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Mykhaylo Hrushevsky and Vyacheslav Lipinsky on the influence of Reformation Ideas on Ukrainian Society and Organizational Forms of Religious Life

It has been proved that Mrs. Grushevsky's reform movement in Ukraine, which was associated with the Western Renaissance, was a factor in the first Ukrainian national revival, as it promoted the development of civic initiative, social self-renewal, and the establishment of democratic currents. The combination of pre-reform ideas with German Protestantism contributed to the self-organization of various Ukrainian strata and the formation in the national consciousness of the notion of "Rus" as a separate social entity. It is substantiated that according to the scholar, the entire national movement of the eighteenth century. Was influenced by the Reformation, prepared by the sectarian movements of previous centuries and transformed by the Lviv burgess in the second half of the seventeenth century. Instead, V. Lipinsky considered the Reformation to be a consequence of the collapse of the conservative class in Germany, and the influence of the Protestant sects on Ukrainian national life was threatening. Tezius V. Lipinsky on the lack of self-sufficiency of the sect M. Hrushevsky contrasts the antithesis of the spiritual, cultural, social foundations of being this religious organization; The assertion that the power of sectarian influence is determined by the weakness of the Church is the assertion that the limit of such influence is not covered by the infirmity of the Church; The position on the absence of a traditional support of the sect in society - a provision on the acquisition of sect traits of a traditional, conservative organization; The conclusion about the short-term and insignificant influence of sectarianism is the point of view about the ability of the sect to act as a factor in significant social shifts.

Keywords: Renaissance, national consciousness, Protestantism, Reformation, "Rus", self-organization, sect, church, M. Hrushevsky, V. Lipinsky.

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ESHATOLOGICAL REFLECTIONS OF THE PROTESTANT DEFENSE OF THE HELL

The article includes Protestant's observing of the Bible Doctrine about Hell. The author analyzes necessity of this subject understanding, and actualizes its reflection in contemporary postmodern society. It explores what the Bible tells of the latest events, about the future hell. The author's attention is drawn to the Protestant understanding of this concept.

Key words: Protestants, Bible, eshatology, Doctrine, Hell.

Behind the various Christian ideas about heaven and hell lies the more basic belief that our lives extend beyond the grave (see the entry on [afterlife](#)). For suppose that our lives do not extend beyond the grave. In addition to excluding a variety of ideas about reincarnation and karma, this would also preclude the very possibility of future compensation of *any kind* for those who experience horrendous evil during their earthly lives.

In our postmodern society we can notice that most of people do not want to talk on some important Bible Doctrines. We can notice this thing among the Protestants too. One of the greatest

evangelical sermons ever preached was delivered by Jonathan Edwards in 1741 during the height of the Great Awakening. The title: “Sinners in the Hands of an Angry God”. Why don’t preachers preach like that today? Author and theologian R. C. Sproul said, “I can’t think of anything more politically incorrect to preach today than the wrath of God, the judgment of God, or the doctrine of Hell” [1].

Hell is a tough subject to talk about, but it’s one that needs to be preached because Jesus did. Jesus actually preached about Hell many times. And we believe He did it because He didn’t want anyone to go. So think about this, He had a three year ministry, and He preached on Hell more than 30 times. So almost once a month, He would bring a message up on Hell. We might not have wanted to attend His church! And we might want to take that to heart as pastors and teachers, that we don’t do it enough. Why did He do it? It can only be for one reason, not to try to send people there, but to keep them from this terrible place.

The Bible talks about Hell many times, yet many pastors, many churches, even whole denominations are distancing themselves from the message of Hell, some even denying the existence of a literal Hell. In a recent survey, many people said that they don’t believe in a literal Hell. Only 67% of Protestant, 48% of Catholic, 0% of Jewish believers, believe in a literal Hell [2; p. 4].

Now what is even more alarming is that many preachers, professors, and seminary students that are filling our pulpits do not believe in a literal Hell or Heaven. There was an article published in 1961 of a survey of 700 preachers and 200 theological students, to find only 53 percent believed in Hell [3; p. 7]. But here’s the real problem; if we don’t believe in Hell, we can’t believe in Heaven, because the same book teaches us about both. And the same Lord told us about both.

If we deny the existence of Hell, we fall into one of these four groups of people.

1. Atheist – Atheists do not believe in Hell because they do not believe in God. They believe that we evolved from nothing, and once we die, we cease to exist. Atheists don’t believe in God, I don’t believe in Atheist. I actually believe that it is scientifically impossible to be an atheist, and I can prove that statement. First though, let me explain the difference between an atheist and an agnostic. Agnostics make the statement, “I don’t know if there is a God.” We can make that statement. Atheists make the statement, “There is no God”. And the reason it is scientifically impossible to be an atheist is because in order to make the statement, “There is no God”, we would have to possess all knowledge. We would have to know everything to be able to say emphatically, “There is no God”. And scientists tell us that the smartest human being probably possesses 2% of all knowledge. Think about it, to know everything that has ever happened in human history in all cultures. In science, to know every creature, plant, star, every discovery, etc.

How much knowledge does the smartest person have, Scientist estimate around 2%. So when someone says, “There is no God”, ask them, “Is it possible in the 98% of knowledge that we don’t possess, that God exists?” So they can’t say “There is no God”. They can say, “I don’t know if there is a God”, and when they do, say “I do, would we like to know something about Him?”

The Bible says this about atheist, “*A fool says there is no God*”. So atheist, agnostics don’t believe in Hell.

2. Annihilationist – They believe that believers go to Heaven, but unbelievers are annihilated. And some even believe that they are annihilated in Hell. They use **Matthew 10:28 (NKJV)** which says “*Fear Him who is able to destroy both body and soul in Hell*”. They use the word “*destroy*” for their annihilationist theory. Now let me tell why that is wrong. We can’t take our interpretation of one verse, and build a doctrine on it. We have to take the whole of scripture, and the whole of scripture teaches us of a literal Hell.

3. Universal Reconciliationist – They believe that ultimately, everyone will be reconciled to God. People go to Hell, but they only go based on how bad they were here on earth, and then for only a season. In other words, if we were really bad, we would spend more time in Hell than someone who wasn’t as bad. In other words, Hell is a purifying place that purifies us to be able to go to Heaven. Some even believe that Satan will ultimately be reconciled to God.

4. Universalist – There are many popular preachers today that are becoming Universalist. Because they misunderstand how a loving God could send someone to Hell. Universalist believe that because Jesus died on the Cross, He paid the price for everybody’s sin. And He did, but we still have a choice.

They take free will completely out of it, and say everyone is going to go to Heaven. Adolf Hitler, the terrorists of 911, all will go to heaven. When those terrorists hit the twin towers in New York, the terrorists and the Christians were both immediately together in the presence of God. That's foolishness.

In the Bible, **Luke chapter 16**, Jesus tells us about Hell. We need to tell something about this passage before we read it, that many people don't understand, but we believe this is a true story. Here are some reasons we believe that. It doesn't say, "And He spoke this parable to them". Luke 16 talks about different parables at the beginning of the chapter, but when we get here, it's not a parable. Also, it isn't a simile. Jesus isn't saying, "It is like". He is telling us a true story, and we know it is true for a couple of reasons. First of all, He says there was a "*certain rich man*". The word "*certain*" means individual, or specific. This is an individual, specific rich man. Then He says, "*There was a certain beggar named Lazarus.*" Jesus wouldn't have made up a name if it were a story. Now let me explain one other thing, this isn't Jesus friend Lazarus whom He raised from the dead. They had a common name, but it was a different person. Now let's read the story, **Luke 16:19-31** [4]: "*There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham's bosom.*"

Now let's stop right there for a moment. Was Abraham a real person? Yes! He's talking about real people.

"The rich man also died and was buried. And being in torments"

We want to remember that word "*torments*", for a variation of that word is used in this passage four times. This is the first one.

***"in Hades*, (this is the Greek word for Hell) *he lifted up his eyes and saw Abraham* (a real person) *afar off, and Lazarus* (a real person) *in his bosom.*"**

***"Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented* (second time) *in this flame.'* But Abraham said, *'Son, remember that in our lifetime we received our good things, and likewise Lazarus evil things; but now he is comforted and we are tormented* (third time). *And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.'*"**

Jesus is teaching this, so this ends all debate on the existence of Hell. Because Jesus is referring to a specific man, and He says in verse 23, "*in Hell he lifted his eyes*". Jesus says this man went to Hell.

This also ends all debate on whether this is a place of fire, because Jesus says, "*in this flame*". We want to emphasize, we believe the New Testament refers to Hell 32 times as a place of fire. Unquenchable, everlasting, eternal fire. Lake of fire, flame of fire, furnace of fire. And Jesus himself refers to Hell as fire.

And this also ends all debate on whether this is a place of torment or not, because we have the variation of the word torment four times in this scripture. The Greek word here for torment has three meanings.

So according to what Jesus tells us, we can discern a few things about what happens to a person when he or she goes to Hell. I want to give our three of them:

1. He desires comfort – "*Send Lazarus that he may dip the tip of his finger in water that I may cool my tongue, for I am tormented in this flame*". I want we to notice that he didn't say, "Could I have a bucket of water", or "Could I have a cup of water", and he didn't even say that he might dip his finger in water. He said "*that he may dip the tip of his finger in water that I may cool my tongue*". He was in such pain and discomfort that any relief was desired, and would have been of great comfort.

We should remember, Hell was not created for us. In **Isaiah 5:14** it says that Hell had to be enlarged, because man decided to follow Satan. It was enlarged by necessity, not by design. Here is the scripture that shows we Hell was not prepared for us, **Matthew 25:41** (NKJV) [4]:

“Then He will also say to those on the left hand, ‘Depart from Me, we cursed, into the everlasting fire prepared for the devil and his angels:”

That again is Jesus talking. Hell was not prepared for we. Now I want to make a statement, and I want we to remember this. Jesus did not prepare Hell for we, but He did prepare Heaven for we. **John 14:2 (NKJV)** He said: ***“I go to prepare a place for we”***.

So He didn't prepare Hell for we, He prepared Heaven for us.

2. He Expresses Concern – He immediately thinks of others, “Please send him to my brothers”. Every person in Hell will have these thoughts, “I hope my kids don't come here”. “I hope my spouse doesn't come here”. And they might even have a thought like this, “Maybe, at Christmas, Uncle Bill, who told me about Jesus, and warned me of this place, will tell my kids about Him, and warn them not to come here.” And then he may remember, “Oh, Bill died this year too, he is in heaven. Maybe Aunt Sally will tell them, she is a Christian”. But then he might think, “No, she probably won't tell them, because she never told me. We argued about who would win the elections, and we talked about business, but she never told me like Bill, how easy it was to miss this place. If I would only give control of my life to Jesus Christ, I could have avoided Hell”.

So every person desires comfort, expresses concern, and here is number three.

3. He Seeks Consolation – Here is what he said. He tries to tell himself, “If someone would go from the dead, and tell them, maybe they would believe”. Abraham says this, *“Listen, they have Moses and the prophets”*. Now we need to understand what *“Moses and the prophets”* means in the Bible. Moses wrote the first five books of the Old Testament, the prophets wrote the others. We call them the major and minor prophets. And understand at this point, there is no New Testament. So when he says, *“They won't believe Moses and the prophets”*, he is referring to the Bible. He is saying, and listen to the way he says it, “If they won't believe the Bible, they won't believe even if one rises from the grave”. Listen, Jesus did rise from the grave. That is a direct reference; He did rise from the dead. And did we know there is more historical fact that Jesus rose from the grave, than many things that people believe as fact? So if they don't believe the Bible, they wouldn't believe even if one was to rise from the grave, and Jesus did.

Now this story is describing Hell before the resurrection of Christ. We need to understand that every person who died before Jesus Christ went to a place of waiting. There were two compartments, with a chasm between them. One was Hell, where people were tormented, the other was Abraham's bosom, or in other places in scripture, called Paradise. It was a place of waiting for a future time for the Old Testament saints. And the Bible says that before Jesus ascended into Heaven, He descended into the lower parts, and He led all of those Old Testament saints to Heaven. **Ephesians 4:8 (NKJV)** [4] describes that event, *“Therefore He says: When He ascended on high, He led captivity captive, And gave gifts to men”*. Remember He said to the thief, *“Today we will be with me in Paradise”*. So this is talking about before the resurrection of Christ.

There is also a future Hell, after the second coming. Revelation 20 speaks of the Great White Throne judgment, and **verses 13-15** tell of this future Hell,

“And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire” (NKJV) [4].

And the Bible tells us a few things about future Hell that we need to understand. I am going to tell you some things that will help we to understand what eternal Hell will be like, and I'll give we the scripture to prove it.

1. There are two physical properties on earth that keep us mentally stable, light and solid. Light helps us to gain our bearings; if we can just see where we are going, and what we are doing. Blind people can even many times see light and dark, which keeps them stable. Please understand there is no light in Hell. The Bible describes Hell as a place of *“outer darkness”*. Utter darkness; complete, total darkness. As a matter of fact, the Greek word means “blackness”. If we have ever found yourself in a strange place, with suddenly no access to any light, we know the feeling I'm talking about. We lose all stability, and it can be terrifying.

Satan has so lied to us that Hell is going to be some big party. We will never see anyone! We will never see another person, and we will never talk to anyone. The reason he did in this story, remember, this is before Jesus resurrection. This story does not reflect eternal Hell. We will never see or talk to any other person, forever and ever.

So there is no light in Hell. The reason there is light in Heaven, **Revelation 21:10**, tells us, there is no sun in Heaven, because the Lamb is the light. The reason there is no light in Hell is because God takes His presence from Hell. So there is no light in Hell.

Here is the second thing, solid. Being able to hold something, grab something, keeps us mentally stable on this earth. Being able to sit down, or walk or touch something. **Hell is described in Revelation 9, 11, 17, and 20 as a “bottomless pit”.** We will never touch anything again. We will never sit down, walk again, it will be the sensation of eternal falling. No matter how hard we lunge, we will never touch anything else. Those two physical properties aren't in Hell that keep us mentally stable.

There are two emotional properties that keep us emotionally stable on this earth, rest and hope. Many of us feel like rest is a physical property, which it is, but it is also an emotional property. Rest keeps us emotionally stable. Think how irritable we get when we're tired. When we get tired, we begin to lose it emotionally. When we lose someone we love, think about how tired we get, and people around us say, “We need to get some rest”. We know that if we can just rest, even if it is for just a few moments, then we can better handle what we are going through emotionally.

Revelation 14:11 9 (NKJV) says: “And the smoke of their torment ascends forever and ever; and they have no rest day or night”.

So there is no rest in Hell.

The second emotional property that is not in Hell is hope. There's no hope in Hell. On this earth, we always have hope that things can get better. Do we realize that a person who commits suicide is a person to whom Satan convinced that something is true on earth that is actually true in Hell? He has convinced that person that he has no hope, and on earth, we always have hope, because we are alive, and we can turn to God. But in Hell, there is no hope. Every person who goes to Hell will at some point have a thought something like this, “When I have been here ten thousand years, I will not have one less second to be in this place, because Hell is forever.

Over and over again, God makes it clear that He wants us to live, not die. Not only in the New Testament, but in the Old Testament, God finds no pleasure in the punishment of even the most wicked sinners. Now this is what is so amazing about God. We see when we see the wicked hurt, and abuse, and destroy others, we have this sense of righteous indignation. We want things made right; we want justice, but it goes even beyond that. We want them punished. And if we would be truthful with our own hearts, we often find a disturbing pleasure or satisfaction in it. But God never finds pleasure in it.

We see God desires that no one go to Hell, but that every one comes into a vital relationship with Him. And so the backdrop about any conversation about Hell is that God longs for us to live with Him forever; and He finds no pleasure in punishing anyone eternally, even the vilest of mankind. God is not trying to send us to Hell; He is trying to keep us out of Hell. He died to keep us from Hell.

The reason He has not already dealt with sin is clear. The Bible says that God is good, and loving, and patient, because He doesn't want anyone to go to Hell. But there is coming a day when God is going to say, “Enough!” God is going to stop the pain and misery and violence of this world. There is coming a day when a child will never again be molested. There is coming a day when not one more human being is going to be sold into slavery in the sex trade because God is going to stop it. There is going to be a day when God says “Enough! I will not let us kill each other”. There is going to be a day when not one more husband will beat his wife; one more mother will abandon her child.

What do we expect God to do with the person who says, “I want my heart to be fueled by anger, and hatred, and lust, and pride? And what I want to be marked by is abuse and violence”. What do we expect God to do if we allow our soul to spiral downward to such dark places where we just don't want to be different?

For all we know, an environment such as the one we live in—an environment in which one encounters real threats and dangers of a temporary kind, where one person's temporary welfare

may depend upon the choices of others and upon natural forces over which one has limited or no control, where a quest for truth and genuine discoveries about the glories of God's creation are possible, and where moral failure would likely provide ample opportunities for repentance, forgiveness, and atonement – for all we know, such an environment is an important part of the process whereby God renders us fit for eternal joy [7].

We hate talking about Hell. I hate to think about an eternity filled with wasted lives. But if I had to choose between God allowing people to be forever tormented and abused by each other, and a day when God says, "I'm going to stop it". I would choose that.

So, making conclusions, we can say that two thousand years ago, Jesus walked among us, and took on the smell of smoke, because He came for us. Would a loving God create a place called Hell? Absolutely. Because He would never force we to love Him, because force eliminates love. Love requires choice. He would never override our will, even if we wanted Him to, because He honors the way He created we. But He will not put up with the worst of us forever. He will stop it one day. And so we can choose for our lives to be the ashes, or our lives to be the children who are dancing, the choice is yours. So choose life; choose love; choose God, because He has already chosen us.

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Раймонд Гарді

Есхатологічні рефлексії протестантського розуміння пекла

Стаття містить протестантський огляд біблійної доктрини про пекло. Автор аналізує необхідність осмислення даного об'єкту дослідження та актуалізує його рефлексію в сучасному постмодерністському суспільстві. Досліджується те, що розповідає Біблія про останні події, про майбутнє пекло. Велику увагу автора звернено на протестантське розуміння цієї концепції.

Ключові слова: протестант, Біблія, есхатологія, доктрина, пекло.

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