles' Creed, it was originally written in Latin and then it was translated into English.

And some believe that when it was translated into English, it was misunderstood and it lost some meaning in translation. And I say that because, boys and girls, the Latin word for hell is inferna.

The Latin word for hell is inferna. It depicts a place of torment, flames, a furnace of flames.

Similarly, the Latin infernis is the word for grave or sepulcher.

And so you can see why people like Wayne Grudem would prefer to say that Jesus descended into the infernis, the grave, the sepulcher, rather than say that he descended into the inferna of hell.

[17:53] But Calvin asks, why would this short creed, and it is a very short creed, why would this short creed, which uses, as you can see, it uses one-word statements to explain huge theological truths?

It says that Jesus was crucified. That's a massive truth. It says that Jesus died. That's full of theology. It says that he was buried. But then it says, Calvin asks, why would it then expand upon his burial by stating that he descended into the grave?

That's illogical, says Calvin. And I have no doubt that all who weigh the matter with some degree of care will agree with me. That's a bold statement.

But Calvin goes on. He says, nothing had been done, nothing had been done if Christ had only endured a corporal death, a bodily death.

Therefore, it was necessary that he should engage at close quarters with the powers of hell and the horrors of eternal death. And so Calvin, he asserts and he affirms that Christ descended into the inferna, not the inferness.

[19:05] He descended into Gehenna, not just the grave. He descended into hell, not just Hades. Now I'm sure that many of our, up until many of our modern translations appeared, we had never really heard the word Hades.

because the authorized version had always translated the word as hell. So when you're reading the authorized version in Revelation 1 verse 18, it says, I have the keys of death and hell, which I would say is the correct translation.

Because Hades or Sheol, as it's often translated in the Old Testament, it's the place of the dead. It's where people refer to as the intermediate state, that when you die, your body is laid in the grave, but your soul is in an intermediate state awaiting the final judgment.

But this emphasis on inferness rather than inferna, or the grave rather than Gehenna, or Hades rather than hell, in my view, it has diluted and even watered down the teaching of the Bible.

Because it has introduced an intermediate state and the possibility of repentance after death. It has introduced what you could call second chance salvation.

[20:35] Or in the case of the Roman Catholic Church, it has established the dangerous doctrine of purgatory, where in indulgences, they can be bought to forgive and free souls in the Hades of purgatory.

Now you'll remember in the 16th century, we mentioned this man a few weeks ago, there was one man named Johann Tetzel. He emotionally blackmailed people into buying indulgences.

And Tetzel, he would go around traveling from town to town, preaching about family members who have died and who are burning in Hades. And he would say to them, you can redeem them for a small fee.

And Tetzel, he had all these little rhymes that he would use to attract the attention of his audiences. He would say, place your penny on the drum, the pearly gates open, and in strolls mum.

Or another one he had was, when the coin in the coffer rings, a soul from purgatory springs. And sadly, many people, they literally bought into it.

[ 21 : 40 ] But of course, our Bible tells us and our Bible teaches us that there's no such thing as an intermediate state. our catechism reminds us, the souls of believers are at their death made perfect in holiness and do immediately pass into glory.

And their bodies, still being united to Christ, do rest in their graves until the resurrection. So there's no such thing as an intermediate state or purgatory or repentance after death or second chance salvation.

Because as our Bible clearly confirms to us, it is appointed unto man once to die, and after that the judgment.

It is appointed unto man once to die, and after that the judgment. But you know, one of the passages which really interests me and intrigues me about this subject of the descent into hell, is what the apostle Peter wrote in his New Testament letters, and what happened after the death of Jesus.

1 Peter 3 says very interesting words, and I was discussing it with our church officer earlier this morning, and he was reminding me that if you read ten commentaries, they will have ten different views on these verses in 1 Peter 3, where it says, Christ suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh, but made alive in the spirit, in which he went and proclaimed to the spirits in prison, because they formerly did not obey when God's patience waited in the days of Noah.

[ 23 : 31 ] Noah. And you know, having read and reflected on this passage, I believe, and you might disagree with me, and you're welcome to disagree with me, I love discussion, but you know, I believe that after Jesus Christ was crucified, dead, and buried, as the creed says, somewhere in the hours between Good Friday and Easter Sunday, he descended into hell.

hell. Now, I know that this may not fit perfectly into our theological boxes, where we like to box God off and make him bound by all our theology.

But you know, my friend, the God we worship is the God of the impossible, in our mind, the God of the impossible. So why is it impossible to say that Jesus Christ descended into hell?

Again, in his Institutes, Calvin says, there is nothing strange in it being said that he descended into hell. In fact, Calvin is as bold as to say it is frivolous and ridiculous to object to it.

I won't be as bold as Calvin. But you know, it seems to me that after Jesus finished the work of redemption on the cross, after he committed his spirit into his father's hands, after he entered paradise with a thief on the cross, somewhere in the hours it seems, and going by what Peter says, in the hours between Good Friday and Easter Sunday, Jesus descended into hell.

[ 25 : 05 ] And you know, Peter says in 1 Peter 3, he says that he went there for a purpose. He went to preach. Jesus went to do what he did on earth.

He went to preach. And he preached to the spirits in prison, to the demonic spirits of Noah's day who were in hell. And this ties in, actually, to what Peter says in 2 Peter.

2 Peter 2, he says that God did not spare the angels when they sinned, but cast them into hell and committed them to chains of darkness to be kept until the judgment.

You see, my friend, when Jesus Christ was crucified, dead, and buried, died. When Jesus died on the cross, the devils of hell thought they had won.

As you know, hell had been unleashed upon Jesus when he was on the cross. We saw that last Lord's Day. In those hours of darkness, hell descended into the soul of Jesus on the cross.

[ 26 : 08 ] And when Jesus died, hell thought they had won at the cross. My friend, when Jesus died, as one said, hell danced.

Heaven was silent while hell was singing. And yet Peter tells us that somewhere between Good Friday and Easter Sunday, while the demonic spirits rejoiced in the hold of hell, Jesus showed up. And I'm quoting Steve Lawson in saying this. So I'm not the authority on this. Jesus showed up and he preached and proclaimed to the spirits in prison.

What did he preach and proclaim? His victory and his vindication. Jesus proclaimed that sin, Satan, and the sorrows of death have been defeated. Jesus proclaimed that salvation belongs not to the devil, but to the Lord.

Jesus proclaimed that he has redeemed his church by his own precious blood. Jesus proclaimed that he has been given all authority in heaven and on earth.

[ 27 : 18 ] Jesus proclaimed that he has brought life and immortality to light through the gospel. Jesus proclaimed to the spirits in prison, to the demons of hell, that at his name every knee will bow

in heaven and on earth and even those who are in hell.

and they will all confess that he is Lord to the glory of God the Father. My friend, Jesus descended into hell and proclaimed to the demons of hell, I will build my church and the gates of hell will not prevail against it.

And today Jesus says to his church what he said to the apostle John on the isle of Patmos, fear not. I am the first and the last, the living one.

I died and behold I am alive forevermore. I have the keys of death and hell. My friend, Jesus, as the creed says, he descended into hell to defeat and destroy the powers of hell on our behalf.

And that's what I want us to see lastly, the defeat of hell. So the debate about hell, the descent into hell and the defeat of hell.

[ 28 : 42 ] The defeat of hell, John says, when I saw him, I fell at his feet as though dead, but he laid his right hand on me saying, fear not. I am the first and the last, the living one.

I died and behold I am alive forevermore. And I have the keys of death and hell. You know, we mentioned earlier that Steve Lawson, what he said about the forgotten doctrine of hell.

He said, why do we hear so little about hell in church? Why is hell the most neglected doctrine in pulpits today? But of course, hell shouldn't be a forgotten doctrine.

Hell should be preached and proclaimed in the pulpits of our land. Not only because Jesus preached and proclaimed about hell, but also because hell has been defeated and destroyed by Jesus.

Jesus preached and proclaimed in hell. And he preached and proclaimed a message that he had defeated and destroyed hell. Therefore, we must preach and proclaim the message that hell is defeated and destroyed.

[ 29 : 54 ] But you know, Steve Lawson in that article he wrote, he emphasizes that hell must be preached and proclaimed because hell is biblical. Hell exalts the cross.

Hell awakens the sinner. Hell sobers the saints. Hell stresses sanctification. Hell energizes evangelism.

And hell highlights heaven. My friend, we must preach and proclaim the forgotten doctrine of hell. Because Jesus, as we read in Revelation 1, he has the keys of death and hell.

And you know, that's how Calvin concluded his explanation of this statement in the Apostles' Creed. He said, by engaging with the power of the devil, the fear of death, and the pains of hell, Jesus gained the victory and achieved a triumph.

So that we now fear not in death those things which our prince has destroyed. Then he says, the cross, death, and hell are our life.

[ 31 : 06 ] Just think about that for a moment. The cross, death, and hell are our life because of what Jesus has done.

You know, Calvin, like many others, she applied this statement in the Apostles' Creed by making it very pastel. Because when Jesus was crucified, dead, and buried, he not only experienced and endured the cross on our behalf, and he died our death, but he also experienced and endured the torments of hell in our place.

But when Jesus descended into hell, he defeated and destroyed hell. And he now, as he says to John there, he has the keys of death and hell.

But what all this means is, our sympathetic high priest, the Lord Jesus Christ, he not only knows what it's like to die, he knows what it's like to be dead.

Because Jesus, he has been through death. He has passed through the valley of the shadow of death. He has conquered death.

[ 32 : 16 ] He has conquered the grave. He has conquered hell. He is the keys to death and hell. And you know, the application of this is that when we watch and when we witness our loved one dying before our eyes, you know, we feel so helpless, don't we?

We feel so helpless. We can't do anything physically or even medically for them. We can certainly pray for them. But as they draw nearer to death, they're all alone.

Family may gather around the deathbed, but they're the only one going through death. And it will be true in our own experience when we face death. Family might gather around us, but we are the only one who will experience it.

We can't take anyone with us. We can't take anything with us. But the glory of the gospel is that as a Christian, as a Christian, as someone in Christ, you fall asleep in Jesus.

As a Christian, you're never alone. The shepherd is with you through the valley of the shadow of death. And even in death. That was the promise.

[ 33 : 39 ] That's the promise that Paul gave to the church. Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, neither height, nor depth, nor any other creature is able to separate you from the love of God which is in Christ Jesus, our Lord.

So as a Christian, in death, you're not alone. The shepherd is with you. As a Christian, you know that Jesus has even been there before you. And he has experienced and he has endured death and hell for you.

Therefore, he is with you. And he will never leave you. And he will never forsake you. You know, there's no greater comfort than to face death with Jesus beside you.

And you know, this is the pastoral teaching that's given to us in the Heidelberg Catechism. I've mentioned that Catechism to you before. And with this, I'll close because, you know, the Heidelberg Catechism, it's a wonderful document from the 16th century.

And it's much more pastoral than our shorter Catechism. But in question 44 of the Heidelberg Catechism, it asks the question, it says, why did He descend into hell?

[ 34 : 56 ] Why did He descend into hell? And this is the answer it gives. So that in my greatest sorrows and temptations, I may be assured and comforted that my Lord Jesus Christ, by His unspeakable anguish, pain, terror, and agony, which He endured throughout all His sufferings, but especially on the cross, has delivered me from the anguish and torment of hell.

Why did He descend into hell? So that in my greatest sorrows and temptations, I may be assured and comforted that my Lord Jesus Christ delivered me from the anguish and torment of hell.

My friend, Jesus says to us this evening, as He said to John on the Isle of Patmos, fear not, I am the first and the last, the living one.

I died and behold, I am alive forevermore. I am alive and I have the keys of death and hell.

I have the keys of death and hell. Do you know who better to trust with your life and to trust with your death than this Jesus who has the keys of death and hell?

[ 36 : 30 ] Well, may the Lord bless these thoughts to us. Let us pray. O Heavenly Father, we give thanks to Thee for Thy Son, for the Lord Jesus Christ.

We thank Thee and we praise Thee that He is one who died our death, that He experienced our hell, that He has now defeated death, conquered the grave and brought life and immortality to light through the gospel.

And we thank Thee and we praise Thee for even the comfort and that reminder that when we have to face death, that Jesus is with us, that He is by our side, that He has promised never to leave us and never to forsake us, and He is faithful to His promises.

O Lord, bless Thy truth to us. Help us, Lord, we pray, to grapple with it. Help us, Lord, to find comfort in it. Help us to see what our wonderful Saviour has done for us, that He has redeemed us, not with corruptible things such as silver and gold, but by His own precious blood.

Lord, watch over us in the week that lies ahead, a week that is unknown to any of us. But, Lord, we give thanks that there were one who knows even our going out and our coming in, there were one who knows our footsteps and our lying down.

[ 37 : 56 ] Keep us, then, we pray, for we cannot keep ourselves. Do us good, we ask, for Jesus' sake. Amen. We're going to bring our service to our conclusion this evening by singing in Psalm 86.

Psalm 86 in the Scottish Psalter, page 341. Psalm 86, we're singing from verse 10 down to the verse marked 13.

Because there were exceeding great and works by thee are done, which are to be admired and thou art God thyself alone, teach me thy way and in thy truth. O Lord, then walk will I, unite my heart, that I thy name may fear continually.

O Lord, my God, with all my heart, to thee I will give praise, and I the glory will ascribe unto thy name always, because thy mercy toward me in greatness doth excel, and thou delivered hast my soul out from the lowest hell.

These verses of Psalm 86 in conclusion to God's praise. Psalm 86 in the Scottish Version. Because the watch diesen great and the works by thee are done, which are to thee.

[ 39 : 36 ] Sha vind a profound aid, Where I'll ever walk, Thou is evermore.

Teach me thy way, and dare thy truth, O Lord, and walk where I unite my heart, that I am redeemed in the earth continually.

O Lord, my God, with all my heart, to thee I will give praise, and I, the Lord, be with us life unto thy name always.

Because thy mercy do I be, in weakness of thy self, and thou deliver, and thou hast thy soul, and thou hast thou come, and thou hast thou come, and thou hast thou come.

In the grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit, be with you all, now and forevermore. Amen. Amen. Okay, three questions.

[ 41 : 43 ] What word did Jesus use to describe hell? Hell? No. What is it? Ge? It's quite a hard word, actually.

Gehenna. Well done, Seheran. Well done. What is the Latin word for hell? Inferna. Well done. Oh, man.

Well done. Okay, what keys does Jesus have? The keys of death and hell. Well done. So there you go. You were listening. It's good.