



# WELCOME TO BIBLE HOUSE OF GRACE

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## Tartaros.

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

# Tartaros.

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## Topics.

- Angels who sinned are cast into tartaros.
- Angels can be human messengers.
- Angels kept in chains of gloomy darkness.
- Until the Day of Judgment.

**NOTE:** the purpose of this study is not to do an in-depth study on each topic, but simply to put the word tartaros into its context to discover whether it teaches death in the grave or everlasting torment, agony and suffering for all eternity.

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## ANGELS WHO SINNED ARE CAST INTO TARTAROS

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- **2 Peter 2:4:** God did not spare angels when they sinned but cast them into *tartaros* (*hell in the KJV*) and committed them to chains of gloomy darkness to be kept until the judgment.

The Greek word tartaros in this verse has been translated to the English word hell.

**Tartaros:** is from the Greek word *tartaroo* and from Strong's Concordance means the deepest abyss of hades, to put somebody in prison or in a place of confinement and the word abyss carries the idea of a chasm; a gorge so deep that its extent is not visible; an endless space; a pit that is immeasurably deep or infinite all of these are different titles and aspects of the grave. Tartaros, hell, the pit, hades and sheol, the underworld and the place of the dead are all different titles for the grave it is the place where all humans go when they die. Those without God are referred to as being in hell (the grave) the place of the dead, while those who have died in Christ are spoken of as being asleep in Christ. Those who have died in Christ are referred to as sleeping, because they will be raised in the first resurrection (Rev. 20:4-6) to eternal life and everlasting glory to rule and reign as kings and priests with Christ in his Kingdom when he returns in glory as King of kings and Lord of lords to establish God's Kingdom of righteousness, justice, joy and peace on earth. The dead who have died without Christ are being kept in the grave for the day of judgment and the second death (Rev 20:11-15) when God descends at the end of Christ's glorious millennial reign to earth on a great White Throne (a symbol of pure judgment and justice) and death and hades and the sea give up the dead who were in them and each one is judged according to what they had done according to what is written in the books.

**NOTE:** if everyone standing before God's throne is judged to eternal condemnation and cast into the Lake of Fire there would not be any need for a judgment so from this judgment it appears that some are counted worthy and others are cast into the Lake of Fire (the Second Death) which is a symbol of eternal death (i.e., total extinction) (Rev. 20:11-15).

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## GOD DID NOT SPARE ANGELS WHEN THEY SINNED

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To help understand what Peter is saying when he made the statement "God did not spare angels when they sinned, but cast them into tartaros and committed them to chains of gloomy darkness to be kept until the judgment" (v4) we need to do a little study on the word angels as used throughout the Bible since it is certain there are no literal angels bound up in steel chains. The Bible says, God's angels are:

- Ministering spirits sent out to serve for the sake of those who are to inherit salvation? (Hebrews 1:14-14).

The fact angels are God's ministering Spirits means that the angels that Peter has in mind are clearly not God's heavenly angels since they are serving God and doing His will, so who are these angels that have grossly sinned? To help us to find the answer to this question we first need to look at the Hebrew and Greek meaning of the word angel.

**Angel's:** in the New Testament is from the Greek *aggelos* and is used every time in the New Testament (except for Luke chapter twenty). From Strong's Concordance the word *aggelos* can refer to a messenger sent from God or to bring tidings (i.e., good news). It can refer to a supernatural angel, an envoy or to one who is sent (i.e., a human or supernatural angel). The same word *aggelos* is used all of the time in the New Testament for God's supernatural angels, but the same word *aggelos* also applies in many Scriptures to human messengers.

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## ANGELS CAN BE HUMAN MESSENGERS

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Both the Greek word *aggelos* in the New Testament and the Hebrew word *mal'ak* in the Old Testament are words that both mean, messenger, both words have been translated in some verses as angel and in others as messenger. In the Old Testament God and Jacob, Moses, Israel, Joshua, Gideon, Jephthah, Saul, David, Abner, Hiram, Joab, Elisha, Amaziah and Ahaz, are all spoken of as sending angels (*mal'ak*) who were human men. A human called an angel (*mal'ak*) is spoken of as going to Micaiah, Elisha's elders and Jehu, Jezreel and Job.

Haggai is called an angel (*mal'ak*) and the book of proverbs says a king's wrath, a wicked man and a cruel human can be an angel. The Bible speaks of human angels (*mal'aks*) of a nation and calls the LORD'S spiritually blind servants and the Old Testament priest angels (*mal'aks*). It is clear that it was the common Hebrew language to call certain human beings an angel (*mal'ak*) and that many angels of the Bible are human men both good and bad.

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## JOHN THE BAPTIST AND JESUS

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In the New Testament, John the Baptist and Jesus are both spoken of as human angels (*mal'ak*) and it is stated that they both sent human angels (*mal'ak*). Titus is spoken of as an angel (*mal'ak*) of the church and Rahab is said to have received angels (*mal'ak*) referring to two human men thus it is clearly seen that in many instances the English word angels (*aggelos*) which means messenger or representatives are often human men. It appears that the Bible translators have in most instances translated the Hebrew word *mal'ak* to the English word angels when they are identified with God or heaven and translated it to the word messengers when the identification is with man or the earth.

When man sends a *mal'ak* (angels) the translators of the Bible have translated the Hebrew word *mal'ak* to messenger, but when God sends a *mal'ak* the translators of the Bible have translated the Hebrew word *mal'ak* to angel. Throughout the Bible it is very common language for human *mal'ak's* (angels) to be sent by prophets, kings, rulers and Israel, therefore it is most likely angels in the context of this chapter refer to corrupt and self-serving human men who have great positions of religious authority, political power and influence amongst the Kingdom of God, the church and the world which is in harmony with the entire context of this chapter and what Peter is saying.

For further information see the title:

- Angels (Can be Human Messengers), in Angels (ON WEBSITE MENU).

The focus of the chapter is false prophets and teachers, Peter is warning those who have the great privilege of proclaiming God's message of grace and eternal life to be aware that if they use it for their own gain, to get rich and wealthy, or for power, fame and importance by using their followers as merchandise to fulfil their own selfish ambition they will not be spared from God's wrath. Peter in this chapter is shining a spotlight on the truth that just because a man may have great knowledge of the Bible or establish a vast religious empire does not protect him from God's justice or vengeance if they have built the Lord's Kingdom for their own selfish ambition and gain especially if they have perverted the Good News of the Gospel to achieve it. These men are gifted and fully equipped with all the skills and tools to build God's Kingdom, but are driven not by a heart filled with love for God and his people, but by their own selfish ambition for power, control, importance and wealth that they receive by being the head of some form of a religious system, organisation, institution or church.

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## ANGELS KEPT IN CHAINS OF GLOOMY DARKNESS

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The words, "They are being kept in chains of gloomy darkness" (v4) refers to the unfaithful who have died (especially false teachers), it is in contrast to the faithful in Christ who are spoken of as "Sleeping in Christ." No dead person has actual steel chains wrapped around their dead body, the words gloomy darkness is biblical lofty language that not only depicts the absolute disdain God has toward false prophets and teachers who pervert the Gospel and use those seeking Christ for their own selfish gain and ambition, but also illustrates that they will be judged accordingly. It is in contrast to the warming and endearing words sleeping in Christ the Bible writers use when referring to the faithful who have died in Christ. Here the words depict God's favour being on those who have died in faith in Christ and that they will be, welcomed with joy at the resurrection.

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## UNTIL THE DAY OF JUDGMENT

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The punishment of false prophets and teachers is being kept in store for them until the day of judgment. Their punishment is the second death where they will be cast into the Lake of Fire a symbol of eternal death (i.e. total extinction). For further information see the following titles:

- The Second Resurrection or Great White Throne Judgment.
- In, Resurrection (ON WEBSITE MENU).

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## SUMMARY

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We began this study not to do an in-depth study on each topic, but simply to put the word tartaros into its context to discover whether it teaches death in the grave or everlasting torment, agony and suffering for all eternity. We have found that tartaros refers to the grave (the abode of the dead) and that there is not even a hint of eternal torment, suffering and agony for all eternity.

**NOTE:** the grave in certain other Scriptures is also called the abyss; hell; hades and sheol; the pit; the underworld; the deep; and a place of gloomy darkness these are all different titles for the grave as is tartaros and all refer to the place where all humans finally rest when they die. It matters not whether our body is left on the surface of the earth to rot and decay or is thrown into a deep gorge or pit; whether they are drowned at the bottom of the ocean or buried in a proper graveyard. Whether they are placed in a very expensive tomb or burned in a fire, wherever our body finally lays can be referred to as our grave since the word grave means

the place of the dead wherever the dead maybe. We simply burry people in a nicely dug hole and a beautifully made casket because it is the respectful way to treat the body and the memory of those who have died, but this is not always possible especially in war, plagues, massive bush fires and shipwrecks etc.

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**For further information see the following titles:**

- Jude (the complete chapter) in, Various Topics (ON WEBSITE MENU).
- Hell and Gehenna.

In, Death (What happens when we Die) (ON WEBSITE MENU).

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*As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.*

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