

## ALL THINGS IN CHRIST

In all wisdom and prudence making known to us the mystery of His will according to His good pleasure which He purposed in Him the plan for the fullness of the times

**TO HEAD UP THE ALL THINGS IN THE CHRIST,  
the things in the heavens and the things upon the earth, in Him...**

(Ephesians 1:8b-10)

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Article #59

### ***Hell – A Pagan Concept***

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It is not uncommon for words to take on new meanings as time progresses, and, without doubt, the word *hell* falls into this group.

Today, the word is synonymous with a variety of bad things. When people are going through pretty horrific times, it is often referred to as "going through hell." War is often referred to as hell. Religions (and ancient paganism) use the word to refer to the place the lost or infidels go for eternal or endless punishment, which is often described more on the line of eternal torture. Others see it as a place or existence of eternal separation from God. As such, man creates his own hell as he is tormented because he is outside the presence of God. Yet, others see it as the domain of the devil. These are probably the most prevalent modern-day concepts about the word, but, as with most things, there are variations on the theme. However, the intent of this article is not to attempt to sort out all the uses of the word; the intent is to debunk its use as a Christian doctrine.

To begin, let us consider the origin of the word.

The word *hell* is of Saxon origin, being derived from the word *helan*, which also has been spelled *hele*, *helle*, *hell*, and *heile*. In its original form, it simply meant "to cover, conceal, and hide." Thus, the expression "to *hele* over a matter" meant "to cover it." Another Saxon derivation is the word *holl*, which refers to a cavern or to the unseen place of the dead, which, in turn, has led some commentators to state that the word *hell* refers to "hole," which means "grave."

A fascinating use of the word *hell* refers to a lover taking his love into a "hell" (hidden place) to kiss her. Try telling the love of your life that you are going to take her to hell for a kiss!

Most would agree that these words have a rather benign meaning and, most definitely, do not conjure up a picture of literal fire tormenting people forever and ever and ever and ever, as some emphasize. If everyone held to its benign meaning, then the word *hell* would be appropriate when referring to the grave or death, a state of unconsciousness where **the dead know nothing whatsoever** (Ecclesiastes 9:5), and **the dead do not praise the Lord, nor do any who go down to silence** (Psalm 115:17). However, this is obviously not the view held by most in our day.

Today, the Christian view of hell is not much different from the pagan view; but again, to be sure, there are variations on the theme. When asked about the meaning of hell, some might respond that it simply means outside the presence of God or that it is the realm of the devil and its angels, with no further elaboration of either meaning. As for outside the presence of God, how is this possible when God's ultimate purpose is to be *all in all*? If God includes ALL in His purpose, then how can anyone be outside His presence now, for all the ages to come, and at the consummation of God's plan?

However, it seems that the most common and generally accepted meaning of hell is that of a grotesque *place* of fire and worms that torments (actually tortures) human flesh endlessly as people scream for water to touch their lips to quench their thirst. God's eternal judgment of the wicked (lost) is an eternal existence in this hell with no chance of reprieve, for there are no second chances. This is probably the most common view held by those generally labeled as *evangelicals*. Of course, Hollywood movies do much to perpetuate this image, and worse, with their sordid special effects and pagan-occult plots.

Strangely, in many depictions, human flesh is never consumed in this eternal hell-hole. The question that Christians should ask, but fail to because they don't see the need to apply a little logic to their theology, which is nothing more than a tradition of men, is: How could a human body survive with no water, fire licking at its feet, and worms eating at its flesh endlessly? It is impossible unless in hell people are given an immortal body by God so that they can be tortured forever and ever. Such an absurdity is nowhere to be found in scripture. Of course, there is one other even more pressing question: How could *God is love* (1 John 4:8) allow or, even worse, cause such a thing to befall His own creation that was created to be in His image? It is amazing how so many Christians vehemently and adamantly deny God His love and glory to save all mankind by insisting that God loves to torture because this is demanded by His justice. From where does such thinking come? Could it be that pagan mythology has become Christian theology?

Interestingly, **in Greek mythology, the immortal Prometheus** was credited with the creation of man from clay. He became known as man's champion when he stole fire for human use, which enabled the growth of man's civilization. According to the myth, the theft of fire displeased Zeus, the king of the Olympian gods, so he sentenced Prometheus to eternal torture by binding him to a rock so that every day an eagle could feed on his liver, which would grow back each day, as well, in order for the eagle to eat it the next day. Perhaps, this explains how the so-called *lost* will be tortured for eternity. Are we to assume that our loving heavenly Father is like Zeus?

By the way, do you notice the biblical similarity of man being created from clay? It is not unusual to find traces of biblical accounts in pagan myths. The problem comes in when pagan myths infiltrate Christian theology and become so-called truths. Having some knowledge of history and the genesis of basic beliefs goes a long way to knowing and discerning what is true.

It is safe to state that much error regarding God's judgment has its origin, at least in part, in pagan mythology that became a tradition of men. Jesus put His finger on this danger as He addressed the Jewish leaders 2,000 years ago.

**"Neglecting the commandment of God, you hold to the tradition of men."** (Mark 7:8 NASB)

Later, Paul picked up this theme and warned the church.

**See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.** (Colossians 2:8 NASB)

Paul also warned of something that is most likely even more nefarious, *doctrines of demons*. He did not specifically identify an eternal hell in these doctrines, but then again, Paul, who preached *the whole counsel of God* (Acts 20:27), never once mentioned hell in any of his epistles, meaning hell is not part of God's counsel or plan. If the concept of hell came from pagan mythology, then couldn't we conclude that the concept is also part of the doctrines of demons?

**But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons....** (1 Timothy 4:1 NASB)

Those with an inquisitive mind should be wondering where the doctrine of an eternal hell (along with the concept of an afterlife *in* death, eternal punishment, etc.) came from if not from scripture. The answer from commentators and historians is that it most likely began in ancient Egypt and was reinforced in ancient Babylonian, Greek, and Roman cultures.

However, before presenting some thoughts on the genesis of hell, let us consider what the Old Testament or what is called *Hebrew scripture* has to say about hell. Well, the answer is simple; it says nothing about hell, which means the ancient Hebrews did not know anything of the concept, at least as far as any revelation from the Lord was concerned. The judgments or punishments that God meted out on the wicked and disobedient were always temporal (a now event, never eternal) and when carried to their full conclusions led to physical death of people and/or destruction of whole nations and cities. There was never any threat of being cast into some fiery place alive (or, in some afterlife body) and remaining there forever. Consider the following.

### **Adam and Eve**

Adam and Eve were placed in the garden with the two trees and warned not to eat the fruit of the tree of the knowledge of good and evil, but the warning was simply judgment unto death, whether one believes it was physical death (mortality) or some relational death between man and God or both. Read the account carefully to see if God ever warned them of eternal punishment or, worse, torture. He didn't even warn them that they would be tortured for a specific length of time. Death was it! If hell is God's place of eternal judgment, as many believe, how could it be that God, the Father of all, never warned His first children of this destiny if they were disobedient? After all, billions of future lives were at stake. God knows the end from the beginning, so why did He remain so silent on the matter if hell is/was a reality? The wages of sin is death (Romans 6:23), not eternal torture! Adam and Eve's punishment was temporal as their relationship with God changed and as their bodies began a long and slow process of corruption.

## Cain and Abel

The same argument is made in the case of Cain and Abel and the first recorded murder. Why didn't God threaten Cain with eternal punishment in hell? Instead, Cain was given an immediate temporal punishment.

**(11) "Now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. (12) "When you cultivate the ground, it will no longer yield its strength to you; you will be a vagrant and a wanderer on the earth." (13) Cain said to the LORD, "My punishment is too great to bear!"** (Genesis 4:11-13 NASB)

Notice that Cain considered this an unbearable punishment that, most likely, tormented his soul, but it was not torture and it was not forever. God even appointed a sign for Cain so that no one would kill him. Again, all of this was temporal.

## Noah and the Flood

**(11) Now the earth was corrupt in the sight of God, and the earth was filled with violence. (12) God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth. (13) Then God said to Noah, "The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth.** (Genesis 6:11-13 NASB)

God did not like what He saw on earth and in the condition of man, so He purposed to wipe it all out and start over with Noah and his immediate family. We might think that if there ever was a need for God to institute and warn the ancient pre-flood world of eternal torture in hell, this would have been the opportunity to do so. However, Noah and heaven were silent on the matter. Instead, with the exception of eight people, all of mankind was destroyed, that is, they died. Again, this was a temporal judgment.

According to the *Book of Jasher* (Joshua 10:13; 2 Samuel 1:18), Noah and his grandfather Methuselah preached to an evil, wicked world for 120 years.

Speak ye, and proclaim to the sons of men, saying, Thus saith the Lord, return from your evil ways and forsake your works, and the Lord will repent of the evil that he declared to do to you, so that shall not come to pass. For thus saith the Lord, Behold I give you a period of one hundred and twenty years; if you will turn to me and forsake your evil ways, then will I also turn away from the evil which I told you, and it shall not exist, saith the Lord. And Noah and Methuselah spoke all the words of the Lord to the sons of men, day after day constantly speaking to them. (Jasher 5:7-9).

Scripture tells us what God intended to do if the sons of men did not repent.

**And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.** (Genesis 6:7 KJV)

The word *destroy* means "to blot out," meaning the Lord was going to kill them and their world system in the flood. There is no hint whatsoever of a destiny in a place called *hell*. One could argue in favor of total and irrevocable annihilation based on this verse before arguing in favor of an eternal existence in the earth or elsewhere, for the latter is just not found in the account of Genesis. The mercy of God gave them 120 years to turn from their evil ways after which their fate would be swift and decisive.

The same argument can and must be made for Sodom and Gomorrah and the many other destructions that are recorded in Hebrew scripture. Not one hint of endless punishment is ever indicated.

For more information about judgment, please go to the following links.

<http://www.kingdomandglory.com/art/art57.html>

<http://www.kingdomandglory.com/art/art58.html>

<http://www.kingdomandglory.com/tuc/tuc579.html>

<http://www.kingdomandglory.com/tuc/tuc577.html>

### **Mosaic Law**

Through Moses, the Lord set forth the divine Law along with the blessings and curses that would come upon the sons of Israel for either obedience or disobedience to God's Law. In every single case of disobedience, the punishment under the Law was always temporal, and there was never any indication of any eternal torture or torment of any kind. According to Deuteronomy 28-30, they were promised a whole host of punishments in the form of curses on their children, crops, flocks, health, and the general welfare of the nation, but never once were they warned of eternal punishment. People could even be stoned to death but never tortured endlessly. If an eternal hell of torment and torture were God's plan for all disobedience, then why didn't He tell them? Are we to assume that God will blindly spring this upon them at the Great White Throne Judgment? Where is the justice in not telling people what they face for disobedience if it is greater than death? How does this fit in with *all Israel shall be saved* (Romans 11:26)? By the way, Paul could state this as fact because he knew that all mankind will be saved, not on the basis of genealogy or bloodline but on the basis of God's mercy and grace. Let us not forget that Israel had a history of gross violation of all of God's Law on par with the worst pagan nations recorded in history, most notably, the sacrifice of their own children. Wouldn't this warrant an eternal hell for those who committed such heinous crimes? But God was totally silent on the matter. His warning was death for these perpetrators.

Now, if God did not warn of an eternal hell, then its genesis must have come from another source, and that source could only be man. In other words, man created his own image of an eternal hell. We could say without much doubt that such a concept came from what is called paganism or pagan religion. But how and why did the pagan come up with such a horrific place? The answer is for fear and control!

## Pagan Religion

On one level, it seems that pagan religions generally germinate out of fear and superstition, and a need for leaders to control the masses through this fear and superstition. Yet, on another level, it seems that pagan religions are simply man's distorted and perverted response to what God put within them.

**(18) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, (19) because that which is known about God is evident within them; for God made it evident to them. (20) For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.** (Romans 1:18-20 NASB)

**For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.** (Romans 1:25 NASB)

Man knows that there is a power beyond him; he knows that there is more to what his eyes see, and it relates to a Creator God. The problem comes in when that knowing gets distorted and is manifested in the natural realm with natural means (graven images) and unseen gods and worlds (under worlds, nether worlds) driven by spiritual powers of darkness. It seems that pagan man was and is simply responding to what God has placed within him; he knows he is created to worship God, but so do the powers of darkness that seek to deceive and devour. So, even though they are without excuse, they nonetheless were (are) responding to what God Himself put within them. In a sense, God has some responsibility regarding their response, and this is why He made provision to eventually and ultimately rectify the matter for all mankind, to His glory. It is realized that this goes against the grain of Christian orthodoxy and tradition, but let us not forget that Jesus was **delivered over by the predetermined plan and foreknowledge of God** (Acts 2:23).

Unfortunately, what has been presented so far seems to fall short of a logical explanation of the genesis of an eternal hell. Why would people conjure up an afterlife in which they would be tortured if they do not live a certain way? Why not hold to a belief system that death always leads to nirvana for everyone? It is the same type of logic that should be applied to the failed concept of *free* will. If all have *free* will when it comes to salvation, then why does most of mankind reject salvation that offers them immortality? Why choose to end up in an eternal furnace? It doesn't make sense.

For more information on the concept of free will verses God's will, please go to the following link.

<http://www.kingdomandglory.com/art/art56.html>

## Power and Control Over the Masses

So, what is the explanation? It is discovered in the words *power* and *control*. History is ripe with proof that leaders often use fear and superstition to control the masses. In the case of hell, corrupt leaders fed the masses lies about an afterlife in which they would be tortured if they did not live a certain way. If you don't believe this is possible, then read history and look around you today and ask yourself if there is not a move afoot to corral people into thinking certain ways based on fear. Why? It is for power and control. Corrupt and immoral leaders know that if the masses truly understand what is going on around them, they will revolt. How best to control them but to feed them lies?

Now, in regard to an everlasting punishment (i.e., hell), history tells us that men used the concept with the sole purpose of controlling the masses. Consider the words of some well-known ancient men.

**Timaeus Locrus**, a Greek Pythagorean who lived around **420-380 BC**, wrote about the doctrine of rewards and punishments after death and how it was necessary to society. "For as we sometimes cure the body with unwholesome remedies, when such as are most wholesome produce no effect, so **we restrain those minds with false relations, which will not be persuaded by the truth**. There is a necessity, therefore, of **instilling the dread of those foreign torments**: as that the soul changes its habitation; that the coward ignominiously thrust into the body of a woman; the murderer imprisoned within the form of a savage beast; the vain and inconstant changed into birds, and the slothful and ignorant into fishes."

**Plato**, the famous Greek philosopher, lived around **427-347 BC**, making him a contemporary of Timaeus. He endorsed Timaeus saying he respected the fabulous invention of these foreign torments. Others, such as Strabo, wrote that Plato invented fables concerning the future judgments of hell (Hades). Plato was even accused of attempting to deter men from wrong by frightful stories of future punishments.

**Aristotle**, another famous Greek philosopher who lived around **384-322 BC**, wrote: "It has been handed down in mythical form from earliest times to posterity, that there are gods, and that the divine (Deity) compasses all nature. All beside this has been added, after the mythical style, **for the purpose of persuading the multitudes, and for the interests of the laws, and the advantage of the state.**"

**Polybius** was a historian who lived around **205-125 BC**. He wrote: "Since the multitude is ever fickle, full of lawless desires, irrational passions, and violence, **there is no other way to keep them in order but by the fear and terror of the invisible world**; on which account our ancestors seem to me to have acted judiciously, when they contrived to bring into popular belief these notions of the gods, and of the infernal regions."

**Livy** was a historian who lived around **59 BC-17 AD**. About the invention of the fear of the gods, he wrote that it was "**a most efficacious means of governing an ignorant and barbarous populace.**"

**Strabo** was a geographer who lived around **63 BC-24 AD**. He wrote: "**The multitude are restrained from vice by the punishments the gods are said to inflict upon defenders**, and by those terrors and threatenings which **certain dreadful words and monstrous forms imprint upon their minds**. For it is impossible to govern the crowd of women, and all the common rabble, by philosophical reasoning, and lead them, to piety, holiness, and virtue – but **this must be done by superstition, or the fear of the gods**, by means of fables and wonders; for the thunder, the aegis, the trident, the torches, the dragons, etc. are all fables, as is also all ancient theology. **These things the legislators used as scarecrows to terrify the childish multitude.**"

Some might respond to these quotes by stating these men would say the same thing about Christianity today, calling it a myth and a fable. Probably so; but we need to be reminded that these men wrote before Christianity, as we know it today, and at a time when a remnant of Jews had come out of Babylonian captivity and returned to Jerusalem, remaining under foreign rule. Keep in mind that Nebuchadnezzar conquered Jerusalem in 604 BC, and the temple was destroyed in 586 BC. Their captivity ended 70 years later in 534 BC, and the second temple was completed in 515 BC. The remnant that returned to Jerusalem had been under the influence of the Babylonian culture and religion for 70 years. However, later they came under the influence of the Greek culture as Alexander the Great spread his empire into Asia from 336-323 BC and the cultures of the Egyptians and Phoenicians (Tyrians and Sidonians).

It is easy to see how many great cultures could come to bear upon the Jewish mind at a time when they no longer heard the voice of God in their midst. The last of the Hebrew prophets (post-exilic prophets) prophesied during this period, with Malachi being the last one having warned God's people around 432 BC. After this, as far as we know, there was no recorded word given to God's people for about the next 400 years until 28 AD when John the Baptist came on the scene and then the Prophet of all prophets appeared six months later in the midst of Jerusalem in order to begin His march to the cross.

Consequently, there was great opportunity for the Jews (and Judaism) to be moved away from what was given them through Moses. Simply, with their captivity and subsequent return to the land, the door had been opened for them to receive and believe foreign myths, fables, and superstitions on several fronts. This, in fact, is what happened, and Jesus knew it and often spoke against it. We could say that it was in this period that the Jews began to believe in doctrines of demons, and they divided into camps over some of these doctrines, as evidenced by the various sects known as Pharisees, Sadducees, and Essenes. These many influences from Babylon to Egypt to Greece and later to Rome, along with Hellenistic, Platonic, and Pythagorean philosophy, must not be underrated but rather underscored in the context of the time.

### **The Jewish Mind in Jesus' Day**

A few examples should suffice to underscore this thought. First, the pagans believed that the soul is immortal, and it appears that the Lord's disciples believed this as well.

**(1) And passing by, He saw a man blind from birth. (2) And His disciples asked Him, saying, Teacher, who sinned, this one, or his parents, that he was born blind?** (John 9:1-2 LITV)



It is easy to pass over the disciple's question, but there is more to it than meets the eye. The disciples were stating that the blind man was born blind because he had sinned. How is this possible? You mean a baby in the womb can sin? It makes no sense until we realize that there was a pagan doctrine that today is called *transmigration of the soul*, which teaches that not only are souls immortal in death but that they migrate to inhabit the body of another person to be born into the world. This belief is even held by pagans in our day.

But notice that Jesus never corrected His disciples; He simply stated the truth, which is generally how He dealt with all error. He stated: **"Neither has this man sinned, nor his parents"** (John 9:3). Jesus did not state that He held to or agreed with this pagan doctrine; He simply remained silent on the matter. Think about it; Jesus refuted error and lies not by arguing about them but by simply declaring the truth!

Second, when Jesus healed a blind and dumb man, the Pharisees accused Him of operating in accord with Beelzebub.

**(24) But hearing, the Pharisees said, This One does not cast out demons except by Beelzebub, ruler of the demons. (25) But Jesus, knowing their thoughts, He said to them, Every kingdom divided against itself is brought to ruin. And every city or house divided against itself will not stand. (26) And if Satan throws out Satan, he was divided against himself. How then will his kingdom stand?** (Matthew 12:24-26 LITV)

Again, Jesus did not correct them by making the point that the pagan Baal-god, which was known as the god of flies or of dung, was a false god to be ignored. Instead, Jesus asked: **"If I by Beelzebub cast out demons, by whom do your sons cast them out? For this reason they will be your judges"** (Matthew 12:27). *Beelzebub* is of Chaldean origin and was referred to as *baal-zebub*, which was a special deity of the Ekronites. Some teach that Beelzebub is Satan, but Jesus was using the word as a parody, which treats a serious subject in a nonsensical manner, as in ridicule. Notice how Jesus hit them head-on using their own terminology. We could say that He threw dung at them. Are we to believe that Jesus believed in this deity? Of course not; but He made no attempt to correct this pagan theology. Instead, He simply stated the truth and referred to the kingdom of Satan being divided.

Third, Jesus asked His disciples who people said He was.

**(13) And coming into the parts of Caesarea of Philip, Jesus questioned His disciples, saying, Whom do men say Me the Son of Man to be? (14) And they said, Some say John the Baptist, and others Elijah, and others Jeremiah, or one of the prophets.** (Matthew 16:13-14 LITV)

Again, Jesus did not correct their pagan thinking. How could He be John the Baptist, since they were born six months apart? How could He be Jeremiah who was still in the grave? The only way this could be true is if He were reincarnated; resurrection would not explain it, since Jesus was born of a virgin. Are we to believe that Jesus believed in reincarnation? Of course, not; but again, Jesus simply stated the truth of who He is.

Finally, one last example is the parable of the rich man in hades that so many Christians hang their hat on as proof that there is a place called *hell*.

**And being in torments in hell [Greek *hades*], lifting up his eyes, he sees Abraham afar off and Lazarus in his bosom.** (Luke 16:23 LITV)

Much could be said about this parable, but there is one fact that places this story among the previous examples. The Egyptians believed in the pagan idea of punishment in an underworld that they called *amenti*. The Greeks later borrowed ideas from the Egyptian myths surrounding *amenti* and referred to it as the Greek *hades*. In the *Doctrine of Eternal Punishment* (chapter 3, page 7), Thomas Thayer states that: "***The Amenti of the Egyptians originated the classic fables of Hades and Tartarus.***" Are we to understand that Jesus believed in the Egyptian and Greek torture chamber called *hell*, a place of pagan gods? Some of the Jewish elite (Pharisees) of the day believed in the pagan hades, but again, Jesus did not see fit to correct their error; He simply used it as a teachable moment for them. In other words, He used something they knew to make a point, even though its source was pagan.

Why didn't Jesus correct all these errors; after all, look at the mess He left the church in regarding this subject? Well, He didn't make it a mess; we did. We are to walk by faith not by doctrine! Of course, some might still reject that this is error and continue to hold to pagan theology because "the word says it is so, so we must believe it." Really? Then go ahead and cut off your hand if it sins so you can enter heaven with one hand rather than go to hell with two hands. Does this make any sense to you?

So, it appears that the ancient world believed in an underworld hell that infiltrated the thinking of the religious elite of Jesus' day, as well as His disciples. But, what about the early church; what did they believe? It is this writer's opinion that they were not so much concerned with this subject, for they were caught up in the fact that the One who was crucified was raised from the dead and ascended into heaven and is coming back again. Read Acts and then read Paul's epistles to see if this is true. Paul never once incorporated any teaching on an eternal tortuous hell in his gospel, and, as stated already, he gave forth the whole counsel or plan of God. Surely, if hell were real and part of God's plan, then Paul would of necessity have preached it because, according to modern-day theology, billions of people are destined for an eternal fiery furnace.

By the way, Paul did reference the wrath of God in his epistles, but he never referenced it as eternal torment or torture. A careful read of his usage of the word *wrath* indicates he used it in terms of temporal judgment that was coming. Based on the words of Jesus, especially in Matthew 24, Paul knew that a temporal judgment (*wrath*) was coming upon Jerusalem and the Jewish religion called *Judaism*, which did come in 70 AD. Also, based on Daniel 2:31-35, in all likelihood, Paul knew that the kingdom of iron legs, the Roman Empire, was going to suffer the wrath of God, as well, and be crushed by the Stone Kingdom of Christ. This occurred in 476 AD with the fall of Rome and the Western Roman Empire. This is a major topic in its own right, but we must leave it.

## The Roman Church's View

From a modern-day perspective, it is believed that the concept of hell was embraced by the Roman Catholic church, especially during what is called the *Dark Ages* when people were not allowed to have direct access to scripture and were subject to all sorts of fear and superstition and control; they were left in the dark regarding the truth of God. Purgatory, indulgences, and many other false teachings entered into Christianity, once again, in order to keep the people under the control of an elite leadership.

In our day, the source of much error comes out of the Dark Ages through the *Divine Comedy* written by Dante Alighieri, the Roman Catholic troubadour who lived from 1265-1321 AD. Part of the *Divine Comedy* is called the *Inferno* in which hell is described as a place of torture and torment. Dante even had Christians and popes in hell. The history behind the *Inferno* is quite interesting but beyond the scope of our present subject. The fact of the matter is that the modern-day *hell* is similar to the *Inferno*. If we had lived through this period of history, which was truly dark, we too might have thought it to be a living hell as conjured up by pagans. Some of the imagery preceded Dante as many other pieces of apocalyptic literature existed in that day and later, but he played a part in pushing it forward. Centuries later, the Catholic idea of hell was reinforced by the English poet John Milton (1608-1674 AD) in his classic *Paradise Lost*. Of course, men's books do not prove the existence of hell, as envisioned by the pagans, Hollywood, or the tradition of men.

In case you might still have some doubt as to the present-day influence of these works, some years ago, a well-known pastor claimed that Dante's *Inferno* proves there is a hell. He didn't say that the Bible proves it; he declared that the *Inferno* proves it. To compound the challenge, it is not uncommon for Christians who believe in the "inerrancy" of the word of God to say they believe in hell because others have gone to hell and back and have written books about their experience. So, books like *23 Minutes in Hell* have become part of the gospel, at least according to many Christians. We don't need to challenge the experience these people have had, but we do need to critically evaluate their interpretations in light of scripture, not in light of pagan theology.

Now, some light has been shed on Hebrew scripture, that is, the Old Testament, but what about Greek scripture, that is, the New Testament? What does it teach on the concept of hell as eternal punishment? Again, the simple answer is that it does not teach anything; but this would not satisfy the skeptic, so let us consider some Greek words that English translations have translated into the word *hell*.

## Hebrew and Greek Words Translated as *Hell*

The *King James Version* (KJV), one of the most widely used and influential Bibles in the world, uses the word *hell* more than all translations (54 times). The *New King James Version* is a little better, with only 32 uses. These 54 times are translated from the words *sheol*, *hades*, *tartarus*, and *gehenna*, which appear in scripture 31 times, 11 times, 1 time, and 12 times, respectively. To confuse matters, the KJV also translates *sheol* and *hades* into *grave* and *pit*, as well as *hell*.

Recognizing the difference in these words, some of the more modern translations have moved away from the word *hell* and retained the words *sheol*, *hades*, and *tartarus*, all of which refer to the unseen and not to a place of torture for the "living dead" (an oxymoron, i.e., contradictory terms). Yet, the word *gehenna*, which is associated with a temporal judgment unto physical death, is translated as *hell* in most English translations.

Other translations use the word *hell* from 12 to 14 times (e.g., *American Standard*, *New American Standard*, *Revised Standard*, *New Revised Standard*, *New Living Translation*, *Amplified*, *New International*, *Darby New Translation*, and *New Century*). However, there are several versions that attempt to remain closer to the original languages and do not use the word *hell*. These include *Benjamin Wilson's Emphatic Diaglott* (1942), *Concordant Literal New Testament* (1926, 1983), *Young's Literal Translation* (1898), *Rotherham's Emphasized Bible* (1902, 1944) and *Weymouth's New Testament in Modern Speech* (1903).

The following presents how the KJV translates the Hebrew or Greek words *sheol*, *hades*, *tartarus*, and *gehenna*, thus, revealing how often the word *hell* is used.

***SHEOL* occurs 65 times and is translated by the KJV:**

*HELL* 31 times: Deuteronomy 32:22; 2 Samuel 22:6; Job 11:8; 26:6; Psalm 9:17; 16:10; 18:5; 55:15; 86:13; 116:3; 139:8; Proverbs 5:5; 7:27; 9:18; 15:11, 24; 23:14; 27:20; Isaiah 5:14; 14:9, 15; 28:15, 18; 57:9; Ezekiel 31:16, 17; 32:21, 27; Amos 9:2; Jonah 2:2; Habakkuk 2:5

*GRAVE* 31 times: Genesis 37:35; 42:38; 44:29, 31; 1 Samuel 2:6; 1 Kings 2:6, 9; Job 7:9; 14:13; 17:13; 21:13; 24:19; Psalm 6:5; 30:3; 31:17; 49:14, 14, 15; 88:3; 89:48; 141:7; Proverbs 1:12; 30:16; Ecclesiastes 9:10; Song 8:6; Isaiah 14:11; 38:10, 18; Ezekiel 31:15; Hosea 13:14, 14

*THE PIT* 3 times: Numbers 16:30, 33; Job 17:16

***HADES* occurs 11 times and is translated by the KJV:**

*HELL* 10 times: Matthew 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Revelation 1:18; 6:8; 20:13, 14

*GRAVE* 1 time: 1 Corinthians 15:55 (not in all manuscripts)

***TARTARUS* occurs 1 time and is translated by the KJV:**

*HELL* 1 time: 2 Peter 2:4

***GEHENNA* occurs 12 times and is translated by the KJV:**

*HELL* 12 times: Matthew 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6

## Sheol and Hades

*Sheol*, a Hebrew word found in the Old Testament, and *hades*, a Greek word found in the New Testament, have the same meaning. Generally, in scripture, Hebrew words set the meaning for Greek words. This is a very important point, for there is a mighty difference between the Hebrew and Greek languages. We could say that the Hebrew language originated with God, for it began with the Hebrews and was the primary language for capturing God's word given through the prophets. Initially, there was no use for Hebrew in literature. Consequently, there was no other literature in use that could corrupt the language. It was used for God's word; thus, the meaning of what was written could be and still can be determined by the Hebrew text alone.

However, the Greek language is a far different matter. Before Greek scripture was written, there were countless pieces of Greek literature in use that determined the meaning of words. For example, the Greeks believed in mythology and many gods and, as such, held many beliefs associated with the spirit world. *Hades* was viewed by the Greeks in light of their pagan mythology. Consequently, a Greek reading the word *hades* in Greek scripture might relate the word to the world of darkness, the spirit world, or some intermediate state after death. The pagans believed in an afterlife, and *hades* would have been associated with such a life.

Thankfully, the word of God gives the meaning of *hades*, as seen by comparing Acts 2:27, 31 with Psalm 16:10.

**(27) Thou wilt not leave my soul to hades, nor wilt Thou give Thy Kind One to see corruption. .... (31) having foreseen, he did speak concerning the rising again of the Christ, that his soul was not left to hades, nor did his flesh see corruption. (Acts 2:27, 31 YLT)**

**For Thou dost not leave my soul to Sheol, nor givest thy saintly one to see corruption. (Psalm 16:10 YLT)**

The verses in Acts 2, which refer to the Lord Jesus and His death, are a direct quote of the verse in Psalm 16; thus, *sheol* and *hades* have the same meaning. Given this understanding, all one must do is understand what *sheol* means in order to understand what *hades* means.

The *Complete Jewish Bible* (1998) by David H. Stern acknowledges the sameness of these two words by using the word *sheol* (*Sh'ol*) in place of *hades* throughout the New Testament.

## Ask, Unseen

In Hebrew, the primary word from which *sheol* is derived signifies "ask." *Ask* refers to something that is *unseen*. One asks: Where has it gone? And the answer comes: To the unseen! In other words, *sheol* refers to *the unseen (imperceptible)*. Every place in scripture that *sheol* appears is in relation to the state of death where the life of the person ceases and is no more. Some (many?) scholars on this subject believe that *sheol* and *hades* simply refer to the grave.

There is another test that can be applied. Taking the word *hades* and looking at the Greek words from which it is derived reveals that it too means "un-perceive" or "not to perceive," which is the same as "unseen." Thus, approaching *sheol* and *hades* from two angles yields the same result. They simply mean "the unseen." Obviously, this is a far cry from the modern-day view of the word *hell*.

Adding to this, in his treatise on *The Origin and History of the Doctrine of Endless Punishment* (1855), Thomas B. Thayer wrote:

"The word *Hell*, in the Old Testament, is always a translation of the Hebrew word *Sheol*.... The word *sheol*, "hell," makes nothing for doctrine of future unending punishment as part of the Law penalties. It is never used by Moses or the Prophets in the sense of a place of torment after death; and in no way conflicts with the statement already proved, that the Law of Moses deals wholly in temporal rewards and punishments. This position, also, I wish to fortify by the testimony of Orthodox critics, men of learning and candor. They know, and therefore speak. "

1. CHAPMAN. "Sheol, in itself considered, has no connection with future punishment." *Cited by Balfour, First Inquiry.*
2. DR. ALLEN, quoted above, says: "The term *sheol* does not seem to mean, with certainty, anything more than the state of the dead in their deep abode."
3. DR. CAMPBELL. "Sheol signifies the state of the dead without regard to their happiness or misery."
4. DR. WHITBY. "Sheol throughout the Old Testament signifies not the place of punishment, or of the souls of bad men only, but the grave only, or the place of death."
5. DR. MUENSCHER. This distinguished author of a Dogmatic History in German, says: "The souls or shades of the dead wander in "*sheol*," the realm or kingdom of death, an abode deep under the earth. Thither go all men, without distinction, and hope for no return. There ceases all pain and anguish; there reigns an unbroken silence; there all is powerless and still; and even the praise of God is heard no more."
6. VON COELLN. "*Sheol* itself is described as the house appointed for all living, which receives into its bosom all mankind, without distinction of rank, wealth, or moral character. It is only in the mode of death, and not in the condition after death, that the good are distinguished above the evil. The just, for instance, die in peace, and are gently borne away before the evil comes; while a bitter death breaks the wicked like as a tree."

"These witnesses all testify that "*sheol*", or "*hell*," in the Old Testament, has no reference whatever to this doctrine; that it signifies simply the state of the dead, the invisible world, without regard to their goodness or badness, their happiness or misery. The Old Testament doctrine of hell, therefore, is not the doctrine of endless punishment. It is not revealed in the Law of Moses. It is not revealed in the Old Testament."

## The Soul and the Unseen, Hades

So, what does scripture tell us about what happens in death? The **soul** returns to *the unseen* (Psalm 16:10; 30:3; 49:15; 86:13; 89:48; Proverbs 23:14; Acts 2:27, 31). The **body**, which is the earthen vessel of man, came from the soil and at dissolution returns to the soil to become dust (Ecclesiastes 12:7). The **spirit**, which is the breath that is blown into the body and which is described as *the imperceptible power of life, action, and intelligence*, came from God and at dissolution returns to God (Ecclesiastes 12:7).

The soul or sensation (feelings, experiences), which came from the union of the breath and the body, came from the unseen and at dissolution returns to the unseen. As our body entirely decomposes after death, so do the sensations that comprise our soul end in death. Experiences and sensations of the soul do not continue on apart from the body in death. They did not exist before birth, and they do not exist in death.

In the New Testament, the *unseen* is used in relation to the Lord's soul not being forsaken in the unseen (Acts 2:27); Capernaum subsiding in the unseen (Matthew 11:23); the rich man residing in the unseen (Luke 16:22-23); the Lord Jesus having the keys of the unseen (Revelation 1:18); death being followed by the unseen (Revelation 6:8); death and the unseen giving up the dead (Revelation 20:13); and finally, death and the unseen being cast into the lake of fire, the second death (Revelation 20:14). Of particular note is the personification of death and the unseen, as if they are a specific authority or power.

The soul returns to the unseen from whence it came and not to any place in which life continues (whether hell, heaven, paradise, purgatory, or any intermediate place between life and death). Because of the modern-day meaning of the word *hell*, it is most unfortunate that translators use the word *hell* in place of the words *sheol* and *hades*.

If we desire to hold to what scripture teaches, then we must hold that *sheol* and *hades* refer to the *unseen*, which speaks of death, a state of unconsciousness, or the grave, *not* a living hell of endless torment and torture. The fact of the matter is that the word *hell*, as it is conceptualized in our day, needs to be expunged from scripture and from Christian doctrine.

## Gates of the Unseen; Not the Gates of Hell

Now, it is rather common to hear many quote the following verse, proclaiming that the dark forces of this world, which they call *hell*, shall not prevail against the *ecclesia*, making hell the domain of the devil. This is based on the fact that some translations use the phrase *gates of hell*, which is not the correct translation of the Greek. It should be the *gates of hades* or *the unseen*, as noted below.

**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.** (Matthew 16:18 KJV)

**"I also say to you that you are Peter, and upon this rock I will build My church [ecclesia]; and the gates of Hades [the unseen] will not overpower it."** (Matthew 16:18 NASB [CV])

**"Now I also say to you, that you are Peter [a stone], and on this solid rock I will build my Assembly [or, Church], and [the] gates of the realm of the dead [Gr., hades] will not prevail against it."** (Matthew 16:18 ALT)

For a moment, stop and consider the implications of the word *hell* as held by many today. On one hand, *hell* is depicted as the authority (gates) of the wicked forces of darkness, which is supposedly the devil's domain; yet, on the other hand, it is depicted as an eternal place of torture and torment for the lost, including the devil and its angels.

How can the devil be cast into *hell* as eternal punishment, if hell is also its natural element or realm? Casting it into its natural element would be a pleasure for the devil, not a torment. According to John's Patmos vision, the devil will be cast into the lake of fire, which most people also call *hell*, to be tormented forever and ever (Revelation 20:10). This is a good example of *interpretative bias*.

This does not mean that the ecclesia is not in a battle with unseen dark forces. This is not being challenged. What is being challenged is the use of Matthew 16:18 to make the point.

**Our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.** (Ephesians 6:12 NASB)

This is an undeniable truth, and, without any doubt, these forces will not prevail against the Lord as He builds His ecclesia; but this was not Jesus' message to Peter. He was referring to the *gates of death* and not the *hell* that many hold to in our day.

The word *gate* refers to a physical structure that controls (allows or denies) entrance into or exit from a place. Ancient city walls had gates to keep out intruders. Also, gates can be taken figuratively to refer to the *authorities* or *powers* of a place. In the ancient cities, the authorities and powers of the city sat in the gates. In this case, the power or authority pertains to the unseen. Thus, *the gates of the unseen* simply means *the authority or power of the unseen*, which is the realm of the dead.

Again, the unseen refers to *sheol*, that is, death. The comparable word in the Greek is the word *hades* or *unseen*. As already presented, this is easily proven by comparing Psalm 16:10 to Acts 2:27, 31, where the verses in Acts are a direct quote of the verse in the psalm: **For Thou does not leave my soul to Sheol, nor givest thy saintly one to see corruption.** The word *corruption* refers to **death** (1 Corinthians 15:53-55).

In other words, the state of death will not prevail against His *ecclesia* because Christ died for the sin of the world, was buried, and then was raised from among the dead. Jesus was declaring that because He was about to overcome death, so would His *ecclesia* overcome death, not when individuals die but when the *ecclesia* is raised up together at His presence. The proof that Jesus had His death, as well as His victory over death, in view is discovered three verses later; a fact His disciples had a difficult time grasping, especially Peter.



**From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.** (Matthew 16:21 NASB)

Another way to prove the point is through the use of the phrase *the gates of the unseen* or similar wording, particularly its first mention, which sets its meaning for all scripture, both old and new.

Such a phrase was first used by Hezekiah, king of Judah, when he was ill and literally about to die. He cried out: "**I, yea, I say: In the height of my days am I going into the gates of the unseen, made to miss the rest of my years**" (Isaiah 38:10 CV).

Given the context of Hezekiah's cry and God's response of lengthening his days, there is no doubt that the king was referring to his death and returning to the unseen. His life was about to be cut short, and he was going to the place of the dead, where **the dead know nothing whatsoever** (Ecclesiastes 9:5-6).

When people go to the unseen, they cease to be; and Hezekiah did not want to die in the height of his days, in the prime of his life. His spirit was about to return to God who gave it, his body was about to return to the soil from whence it came, and his soul was about to return to the unseen, which is a state of unconsciousness. There is no consciousness before birth and there is none after death, apart from resurrection. Jesus described death as sleep, a fact reinforced by Paul (John 11:11, 14, 39; 1 Thessalonians 4:14-16). By the way, Paul stated this after the cross and Jesus' last ascension, not before.

Strictly speaking, the phrase *the gates of the unseen* refers to the return or death of the soul. Soul is not life, but it is intimately connected with life, for the soul comes forth from life and cannot exist apart from it. The human soul speaks of the human experience or sensations (consciousness, feelings, desires). It is the experience or sensation that results from the combination of an organic body with spirit (***the breath of the spirit of life***) and has been described as **a phenomenon resulting from the perception of the senses**. When life departs a body, the soul ceases, for it has no life apart from the spirit and the body.

Consequently, **the soul going into the *gates of the unseen* means one has died.**

What did Hezekiah mean when he said that he was going into the *gates of the unseen*? He simply meant that, in a figurative sense, the unseen has a particular power or jurisdiction (Revelation 20:6) over man and that power keeps the soul in the state of the unseen. With the spirit gone and the body returned to the soil, no soul of the dead has ever returned from the unseen to tell about it. It is in a state (not place) of unconsciousness. Hezekiah saw himself going into the power of the unseen *not* in the physical or even the spiritual sense of possessing a life after death and entering into some unseen, yet real, realm. Please do not read this into his words. He saw himself dying and ceasing to be, for death is death and no one has the power to overcome death and return to life, apart from Christ and His resurrection.

Hezekiah was simply stating the truth that all mankind knows from experience. There is no way for man to rise from the dead and become a living soul again, based on his own power. Mankind has no power over death, for **death passed through into all mankind** (Romans 5:12 CV). When man dies, he has no power to give himself life to rise out of the grave.

The psalmist asks: **What master could live and not see death? Could his soul escape from the hand of the unseen?** (Psalm 89:48). The answer is that no one is exempt from dying and no one can escape from the unseen.

David also cried out to the Lord as he was in much anguish and faced possible death from those who hated him: **Show me favour, O Yahweh! Behold my humiliation due to them who hate me, lift me on high out of the gates of death; that I may recount all thy praises...** (Psalm 9:13-14 REB).

Notice that David specifically referred to the **gates of death**. He was not physically dead at this point, but he thought he might die if his enemies persisted. In a sense, it seems that he likened his state of mind to death, as well, as all his enemies sought for his life. The point is that he joined gates with death.

Why will *the gates of the unseen or of death* not prevail against the Lord's *ecclesia*? The answer is in the resurrection. The disciples did not understand that their Master had to be killed and be raised up on the third day, as evidenced by Jesus' rebuke of Peter (Matthew 16:21-23), the very one who declared that Jesus is **the Christ, the Son of the living God** (Matthew 16:16). Because Jesus was resurrected, meaning He overcame death, so too will His *ecclesia*, which is His body, one day be resurrected and overcome death in His life, putting on immortality. As believers, this is our grandest hope, and Jesus was and is today telling us to hold to this hope. Death shall not prevail!

Paul confirms this fact.

**(54) But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "DEATH IS SWALLOWED UP in victory. (55) "O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?"** (1 Corinthians 15:54-55 NASB)

But here are the crowning proofs that Jesus referred to the gates of hades or death.

**(17) ... "Do not be afraid; I am the first and the last, (18) and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades.** (Revelation 1:17-18 NASB)

**Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil....** (Hebrews 2:14 NASB)

By the way, the ecclesia can bind and loose things on earth as in heaven (Matthew 16:19) because **the Son of God has appeared for this purpose, to destroy the works of the devil** (1 John 3:8). The keys of the kingdom of the heavens are part of the ecclesia's arsenal of spiritual weaponry.

Thus, in Matthew 16:18, Jesus announced to Peter and the other disciples that He was going to conquer not only death but the devil (all adversaries) as well; therefore, death would not prevail against His ecclesia. Why? Because He is alive forevermore, and, at the consummation of the eons, He will abolish the last enemy of mankind, death, which includes the first and the second deaths. Death in both forms (physical and works of carnal flesh) is the last enemy of mankind that must be abolished at the consummation of the eons (1 Corinthians 15:26), and Jesus alone will abolish all forms of death as He delivers up the kingdom to the Father.

When, through His complement, His body, He sums up all things in the heavens and on the earth, Jesus will have accomplished all that the Father gave Him to do for all mankind, and that is to save them from death and to give life to ALL.

**So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.** (Romans 5:18 NASB)

There is one more meaning of *sheol* and *hades* that will lead into the matter of *gehenna*.

### **National Judgment Unto Destruction, Death**

In Hebrew scripture, the word *sheol* is used for national judgment when a nation ceased to be due to God's judgment. Isaiah 14:13, 15 states that Babylon would go to *sheol*, and it did; according to history, a day came when the nation was no more. Likewise, Tyre ceased to exist as a nation according to Ezekiel 26:19-21. In Greek scripture, Jesus declared that Capernaum and other cities would cease to be (Matthew 11:23; 12:41; Luke 10:15, 11:29-32); it was going to *sheol* or *hades*. In all cases, these nations and cities did not go to a particular place under the earth; they simply disappeared through temporal destruction.

Thus, it is vital that we understand the proper meaning of the words *sheol* and *hades* as either the unseen (death) or national judgment (death to a nation or city) and not think in terms of the pagan Egyptian and Greek underworld. These two words do not convey any meaning associated with a place called *hell* where people are endlessly tormented or tortured.

In his essay on *Jesus' Teaching on Hell*, Samuel Dawson quotes Edward Fudge who wrote:

"In Greek mythology Hades was the god of the underworld, then the name of the nether world itself. Charon ferried the souls of the dead across the rivers Styx or Acheron into this abode, where the watchdog Cerberus guarded the gate so none might escape. The pagan myth contained all the elements for medieval eschatology: there was the pleasant Elysium, the gloomy and miserable tartarus, and even the Plains of Asphodel, where ghosts could wander who were suited for neither of the above...The word "hades" came

into biblical usage when the "Septuagint" translators chose it to represent the Hebrew "sheol," an Old Testament concept vastly different from the pagan Greek notions just outlined."Sheol," too, received all the dead...but the Old Testament has no specific division there involving either punishment or reward. (Edward William Fudge, *The Fire That Consumes* [Houston: Providential Press, 1982], p. 205)

Samuel Dawson's essay is at: <http://www.tentmaker.org/articles/jesusteachingonhell.html>

Now, with this understanding, we can proceed to the word *gehenna*, which is almost exclusively translated in most English Bibles as the word *hell*.

### **Gehenna of Fire**

When people engage in a discussion of hell, it is not uncommon for many to state that Jesus spoke on hell more than anybody else; therefore, hell is real. They are correct that Jesus did speak on it more than anyone else; in fact, He was the only one to refer to it, but not as hell. He referred to it as the *gehenna of fire*.

It is rather telling that only Jesus referred to the *gehenna of fire* (aka *hell*); His disciples never did. Peter used the word *tartarus*, not hell, and James used the word *gehenna* in reference to the tongue, not in reference to an endless existence of torture. Paul, the apostle of the nations, never once used the word *gehenna* or referred to *hell* as a place of torment or torture. If hell, as it is taught today, were so important, don't you think that the apostles would have mentioned it in some manner as a warning? Of course, John saw the *lake of fire*, which is the *second death*, and many call this *hell*; but, this is not hell in the sense that it is viewed today.

Now, eleven of the twelve references to *gehenna* are directly attributed to Jesus (Matthew 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5). The twelfth citation is found in the book of James (3:6) in reference to the tongue. Here are the Jesus verses.

**Yet whoever may be saying, 'Stupid!' shall be liable to the Gehenna of fire [fiery gehenna].**  
(Matthew 5:22 CV [REB])

**'But, if thy right eye doth cause thee to stumble, pluck it out and cast from thee, for it is good to thee that one of thy members may perish, and not thy whole body be cast to gehenna.**  
(Matthew 5:29 YLT [CV, REB]; similar in Mark 9:47)

**'And, if thy right hand doth cause thee to stumble, cut it off, and cast from thee, for it is good to thee that one of thy members may perish, and not thy whole body be cast to gehenna.**  
(Matthew 5:30 YLT [CV, REB]; similar in Mark 9:43)

**'And if thy foot may cause thee to stumble, cut it off; it is better for thee to enter into the life lame, than having the two feet to be cast to the gehenna, to the fire—the unquenchable—(46) where their worm is not dying, and the fire is not being quenched.'** (Mark 9:45-46 YLT)

'And be not afraid of those killing the body, and are not able to kill the soul, but fear rather Him who is able both soul and body to destroy in gehenna. (Matthew 10:28 YLT [CV, REB])

'And I say to you, my friends, be not afraid of those killing the body, and after these things are not having anything over to do; (5) but I will show to you, whom ye may fear; fear him who, after the killing, is having authority to cast to the gehenna; yes, I say to you, fear ye Him. (Luke 12:4-5 YLT)

'And if thine eye doth cause thee to stumble, pluck it out and cast from thee; it is good for thee one-eyed to enter into the life, rather than having two eyes to be cast to the gehenna of the fire [fiery gehenna] (Matthew 18:9 YLT [REB]; similar in Mark 9:47)

'Woe to you, Scribes and Pharisees, hypocrites! because ye go round the sea and the dry land to make one proselyte, and whenever it may happen—ye make him a son of gehenna twofold more than yourselves. (Matthew 23:15 YLT [CV, REB])

'Serpents! brood of vipers! how may ye escape from the judgment of the gehenna? (Matthew 23:33 YLT [CV, REB])

These are taken up individually later.

### A Garbage Dump

In Jesus' day, *gehenna* referred to a garbage dump outside the city walls, south of Jerusalem, where refuse, including dead human bodies, especially those of criminals and beggars, was burned day and night and where worms consumed the organic matter, such as human flesh, that was not consumed by fire. **It was a place of death, not a place of torment.** One had to be physically dead to be thrown into *gehenna*, and, if one were cast into this dump and not given a proper burial, it was a sign of disgrace.

The dead cannot be tormented, for they are dead! The dead know nothing! It was a literal place of death that all could see and smell as the smoke of its burning went up day and night. Thus, when He spoke of *the gehenna of fire*, Jesus referred to something that most Jews living in Jerusalem would have easily understood in a physical and literal sense. They would have also understood the historical significance of this dump, for *gehenna* was synonymous with *the valley of Hinnom*. One of the worst chapters in the history of Judah was played out in *the valley of Ben-Hinnom* or *the valley of the sons of Hinnom* (Joshua 15:8; 18:16; 2 Kings 23:10; 2 Chronicles 28:3; 33:6; Nehemiah 11:30; Jeremiah 7:31, 32; 19:2, 6; 32:35) that led to severe judgment of God's people.

According to Joshua, the valley ran south of Jerusalem, marking the territories of the tribes of Judah and Benjamin. The *Dung Gate*, which was on the east side of Jerusalem, had a common sewer that ran to the brook *Kidron* and the valley of *Hinnom*. Within the valley of *Hinnom*, there was a place called *Topheth*, which means "a place that burns" (2 Kings 23:10; Isaiah 30:33; Jeremiah 7:31, 32 (twice); 19:6, 11, 12, 13, 14).

One of the lowest points in the history of Judah occurred at the high place called *Topheth* when God's people committed great acts of idolatry as they offered human sacrifices to the false gods of Baal and Molech (Jeremiah 7:30-31; 32:35). They had fallen away from the Lord by committing gross sin more in line with what would be expected of heathen nations. They were *idolatrous* and *apostate*. Consequently, the Lord spoke through Jeremiah of a pending slaughter of these idolatrous Jews.

**(32) "Therefore, behold, days are coming," declares the LORD, "when it will no more be called Topheth, or the valley of the son of Hinnom, but the valley of the Slaughter; for they will bury in Topheth because there is no other place. (33) And the dead bodies of this people will be food for the birds of the sky, and for the beasts of the earth; and no one will frighten them away."** (Jeremiah 7:32-33 NASB)

Please take special note of the fact that the Lord referred to their dead bodies as food for the birds and the beasts. This was not a place of torment for so-called *living souls* but a place of dead bodies. Undoubtedly, when He spoke of *gehenna*, Jesus not only had the prophetic words of Jeremiah in mind but also those of Isaiah.

**And they will go forth and see the corpses of the mortals who transgressed against Me, for their worm shall not die, and their fire shall not be quenched, and they will become a repulsion to all flesh.** (Isaiah 66:24 CV)

An unquenched fire means it will do its job fully and completely. Worms are also found in garbage dumps, for they feed off organic matter. Both will outlast the flesh, for their purpose is to consume all flesh. Notice that the fire and worms are associated with the consumption of corpses, which means the person is **dead** and not alive in some fiery torment. The Lord prophesied of **the corpses of mortals**, ones who are not beyond death. Contextually, Isaiah speaks of the fate of apostates that are denied entrance into the Kingdom of Christ. The fact of the matter is they are **dead**.

When there is no more material to serve as fuel for the fire to consume and no more organic matter to serve as food for the worms to consume, what do you think happens to the fire and the worms? When their source of food is exhausted, the fire and worms cease as well. This should dispel any notion that *the gehenna of fire* is a living hell, as held by so many.

It is worth repeating. *Ge-Hinnom* or *the valley of the sons of Hinnom* was where the Jews who worshipped Baal sacrificed their children to Molech (Jeremiah 32:35), an act that was an abomination to the Lord that led to His divine judgment by death. Through Jeremiah, the Lord declared that it would become *the valley of slaughter* in which **the dead bodies of this people will be food for the birds of the sky and for the beasts of the earth** (Jeremiah 7:32-33; 19:6).

By the way, the law of God requires that the victim of a crime be made whole by the perpetrator. Only the victim can forgive and show mercy to the perpetrator; however, if the victim is murdered, he or she cannot exercise this right. Consequently, the law demands death for premeditated murders, and judgment on the part of the victim is put on hold until the Great White Throne, at which time justice is meted out based on the crime.

## Jerusalem – A Broken Jar

Within this same context, the Lord directed Jeremiah **to break the jar in the sight of the men** and declare: **Just so will I break this people and this city, even as one breaks a potter's vessel, which cannot again be repaired; and they will bury in Topheth because there is no other place for burial** (Jeremiah 19:10-11).

Once an old jar is broken, it is of no further value because it cannot be repaired. According to the word of the Lord, there is only one place to dispose of the broken jar, and that is in Topheth. In other words, Jerusalem was going to be broken and cast aside like garbage thrown into a city dump. Jerusalem was going the way of *gehenna*. Jeremiah was commanded to speak a death sentence to the city of Jerusalem and its people because they had turned away from the Lord, no longer trusting Him, but instead had turned to false gods, becoming so morally corrupt that their actions were an abomination to the Lord.

In the short term, this prophecy of divine judgment was fulfilled when the Babylonians captured and destroyed Jerusalem. However, it was later rebuilt under the leadership of Nehemiah, only to be destroyed again in 70 AD by the Romans. Like a cat with nine lives, Jerusalem was rebuilt again, and it is now the religiously divided city of the state of Israel.

But take note that this sentence has finality to it. The potter's vessel was to be broken, which cannot again be repaired. In other words, the ancient city of Jerusalem must be broken (destroyed) in such a way that it will never be rebuilt. Given the fact that ancient Jerusalem has been rebuilt in Israel, there is only one fate awaiting the present Jerusalem; it is the divine judgment of *gehenna*. It must be cast out (Galatians 4:21-31). If Jeremiah's prophecy is to be believed, and there is good reason to believe it, then a day must come when Jerusalem will be destroyed again, never again to be rebuilt.

The fact of the matter is that God is now building **New Jerusalem**, not an earthly city of bricks and mortar but a celestial city of soon to be glorified and immortal people, the Body of Christ. Therefore, the earthly Jerusalem, no matter how many times it is rebuilt, must one day be destroyed, never again to be rebuilt.

Now, why must Jerusalem face the divine judgment of *gehenna*?

**(29) 'Woe to you, Scribes and Pharisees, hypocrites! because ye build the sepulchres of the prophets, and adorn the tombs of the righteous, (30) and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. (31) So that ye testify to yourselves, that ye are sons of them who did murder the prophets; (32) and ye—ye fill up the measure of your fathers. (33) Serpents! brood of vipers! how may ye escape from the judgment of the gehenna?'** (Matthew 23:29-33 YLT)

**"Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify....** (Matthew 23:34 NASB)

**(37) "Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. (38) Behold, your house is being left to you desolate!"** (Matthew 23:37-38 NASB)

Jesus is the Prophet who came to fulfill the Prophets (Matthew 5:17; 21:11, 46; Mark 6:4); and the very ones who should have accepted Him and believed in Him, for they knew who He was (Matthew 21:37-39), were the ones who rejected Him, even demanded His crucifixion (Mark 15:13, 14; John 19:15). **The Jews both killed the Lord Jesus and the prophets** (1 Thessalonians 2:14-15).

Jesus spoke many parables to hide the mysteries of the Kingdom of the Heavens from the unbelieving Jews. His parables often spoke of those who would enter His Kingdom because they believe in Him and those who would not enter because they were enemies of God, that is, enemies of the cross, because they did not believe on God's Son. Excerpts from two of His parables prove the point.

**(1) Jesus spoke to them again in parables, saying, (2) "The kingdom of heaven may be compared to a king who gave a wedding feast for his son. ... (6) and the rest seized his slaves and mistreated them and killed them. (7) But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire."** (Matthew 22:1-2, 6-7 NASB)

**(14) "But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.' ... (27) "But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence."** (Luke 19:14, 27 NASB)

The enemies and citizens who refused His reign were unbelieving Judahites who lived in Judea and the city of Jerusalem, a fact that was not lost to Paul when he wrote to the Philippians.

**(18) For many walk, of whom I often told you, and now tell you even weeping, that they are enemies of the cross of Christ, (19) whose end is destruction, whose god is their appetite, and whose glory is in their shame, who set their minds on earthly things. (20) For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ....** (Philippians 3:18-20 NASB) [Note the difference between enemies and citizens.]

Why would Paul weep over these enemies? Because they were of his kindred flesh; that is, they were Jews who rejected Christ (Romans 9:1-3).

These few points are enough to make it clear that the valley of *Hinnom* signified the death of God's people, not the heathen nations; and when Jesus spoke of *gehenna*, He spoke to Jews, not to gentiles (the nations).

In the context of ancient Israel's apostate history, *gehenna* refers to the judgment of death and destruction due to moral corruption of the highest order, in the same vein as the judgment of Sodom and Gomorrah. They had failed miserably to obey God's law as given to them through Moses.



Consequently, when He walked among the Jews of that day, Jesus put His finger on the pulse of the condition of the Judahites. They were in danger of *the gehenna of fire*, which could be likened to capital punishment (judgment by death), because they had sunk to a low moral state in which they, as ones called of God through the fathers, refused to believe His word, which led them to profanely demand the death of God's Son.

In 70 AD, they faced *the gehenna of fire* as Jerusalem was destroyed and many Jews were killed by the Romans. Contrary to the thinking of many Christians, the same destiny awaits the modern-day nation of Israel that has usurped Joseph's birthright and continues to reject Christ.

*Gehenna* is not the pagan concept of hell; it is God's temporal judgment of those who profanely turn from Him, and, in the context of ancient Israel, it speaks of physical death, not torture. In spite of how horrific this might sound, it is actually good news. Those who suffer the fate of *gehenna* (i.e., death) will be raised from the dead at the second resurrection to face the lake of fire, a judgment of works, a purifying work that will ultimately lead to their reconciliation and restoration.

Thus, in the immediate context of Jesus' day, *gehenna* referred to God's divine judgment that came upon ancient Jerusalem and its unbelieving, apostate citizens, and, possibly, to a prophetic judgment that is yet to come upon modern Jerusalem and its unbelieving citizens that continue as enemies of the cross. If they, along with all the unrighteous of the world, are to avoid *gehenna*, they must repent and believe in the very One their fathers demanded be crucified, Jesus, the Savior of the world; they need the grace of God and the faith of the Son. If they do not believe, then *gehenna* and exclusion from the Kingdom of Christ awaits them.

But, again, there is good news. Those who suffer the fate of *gehenna* will come out of the state of death at the second resurrection to face the lake of fire, a purifying judgment of the works of the flesh; **so all Israel will be saved** (Romans 11:26). Paul stated this knowing that all the nations, including ancient Israel, along with all mankind will be saved by being brought into subjection to Christ. Ultimately, all things on earth and in heaven will be reconciled to God at the consummation of the eons, so that **God the Father may all in all new**. Mercy to ALL!

Now, to seal the fate of hell as an endless place of torture, let us consider the eleven references to *gehenna* made by Jesus, starting with a set of similar verses.

**'But, if thy right eye doth cause thee to stumble, pluck it out and cast from thee, for it is good to thee that one of thy members may perish, and not thy whole body be cast to gehenna.** (Matthew 5:29 YLT [CV, REB]; similar in Mark 9:47)

**'And if thine eye doth cause thee to stumble, pluck it out and cast from thee; it is good for thee one-eyed to enter into the life, rather than having two eyes to be cast to the gehenna of the fire [fiery gehenna]** (Matthew 18:9 YLT [REB]; similar in Mark 9:47)

**'And, if thy right hand doth cause thee to stumble, cut it off, and cast from thee, for it is good to thee that one of thy members may perish, and not thy whole body be cast to gehenna.** (Matthew 5:30 YLT [CV, REB]; similar in Mark 9:43)

**'And if thy foot may cause thee to stumble, cut it off; it is better for thee to enter into the life lame, than having the two feet to be cast to the gehenna, to the fire—the unquenchable—(46) where their worm is not dying, and the fire is not being quenched.'** (Mark 9:45-46 YLT)

Does it make sense to you that Jesus is telling people to literally pluck out an eye, or cut off a hand or a foot in order to enter heaven? If it were so, then, in heaven, there will be a lot of people without eyes, hands, and feet. Without doubt, some would say this is ridiculous, for all will have new spiritual bodies in heaven. Precisely; this makes the point. It is all ridiculous if taken literally.

However, if this is viewed as a national, temporal judgment, it makes a lot of sense. Jesus was telling the Jews that were in His midst that they needed to be willing to cast off the members of the Judahite nation that were rejecting Him as Messiah. It was better for the nation to cast off the apostates so the rest of the nation could enter the Kingdom of the Heavens, the Kingdom of the Messiah. John the Baptist gave a similar warning.

**(7) But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, Offspring of vipers! Who warned you to flee from the wrath to come? (8) Therefore, bring forth fruits worthy of repentance. (9) And do not think to say within yourselves, We have a father, Abraham. For I say to you that God is able to raise up children to Abraham from these stones. (10) But already the axe is even laid at the root of the trees; therefore, any tree not bringing forth good fruit is cut off and is thrown into fire. (11) I indeed baptize you in water to repentance; but He who is coming after me is stronger than me, of whom I am not able to lift the sandals. He will baptize you in the Holy Spirit and fire, (12) whose fan is in His hand, and He will cleanse His floor and will gather His wheat into the storehouse. But He will burn up the chaff with unquenchable fire.** (Matthew 3:7-12 LITV)

John warned both the individual and the Judahite nation. Later, Jesus repeated the same warning; however, He centered the coming wrath on the elite Jewish leaders that were rejecting Him and his Kingdom.

**Yet whoever may be saying, 'Stupid!' shall be liable to the Gehenna of fire [fiery gehenna].** (Matthew 5:22 CV [REB])

Jesus was not simply warning about some form of verbal abuse. He was pointing to the fact that the religious Jewish elite looked down upon the people as inferior. Rather than expressing love and mercy to their fellow countrymen, they looked at them with contempt. They were breaking the law of brotherly love or loving your neighbor, but there was more to it, for they were hindering their countrymen from entering the Kingdom of Messiah as seen in the next *gehenna* verses.

**'Woe to you, Scribes and Pharisees, hypocrites! because ye go round the sea and the dry land to make one proselyte, and whenever it may happen—ye make him a son of gehenna twofold more than yourselves.** (Matthew 23:15 YLT [CV, REB])

**'Serpents! brood of vipers! how may ye escape from the judgment of the gehenna?' (Matthew 23:33 YLT [CV, REB])**

The answer to Jesus' question was that they would not escape the wrath that was coming upon Judah and Jerusalem. We could say that the last nail was put in the coffin, so to speak, because their hardened hearts were not going to turn. Jesus clearly made the point to them that they faced a physical death, as seen in Luke.

**'And I say to you, my friends, be not afraid of those killing the body, and after these things are not having anything over to do; (5) but I will show to you, whom ye may fear; fear him who, after the killing, is having authority to cast to the gehenna; yes, I say to you, fear ye Him. (Luke 12:4-5 YLT)**

Given the way this is written, some might think that this proves there is some form of afterlife (after being killed by God) in which there is torment. This is not what Jesus meant. Jesus simply made the point that their burial would not be according to the norm of the day. Instead, their dead bodies would be cast into a garbage dump as if they were common criminals or, even worse, no different from any other organic refuse (i.e., garbage). Think about the condemnation that Jesus heaped upon the Jews of that day who thought they were the chosen of God, as if they could get away with anything. Jesus gave them no such assurance.

But, this verse can also apply to the national level as well. The body in view was the nation of Judah, what could be called the bad fig tree of Judah (see Jeremiah 24). God was able to kill the entire nation to the point that nothing would be left of it. It would be so consumed by the wrath of God that the fire and worms of His judgment would not be quenched until nothing was left of all that they held dear to their hearts, including their very religion that God had given them and then made obsolete.

Now, there is one more *gehenna* verse, similar to the above verse from Luke; however, this one deals with the question...

### **Is the Soul Immortal?**

**'And be not afraid of those killing the body, and are not able to kill the soul, but fear rather Him who is able both soul and body to destroy in gehenna. (Matthew 10:28 YLT [CV, REB])**

This verse is often cited in defense of man's hell and the immortality of the soul. Keep in mind that man is spirit, soul, and body; a fact given to us by Paul. This is an important verse, for some see spirit and soul as one and the same, making no distinction between the two. This creates confusion. Most importantly, we need to be clear that Jesus was not defining some new doctrine.

So, what did Jesus mean by **fear Him who is able to destroy (kill) both soul and body in gehenna (hell)?**

On one level, He was stating the obvious that God can do what man can also do, kill the body and soul. Taken at face value, this means no one is alive in hell, for they (soul and body) are destroyed (killed).

On another level, and the one most important to the subject at hand, Jesus was most likely challenging the Greek (pagan) teaching on the immortality of the soul without directly propounding a doctrine that refuted it. As stated previously, He knew what was taught in that day and what some of the Jews, even His disciples, erroneously believed. They knew the body died but believed the soul went on to some afterlife in death. Jesus cut right to the heart of the matter that the soul and body die.

The message Jesus conveyed was about fearing God who judges through the ***gehenna of fire***, which is divine judgment unto death or **God's capital punishment**. Ones killed by *gehenna* will rise up to be judged before the Great White Throne. The soul is included because it too dies with the body. The dead do not know anything. Likewise, in the *gehenna of fire*, the dead (body and soul) do not know anything either. There is no knowledge because death is the cessation of life; take the body away, and the soul ceases to exist, for it is the experience of the body.

**Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.** (1 Thessalonians 5:23 NASB)

Consider these few points.

First, soul comes forth when the breath of the spirit of life is breathed into an inanimate body. When spirit enters the body, it becomes animated as ***a living soul***. By the way, soul is more a phenomenon than an entity; therefore, it could be called *soul* without the article *the*.

Second, if soul only comes into being when body and spirit are joined, then it only follows that soul does not exist prior to the body becoming a living soul. It only becomes *soul* when the breath of the spirit of life enters the body. This is an important point, for it proves that soul is not immortal, at least on the front end or before life comes into the body. In other words, it does not exist in some mystical state that we have no conscious awareness of prior to our birth. Another way of stating this is that it is not eternal in the sense of existing before birth.

Third, *soul* is the animation of the body and its relationship and interaction with the environment in which it lives and partakes. It is not life per se but the human experience of living in a body that sees, touches, tastes, smells, etc. We could define *soul* as the experience of life in a body as experienced through the sensations and feelings of seeing, hearing, tasting, touching, and smelling. As such, soul could be likened to a phenomenon and a capacity.

Fourth, **the soul** [*nephesh*] **of the flesh is in the blood** (Leviticus 17:11 DNT), which means that soul is intimately joined to the blood of the body. Take away the blood, and what happens to the soul? Herein lies the answer to the question of whether soul is immortal or not.

If the blood is drained out of a body, what happens to the body and the blood? Obviously, the body dies and returns to the soil and so does the blood, except the blood dries up and is absorbed back into the soil much faster than the bones of the body.

Pour out (drain) the blood, and both the blood and the body die, meaning the living soul dies. So, if the soul of the flesh, that is, of the body, is in the blood, and death ensues when the blood is poured out, then logic dictates that soul dies too. Death brings an end to the experiences of the body. The body is no more, and surely its experience is gone as well.

Death is death, which is a cessation of life; it is not life in what some call *afterlife* or life in heaven or in death or, for that matter, even in what people call *hell*. You cannot have life in death, unless one is resurrected from the dead. It is an oxymoronic statement requiring death to be redefined to include life.

The fact of the matter is that there is no scriptural evidence that soul departs the body and goes to heaven or into some afterlife *in* death. There is no evidence that the phenomenon called *soul* is immortal, for immortality means that one comes into a life that is beyond the reach of death, never to experience it again.

It is safe to state that believing in the immortality of the soul has led to the popular belief that when people die, they go to either heaven or hell. However, this concept is more in line with pagan religion traced to ancient Egypt and Babylon and, later, the Greeks. By the time of Jesus' first advent, the Jews had a long history of being exposed to Greek philosophy that believed in the immortality of the soul, and this thinking had infiltrated into Jewish teaching.

Some state that this error came through the philosophy of Plato (428-348 BC) and his student Socrates. Evidently, Plato's thinking was a strange blend of ancient Babylonian and Egyptian thinking. Plato and Socrates taught that the soul was immortal and, at the time of death, the body and soul separate. Unfortunately, Christians were corrupted by Greek philosophy early on, as well. By 200 AD, the belief in the immortality of the soul had become a controversy amongst Christians.

This has become so entrenched in Christendom today that there is hardly any controversy, at least until someone comes along who challenges or simply questions the common thinking of the day; thinking that seems more like the **tradition of men** that Jesus spoke strongly against.

One recent example is Rob Bell who has been labeled a heretic by some for his book *Love Wins*. It is rather telling when someone writes on the love of God and is labeled a heretic by his own brethren in Christ. Are we any better than the Latin church of the Middle (Dark) Ages that labeled as a heretic anyone who disagreed with the doctrine of the pope?

When it comes to what Jesus spoke, especially to His detractors, many have taken His words and created church doctrine and dogma. One example is the *parable* of the Rich Man and Lazarus.

For more on this parable, see article #40 at the following link.

<http://www.kingdomandglory.com/art/art40.html>

However, as already presented, Jesus often exhorted the religious elite of His day by using things they believed even if they were error. Again, let us be reminded that Jesus did not always correct them but, instead, sort of threw their error right back at them with the truth. Consequently, we must be careful not to make every word of Jesus' into some deep theological or universal, doctrinal truth. Unfortunately, a lot of this has been done to support doctrines involving heaven, hell, and the immortality of the soul.

Now, before concluding, there is one pressing question. **Is there a spiritual meaning to the *gehenna of fire that applies to today or the future?*** In other words, is there a spiritual *gehenna*? Some commentators that hold to most of what has been presented in this article say there is, so let us consider this question. After all, Paul exhorts us that we must appraise all things by the Spirit, combining spiritual *thoughts* with spiritual *words* (1 Corinthians 2:13-16). What does the mind of Christ say to us?

### **Spiritual Fire**

On a spiritual level, ***God is a consuming fire*** speaks of God, who is Spirit and Holy, purifying the sinful flesh of man, burning up the carnal nature, not through fire as we know it in the natural realm but through spiritual fire. In type, this is seen in the account of Moses and the burning bush (Exodus 3:2). We are like the prickly thornbush. In a sense, all of mankind, believer and unbeliever alike, must be purified through God's spiritual fire. The difference between the two groups is the **timing** and **severity** of the fire. Thus, in reviewing verses that deal with fire, we need to be aware of the recipients that are in view, for they could be the righteous (the Lord's people) or the wicked (the unbelievers).

Holy Spirit fire purifies the spirit and soul of man, leaving nothing untouched. It is likened to removing the chaff, the unwanted hull, by threshing. The chaff is the husk of the wheat or any grain. In a figurative sense, it refers to anything **worthless**. Metaphorically speaking, the threshing is done by God's fire until the chaff is all consumed.

In reference His people, Jesus spoke of the Holy Spirit and fire and burning of the chaff.

**(11) "As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire. (12) His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire."** (Matthew 3:11-12 NASB)

The same concept is seen in reference to the end of the age, except it is referred to as the furnace of fire that is reserved for the wicked lawless.

**(41) "The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, (42) and will throw them into the**

**furnace of fire; in that place there will be weeping and gnashing of teeth.** (Matthew 13:41-42 NASB)

**(49) "So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, (50) and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.** (Matthew 13:49-50 NASB)

Again, this must not be viewed as a literal furnace but rather *Holy Spirit fire* that consumes the sinful nature, the carnal flesh. God is not out to annihilate man, as if to wipe him out completely and forever. He is after man's sinful, carnal nature and the works that emanate from this nature. Again, to emphasize, it is not a place, such as a literal furnace; it is an action that is the work of the Holy Spirit.

**(7) But I tell you the truth, it is advantageous for you that I should go; for if I do not go away, the Comforter will not come to you. But if I go, I will send Him to you. (8) And having come, that One will convict the world concerning sin, and concerning righteousness, and concerning judgment. (9) Concerning sin, because they do not believe into Me; (10) and concerning righteousness, because I am going to the Father, and you no longer see Me; (11) and concerning judgment, because the ruler of this world has been judged.** (John 16:7-11 LITV)

As recorded by Matthew, Jesus established for His disciples a standard of righteousness that was higher than what was demanded under the Law given to Moses. Notice that in each case, Jesus referred to *gehenna*.

**Yet whoever may be saying, 'Stupid!' shall be liable to the Gehenna of fire [fiery gehenna].** (Matthew 5:22 CV [REB])

**(29) 'But, if thy right eye doth cause thee to stumble, pluck it out and cast from thee, for it is good to thee that one of thy members may perish, and not thy whole body be cast to gehenna. (30) 'And, if thy right hand doth cause thee to stumble, cut it off, and cast from thee, for it is good to thee that one of thy members may perish, and not thy whole body be cast to gehenna.** (Matthew 5:29-30 YLT [CV, REB])

**'And be not afraid of those killing the body, and are not able to kill the soul, but fear rather Him who is able both soul and body to destroy in gehenna.** (Matthew 10:28 YLT [CV, REB])

**'And if thine eye doth cause thee to stumble, pluck it out and cast from thee; it is good for thee one-eyed to enter into the life, rather than having two eyes to be cast to the gehenna of the fire [fiery gehenna].** (Matthew 18:9 YLT [REB])

Obviously, Jesus was not telling His disciples to maim themselves in order to enter the Kingdom of God or to avoid a place called *gehenna* (aka *hell* according to many). He was telling them that they needed to judge themselves in this life rather than face the judgment of God, either in this life or later at the judgment seat of God. Another way of stating this is: Allow the fire of God to judge the part of you that is in sin now, so that your whole being will not have to face God's fire at the Great White Throne Judgment, that is, be condemned or be "judged against" with the

unbelieving world. **And He will cut him (servants) apart and will put his portion with the unbelievers** (Luke 12:46).

Paul was quite aware of Jesus' teaching on the matter and picked up this theme in his epistles. Notice Paul's use of three Greek words: *diakrino*, which means "to separate thoroughly, discern"; *paideuo*, which means "to train children, chasten, correct"; and *katakrino*, which means "to judge against."

**(31) But if we judged ourselves rightly, we would not be judged [*diakrino*]. (32) But when we are judged [*diakrino*], we are disciplined [*paideuo*] by the Lord so that we will not be condemned [*katakrino*] along with the world.** (1 Corinthians 11:31-32 NASB)

**For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned [*katakrino*] sin in the flesh....** (Romans 8:3 NASB)

**(11) For the grace of God has appeared, bringing salvation to all men, (12) instructing [*paideuo*] us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, (13) looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, (14) who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.** (Titus 2:11-14 NASB)

**(12) Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, (13) each man's work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man's work. (14) If any man's work which he has built on it remains, he will receive a reward. (15) If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.** (1 Corinthians 3:12-15 NASB)

Again, Paul simply elaborated on what Jesus had taught His disciples. Although he did not use the word *gehenna*, Paul did inject *fire* into the judgment of the works of the believer. Notice that Paul has the believer being judged in this life and in the day, which speaks of standing before the *bema* of Christ as the fire of God judges works. For this reason, we must **deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age.** Why? Because of **the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus!**

Obviously, there is much more that could be said about these verses, but the point is that Paul's teaching, as given to the saints, comes from Jesus' teaching, as given to His disciples; therefore, the message applies to all of us who believe in this age. The other point is that fire is involved in the judgment of God's people, and, since Jesus tied His message to His disciples, it could be likened to (but not quite the same as) the *gehenna of fire*. After all, putting aside the concept of a place of eternal torture, believers who do not conquer in this life could have a part in the second death or the lake of fire. **He who conquers will not be hurt by the second death** (Revelation 2:11).



This should cause serious doubt in the minds of those holding to the present-day concept of *gehenna-hell* as an eternal place of torture, for it means that Christians could be faced with the possibility of an eternal *hell* just as the world is; a most untenable idea. Think about it!

Now, returning to Jesus' teaching, He spoke to the unbelieving religious elite of the day that rejected Him.

**'Woe to you, Scribes and Pharisees, hypocrites! because ye go round the sea and the dry land to make one proselyte, and whenever it may happen—ye make him a son of gehenna twofold more than yourselves.** (Matthew 23:15 YLT [CV, REB])

**'Serpents! brood of vipers! how may ye escape from the judgment of the gehenna?** (Matthew 23:33 YLT [CV, REB])

The hypocritical unbelievers of Judah were under the judgment of *gehenna*. Again, their national judgment by fire came in 70 AD when God's Roman army destroyed Jerusalem and the Temple, thus, making Judaism obsolete. However, individually the ones who rejected their Messiah will yet face the lake of fire, the final judgment of God.

## Conclusion

In conclusion, as stated earlier, the word *hell*, at least as it is defined in our day, really has no place in scripture or Christian doctrine. It is not even a transliterated word from the Greek. In English translations, it is simply a word that has been substituted for several Greek words that do not have the same meaning as the pagan hell that is so grossly taught to Christians. We don't have to use a word that pagan mythology and even some modern-day religions readily teach or acknowledge. If you agree that hell, as it is understood today, is a pagan concept, don't you think we should discard it entirely?

As pointed out in my article #58, *Judgment of All by God is Love*, God's judgments take on many forms, most of which occur in this life and not in some afterlife. To be sure, we all must appear before the judgment seat of God. But, and this is a huge but, God's judgments are never eternal nor do they involve torture. They are eonian, and they are for chastening. Undoubtedly, experiencing God's judgments or, even, His wrath can be torment to the soul, as in weeping and gnashing of teeth, and ultimately bring death to the body and soul, but this is as far as it goes. It can go no further than death of the individual or of nations and cities, as evidenced throughout scripture.

One of the passages most often cited as proof that judgment is eternal is found in Matthew 25 with the judgment of the sheep and goats. One traditional (NASB) and two literal (WED, CV) renditions of these verses are presented.

**(41)"Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels.... (46) "These will go away into eternal punishment, but the righteous into eternal life."** (Matthew 25:41, 46 NASB)

**(41) He will then also say to those at his left hand, 'Depart from me, you cursed ones, into that aionian fire [fire eonian], which is prepared for the adversary and his messengers.... (46) And these shall go forth to the aionian cutting-off [chastening eonian]; but the righteous to aionian life [life eonian].'** (Matthew 25:41, 46 WED [CV])

The Greek word translated as *eternal* is more properly translated as *eonian* or *aionian* (same words, just different spellings), meaning it signifies something that lasts for an age. The Greek word translated as *punishment* is more properly translated as *chastisement* or *cutting-off*, as in pruning. It is best translated as *eonian chastisement*.

The following is from article #58 but repeated here to make the point.

The key to understanding this verse is discovered in the Greek word *kolasis* and its root word *kolazo*. The *New Englishman's Greek-English Concordance & Lexicon* (Sovereign Grace Publishers, 1982) defines *kolasis* as "penal punishment," and is most often translated as *punishment*, although other translations use the words *pain* (BBE; WNT) or *torment* (DNT; KJV) instead of *punishment*. *Kolasis* is derived from the Greek root word *kolazo*, which means "to curtail; thus, to prune; figuratively to chastise, restrain." Take special note of "to prune" that implies a process of removing or cutting back so that new growth can come forth. **"Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit"** (John 15:2 NASB).

This speaks more directly to the heart of God is love, the heavenly Father who prunes His vineyard so that it grows and produces fruit fit for His kingdom. Is not His vineyard all of His creation, especially mankind created to be in His image?

**God is love ... Who will have all men to be saved, and to come unto the knowledge of the truth.** (1 John 4:8; 1 Timothy 2:4 KJV)

How will God do this if eternal punishment and the pagan hell are real?