

APOLOGETICS 3

SHEOL...HADES...GEHENNA



HELL

MYTHOLOGY or SCRIPTURE



a·pol·o·get·ics
the branch of theology having to do with the defense and proofs of Christianity

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"Hell" from Scripture

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I think the average "Christian" connects hell with the devil, and fire punishment, probably eternal. Do you picture the devil as this picture by Doré? Have you heard the statement; You will go to a devil's hell? Or how about: You are damned and on your way to hell? Let us get a few things straight.



① The devil is not in hell nor will he ever be.

1 Peter 5 KJ

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

Rev. 20 KJ

② The lake of fire is not hell.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

③ Early Gentile "Christians" were converts from idolatry.

14 And death and hell were cast into the lake of fire. This is the second death.



of hell, and ruled in hell as King, Persephone as queen.

Here is a drawing of Pluto kidnapping her.

So you see why

"Christians" connected the devil to hell; mythology.

④ Pluto comes from πλούτος (ploutos) meaning "wealth or riches". But Pluto had a more sinister name, it was Hades. (αἴδης or ᾠδης - hadēs)

Since Pluto, the king of the unseen world was also Hades, the early Christians connected hadēs (ᾠδης) of scripture with our "hell." However our idea of "hell" comes more from Gehenna (γέεννα) because of references to fire.

⑤ The translators of the KJ translated (ᾍδης) Hadēs by "hell", and (γεέννα) Gehenna by "hell". The LXX translated the OT Hebrew, Sheol (שְׁאוֹל) by (ᾍδης) Hades so the KJ translators again used "hell". Thus all this area of scripture was put into mythological chaos. Let us see what we can learn from scripture, first "sheol" in the OT (hades in the LXX OT).

ᾍδης (hadēs) - English "hades" or "hell" occurs 11x in the NT, but many times in the OT.

The equivalent Hebrew word is שְׁאוֹל (sheol), 65x. Translated in KJ: ~~grave 31x~~, ~~hell 31x~~, and pit 3x.

Gen. 37 KJ

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

① 35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

Gen. 42 KJ

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

② 38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

Gen. 44 KJ

③ 29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life;

④ 31 It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

If "sheol" is the "hell" we think of, Jacob certainly had no fear of going there.

Nu. 16 KJ

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind.

29 If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me.

⑥ 30 But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

31 And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

⑦ 33 They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also.

Deut. 32 KJ

21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

⑤ 22 For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

These are all the references to "sheol"

there are in the Pentateuch. We have 3 translations: grave, pit, hell.

Gesenius' lexicon shows the word

to basically mean: "a hollow, a hollow and subterranean place." Davies shows in addition "cavity" or "cavern", thus all uses in the Pentateuch fit this idea. None of these 7 uses have the meaning "hell". The ASV tends to play it safe with a transliteration, "sheol."

1 Sam. 2 KJ

8 6 The LORD ^hkilleth, and maketh alive: he bringeth down to the 'grave, and bringeth up.

Hannah speaking

2 Sam. 22 KJ

4 I will call on the LORD, who is worthy to be praised: so shall I be saved from mine enemies.

"a resurrection"

1 Ki. 2 KJ

10 6 Do therefore according to thy wisdom, and let not his hoar head go down to the 'grave in peace.

David speaking →
David wasn't dead.

9 5 When the waves of death compassed me, the floods of ungodly men made me afraid;

9 Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the 'grave with blood.

← David's charge to Solomon

6 The sorrows of hell compassed me about; the snares of death prevented me;

7 In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears.

Job 17 KJ

13 If I wait, the grave is mine house: I have made my bed in the darkness.

Job 24 KJ

19 Drought and heat consume the snow waters: so doth the 'grave those which have sinned.

Job 7 KJ

9 As the cloud is consumed and vanisheth away: so he that goeth down to the 'grave shall come up no more.

14 I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.

15 And where is now my hope? as for my hope, who shall see it?

Job 26 KJ

6 Hell is naked before him, and destruction hath no covering.

Job 11 KJ

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

16 They shall go down to the bars of the 'pit, when our rest together is in the dust.

Job 21 KJ

13 They spend their days in wealth, and in a moment go down to the 'grave.

Nothing in Job helps our knowledge of "hell."

8 It is as high as heaven; what canst thou do? deeper than hell: what canst thou know?

Job 14 KJ

13 O that thou wouldest hide me in the 'grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

Sixteen uses are in Psalms.

Ps. 6 KJ

5 For in death there is no remembrance of thee: in the 'grave who shall give thee thanks?

Ps. 18 KJ

5 The sorrows of hell compassed me about: the snares of death prevented me.

Ps. 49 KJ

14 Like sheep they are laid in the 'grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the 'grave from their dwelling.

Ps. 9 KJ

17 The wicked shall be turned into hell, and all the nations that forget God.

Ps. 30 KJ

3 O LORD, thou hast brought up my soul from the 'grave: thou hast kept me alive, that I should not go down to the pit.

15 But God will redeem my soul from the power of the 'grave: for he shall receive me. Selah.

Ps. 16 KJ

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Ps. 31 KJ

17 Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, and let them be silent in the 'grave.

Ps. 55 KJ

15 Let death seize upon them, and let them go down quick into hell; for wickedness is in their dwellings, and among them.

Ps. 86 KJ

13 For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.

Ps. 88 KJ

3 For my soul is full of troubles: and my life draweth nigh unto the 'grave.

Ps. 89 KJ

48 What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the 'grave? Selah.

Ps. 116 KJ

3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

Ps. 139 KJ

8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

Ps. 141 KJ

7 Our bones are scattered at the 'grave's mouth, as when one cutteth and cleaveth wood upon the earth.

None of the passages have any connection with "hell" as we understand it. The "pains of hell" are figurative. In no instance thus far have we had any information regarding a hell as we know it.

Prov. 1 KJ

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

36 12 Let us swallow them up alive as the grave; and whole, ^{as} those that go down into the pit:

Prov. 5 KJ

3 For the lips of a strange woman drop as an honeycomb, and her mouth is ^{as} smoother than oil:

4 But her end is ^{as} bitter as worm-wood, sharp as a twoedged sword.

37 5 Her feet go down to death; ^{her} steps take hold on hell.

Prov. 7 KJ

26 For she hath cast down many wounded: yea, ^{many} strong men have been slain by her.

38 27 Her house is the way to hell, going down to the chambers of death.

Ecc. 9 KJ

10 Whatsoever thy hand findeth to do, do it with thy might; ^{for} there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

Song. of Sol. 8 KJ

6 ^{Set} me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; ^{jeal-}ousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

Isa. 5 KJ

13 ^{Therefore} my people are gone into captivity, because ^{they} have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.

47 14 ^{Therefore} hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

Isa. 14 KJ

48 9 Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, ^{even} all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

49 11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

12 How art thou fallen from heaven, ^O Lucifer, ^{son} of the ^{morning}! how art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thine heart, ^{I will} ascend into heaven, ^{I will} exalt my throne above the stars of God: ^{I will} sit also upon the mount of the congregation, in the sides of the north:

14 ^{I will} ascend above the heights of the clouds; ^{I will} be like the most High.

50 15 Yet thou shalt be brought down to hell, to the sides of the pit.

Prov. 9 KJ

17 ^{Stolen} waters are sweet, and bread ^{eaten} in secret is pleasant.

39 18 But he knoweth not that the ^{dead} are there; and that her guests are in the depths of hell.

Prov. 15 KJ

10 Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die.

40 11 Hell and destruction are before the LORD: how much more then the hearts of the children of men?

41 24 ^{The} way of life is above to the wise, that he may depart from hell beneath.

Prov. 23 KJ

42 14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

Prov. 27 KJ

43 20 Hell and destruction are never full; so the eyes of man are ^{never} satisfied.

Prov. 30 KJ

44 16 The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, ^{It is} enough.

In Proverbs also there is no reason for "hell" instead of "grave". No information can be learned about "hell."

Is it not strange that there is no information on "hell" in either the Torah or the Writings. We come now to the Prophets.

"grave" would fit as well. The figurative things of prophery are difficult.

If this passage has to do with Satan's fall, as many believe, it would, in my opinion, prove that Satan does not operate "hell", as is often taught.

Why "hell" in verses 9 and 15, and "grave" in verse 11?

Isa. 28 KJ

14 Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.

51 15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a ^{stone}, a tried ^{stone}, a precious corner stone, a sure foundation: he that believeth shall not make haste.

17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

52 18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

If this refers to "hell" as we understand it how would you make an "agreement with hell"?

We have gained no further information.

Is. 38 KJ

9 The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said in the cutting off of my days, I shall go to the gates of the ^dgrave: I am deprived of the residue of my years.

11 I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

18 For the ^dgrave cannot praise thee, ^ddeath can not celebrate thee: they that go down into the pit cannot hope for thy truth.

"Sheol" still → remains a problem. How does one take military hardware into "hell"?

Hosea 13 KJ

14 I will ransom them from the power of the ^dgrave: I will ^redeem them from ^ddeath: O death, I will be thy plagues; ^ograve, I will be thy destruction: repentance shall be hid from mine eyes.

Jonah 2 KJ

THEN Jonah ^prayed unto the LORD his God out of the fish's belly,

2 And said, ^I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of ^dhell cried I, and thou heardest my voice.

Isa. 57 KJ

9 And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto ^bhell.

Ezk. 32 KJ

21 ^The strong among the mighty shall speak to him out of the midst of ^hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

27 And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.

Amos 9 KJ

2 ^Though they dig into ^bhell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

Hab. 2 KJ

5 Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as ^hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

← This passage hardly makes sense as "hell"

Ezk. 31 KJ

15 Thus saith the Lord GOD: In the day when he went down to the ^dgrave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall, when I cast him down to ^hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

17 They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.

18 To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord GOD.

We have here tabulated every use of

"sheol" in the OT. Note

Amos 9:2, how would you "dig into hell"? Note Jonah 2:2, the fish's belly is hell? Nothing in the OT gives us our idea of "hell." Had the word been left "sheol" we might not have gotten into such difficulty. Note now how the Scofield Reference Bible draws conclusions from the KJ. (p. 956, 957)

³ Sheol is, in the O.T., the place to which the dead go. (1) Often, therefore, it is spoken of as the equivalent of the grave, merely, where all human activities cease; the terminus toward which all human life moves (e.g. Gen. 42. 38, grave; Job 14. 13, grave; Psa. 88. 3, grave). (2) To the man "under the sun," the natural man, who of necessity judges from appearances, sheol seems no more than the grave—the end and total cessation, not only of the activities of life, but of life itself (Eccl. 9. 5, 10). (3) But Scripture reveals sheol as a place of sorrow (2 Sam. 22. 6; Psa. 18. 5; 116. 3), into which the wicked are turned (Psa. 9. 17), and where they are fully conscious (Isa. 14. 9-17; Ezk. 32. 21; see, especially, Jon. 2. 2; what the belly of the great fish was to Jonah that sheol is to those who are therein). The sheol of the O.T. and hades of the N.T. (Lk. 16. 23, note) are identical.

2 Sam. 22:6, Ps. 18:5 are spoken by David, and Ps. 116:3 by at least a

godly individual. Figurative expressions? Nothing says the men expected to go to a "hell" we teach. Compare Ps. 9:17 and Ps. 31:17 p. 3, "hell" vs. "grave". (#21 vs #25)

The reference to Isa. 14:9-17 gives no such information. Ezk. 32:21 is figurative; for the, "strong --- speak to him (Pharaoh) (Ezk. 32:1) out of the midst of "hell", hardly a possibility of the "hell" we teach. Jonah 2:2 Scofield admits to be figurative.

It is now necessary to consider the NT references. Remember Matt. and Luke references are really OT, before the cross.

Matt. 11:23 KJ $\epsilon\omega\varsigma \acute{\alpha}\delta\omicron\upsilon$

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

till hades
 $\kappa\alpha\tau\alpha\beta\epsilon\alpha\sigma\theta\eta\omicron\upsilon\eta\eta$
"you-shall-be-driven-down"

Luke 10 KJ

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Figurative?
How literal?

Luke 16 KJ

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And 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 in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Matt. 16 KJ

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Is this figurative?

The passage in Luke is the only one with much information on hades.

Consider pages 1098, 1099

The Scofield Reference Bible

¹ Gr. *hades*, "the unseen world," is revealed as the place of departed human spirits between death and resurrection. The word occurs, Mt. 11. 23; 16. 18; Lk. 10. 15; Acts 2. 27, 31; Rev. 1. 18; 6. 8; 20. 13, 14, and is the equivalent of the O.T. *sheol* (Hab. 2. 5, note). The Septuagint invariably renders *sheol* by *hades*.

Summary: (1) *Hades before the ascension of Christ*. The passages in which the word occurs make it clear that *hades* was formerly in two divisions, the abodes respectively of the saved and of the lost. The former was called "paradise" and "Abraham's bosom." Both designations were Talmudic, but adopted by Christ in Lk. 16. 22; 23. 43. The blessed dead were with Abraham, they were conscious and were "comforted" (Lk. 16. 25). The believing malefactor was to be, that day, with Christ in "paradise." The lost were separated from the saved by a "great gulf fixed" (Lk. 16. 26). The representative man of the lost who are now in *hades* is the rich man of Lk. 16. 19-31. He was alive, conscious, in the full exercise of his faculties, memory, etc., and in torment.

(2) *Hades since the ascension of Christ*. So far as the unsaved dead are concerned, no change of their place or condition is revealed in Scripture. At the judgment of the great white throne, *hades* will give them up, they will be judged, and will pass into the lake of fire (Rev. 20. 13, 14). But a change has taken place which affects *paradise*. Paul was "caught up to the third heaven . . . into *paradise*" (2 Cor. 12. 1-4). *Paradise*, therefore, is now in the immediate presence of God. It is believed that Eph. 4. 8-10 indicates the time of the change. "When he ascended up on high he led a multitude of captives." It is immediately added that He had previously "descended first into the lower parts of the earth," i.e. the *paradise* division of *hades*. During the present church-age the saved who died are "absent from the body, at home with the Lord." The wicked dead in *hades*, and the righteous dead "at home with the Lord," alike await the resurrection (Job 19. 25; 1 Cor. 15. 52). See Mt. 5. 22, note.

Before making many comments we will continue to list uses of "hades" in the NT.

Acts 2 KJ

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Rev. 1 KJ

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

This quotation is exactly as the Greek LXX but differs from the Hebrew. (Ps. 16:10 p. 3)

"Because you-will not abandon my soul with-reference-to hades neither will-you-give your hallowed (one) to-see decomposition."

"the God stood-again"

"hades" - why in connection with the resurrection translate "hell"

one place and "grave" the other?

1 Cor. 15 KJ

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

1 Cor. 15 ASV

55 O death, where is thy victory? O death, where is thy sting? 56 The sting of death is sin; and the power of sin is the law:

A few Greek manuscripts have changed "hades" to "death".

Then Rev. 1:18 does not fit well. (above)

Rev. 6 KJ

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

Nor does Rev. 6:8

Nor do the uses in Rev. 20

Note: the sea, the death, and

the hades all give up dead. The death and the hades were cast into the lake of fire.

How? Figurative? Literal? A lot of questions! We have some serious questions.

Rev. 20 KJ

13 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.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

It seemed best to get all the uses of "hades" gathered together before going too far into a discussion. This way we can get a better overall picture. Let us begin first with the 7 uses in the NT: 4 are in Rev, 2 are in Acts in reference to Jesus, and the last (very questionable) in

1 Cor. 15:55. Many fundamental churches preach a fiery hell, usually confused with the devil, and almost always mixed up with the 2nd death in the lake of fire. I must attribute this confused picture to willful ignorance.

Try, if possible, to explore this subject after laying aside your preconceived ideas. I will list what we know, working backwards through the Bible, using my Consistent Translation.

(A) Rev. 20:14 (p. 7 KJ) - "And the death and the hades were-cast into the lake of-the fire. This is the death, namely-the second, the lake of-the fire."

a. Death is not, as far as I know, tangible; that is it cannot be touched or felt by touch. It does not have actual form and substance.

b. Hades (means "not to be seen" see Thayer's Lexicon, αἴδης) if translated "grave" is also not tangible. Even if translated "hell", even the hell with fire, is not tangible. Both death and "the unseen state" don't burn, therefore we must look further for a figurative or symbolic meaning.

(B) Rev. 20:13 (p. 7 KJ) "And the sea gave the dead (ones), namely-the (ones) in it, and the death and the hades gave the dead (ones), namely-the (ones) in them, and they-were each judged according-to their works."

a. There are dead (ones) in the sea, having drowned etc. If they are in the sea they are not in "hell", they can't be two places at the same time.

b. There are dead (ones) in the death and these are not in "hell". I take these to be unburied; devoured by animals, cremated, bodies rotted away unburied, and blown away as Hiroshima.

c. There are dead (ones) in hades. I take these to be those normally buried, as well as those buried by God as Korah. (Nu. 16:30,33 p. 2) Hence the acceptable translation, "grave".

(C) Rev. 6:8 (p.7 KJ) "And I-saw, and behold (a) greer horse, and the (one) sitting above-upon it, name to-him (was) the death, and the hades was-following with him, and authority was-given to-them upon the fourth of-the earth, to-kill with sword and with famine and with death even by the beasts of-the earth."

It is enough to state that this is figurative, not literal. Death or the Grave do not ride horses nor do wild beasts Kill with sword, famine and death. (See Rev. Trans. II p. 61)

(D) Rev. 1:18 (p.7 KJ) "And the (one) living, and I-became dead and behold I-am living into the ages of-the ages, and I-am-having the keys of-the death and of-the hades."

Again the verse is figurative not literal. Note

Matt. 16 KJ
19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Luke 11 KJ
52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

the only two uses, both by Jesus, in the gospels; key.

Before leaving these Revelation references to hades note (p.8 B.c.) The ones in the hades are dead - not alive and suffering. This verse, as far as I am concerned, directly refutes the "hell" being preached.

(E) 1 Cor. 15:55 (p.7 KJ) "Where of-you death, (is) the sting? Where of-you, hades (is) the victory?"

In the first place, the manuscripts are in some question, "hades" or "death". Hades understood as "grave", and so KJ, makes sense. As "hell" it would make no sense.

(F) Acts 2:27,31 (p.7 KJ) These last two uses of hades in the NT may be considered together.

"Because you-will not abandon my soul with-reference-to hades neither will-you-give your hallowed (one) to-see decomposition."

"Having-seen-before-(hand) he-spoke concerning the resurrection of-the Messiah, that neither was-he-abandoned with-reference-to hades nor his flesh saw decomposition."

Ps. 16 KJ

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

The reference in Acts 2:27 is to Ps. 16:10, and agrees totally with the LXX. (Greek OT)

This verse is probably the most important verse on which the idea of Christ's Descent into "hell" is based, but see also Luke 23:43, 1 Pet. 3:19, 1 Pet. 4:6, and Rom. 10:7.

Encyclopaedia of Religious Knowledge, Schaff, Vol. 2 p. 962

(see Chronology II p. 47)

← You will note that this was not taught as creed by the early Christians.

Verse 31 (p. 9) says plainly, "--- he spoke concerning the resurrection of the Messiah---"

1. That Jesus was not abandoned in a grave.
2. That Jesus' body did not decompose.

HELL, Christ's Descent into (κατάβασις εἰς ᾗδου), one of the clauses in the Apostles' Creed, was treated as a doctrine of the Church in the East as early as Marcion's time, and is found in the formula of the fourth synod of Sirmium (359). Towards the latter part of the fourth century it formed, according to the testimony of Rufinus (Expos. Aquilej., 18), a part of the baptismal confession of the Church of Aquileja. But, in the great majority of the baptismal formulas until the sixth century, it was wanting. By the eighth, however, it was universally accepted. Its insertion, therefore, into the creed, was a matter of gradual development. The Greek Church regards the descent into hell as a voluntary passage of Christ's human soul into Hades in order to offer through the preaching of the gospel, redemption to such as were held under the dominion of Satan on account of original sin, and to transfer believers to paradise, especially the saints of the Old Testament (Conf. orth., I. 49). The Roman-Catholic Church holds that the whole divine-human personality of Christ descended to the Limbus patrum, or the place where the saints of Israel were detained, in order to deliver them into the full enjoyment of blessedness (Cat. Rom., § 100-105). According to the Lutheran theology, Christ descended with body and soul on the early morning of the resurrection, just before his appearance as the risen one on the earth. The interval between the crucifixion and that time he had spent in paradise. He went to the realm of the damned, not to preach the gospel, but to proclaim the legal sentence upon sin (Form. Conc., I., II. 9). The Reformed theologians taught that Christ spent the three days following the crucifixion in paradise, and regarded the descent into hell as a figurative expression for the unutterable sufferings of his human soul, which he endured in the last moments of his vicarious dying (Calvin, Inst., II. 16, 8-12). It was therefore a part of his humiliation; while, according to the Lutheran view, it was the first stage of his exalted state (status exaltationis), proving his victory over death and the devil. [The Westminster Catechism (q. 50), however, explains the expression, "He descended into hell," as simply meaning his death, and continuance in that state for three days.] At the side of these views other views have been held concerning the meaning of the clause.

Consider some very amazing facts.

A. Paul, the apostle to the Gentiles, never once mentioned a warning concerning "hell."

B. Other than Acts 2, in all of the Acts of the apostles not one person ever warned anyone about the dangers of "hell."

C. James never mentioned "hades" (hell).

D. Peter never mentioned "hades" (hell)

E. John's Epistles never mentioned "hades," and in Revelation only in a figurative way.

F. Jude never mentioned the subject.

G. Except for Jesus' 4 references to hades in the gospels no gospel writer ever brought up the subject.

Where did it come from, this idea of a fiery hell? Don't tell me Luke 16, we will get to that.

Bible Myths, by Doane p.211

The reason why Christ Jesus has been made to descend into hell, is because it is a part of the universal mythos, even the three days' duration. The Saviours of mankind had all done so, he must therefore do likewise.

Crishna, the Hindoo Saviour, descended into hell, for the purpose of raising the dead (the doomed), before he returned to his heavenly seat.

Zoroaster, of the Persians, descended into hell.*

Osiris, the Egyptian Saviour, descended into hell.*

Horus, the virgin-born Saviour, descended into hell.*

Adonis, the virgin-born Saviour, descended into hell.*

Bacchus, the virgin-born Saviour, descended into hell.*

Hercules, the virgin-born Saviour, descended into hell.*

Mercury, the Word and Messenger of God, descended into hell.**

Baldur, the Scandinavian god, after being killed, descended into hell.*

Quetzalcoatl, the Mexican crucified Saviour, descended into hell.*

All these gods, and many others that might be mentioned, remained in hell for the space of three days and three nights. "They descended into hell, and on the third day rose again."

It came into the "church" as pagans were brought into the "church."

Flaxman's Illustration to Homer, Dover Pub. Homer wrote in 750 B.C.



(See again also page 1) Souls conducted to the infernal regions.

Remember the NT begins at the cross, not before, Heb. 9:16:17, thus we safely conclude:

THERE IS NO MENTION OF A FIERY HELL IN THE NEW TESTAMENT.

(G) Matt. 11:23, Luke 10:15 (p.6 KJ) "And you, Capernaum, the (one) having-been-raised-to-height till the heaven, you-will-be-driven-down till hades," Probably raised to importance because of Jesus' presence; because of rejecting Jesus will become "unseen", (the meaning of hades) and it did, Certainly nothing to do with a fiery hell.

(H) Matt. 16:18 (p.6 KJ) "--- and gates of-hades will not prevail (against) her." [the assembly] How can this be understood other than in the figurative?

① Luke 16:23 (p.6 KJ) We have no fiery hell such as is preached today in either the OT or NT. First, is Luke 16, literal or a parable?

Matt. 13 KJ

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Mark 4 KJ

33 And with many such parables spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

Note

these two scriptures.

"And separate-from(a) parable he-spoke not-to-them."

Luke 8 KJ

Luke 8 is even more specific

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

Some have said that because a specific name, Lazarus, is used this is not a parable. It is true that it is not specifically called a parable.

I personally believe Jesus used the name Lazarus in connection with the Lazarus he raised from the dead, (John 11, 12) In Luke 16:-

1. Both the beggar and the rich man died off,
2. The beggar was carried by angels, which, if literal, indicates a form of some kind.
3. To Abraham's bosom, indicates a place, but hardly literal. (Note Nu. 11:12 and Ezk. 43:13; in this last reference the "bottom" of the altar is the word bosom. Also note Luke 16:23 it is bosoms, plural, why?)

4. Luke 16:22 the rich man was buried and "in the hades", "in the grave"? Nothing says he went anyplace.

5. The rich man's soul was conscious, but remember Rev. 20:13 (p.8) "the hades gave (up) the dead."

6. The rich man knew of Moses and the prophets, (vs. 29)

7. The rich man wanted Lazarus sent back; (vs. 27) but when Jesus sent back another Lazarus (John 11) it had no earth-shaking results.

8. Further in verse 23; "--- being in torments" ($\beta\acute{\alpha}\sigma\alpha\nu\omicron\varsigma$ - basanos). Then in verse 24 KJ has; "--- for I am tormented", ($\acute{\omicron}\delta\upsilon\nu\acute{\alpha}\lambda\omicron\mu\alpha\iota$, odunaomai, a totally different word. The word occurs again in verse 25. This verb occurs twice more in the NT and its noun 2X also, note what KJ does then.

Luke 2 KJ
⁴⁸ And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

the verb
 ↓
 why the change?

Acts 20 KJ
³⁶ And when he had thus spoken, he kneeled down, and prayed with them all. ³⁷ And they all wept sore, and fell on Paul's neck, and kissed him, ³⁸ sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Rom. 9 KJ
⁹ I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, ² that I have great heaviness and continual sorrow in my heart. ³ For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

the noun
 ↓

1 Tim. 6 KJ
¹⁰ For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

ASV changed Luke 16:24, 25 and Luke 2:48 to "anguish" but left the others "sorrow", why?

vs. 26 The word "gulf" ($\chi\acute{\alpha}\sigma\mu\alpha$ - chasma) our word "chasm" only occurs this place in the NT. In modern Greek (Divry's Dictionary) it is given as meaning: "gap" or "breach".

A whole kind of doctrine has been built upon Luke 16 in recent years. Scofield's theology, p. 5, is built up by reading into verses his opinions. On page 6 Scofield's summary builds up this very recent teaching, although the elements of the teaching began to come into the "church" many hundreds of years ago. The teaching of a fiery hell and purgatory were essential to the Roman Catholic Church to throw fear into the people and justify the churches' own tortures. The "church", tortured you into "salvation"!

Scofield, p. 6 says:

"The lost were separated from the saved by a 'great gulf fixed' (Luke 16:26) The representative man of the lost who are now in hades is the rich man of Luke 16:19-31." But Luke 16 is before the cross and our meaning of saved and lost was not known.

A Catechism of Christian Doctrine



This is the Roman Catholic Baltimore Catechism, No. 2 Clarence Larkin in, Rightly Dividing The Word, 1921, p. 90 made a drawing of this theology.

If the rich man was in hell, why was he there, because he was rich? He was a Jew who knew nothing about salvation through Jesus Christ, as Jesus had not yet died. He will be stood again on the earth. (See Chronology II)

183. What are the rewards or punishments appointed for men after the particular judgment?

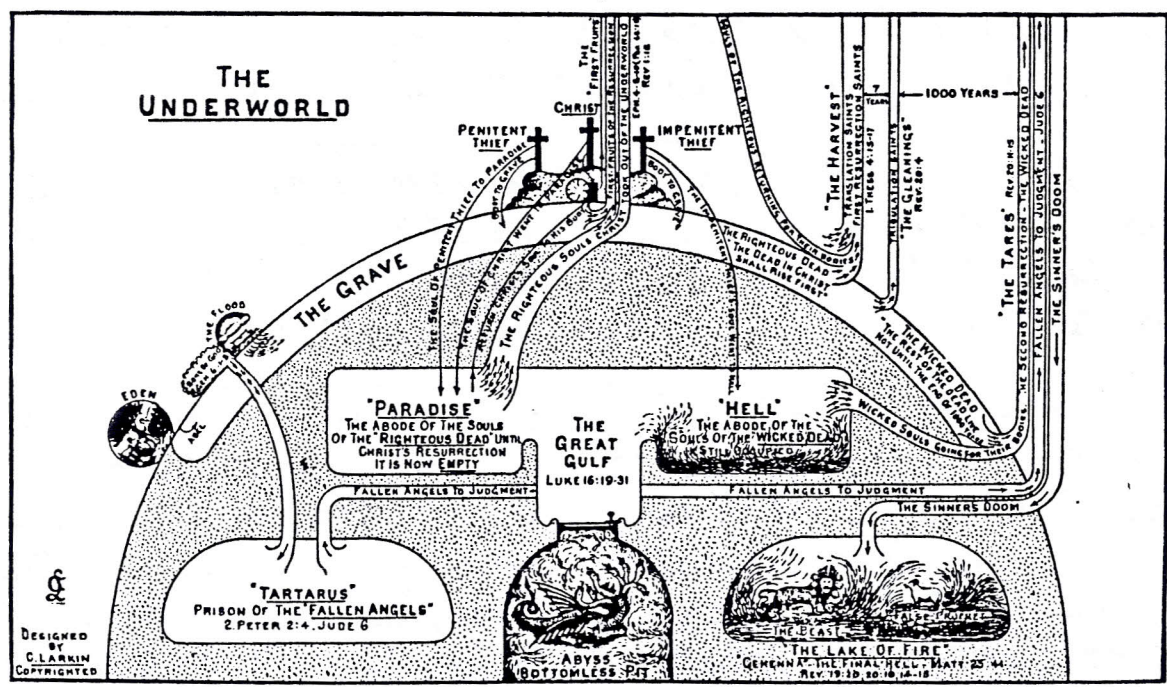
The rewards or punishments appointed for men after the particular judgment are heaven, purgatory, or hell.

184. Who are punished in purgatory?

Those are punished for a time in purgatory who die in the state of grace but are guilty of venial sin, or have not fully satisfied for the temporal punishment due to their sins.

185. Who are punished in hell?

Those are punished in hell who die in mortal sin; they are deprived of the vision of God and suffer dreadful torments, especially that of fire, for all eternity.



The KJ translates another word "hell" that only occurs one time and leads to further confusion, τάρταρος.

2 Pet. 2 KJ

4 For if God spared not ^{ro} the angels ^{rv} that sinned, but ^l cast them down to hell, and ^{rv} delivered them into chains of darkness, to be reserved unto judgment;

This verse has the word τάρταρος (tartarōō) - "to-send-to Tartarus." This passage has nothing to do with "hell" but I have noted it here in case someone brings it up.

But we have more problems; the KJ has always translated γέεννα (gehenna) by "hell," 12) This word in the NT only occurs in Matt, Mark, Luke, and James. Never with warning to a NT assembly.

Matt. 5 KJ

21 ¶ Ye have heard that it was said ^{rv} by them of old time, ^a Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That ^{rv} whosoever is angry with his brother ^{rv} without a cause shall be in danger of the judgment: and whosoever shall say to his brother, ^{sc} Raca, shall be in danger of the council: ^{rv} but whosoever shall say, Thou fool, shall be in danger of ^{rv} hell fire.

29 And if thy right eye ^{so} offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand ^{so} offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

When is "gehenna" figurative and what is it, if it is literal?

"will-be liable with-reference-to the gehenna of-the fire."

Since the first part of these verses seems to be figurative why not also the last?

Matt. 10 K.J.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear ^{him} which is able to destroy both soul and body in hell.

Matt. 18 KJ

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into ^{life} halt or maimed, rather than having two hands or two feet to be cast into ^{everlasting} fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Matt. 23 KJ

15 Woe unto you, scribes and Pharisees, hypocrites! for ye ^{compass} sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

33 Ye serpents, ye ^{generation} of vipers, how ^{can} ye escape the ^{damnation} of hell?

Matt. 10:28: "the (one) being-able even soul and body to-destroy in gehenna"

This necessitates a resurrection of the body, and notice "soul and body" are "destroyed."

Rev. 20 KJ

14 And death and ^{hell} were cast into the lake of fire. ^{This} is the ^{second} death.

15 And ^{whosoever} was not found written in the book of ^{life} was ^{cast} into the lake of fire.

"into the lake of-the fire" Is "the lake of-the fire" the same as a literal "gehenna"?

Mark 9 KJ

42 And whosoever shall ^{so} offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy ^{hand} offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm ^{dieth} not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that ^{never} shall be quenched:

Figurative?

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their ^{worm} dieth not, and the fire is not quenched.

49 For every one shall be ^{salted} with fire, and every sacrifice shall be salted with salt.

50 Salt is good: but if the salt have ^{lost} his saltness, wherewith will ye season it? Have salt in yourselves, and have ^{peace} one with another.

LUKE 12 KJ

4 And I say unto ^{you} my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

James 3 KJ

6 ^{And} the tongue is a fire, a world of iniquity: so is the tongue among our members, that it ^{defileth} the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

James 3: 6 is clearly figurative and only Jesus uses the word "gehenna" other than James 3.

Fairbairn's Imperial
Standard Bible
Encyclopedia, Vol. III p.85

But *gehenna* is not properly a Greek word, nor does it ever occur in the Greek translation of the Old Testament; it is simply the abbreviated form of two Hebrew terms *ge-hinnom* (גֵּיהֶנּוֹם), the valley of Hinnom, or, as it is also put, the valley of the son of Hinnom. The origin of the name is lost in a remote antiquity, and it occurs in Joshua as already in current use, Jos. xv. 8. But only in the later times of the Jewish commonwealth did the name acquire a sinister meaning. The valley lay in the immediate vicinity of Jerusalem, and was indeed but a continuation of the lengthened valley of Jehoshaphat—forming that portion of it which lay on the south of Jerusalem, and became the chief burying-ground of the inhabitants. What chiefly, however, gave it a name of infamy was the use made of it by Manasseh, as the place in which he caused his children to pass through the fire to Moloch, 2 Ch. xxxiii. 6. Josiah afterwards, among his reforming measures, defiled the place "that no man might make his son or his daughter to pass through the fire to Moloch," 2 Ki. xxiii. 10. The exact spot where this desecration took place was called *Tophet*, supposed to be derived from the sounding of the drums (*toph* meaning drum), which had been employed to drown the cries of the sacrificed children. And the prophets, in denouncing the judgments of Heaven upon the wickedness of the people, declared that this Tophet, or valley of Hinnom, would be turned into a valley of slaughter, where the carcasses of the slain should be laid, and where the fire of God's wrath should consume them, Is. xxx. 33; lxi. 24; Je. vii. 32.

Jer. 32 KJ

35 And they built the high places of Bā'-äl, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Moloch; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.



← Moloch

Keep these things in mind as you consider

Jesus' statements concerning *gehenna*. Jesus was speaking to Jews, not Gentiles, before the cross. None of his hearers had any knowledge of the salvation through Jesus' blood. Jesus spoke in line with the prophets. Jesus used *gehenna* in a figurative sense.

Matt. 5:22 "But who might say, Stupid (one), he will be liable with-reference-to the gehenna of the fire."

Matt. 23:15 "--- YOU-are-making him (a) son of gehenna--

Matt. 23:33 "Serpents, products of vipers, how might-YOU-flee from the judgment of the gehenna?"

Matt. 10:28 "--- the (one) being-able to-destroy even soul and body in gehenna."

Luke 12:5 "--- YOU-fear the (one) having authority after kill(ing) to-cast-in into the gehenna. (Note: "after killing", hence not alive)

The remaining 6 references have to do with removing an offending eye, hand, or foot which indicates these passages also to have figurative meanings.

Several conclusions to consider.

Rev. 20 KJ

15 And whosoever was not found written in the book of life was cast into the lake of fire.

← God does not punish without first judging

There is no mention of a fiery hell in the NT. Paul, Peter, James, Jude; no one that scripture records ever preached a warning of hell. Why, then, do many modern preachers emphasize hell? As we have shown it is a threatening tactic to "scare" people into "salvation." The Protestants learned this from the Roman Catholic Church and when they left Rome they continued much of Rome's idolatry. Rome got it from the Pagans even earlier.

The American Standard Version uses "sheol" for all OT references, eliminating "hell." The ASV uses "Hades" for all NT references, eliminating "hell." For "gehenna" the ASV uses "hell." Perhaps this will give you some idea as to why so many cling to the King James as though it was "inspired."

One wonders how persons, who profess to believe the Bible, can say to everyone they meet: "God loves you"; and yet, if they would be honest, if that person dropped dead without accepting Jesus as their Savior they should add: (according to their theology) But now he will torture you in hell.

It is sad indeed that so much of what is taught as "real Bible teaching" is really not from scripture at all. Most people who believe in a fiery hell immediately upon leaving this life without Christ as Savior; also believe all babies who die go to heaven. Most understand an age of "accountability", be it 3, 6, or 12, below which a child who dies also goes to heaven. Question! Why oppose abortions so they can grow up and go to hell? Why feed starving children past an age of "accountability" so they will go to hell? Not many will be saved. But really, why think?