

# **TWENTY-FOUR VERSIONS OF HELL**

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**THIRTEEN PROTESTANT VERSIONS OF HELL**

**EIGHT OTHER VERSIONS OF HELL**

**THREE CATHOLIC VERSIONS OF HELL**

Did you know there are over 24 different Hells that are commonly believed by many? While some have some features that are similar they are all different and have sharp disagreements. Those that believe one version of Hell are in conflict with those that believe any of the others.

#### **SOME OF THE MANY DIVISIONS OF THE PROTESTANT VERSIONS OF HELL**

1. The Calvin Version of Hell
2. The Jonathan Edwards version
3. The Graphic view of Hell
4. Satan doing the tormenting
5. God doing the tormenting
6. The Metaphorical view of both Heaven and Hell
7. Mental anguish only Hell - Billy Graham
8. C. S Lewis - the almost pleasant Hell
9. Protestant Traditionalist
10. Many Protestant Premillennial versions
11. Realized Eschatology – A. D. 70 version
12. Protestant Reformation version

#### **EIGHT OTHER VERSIONS OF HELL**

1. Church of Christ, Christian Church Abraham's bosom after Judgment Hell, A newer version
2. Edward Fudge version: The short Hell
3. Christadelphians version
4. Church of God and others
5. Universalist version of Hell
6. Seventh-Day Advent version
7. Latter-day Saints version [Mormons]
8. The Grave is Hell version [Jehovah's Witnesses]

#### **THREE CATHOLIC VERSIONS OF HELL**

1. The Dark Age Catholic version of Hell
2. The New Catholic version of Hell
3. Nether World

#### **NO BIBLE HELL**

WHICH HELL DO YOU BELIEVE IN?

FROM WHERE DID HELL COME?

How Hell was put into and is being kept in the Bible

#### **MORE THAN THIRTEEN PROTESTANT VERSIONS OF HELL**

#### **SOME OF THE MANY DIVISIONS OF THE PROTESTANT VERSIONS OF**

**HELL.** After much conflict among the reformers, most Protestants accepted much of the early Catholic version of going to Heaven or Hell one by one at death, before and without the judgment or the Resurrection, but without Purgatory. Unconditional immortality, which is the foundation on which Hell stands, was accepted mostly due to Calvin and those that followed him winning out over Martin Luther and his followers. If they had

accepted Luther's views on immortality, there would be no foundation for Hell. Many Protestants believe the soul of all who do not accept Christ will instantly be transported to Hell at the death of the body before the resurrection and judgment day. God deliberately chooses to make them suffer and feel the pain without any letup forever. The saved will go to their eternal home in Heaven at death [an instant rapture]. The Westminster Confession says, "The souls of the righteous...are received unto the highest heavens...the soul of the wicked are cast into Hell." Does God judge them at death, then maybe thousands of years later, takes them out of Heaven and Hell to rejudge them at the resurrection to see whether He made a mistake? Many believe an unbaptized baby will not be saved. This version is still believed by many today, even by many that say they are looking for the rapture; but an opposition to belief in Hell is rapidly growing in the Protestant churches. From the Protestant Reformation unto now there have been many changes and new Protestant versions of Hell.

**[1] THE CALVIN VERSION OF HELL:** The given no chance Hell. An extension of the early Protestant Version, but with a god that made most of mankind knowing he is going to torment them in Hell forever, and there is nothing they can do to keep from going to Hell. This god made them just so he could torment them forever as their creed says, "to His good pleasure." No amount of preaching or teaching can change the number that shall be in this Hell not even by one person. The Westminster Confession says, "By the decree of God, for the Manifestation of is glory, some men and angels are predestinated unto Everlasting Life, and others foreordained unto everlasting death." Some Protestants still believe this version of Hell that their god made most of mankind just so he could torment them for eternity but it is not near as popular as it was a few years ago. Those who say they are orthodox Protestants who do not believe the Calvin Version of Hell may far out number those who do.

**[2] THE JONATHAN EDWARDS VERSION OF HELL:** Also, an extension of the early Protestant Version and there was a time when most Protestants believed this view of Hell but now only a few believe it. There are about as many variations of this version as there are preachers who preach it. Most taught God had given Hell over to Satan and Satan will roast most of mankind forever and torment them however he wishes to. Some have demons peeling off the burning flesh of those in Hell with God making sure they keep it up forever. Some have God doing the tormenting of Satan, the demons, and man, with God forever pouring in fire and brimstone, and thousands of other ways of tormenting with each preacher trying to out do the others in telling of the horrors of Hell. Each one trying to make the god of Hell more evil then the others have. Jonathan Edwards said God "will crush their blood out and make it fly, so that it will sprinkle his garment and stain all his raiment." They never tell how they know such details. Put all their horrors together and it would take many books to tell them all. Some of them get very specific with the details of the torment. These "Hellfire" preachers are not as popular as they once was and their audience is much smaller. It is unimportant to them if they have no Bible for their Hell or its horrors; the badly mistranslated King James Version is all they need to make their Hell believable to many with whatever kind of torment they want to put in it. Some believers of the Calvin version also believe this version and mix the two together. There is not much unity of belief among the Protestants. Today, in almost any church if the preacher started preached sermons about Hell that was like the one's Edwards preached he would be out of work very soon.

This version of Hell makes there be something like two kingdoms or two universes after the judgment with Satan over one with most of mankind and God over a few. Both God and Satan would have eternal power in their kingdom and the division between them, between Heaven and Hell would mean God would not ever have a victory over evil. The god Edward believed in would have no problem with tormenting the lost, he would love it.

**[3] THE GRAPHIC VERSION OF HELL:** The sinners will be tormented in the parts of their bodies that sinned.

"In short, whatever member of the body sinned, that member would be punished more than any other in hell...In Christian literature we find blasphemers hanging by their tongues. Adulterous women who plaited their hair to entice men dangle over boiling mire by their...hair." William Crockett, "Four Views on Hell" Page 46.

**[4] SATAN WILL BE DOING THE TORMENTING VERSION OF HELL:** Satan and his angels will be doing the tormenting, but they could only be executing the will of God that the lost be tormented for they could not torment the lost without God letting them. This view was believed by most in the Dark Age and by most Jonathan Edwards preachers who often speak of "the devil Hell" as though Hell was a place that belonged to Satan. Most Protestants have now abandon the view of Satan and his demons doing the tormenting, but I remember that this was believed by most when I was a child and was what most Protestants believed at that time. Many painting in museums and churches show Satan and his demons roasting those in Hell and tormenting them in every way the painter could think up. SATAN AND HIS ANGELS ARE NEVER PUNISHED. In this version of Hell Satan and evil spirits are forever over "Hell" and will forever be able to torment most of mankind. Instead of being punished, they will have forever triumphed over God and will forever have a kingdom of their own where they will work their evil on mankind as they please to and as it gives them pleasure.

**[5] GOD WILL BE DOING THE TORMENTING VERSION OF HELL:** Satan and his angels will be tormented by God just as all the lost of mankind will. There has been a major change by many Protestants from Satan to God doing the tormenting.

**[6] THE METAPHORICAL VIEW OF BOTH HEAVEN AND HELL:** We are not told what Heaven and Hell will literally be like. We are told in pictures that tell us Heaven will be a place of beauty more than anything on this earth and that Hell will be worse than anything on this earth. Because we cannot understand what Heaven will really be like, we are given the picture of a city with gold streets and pearl gates to picture for us its great beauty and value, but it will not literally be made of gold, pearls, or of anything that we have on this earth. The metaphorical view of Hell is pictured as a place of fire, but it will not literally have fire as we know it, or darkness as we know it. In this view none of the literal torments of the Jonathan Edwards Version are possible for they are all things of this earth that will not be in Hell. This version of "Hell" seems to be growing rapidly for it is looked on as a way to make God less evil, but in fact it does not for whatever would be symbolized by being tormented by eternal fire would be just as bad as being eternally tormented by literal fire.

**[7] BILLY GRAHAM'S MENTAL ANGUISH VERSION OF HELL:** Hell is only a state of mind. In "The World To Come" Page 300, Isaac Watts makes the worm be the conscience of a person eating on himself for all eternally. A survey by US News, January 2000, Page 47, says 53 percent of Americans believe Hell to be only mental anguish. This

is an attempt by some to lessen the negative effect of Hell making God cruel and sadistic, but the attempt is a complete failure. Replacing physical torment with mental anguish does nothing to change Hell by making the torment be less. Mental anguish can be worse than physical pain, and it would still be torment without end, and would still be God doing the tormenting. Billy Graham, who is an orthodox Protestant, would in no way been called orthodox by Calvin or Jonathan Edwards, nor would many others that believe Hell is only mental anguish as he does. The old orthodox is some times the very opposite of the new orthodox. **In the mental anguish version of Hell for sins after death, the sinner punishes himself after death; it is not God that punishes him.**

Alexander Campbell said, "The sinner's suffering by mental agony, produced by sin, greater than could be caused by material fire." "Five discourses on Hell" 1848. Then he says, "We do not maintain that men are punished eternally for sins committed in this life only. The analysis of the sufferings of a future retribution, which we have just given, is itself sufficient evidence of this fact; for the indulgence of voluntary depravity is itself both sin and punishment. As a consequence of past sins, the sinner has formed the habit of sinning. It is a law of man's nature, that habit creates both a tendency to certain acts, and a facility in their performance. As the result of the habit of sinning, formed in this life, a tendency to repeat acts of sin is carried on the sinner into a future world; and every such act repeated in that world not only perpetuates, but increases the tendency to further acts of the same kind: and thus, as by every repeated act the tendency to sin is increased, and as every act also brings with it its own punishment, so, by the laws of man's mental and moral nature, the sinner's progress in both sin and suffering in a future world, is like that of a falling body, which increases its velocity as the square of the distance increase through which it falls. There is, therefore, just as little probability that a sinner, left to himself in a future world, should repent and turn to God, as that a falling body should arrest itself in its downward course, and ascend to the elevation from which it fell...surely the assumption that our doctrine supposes that God punishes sinners eternally for sins committed in this brief and frail life is wholly gratuitous." Alexander Campbell, "Five discourses on Hell," Page 65, April 9, 1848, Daniel Davies Publisher. Not many members of the Christian Church and the church of Christ any longer believe as Alexander Campbell but some Protestants still do.

**[8] C. S. LEWIS'S THE ALMOST PLEASANT HELL** In Great Divorce C. S. Lewis pictures Hell as not black but only a little gray almost pleasant place where those in it can take bus trips into Heaven for the day and return to Hell. See "The Destruction Of the Finally Impenitent" by Clark H. Pinnock at [http://www.abccogc.org/jrad/volume2/issue1/jrad\\_v02.1\\_art2.htm](http://www.abccogc.org/jrad/volume2/issue1/jrad_v02.1_art2.htm)

**[9] PROTESTANT TRADITIONALIST VERSIONS OF HELL:** Most who say they are orthodox and traditionalist believes the lost will be kept alive with some kind of punishment, but beyond this there is little agreement among them. Some believe much as did Jonathan Edwards and Calvin that there will be torment beyond anything that we can now know of and others who utterly repudiate both Calvin's and Edward's Hell and only believe that there will be some kind of eternal punishment, but it may be nothing more than a little mental anguish or just being deprived of all good. Others are at all points between the two even when they are in the same denomination. From the top (the Calvin version) to its bottom (eternity existing but being deprived of all good, to forever lose everything that is good), in those who call themselves "traditionalists" there are a wide range of views; yet, they all say they are orthodox and traditionalist! Orthodox is a big blanket and growing bigger all the time. Even so, few if any who are orthodox and traditionalist believe the same and there is a world of difference in what is orthodox in the

Protestants churches. Many who say they are orthodox do not believe in once saved always saved, infant baptism, Augustine's view on predestination, the millennium, and countless other differences in what is traditional and orthodox. Although they cannot agree among themselves over what is traditional, they attack all who do not believe in one of their many versions of "Hell" for not being orthodox or traditional and nonetheless accept many as being orthodox who believes in an entirely different "Hell" and even accept Premillennial which has many who do not believe in any version of Hell, or believe that Hell will be on this earth and will last for only a short time.

**[10] PROTESTANT PREMILLENNIAL VERSIONS OF HELL:** From all the information I can find there are many more Protestants who believe in some form of Premillennialism than not. Premillennial variations found in the Protestants churches are pre-tribulation, mid-tribulation, post-tribulation, partial-rapture, many mini-raptures, already past rapture, the tribulation period, historic Premillennialism, Post Millennialist, Dispensationalist, and many more. Most Premillennial versions of Hell are somewhat similar to either the Seventh-Day Advent Version of Hell or the Church of God Version of Hell. See "Seventh-Day Advent Version of Hell" and "Church of God (and others) Version of Hell" below. Many of the Premillennial versions of Hell are far from being what is thought of as being orthodox, but most all Premillennialists are thought of as being Protestant, orthodox and traditional.

#### **Unorthodox In Orthodox Churches**

It may come as a surprise to many that those who say they are orthodox Protestant but do not believe in Hell as a place of eternal torment that **there are more who say that are orthodox Protestants who do believe Hell to be eternal torment than there are orthodox Protestants who do believe Hell to be a place of eternal torment.** When US New says 53 percent of Americans believes Hell to be only mental anguish, most of that 53 percent are orthodox Protestant and this 53 percent is in addition to the many Protestant Premillennialists who do not believe Hell to be a place of eternal torment. When some say that is only Jehovah's Witnesses teaching, they seem to be blind to the fact that this is the teaching by far more than half of the orthodox Protestants and the number of orthodox Protestants that do not believe in the Jonathan Edwards or Calvin versions of Hell is by far greater then the number of Jehovah's Witnesses who do not believe in Hell. Much of what is accepted as orthodox today would have been called heresy 200 years ago by most all Protestant Churches. It does not matter what any groups believe or what is accepted as orthodox but what the Bible says for the Bible is the only authority.

It came as a surprise to me, as I am sure it will be to many, that many orthodox Protestants plus a great many who may not be called orthodox, believe none of the saved will go to Heaven, but will live on this earth for eternity. Many Protestant Premillennialists believe this. It may also come as a surprise to many that those who say they are orthodox Protestant but do not believe Christ to be God but is a created being that did not exist before His birth. Many believe Him to be a chosen one by God and that He is now in Heaven but will come back to earth, set up the kingdom of God in Jerusalem and will rule the kingdom which will always be on this earth. It seems to be OK to not believe in Christ as being equal with God but not OK not to believe God to be crueller than any other being and will torment most forever.

**[11] REALIZED ESCHATOLOGY - THE A. D. 70 VERSION OF HELL:** I have found it difficult to pen down just what they believe. According to Samuel G. Dawson in "Jesus' Teaching On Hell." Hell is something the Catholic Church invented to scare people into obedience. They seem to believe that death is the end of those who are not faithful, for them there will never be a resurrection. The second coming of Jesus was in A. D. 70, the resurrection day was also in A. D. 70 when the Old Testament Saints were resurrected, no judgment day to come, no day that the earth will end. All the Old Testament faithful was resurrected in A. D. 70 which they believe to have been the second coming of Christ and after that time each person judgment day, the second death of the lost and the resurrection to eternal life is at the moment of death. This seems to be their general teaching, but I am sure that are many variations within Realized Eschatology.

**[12] REPHAIM VERSION OF HELL - ONE OF THE PROTESTANT VERSIONS OF HELL:** A version of Hell that is Protestant, but in no way can it be called orthodox or traditional although most who believe it call themselves both orthodox and traditional. God, angels, and man (after death) are disembodied energy being capable of thought and speech without the need of a body. This version of Hell is Protestant; as far as I have been able to find no one teaches it but those who are called orthodox Protestants, but it cannot be called traditional or orthodox. Rephaim is in the Hebrew Old Testament eight times and is translated dead seven times and deceased one time in the King James Version; it is defined in some Lexicons as "departed spirits," "shades," "shadows," "ghosts," "name of the dead in sheol."

FIVE OF THE EIGHT ARE IN THE POETICAL BOOKS.

1. Job 26:5-6 "*They that are deceased (rephaim) tremble beneath the waters and the inhabitants thereof. Sheol is naked before God, and Abaddon ("Destruction" New International Version) has no covering.*"
2. Psalms 88:10-12 "*Will you show wonders to the dead (rephaim)? Shall they that are deceased arise and praise you? Shall your loving kindness be declared in the grave? Or your faithfulness in destruction?*"
3. Proverbs 2:18-19 "*For her ("adulteress" New American Standard Version) house sinks down to death, and her tracks lead to the dead; (rephaim) none who go to her return again, neither do they reach the paths of life.*"
4. Proverbs 9:18-19 "*But he knows not that the dead (rephaim) are there; that her (the foolish woman or adulteress) guests are in the depths of Sheol.*"
5. Proverbs 21:16 "*The man that wandered out of the way of understanding shall rest in the assembly of the dead (rephaim).*"

All five refer to the lost and speak of their death, deceased, destruction, dead, not attaining unto the paths of life, resting with the dead. The dead are simply spoken of as being dead. Nothing is said about them being alive some other place, nothing about a soul or a spirit that lives after the death of the body. THERE IS NOTHING IN ANY OF THE FIVE PASSAGES ABOVE THAT SAY ANYTHING ABOUT ANYONE BEING ALIVE IN HEAVEN, HELL, OR ABRAHAM'S BOSOM AT ANY TIME, NOT BEFORE OR AFTER THE JUDGMENT, BUT THEY ARE AN UNDENIBLE CONDICTION TO THE ORTHEDEX DOCTRINE OF GOING TO HEAVEN OR HELL AT DEATH.

THREE OF THE EIGHT ARE IN ISAIAH



This is a book of many symbols, much like Revelation

(1) Isaiah 14:9-11 "*Sheol from beneath is moved for you to meet you at your coming: it rises up the dead (rephaim) for you, even all the chief ones of the earth; it has raised up from their thrones all the kings of the nations. All they shall answer and say unto you, Have you also become weak as we: have you become like unto us? Your pomp is brought down to Sheol, and the noise of your viols: the worm is spread under you, and worms cover you.*" This is a description of the fall of Babylon and has nothing to do with a part of a person after death. In this metaphor the past dead nations, nations that no longer existed were surprised to see a nation as strong as Babylon joining them. If the dead were alive, why would the dead in sheol be surprised to see another person join them when all that die would join them? It would make no sense if they were surprised to see anyone joining them. Even the trees join in with the dead nations and talk [14:8]. Only in a metaphor can past nations that are dead, that no longer exist, and trees talk [Isaiah 14:8].

In this passage Rephaim (one word) is translated:

- "*The dead*" (two words) in both the King James and the New King James
- "*The spirits of the dead*" (five words from one word) in the New American Standard even though "ruach" (spirit) is not in the Hebrew they added it
- "*The spirits of the departed*" (five words from one word) in the New International Version. It also added spirits even though it is not in the Hebrew
- "*The ancient dead*" (three words from one word) in the Revised English Bible even though there is not a word in the Hebrew in this passage that is even remotely kin to "ancient"

(2) Isaiah 26:14 "*They [the Nations] are dead (rephaim), they shall not live; they are deceased, they shall not rise; therefore have you visited and destroyed them, and made all remembrance of them to perish.*" This is about nations that did not remember God. It has nothing to do with an "*immaterial, invisible part of man*" after death. It is hard to believe this passage is used to prove that a person has an immortal immaterial, invisible part of a person for if it were speaking of this part of a person then that part of a person is dead, deceased, shall not rise (no resurrection), and all remembrance of them has been made to perish. If this were an immortal soul, it would be nothing like the immortal soul of today's theology, it would teach there is no life or resurrection after death but some use this passage anyway to prove that there is life for all after dead in either Heaven or Hell.

(3) Isaiah 26:19 "*Your dead shall live; my dead bodies shall arise. Awake and sing, you that dwell in the dust; for your dew is as the dew of herbs, and the earth shall cast forth the dead (rephaim).*" The nation that was dead, they were not a nation but slaves in bondage to another nation because they had left God, now they had repented and was being restored as a nation.

WHAT DO MANY BELIEVE? These passages are used to prove all the dead, both the good and the evil souls are NOW "*rephaim*." Many who believe the dead go immediately to Heaven or Hell at death use it although it would make the dead not be in Heaven or Hell, as they believe the immaterial, invisible part of a person will be after death.

1. The Protestant version is that the dead are now in Heaven or Hell.
2. The after judgment version is that the dead are now in hades with some on the good side of hades and some on the bad side, but they use these passages and have the dead being in three places simultaneously.



3. The rephaim version is that both the good and the bad are together and exist only as shades or shadows not in Heaven or Hell. Yet, those who believe the Protestant version or the newer after judgment version of Hell sometimes use "*rephaim*" to prove "Hell" even though it would put all the dead together and not where they believe them to be, AND DEFINITELY NOTHING LIKE THE IMMORTAL SOUL OF TODAY'S THEOLOGY. The attack on Hell that is coming from many in most all churches is forcing them to take views not many Christians believe. It seems to be used only by those who are trying to prove a person has an immortal soul but are hard pushed to find any passage to prove it.

Which way do they go? "*Rephaim*" is used in both the Protestant and the after judgment versions of Hell in a way that does not agree with what they believe and teach; both believe that the saved will be in their eternal home with Christ in Heaven at death or comforted in Abraham's bosom; but both step away from their belief and say at death both the saved and unsaved are together, and both have only a weak shadowy existence and will have this shadowy existence unto the resurrection. Even if we did grant that rephaim is the "*immaterial, invisible part of man*" after death, it would contradict their beliefs about the "soul" being in Heaven, Hell, or Abraham's bosom. It makes all the dead be "shades" "shadows." Anyway you look at it, the eight times rephaim is used does more to refute the belief of going to Heaven or Abraham's bosom at death than it does to support them. Are they so desperately in need of proof that a person has an immaterial, invisible part that can never die that they reach for anything even if it is far from what they believe and want to find?

Robert Morey, an orthodox Protestant, has written one of the most accepted and used books in defense of the doctrine of Hell that has come out in recent years. In his book he makes an argument for Hell which I think shows just how desperate he is for any kind of proof. In "Death And The Afterlife," On page 79 he said FROM THE MEANING OF REPHAIM, WHEN THE BODY DIES, MAN ENTERS A NEW KIND OF EXISTENCE. HE THEN WILL EXIST AS A SPIRIT CREATURE AND EXPERIENCES WHAT ANGELS AND OTHER SPIRITS EXPERIENCE. JUST AS ANGELS ARE DISINCARNATE ENERGY BEINGS AND ARE COMPOSED ONLY OF MIND OR MENTAL ENERGY AND ARE CAPABLE OF THOUGHT AND SPEECH WITHOUT THE NEED OF AN EARTHLY BODY, WHEN MAN DIES, HE BECOMES A DISEMBODIED ENERGY BEING AND IS CAPABLE OF THOUGHT AND SPEECH WITHOUT THE NEED OF A BODY. **This is nothing more than a desperate attempt to prove that the "*immaterial, invisible part of man*" has some kind of life somewhere before and without the resurrection.** NOT A ONE OF THE EIGHT PASSAGES WHERE REPHAIM IS USED IN SAYS ANYTHING ABOUT A REPHAIM BEING LIKE GOD AND ANGELS. He must have made that up out of thin air and hoped you would not see it is not in any of the eight passages. I wonder if he sees how low he is making God if God were like the rephaim in the eight passages? That he is making God be only "shades," "shadows," "ghosts," "name of the dead in sheol."

1. HE HAS MADE GOD BE NOTHING MORE THAN AN "ENERGY BEING," NOTHING MORE THAN MENTAL THOUGHTS WITH NO SUBSTANCE. He has made God, angels, and mankind after the judgment to be nothing more than mental thoughts; although he did not mention God, he has reduced God to being nothing more than thoughts, an "energy being." Morey's God has no body,

- no substance of any kind; therefore, Morey's Heaven can exist only in the mind of God. It cannot be a real place.
2. HE HAS MADE GOD WEAK. He has made, man and angels be disembodied energy being capable of thought and speech without the need of body and they are described as "*Are you also become weak as we: have you become like unto us?*" "*God is a Spirit*" [John 4:24]; he has spirits without bodies described as weak and being nothing more than mental thoughts, which according to him would include God being described as weak and being nothing more than mental thoughts. Is his God just weak mental thoughts; is that what your God is like?
  3. HE HAS MADE THE ONLY DIFFERENCE IN A PERSON AFTER DEATH AND GOD TO BE ONLY A DIFFERENCE IN INTELLIGENCE. Both are nothing but mind. Thomas Jefferson in a letter to John Adams in 1820 said, "To say that God, angels, and the human soul, are immaterial, is to say they are nothing. At what age of the church the heresy of immaterialism crept in, I do not know; but a heresy is certainly is--Jesus taught nothing of it."
  4. HE HAS MADE GOD LIMITED: There is no way out for those who believe an immortal spirit is now within a person for this spirit could have no solid substance of any kind. If it did, then it could not now be inside of a person. God is spirit; therefore, according to Morey, God cannot have any substance, He must, then be only thoughts without a body. This has not entered the mind of most who believe a person now has an immortal spirit in him and if it did most would reject it, but their belief that an immortal spirit is now in a person, means a person, God, and all heavenly being are nothing more than thoughts without a body. Robert Morey and others who try to prove a person has an immortal spirit in him has been pushed into this belief. The belief that a person has a dual nature dictates what they can believe about the nature of God. They believe the immortal spirit in a person cannot be seen for it has no substance, therefore, because God is spirit, then He can have no substance; He can be only a mind with no body.
  5. He has developed Plato's doctrine that the body is a prison to the soul, which is set free by the death of the body, far beyond what Plato ever did. To put the soul (an "energy being" "mind") back in a body at the resurrection would be to put it back in a prison.
  6. Also, Morey's Hell could only be mental anguish. There would be no body to torment. He has made it impossible for Hell to be anything more than mental pain. Only something in the mind of persons who are nothing but mind. None of the other "orthodox Protestant" version of Hell could be possible; therefore, what most Protestants have believed for centuries was wrong.
  7. He has made Paul not know what he was talking about when he said, "*It is sown a natural body; it is raised a spiritual body...there is also a spiritual **body***" (1 Corinthians 15:44). He cannot believe in the resurrection. How could he when he has made a person after death be composed only of "mind," just as he says the angels and God now are composed only of mind? There could not be a mortal that "*must put on immortality*" (1 Corinthians 15:54), for his "energy being" is just as it will always be, and like God and angels now are. There cannot be a resurrection of any kind of body, not one in the image of Adam or in the image of Christ. Not the earthly body or the new spiritual body for there will be nothing but "mind."

There cannot be a resurrection of the "mind or mental energy" for at death this "mind or mental energy" will be just as it will always be; therefore, THERE COULD NOT BE ANY KIND OF RESURRECTION.

8. If the spiritual body that we will have is nothing but "mind," how is it that we do not now have the spiritual body? Do we not now have "mind"? Will the "mind" that we will have then, the spiritual body that we will put on at the resurrection [1 Corinthians 15:42-54], which according to Morey will be nothing but "mind," not be the same "mind" that we now have?

WHAT IS THEIR NO SUBSTANCE SOUL? What could it be if it has no substance? God made all things out of nothing. If the soul has no substance, it is still nothing. Are they saying God made nothing out of nothing? And this God who made nothing out of nothing is Himself nothing.

"The Hebrew rephaim denotes those who have 'sunk' to the unseen abode, descending into Hades as the sun goes down to a fiery death in the west; the rephaim are those who 'sank,' vanished, disappeared, passed away, departed. The best translation would be 'the departed.'"

Paul Haupt "American Journal of Semitic Languages and Literature"

NOTE: I have tried to give the views of the majority in each in the above versions of Hell. In each of them, there are some individuals and/or small groups who believe in a variation of that believed by the majority.

### **EIGHT OTHER VERSIONS OF HELL**

**[1] Church of Christ, Christian Church, Abraham's bosom or the after judgment Hell, A newer version of Hell:** This version is based almost entirely on an interpretation of Luke 16:19-31 (see chapter eight, part two). Most members of the church of Christ, the Christian Church and some Protestants believe it although it is not generally accepted as being orthodox or traditional Protestant. In this version all who do not obey Christ will go to Hell, but not unto after the coming of Christ and the judgment; and no one goes to Heaven before the judgment [no instant rapture]. According to this version, at death all are taken to an intermediate holding place where the lost are tormented, and the saved are rewarded in a place sometimes called "Abraham's bosom." Instead of all being in Heaven and Hell unto the second coming of Christ, all are on the good and bad side of hades from which Christ will take them out of hades at His coming and judge them a second time to see whether He made a mistake the first time and put them on the wrong side of hades. A baby who has not come to the age of accountability is not lost and will go to the good side of hades. After the judgment God will personally do the tormenting of all the lost for eternity, and Satan and his angels and all the lost will be tormented together.

This view has two places where God is going to torture the lost; in one side of hades that is a temporary place of torture and will last only unto the second coming of Christ, and "Hell" which will be a permanent place where God will torture most of mankind without end but no one is now in Heaven or Hell and will not be unto after the resurrection and judgment. This is the view was taught from the time I became a Christian and believed it a long time. I have many books and tracts in which well-known preachers and teachers, such as H. Leo Boles, E. M. Zerr, B. W. Johnson, J. W. McGarvey, and many others who teach this view; but lately it seems to be dying out in the church and is being replaced by going immediately to Heaven or Hell at death without the Resurrection or Judgment particularly at funerals where preachers often say

the dead person are now in Heaven. Most all think of and speak of their loved ones as now being in Heaven or with Jesus, not in Abraham's bosom unto the judgment.

**[2] Edward Fudge version: The short Hell:** He uses the name Hell as if it was a Bible name, but thinks it will last for only a limited time and will end with the total destruction of those in it. He may have Hell, and the wrath and fury of God at the judgment confused. Roger Dickson believes the duration of Hell will fit the crime and then will end. It will be short for some and longer for other. He says, "After the stripes have been given, then the destruction occurs for which there is no reverse" Page 162ff, "Life, Death And Beyond." Is he renaming the Judgment Day and calling it "Hell?" If I understand him right, he thinks the lost will go to Hell, but the not so bad will not be tormented as long as the very bad. After the "punishment matches the crime," he says they will then be destroyed [Page 163]. (1) "*Shall be beaten with many stripes*" [Luke 12:47]. This is used to prove there will be an end after the stripes. If this were after the judgment, "*Beaten with few stripes*" could not be as long as "*beaten with many stripes*," therefore, could not take forever. Some will be tormented longer than others, but the torment will end with death for all. (2) This short Hell is different from the Church of God short Hell in that it may not be on this earth, and there will be no second chance.

In the Bible God limited "*many stripes*" to 40 lashes [Deuteronomy 25:3; Luke 12:47; Acts 16:23; 2 Corinthians 11:24]. Yet, this "*many stripes*" is used by many to prove that God will forever give not 40 but stripes without end to those in Hell.

**[3] Christadelphians version of Hell:** Those who never heard the Gospel will never be raised. Death is the end of them. Only those who heard the Gospel will be raised at the second coming of Christ and judged to see whether they were faithful. The faithful will have eternal life on Earth, which will be restored to be like Eden before Adam sinned. The unfaithful of those who heard the Gospel and were raised will be annihilated by the second death.

**[4] Church of God version of Hell (and others):** Both Heaven and Hell will be on this earth. After the resurrection of earthly bodies on this restored earth, all will be given a second chance to accept Christ. Most will, but the few who will not accept Christ will suffer the second death. Their torment will end in death from which there will never be a resurrection. The saved will be raised and live on the earth restored to the way it was before Adam sinned with a body like Adam before he was put out of the garden. No one will ever be in Heaven. I have not been able to find how they think Adam's body was different before he was put out of the garden than it was after. Many Premillennialists who are in most Protestant churches believe this version of Hell or one that is very similar to it.

**[5] Universalist version of Hell, The "age lasting" Hell:** Hell will last for only an age; then all will be saved. Universalist calls it a time of "attitude adjustments," or "age-during correction." They do not see it as God torturing people in a literal lake or anything like that, they see it as simply as a time when God will be correcting or teaching them further unto they are fit for His kingdom. All, even the most evil, will eventually end up in Heaven.

**[6] Seventh Day Advent version of Hell:** They believe that at the second coming of Christ the unrighteous will be kill, the righteous will be taken back to Heaven for a 1,000 years. During the 1,000 years only Satan and his angels will inhabit the earth. At the end of the 1,000 years Christ will return to earth with the saved and the unrighteous will be

raised for judgment. Satan gathers his angels and will the help of the resurrected unrighteous attempt to interfere with the judgment, they will be destroyed. The judgment and destruction of the lost will take place on this earth. Their Hell will be on this earth and will last only unto those in it are burned too ashes, the second death. The saved will live forever with earthly bodies on a restored earth on which there will be no evil. No one will ever be in Heaven. Just as with the Christ of God version of Hell many Premillennialists who are in most Protestant churches believe this version of Hell. The number of those who are called Protestant but do not believe any of the orthodox Protestant versions of Hell is growing.

**[7] Latter-day Saints version of Hell [Mormons]:** They believe in three Heavens that they call Kingdoms, Celestial, Terrestrial, and Telestial Kingdoms. They believe in a Hell, but only a very few, the sons of perdition, will be in it forever. They are those that were once faithful Mormons but become apostates and left the Mormon Church. All will be raised from the dead. Except for the sons of perdition, most of those in Hell will in time pass out of it into the lowest Telestial Kingdom and will be there forever, even those who are not Mormons, but those who are not Mormons can go no higher than the lower Telestial Kingdom.

**[8] The grave is Hell version [Jehovah's Witnesses]:** The grave is Hell and all go to it at death. There is no knowledge or torment in this Hell, just sleep or death. Some from many different groups believe this version of Hell. They get support mostly from the older translations like the King James Version, and most who believe it think the newer translations that translate only Gehenna into Hell are wrong. They believe Gehenna is a trash dump, not Hell. This Hell is going on now with all the dead in it, both the good and the bad are asleep in it and it will wake up at the Resurrection. All are unconscious and there is no torment of the wicked or reward of the righteous in "Hell" where all the dead, both the good and the bad now are. In this version, Hell will end at the resurrection and there will be no Hell after the resurrection and judgment.

The Jehovah's Witnesses believe that Hell is the "common grave of mankind" where people go when they die. They are not conscious there.

A. B. Robinson, September 1996 [A Jehovah's Witnesses]. "We do not have the word 'hell' in the NWT. We translate gehenna as gehenna, hades as hades and sheol as sheol. By doing this we can get the true import of these words. Gehenna is a garbage dump and sheol and hades often refer to the grave. We believe everyone who dies goes to 'hell' or sheol [hades]. The dead are unconscious, asleep if you will [Ecc 9:5,19 and 1 Thes 4:13-16] and will remain such until they are resurrected. We also believe that 'hell' will be emptied, as is clearly stated in Rev 20:13. The persons who were in hell, both the righteous and the unrighteous [Acts 24:15] will be resurrected and judged. Those who are deserving of it will then be thrown into the lake of fire, the second death [Rev 20:14,15]."

Brian Holt in an E-mail to me. He said, "JW's do not have the word 'hell' in the NWT," then said everyone who dies goes to Hell.

In today's English Hell has come to mean a place of eternal torment after death, and to translate hades into Hell is an untrue translation. The grave is Hell was not the intentions of the translators who first put the word "Hell" into the Bible, the grave is Hell is not the way it would have been understood by English speaking people when it was first used by the translators or the way it is understood today.

I have been told that what I believe "is what Jehovah's Witnesses have been teaching for years." One person said to me, "You believe the same thing Jehovah's Witnesses believe. Why don't you join

them and leave us alone?" ONE WRITER SAID, "A NEW STANDARD OF TRUTH HAS BEEN FOUND. IF THE OCCULTS OR LIBERALS BELIEVE IT, THEN IT IS WRONG." The problem with this is (1) I do not believe as they do that the grave is Hell. (2) That most all denominations, whether they are occults, liberals, or whatever, teach many things that the Bible teaches and many that the Bible does not teach. Nothing is right or wrong because a denomination teaches it, not even right or wrong if the Jehovah's Witnesses denomination teaches it. It is right if the Bible teaches it or wrong if the Bible does not teach it. Catholic, Baptist, Jehovah's Witnesses, Church of God, and all others each teach many things that the Bible teaches and each one teaches many things that the Bible does not teach. Anything is right if the Bible teaches it even if the Jehovah's Witnesses teach it and wrong if the Bible does not teach it. JEHOVAH'S WITNESSES TEACH ADULTERY IS A SIN; IS IT WRONG TO TEACH THAT ADULTERY IS A SIN BECOUSE JEHOVAH'S WITNESSES TEACH IT TO BE? To say, "That is what the Jehovah's Witnesses teach," is said for the same reason the Baptist says, "That is water salvation" or "That is Campbellism." THEIR REAL PROBLEM IS NOT THAT ONE OF THE OCCULTS TEACH IT, BUT THAT THEY HAVE NO OTHER ANSWER AND KNOW THAT THEY CAN TURN MANY OFF JUST BY SAYING "THAT IS WHAT JEHOVAH'S WITNESSES TEACH" JUST AS THE BAPTIST DID WITH "THAT IS WATER SALVATION." The Moslem religion believes in eternal torment; can we say it is wrong because those who believe in eternal torment believe something the Moslems teach? No, it is wrong because the Bible does not teach it.

Why? What is the real reason they say that is Jehovah's Witnesses teaching? I think one reason is that they just do not want to deal with it. Do not want to take the time. Another reason is the same reason the Baptist call us "Campbellism" and say, "You believe in water salvation." They could not show that a person can be saved without baptism, therefore, they would say, "You believe in water salvation" for they know this would make others prejudice and not believe the Bible. Now the same thing is being done to anyone who does not believe in Hell by saying, "You are nothing but a Jehovah's Witnesses." EVEN THOUGH WHAT I BELIEVE IS FAR FROM WHAT THE JEHOVAH'S TEACH, they believe there is a Hell, but it is going on now, and I do not believe the Bible says anything about any kind of Hell; not one that is going on now or one that will be at any time after death. The truth is that if Jehovah's Witnesses did believe as I do (they do not, but even if they did) as long as the Bible teaches it, I would not care if it were what they believed, but would say that it is great that they believe the Bible on that point, and would wish that they believed the Bible on all points. If you made two lists, one a list of things any denomination believes that is not in the Bible, and a list of things it believes that is in the Bible, both lists would be long. The persons who say "That is Jehovah's Witnesses teaching" believes many of the same things that would be on the list of things the Jehovah's Witnesses believes.

Some of the many things Jehovah's Witnesses teach that I do not believe.

1. Jesus was not the Son of God
2. The Millennium
3. Only 144,000 will go to Heaven
4. All the rest of the saved will live forever on this earth for all eternity
5. They don't believe in blood transfusions

6. Hell is the grave and all the dead are now in Hell. Unfortunately, it is not true that they do not believe in Hell but believe in a Hell that is now going on. The more there are that do not believe that God slandering teaching the better, but, they do believe in Hell, just not one of the many orthodox Protestant versions of Hell although many Premillennialists who are called orthodox Protestants believe as they do, that Hell is the grave. Unto the resurrection death is death, not any kind of life anyplace.

**IF "THAT IS WHAT JEHOVAH'S WITNESSES BELIEVES" MAKES ANYTHING WRONG, IT IS SUCH A BROAD ARGUMENT THAT THERE IS NOTHING IN THE BIBLE THAT IS NOT DESTROYED BY IT FOR THERE IS NO BIBLE TEACHING THAT IS NOT BELIEVED BY MANY FLASE RELIGIONS.**

PROBABLE ORIGIN OF THIS VERSION OF HELL. Sheol is translated Hell in the King James Version thirty-one times and grave thirty-one times. It puts all in Hell or the grave together, both the good and the bad and it is a place that those in it know nothing, a place where they will be only unto the resurrection. If one believes the mistranslation of the King James Version, then he or she must believe the grave is Hell version of Hell for it is clearly taught in the Old Testament of the King James Version. The Jehovah's Witnesses and others who believe this version have all the proof they need in the mistranslations in the King James Version; I cannot see anyway that a person that believes the King James Version just as it is cannot believe in the same Hell that the Jehovah's Witnesses believes in, their Hell is clearly taught in it.

### **THREE CATHOLIC VERSIONS OF HELL**

**[1] The Medieval Dark Age Catholic version of Hell:** The soul being immortal came from Greek philosophy, and was brought into the church by some of the church fathers, by Augustine more then most others. The doctrine of Hell came soon after the immortal soul doctrine along with Purgatory, the sale of indulgences, Limbo, worship of Mary and saints, Nether World, Holy Water, the rosary, forbidding Priest to marry, the crucifix, Monks and Nuns, forbidding eating of meat on Friday, and many other teaching; and was fully developed by the Dark Age Catholic Church before the Protestant Reformation. I have found it difficult to pen down just what is the official teaching. It seems to be that in the past they believed that only a very few, the very bad, will go to Hell, which they believe is a real place, at their death with no judgment, but most will go to Purgatory at death. A few of the very good will go to Heaven at their death with no judgment [an instant rapture]. At death most Catholic will go immediately to Purgatory, which seems to be a limited version of Hell, unto they have suffered enough to pay for their sins or unto their love ones have paid all they can, then they go to Heaven. How long a person will be in Purgatory is sometimes taught to be a short time and sometimes millions of years to those who have no one to win indulgences for them. It has brought enormous wealth to the rich Catholic Church from the poor who paid what little they had and even done without food to help a loved one. The Catholic Purgatory gives no hope for heathens, heretics, or the unbaptized.

### **[2] The new Catholic version of Hell:**

Pope John II, "Hell is not a punishment imposed externally by God, but the condition resulting from attitudes and actions which people adopt in this life...So eternal damnation is not God's work but is actually our own doing...More than a physical place, Hell is the state of those who



freely and definitively separate themselves from God, the source of all life and joy." In a statement made to his general audience, July 28, 1999.

There are other high up Catholics who have made statements like this one but I see no use in adding more when you have this from the top person in the Catholic Church. Maybe this is why two of their Bible English translations do not have the word "Hell" in them, and who knows how many other Catholics translations in other languages do not; however, because it has been the official doctrine for centuries and the decrees of councils and Popes, the Roman Catholic Church cannot officially not teach Hell is a place of eternal torment without giving up completely her claim of infallibility. Protestantism has not made this claim of infallibility and many are giving Hell up.

**[3] THE NETHER WORLD: IS THIS A NEW (third) CATHOLIC VERSION OF HELL?** More and more in today's writing, The Neither World is being used as if it is a Bible place that is clearly taught in the Bible; but I have yet to read where anyone told where it is in the Bible. Do both the Nether World and Abraham's bosom now exists at the same time? If so, how are they different? I have heard the same preachers preach one at one time and the other at another time. The American Heritage Dictionary says, "NETHER, Located beneath or below; lower or under: the nether regions of the earth."

**Where did this world that is located beneath or under this world come from?** It is not in the Bible, therefore, how anyone know about it? It came from the Catholic Church. Like Hell, they mistranslated it from hades to get it into the Bible. BOTH HELL AND NETHER WORLD WERE MISTRANSLATED FROM THE SAME WORD (HADES) AND BOTH FROM THE SAME PASSAGE. See Acts 2:27 New American Bible "*for you will not abandon my soul to the Nether World.*" Also Psalms 16:10 etc. THE NETHER WORLD IS A NEW NAME BEING PUT INTO THE BIBLE BY THE SAME PEOPLE (the Catholic Church) WHO PUT HELL INTO IT, AND IT IS BEING PUT INTO THE BIBLE IN THE SAME WAY, BY MISTRANSLATING THE SAME WORD THEY MISTRANSLATED TO PUT IN HELL.

1. First: hades was mistranslated Hell in Catholic translations
2. Second: the same word in the same passage is now mistranslated Nether World in some Catholic translations.

IT WORKED FOR THEM THE FIRST TIME, SO THEY TRIED IT A SECOND TIME. When they need to prove Hell, they use one mistranslation; and when they need to prove the Nether World, they use another mistranslation of the same word in the same passage.

The Nether World and Universalist version of Hell, the "age lasting" Hell are very singular in many ways. Both have those who are not worthy of being in Heaven going through some kind of punishment but will end up in Heaven. The main different is that some in the Nether World are too evil to ever be saved and will always be tormented by God, but in the "age lasting" Hell taught by Universalists all will end up in Heaven.

**The Bible version of Hell:** There is no Bible version of Hell. Both the name Hell and the concept, a place where God will forever torment most men was not known about in Old or New Testament times. The Greeks did not know it about or anyone back them. Christ or Paul used neither the place nor the name. It was not known about by anyone unto long after the last page of the Bible.

**WHICH HELL DO YOU BELIEVE IN?**

Most of the versions of Hell below are based on the belief that:

- A person has some part of them self that is immortal from birth and is not subject to death.
- That death is not death, the dead are more alive then the living, "*You shall not surely die.*"

(1). SOME BELIEVE SATAN IS THE TORMENTER. According to Jonathan Edwards and most Hell fire preachers, Satan will be doing the tormenting of all that are in Hell forever.

(2). SOME BELIEVE GOD IS THE TORMENTER. Today many believe God will be doing the tormenting.

(3). Some denominations believe Hell will be on this earth.

(4). Others believe that Hell will last for a while; but will end with all that are in Hell being saved and going to Heaven.

(5). Some believe that Hell will only last unto the ones in it have paid for their sins, and then they will be destroyed.

(6). Some believe Hell is hot.

(7). Some believe that Hell is cold.

(8). Some believe Hell is dark.

(9). Some believe Hell is Metaphorical, it is not literally hot, cold or dark; we cannot understand what it is really like and are given pictures to tell us how bad it is.

(10). Some believe that Hell is only mental anguish.

(11). Some believe that Hell is a place of separation from God without any torment from God.

(12). Some believe that Hell is under the earth.

(13). Some believe Hell is who knows where. Most, but not all, now realize there is not a place of torment under the earth and have moved it. Now who knows where they think Hell is, maybe somewhere out in space.

(14). Some believe Hell exists now, and the lost dead are now being tormented in it.

(15). Some believe Hell will not exist unto after the judgment.

(16). Some believe that Hell now exists with the angels that sinned in it, but no person will be in Hell unto after the judgment.

(17). Some believe that although God is omnipresent [present in all places at the same time], nevertheless He is not present in Hell. They believe those in Hell are separated from God, they believe death is separation from God and the second death is an eternal Hell, and at the same time they believe God is there tormenting them and gives them life. All life comes from God. He would have to be present and not present at the same time. The lost would be separated from God and not separated from God simultaneously, for He would be wherever they were separated from Him if He were doing the tormenting.

(18). If you go back in time 50 or 100 years, most all preachers were teaching "Hell" to be a place of "fire and brimstone." Today "fire and brimstone" is almost never used by preachers or in today's theology. Do you believe in the "Hell" of today or the "Hell" of 100 years ago?

### **HELL HAS BEEN MOVED**

Pagan philosophers mostly believed the soul was somewhere underground unto it was reincarnated. The first time Hell is used in the King James Version, it is on this earth, and is the punishment and scattering of Israel [Deuteronomy 32:22-26]. "Though they dig

into Hell" [Amos 9:27 King James Version]. Most of the "church fathers," and the Church in the Dark Age, believed Hell was underground. Both the Catholic Church and the "Apostle's creed," which is used by many Protestants says Christ descended into Hell at His death; and preached to the souls in prison. Many encyclopedias and lexicons still say this. The New Oxford American Dictionary says, "hell 'hel' a place regarded in various religions as a spiritual realm of evil and suffering, often traditionally depicted as a place of perpetual fire beneath the earth where the wicked are punished after death." When I was a child, I heard repeatedly that the Devil lived under the ground and would get you if you were bad. Now almost no one believes Hell is under ground and it has been moved to some dark place on the backside of some far away no one knows where place. Most who believed Hell to be under the earth also believed the earth will end at the coming of Christ. I have never heard them explain how the earth will be destroyed, but the Hell that is under ground (inside of the earth) will last forever.

O-well, one is as good as another and one place is as good as any other for there is no Bible teaching for any of them. They are all man made, and believing any of them is to believe a lie. "But in vain do they worship me, teaching as their doctrines the precepts of men" [Matthew 15:9]. The only sure thing is that what men believe about Hell is that Hell is always changing to suit the times and the denominations.

#### **BELIEVERS IN HELL MUST**

**Must do away with death.** If death is real, if when God said death, God meant what He said, then Hell cannot be.

**Must prove that men are now immortal** Must prove that there is an immaterial, invisible part of a person that has no substance and this nothing, whatever "it" is, is now as immortal as it will be after the judgment; and this nothing is the only part of a person Christ will save and the only part of a person that will be in Heaven. If a person is now mortal, he cannot now be immortal.

**Must make words like destroy, perish, die, death, lost be used only with a theological sense.** If they are used "in the fair, stipulated, and well-established meaning of the terms" then Hell cannot be.

**Must prove that Hell is in the Bible, both the name and the particular place they call Hell.** If they do not prove there is a Hell, but teach it, they have added to the Bible.

**Must prove that the "nehphesh" animals have in Genesis 1:20; 1:21; 1:24; 1:30; 2:19 is mortal but the "nehphesh" men have in Genesis 2:7 is immortal.**

#### **FROM WHERE DID HELL COME?**

IT CAME FROM PAGAN PHILOSOPHERS, and was brought into the church along with Purgatory, the sale of indulgences, Limbo, worship of Mary and saints, Nether World, Holy Water, the rosary, forbidding Priests to marry, the crucifix, forbidding eating of meat on Friday, candle-burning, and many other teachings; and was opposed by such men as Luther, Tyndale, Moses Lord, and many others. It came into the church in the Dark Age from Pagan Greek philosophers and writers like Dante Aligheri's (1265-1321) "The Divine Comedy" and Milton's "Paradise Lost" added things like Satan has a red suit, horns, and pitchfork and is forever tormenting the damned. Aligheri was a pagan who believed the teaching of Plato on the soul being immortal and his book "The Divine Comedy" is basically Plato's view of the soul. This view of Hell was adopted in the Middle Age Church to create fear of leaving the church. The church in the Dark Age and

the translators of the King James Bible were more influenced by this Pagan philosophy and writers of that time than they were from the teaching of God.

Growler 1995 Encyclopedia ASPS says, "In Greek Mythology, Hades is the underworld ruled by the god of that name, who is also known as Pluto; in Norse Mythology, Hel is a cold and shadowy subterranean realm." Both Hel and Hell are from the same root word- "Kel."

The American Heritage Dictionary, Page 2108 says, "KEL-1. O-grade from kal 1. A Hell, from Old English Hell, Hell; B HEL, from Old Norse Hel, the underworld, goddess of death."

Compton's 1995 Encyclopedia, "Hell and Hades" "The modern Western understanding of Hell derives from the latest period in ancient Israel's history, and it was more fully developed by early Christianity...There is no fully developed teaching about Hell in the New Testament, though there are frequent mentions of it. Only in the course of later church history was it elaborated into official church doctrine. Today the New Testament statements and their later explanation are taken literally by some Christians, regarded as allegory or myth by some, and denied altogether by others."

Encyclopedia Britannica, Volume 2, Page 402, "Old English. Hel, a Teutonic word from a root meaning 'to cover.'"

Encyclopedia Americana, Volume 14, Page 81, "Much confusion and misunderstanding has been caused through the early translators of the Bible persistently rendering the Hebrew Sheol and the Greek Hades and Gehenna by the word hell. The simple transliteration of these words by the translators of the revised editions of the Bible has not sufficed to appreciably clear up this confusion and misconception."

**[1]. HEL AND OTHER PAGAN TEACHING WERE BROUGHT INTO THE BIBLE [as Hell] BY REINTERPRETING FOUR WORDS FIFTY-SEVEN TIMES in the King James Version, but much fewer times in later translations, and none at all in many translations. The American Standard Version, which many say is the most accurate translation ["This honored version of 1901, long held to be the most accurate translation in the English language" Star Bible catalog Page 3, 1996], uses it 13 times; and even then has a footnote which says, "Gr. Gehenna" or "Gr. Tartarus."**

Csonka says, "Every good Bible student know Hades is not Hell" Truth Magazine, 1995, Page 17. Then why do so many in the Lord's church teach it is?

"The word Gehenna does not occur in the LXX or Greek literature...In contrast with later Christian writings and ideas, the torments of hell are not described in the NT...Neither does the NT contain the idea that Satan is the prince of gehenna, to whom sinners are handed over for punishment" The Dictionary of New Testament Theology, Volume 2, Page 208-209.

**One writer in the Lord's church [who believes in Hell] said, "The New Testament is loaded with metaphors that describe Hell" and then he says Gehenna is one of the metaphors. On the page before he said that Gehenna is not used in secular Greek literature, not used in the Septuagint, and not by Josephus in the last part of the first century in any of his writings. When he said they did not use Gehenna, he is using it to mean Hell; therefore, he is saying Hell was not used by any of the above. Neither is it in any of the Apocryphal books. The first time Gehenna (not Hell) is used by any Christian writer was by Justin Martyr in about A. D. 150 and he said the unrighteous will suffer and then pass out of existence. NO ONE KNOWS OF OR USED "HELL" FOR THE FIRST 150 YEARS! THEN IT WAS A HELL THAT LASTED FOR ONLY A LIMITED TIME THEN ENDED!**

**[2]. NOT IN VOCABULARY: Heaven and Earth are named together about 30 times, and each is named separately 100's of times, but not one time is Hell named or even**

spoken of. Why? No doubt, it would have been if Hell was real and there is such a place. We are told not to swear by Heaven or Earth [Matthew 5:34], but today men swear by Hell more than both Heaven and Earth together. Why were they not told not to swear by Hell? It was because Hell is a word that was not in their vocabulary? No word with the meaning of today's English Hell was used in the ancient writing as a swear word or any other way; no such word was in their vocabulary and they knew of no such place. THE CONCEPT OF THE PLACE CALLED HELL, OR THE NAME HELL IS NOT IN THE BIBLE, AND DOES NOT OCCUR IN ANY WRITING OF EITHER THE HEBREWS OR THE GREEKS UNTO LONG AFTER THE BIBLE. THE OLD TESTAMENT HEBREW, OR THE NEW TESTAMENT GREEK, HAS NO WORD THAT IS EVEN CLOSE TO TODAY'S ENGLISH WORD "HELL." It is not in Greek literature in New Testaments times or before, first century writers did not use it, Josephus or any other historian of that time did not use it, it is not in the Septuagint, it was unknown about unto long after the last book of the Bible was written.

HOW DO WE KNOW ABOUT THIS PLACE CALLED HELL? WHERE DID HELL COME FROM? Not by faith that comes by hearing God's word. It is from the doctrines and precepts of men [Matthew 15:9]. It was not used in the first century because it was a place they knew nothing about. The word "Hell" is of Saxon origin about the 3rd to 5th century A. D. and originally was any covered over place such a roof or a grave. The nearest thing I can find to the English word Hell is in Greek Mythology and Norse Mythology [According to Socrates, Plato and other Greek philosopher], was a shadowy subterranean realm somewhere under the earth where souls went unto they could be reincarnated; but this shadowy place was far from being as terrible or as dreadful a place as today's Hell is, and "souls" would only be in it unto they were reincarnated. This underground place did not have the name Hell and is nothing like the Hell that grew out of it in the Dark Age.

"Three hundred years or so ago the word 'Hell' was commonly used to refer to any dark or foreboding place. A grave could be referred to by that term without readers or hearers automatically envisioning 'the lake of fire, which is the second death' [Rev. 20:15]. The hole dug in the ground to receive the body of a deceased loved one is certainly a foreboding place. A prison, dungeon, lunatic asylum, or a valley such as the valley of Hinnom outside of Jerusalem with equal propriety could be spoken of as 'Hell' three or four hundred years ago. That is no longer so...in our time 'Hell' has a fairly settled meaning...its use conjures up visions of the awesome lake of fire judgment reserved for sinners" Russell Boatman, Dean at Saint Louis Christian College, Christian Church, "What The Bible Says, The End Time," College Press, Page 305.

"Hell has entirely changed its old harmless sense of dim under-world: and that meaning, as it now does, to myriads of readers...it conveys meanings which are not to be found in any of the New or Old Testament words for which it is presented as an equivalent" Canon Farrar, Excursus II, "Eternal Hope."

A doctrine as terrible as Hell must not be assumed, but demonstrated by unquestionable proof. Such proof is not in the Bible. Heaven is in the Bible over 600 times, but Hell not one time. Why? The Bible is full of warnings. Paul warned that many "*shall not inherit the kingdom of God*" [1 Corinthians 5:9], but he never said anyone would "go to Hell." **Paul said he declared the whole counsel of God [Acts 20:27]; yet not one time [even in the King James Version] did he use the word Hell.** Why? T. L. Andrews said our English word Hell has come to mean the eternal abode of the sinner

where this tormenting punishment takes place? Florida College Lectures, 1997, Page 168. When? The English word Hell did not exist in Paul's time. It therefore came to mean the eternal abode of sinners long after the New Testament; and came from man, not God. Therefore Paul could not, and did not use it.

IF HELL WERE A REAL PLACE, WHICH WAS KNOWN ABOUT IN THE TIME OF CHRIST, OTHERS OF THAT TIME WOULD HAVE KNOWN ABOUT IT AND USED ITS NAME; BUT NONE DID. Gehenna was the name of a real place near Jerusalem [the city dump], which the people near Jerusalem would know about it, and would understand what Christ was saying when He used its name as a place of destruction. The rest of the world would not know about Jerusalem's trash dump or know what its name was, and would not have understood. If Paul had used the name Gehenna in Rome or in writing to Gentiles, it is unlikely that any would have known what or where Gehenna was. When the Greek philosophy about the underworld was brought into the church by the "church fathers," what Christ had said about Gehenna was made to order for them to misuse. "Gehenna" was soon mistranslated into Hell; probably it came from "Hel" [see above]. Whatever is not taught in the Bible cannot be a Bible doctrine. If it is the doctrine of man, is it not sinful to teach it as God's word?

Hell is not a Bible word. It is a word chosen by Bible Translators to translate four Bible words, sheol, hades, Gehenna, and Tartarus. Not one of the four has the meaning of Hell as it is used today. Not only is there no Hebrew or Greek word for Hell, but also at first even the English word Hell did not mean a place of torment after death as it does today; like many English words it has had a radical change of meaning. In Old English it was a covered place. A farmer would say "I helled my potatoes" meaning he put them in a hole and covered them to keep them from the cold. Helling a house meant to cover it with a roof. Helmet, a covering for the head is derived from the same word. Hell was never the best translations of hades, but formerly it would have been acceptable in Old English. It is not an acceptable translation of hades in modern English and has been abandoned by many of the newer translations. When the King James Version was made, the doctrine of Hell was completely developed and the translation of sheol and hades into Hell were a mistranslation. Most likely a deliberate mistranslation for in 1611 it had taken on the modern meaning of a place of torment after death.

Those who believe in Hell use the word as if both the place and the name are used repeatedly in the Bible. Their proof texts are metaphors, parables, and symbolical language as is found in the book of Revelation. If there is a place as terrible as Hell, why is it never spoken of in clear words that the common person could not misunderstand? If Hell were real, it would be strange if a doctrine as important as Hell would be would have to depend on an interpretation of a parable or symbolical language.

[3]. NOT IN EARLY CREEDS The two earliest creeds, The Apostles Creed, traditionally ascribed to the 12 Apostles, and the Nicene Creed, 325 A. D., were both doctrinal statements saying what those that used them believed, but neither one contained the concept of Hell.

[4]. TODAY'S PREACHING - versus - FIRST CENTURY PREACHING. Heaven is taught throughout the Bible [used about 635 times in the New American Standard Bible], but there is nothing about today's Hell. Adam was warned that he would die if he ate, but not that he would go to Hell. Moses warned about death to those who did not keep the law, but he said nothing about Hell. The Bible is as silent as a tomb on it. **It is beyond**

**belief that there would not be many clear and unmistakable warning about Hell if there were such a place. There are many clear and unmistakable warning that the wages of sin is death, but not a one about Hell or an eternal life of torment.**

**HOW HELL WAS PUT INTO THE BIBLE  
AND IS BEING KEPT IN THE BIBLE**

"Jesus said it [Hell] was a place where 'the fire...never shall be quenched...Hell is further described as a place where" Whitlock, Seibles Road Church of Christ bulletin, August 9, 1998.

Christ did not say anything about Hell, but was using Gehenna as a metaphor of destruction; but Whitlock uses Hell and in the same sentence he quotes only a part of a sentence used by Christ, adds to it, and makes it all one sentence. In doing so he has put the word Hell into the mouth of Christ, but he must deny that this is a metaphor. [1] He changes one proper noun into another proper noun, but does not tell us from where he got the proper noun "Hell." [2] He makes Christ say something He did not say. [3] He says, "Hell is further described as a place where," but he did not say where it is described as a place. Hell is not described as a place or is not described in any other way in the Bible. This is the very way the words of Christ were first misused by some of the so called church fathers in about the third century and after, long before it was mistranslated into any Bible translation. Unto after the end of the second century only a few of the "church fathers" taught that men have an immaterial, invisible part of a person that is immortal and it was not unto later that Hell came into being. The half converted "church fathers," looking for a way to put their philosophy into Christianity, used the words of Christ in the same way Whitlock did. The church fathers had to have a place to put their immortal soul, which came from their Greek philosophy. Very often statements like the one John Benton made, that the same word aionios, (eternal) is used to describe both Heaven and Hell. "How Can a God of Love Send People to Hell?" Page 44, 1985. Dr. Bert Thompson said both Heaven and Hell are described with the exact same terminology in the Bible. Reason and Revelation, July 2000. The sad thing is that many will believe such a statements without question. The truth is that aionios, (eternal) is not used in any passage with sheol, hades or Gehenna, not in any passage that any of the three words that are translated Hell in the King James Version. Dr. Thompson did not give one passage where Hell is described with the same terminology as Heaven. There is not one.

Summary: In Pagan and Greek philosophy [Plato, Socrates and others], souls went to a place underground to "a cold and shadowy subterranean realm" unto they could be reincarnated. They believed in the soul being immortal and would be reincarnated, but they did not believe in Hell, a place of everlasting torment before or after the judgment was unknown to them; and they had no word for it. The doctrine of Hell, as is believed today, became fully developed in the medieval Dark Age. Tyndale and many others in the Protestant reformation fought the Catholic Church teaching that most go to Purgatory to be purified on their way to Heaven, but "Hell" was accepted without Purgatory by most Protestant churches. It was preached in all its terror by the Jonathan Edwards type of Hell fire preacher and many Gospel preachers a few years back, with Satan tormenting the lost from the time of their death. Today it is almost never preached or written about by Gospel preachers; but when it is, it is almost always toned down from the Jonathan Edwards type of Hell fire preaching; and it is now God, not Satan, who will be doing the tormenting.



ANOTHER CHANGE: In the same way the King James Version changed Gehenna into Hell, it also changed the proper noun "Passover (Pasha in Greek)" into "Easter." "Pasha" is in the New Testament twenty-nine times. Twenty-eight times the King James Version translates it Passover. Only one time [Acts 12:4] is it translated Easter, which according to Webster's New World Dictionary came from "Eastre" which is the Anglo-Saxon goddess of the dawn. There is no way the King James translators could not have known Pasha is not Easter; this is another deliberate change where a Proper Noun was changed into another Proper Noun, which they know had a completely different meaning. Most other translations have corrected this change.

IF GEHENNA IS A METAPHOR, WHAT IS IT A METAPHOR OF? Present day preachers make it be a metaphor of a place unknown unto long after the last page of the Bible was written. BUT (after they change it's name) THEY CONTINUOUSLY USE IT AS IF IT IS A REAL PLACE, NOT AS A METAPHOR.

CAN ONE METAPHOR HAVE SEVERAL OTHER METAPHORS THAT ARE METAPHORS OF IT? After saying Gehenna was a valley that was used as a place of refuse where fires were always needed to consume, Hamilton said, Jesus took the term and applied it to the place of eternal torment. C. Hamilton in Truth Commentaries, 1 Peter, Page 385. This is a typical example of how even well-educated men who know how Christ used Gehenna, but they are compelled to use the mistranslation of the King James Version to prove their belief. Then he said Hell is represented by several metaphors. He said Gehenna is a metaphor, and then he said this metaphor (Gehenna) is represented by several metaphors. He has one metaphor that has several other metaphors that are metaphors of it. Then on the same page he said, Gehenna, Hell, means the place of punishment in the next life. First, he says Gehenna, a valley used for the destruction of the unwanted city garbage, is a metaphor of Hell, and then on the same page said Gehenna is Hell! Which one does he think Gehenna is, a metaphor, or a real place? It comes down to what is the real thing, and what is the metaphor. He said all three, that Gehenna, the lake of fire, and the second death, are all metaphors. Then how could any of them be hell if all three are metaphors? How could he say Hell-Gehenna is a real place when he has just said it is a metaphor? His problem is that he knew Gehenna was the city dump (a real place), but needed to make it into another real place, namely Hell. He has the both the lake of fire and the second death being a metaphor of Gehenna-Jerusalem's trash dump. He said Hell is called the second death, and the lake of fire on page 385; but he did not give one verse where either one is called Hell. He did not for there is not one. This is one of the biggest adding to the word of God that can be found anywhere by anyone. When was Gehenna changed into Hell? When was one place changed into another place? When did a place of destruction of unwanted trash become a place of eternal torment and damnation? The second death is not a metaphor of anything. If the second death is only a metaphor then the first death would also have to be only a metaphor; or there would not be the first and the second, but two different and unlike things. The second death is a real death, just as real as is the first death. He changed Gehenna into Hell and used it over and over as if it were a Bible name for a real place (but not the name of the city dump). He has done what many do, He has taken the name of a particular place [the city dump] and made it into another particular place, which does not exist in the Bible; and then made the second death into a metaphor of the place he has

made. He has taken a thing [death-the second death] and then made this thing into a place and calls this place he had made out of death "Hell."

How could he know Gehenna is a metaphor of Hell? If it is, then he would have to know about Hell from some other place, for he could never know Gehenna was a metaphor of a place called Hell if the Bible said nothing about that place. We would never be able to understand a metaphor if it were about somewhere far out in space which we know nothing about if we are not told by revelation that there is such a place. This is just what he is doing if he does not know there is a Hell from another part of the Bible. From where did he learn of Hell? From where did he learn its name? Maybe from the very badly mistranslated King James Version, and the theology he has heard all his life, but not from any revelation from God for there is not a word in the Bible that has the meaning of today's English word hell. He says in one breath that Gehenna is a metaphor of Hell and in the next breath it is not a metaphor, but that it is Hell. He and most others that believe in Hell say Gehenna is a metaphor of Hell. **But if Gehenna, the city dump, is a metaphor of Hell why is this metaphor of Hell translated into Hell? If it is a metaphor of Hell, in what passage is "Hell" to be found? Without changing Gehenna into Hell, there is nowhere that Hell can be found in the Bible.** They seem to be between a rock and a hard place. They know Gehenna is a metaphor, but if it is then they have no place to get the name of Hell. Yet, they tell us it is a metaphor and then tell us it is not a metaphor but that they know it is an actual real place of eternal torment even if they cannot tell us what passage they know this from.

Here is a strange statement for one who believes Hell is found in revelation from God. Hamilton quotes Henry Thayer who said, "Gehenna, the name of a valley on the S. and E. of Jerusalem...which was so called from the cries of little children who were thrown into the fiery arms of Moloch...an idol having the form of a bull. The Jews so abhorred the place after these horrible sacrifices had been abolished by King Josiah...that they cast into it not only all manner of refuse, but even the dead bodies of animals and of unburied criminals who had been executed. And since fires were always needed to consume the dead bodies, that the air might not become tainted by the putrefaction, it came to pass that the place was called Gehenna tou puros" A Greek-English lexicon of the New Testament, Page 111. THAYER SAID GEHENNA IS A VALLEY THAT IS NEAR JERUSALEM; IF IT IS A VALLEY ON THIS EARTH, IT COULD NOT BE HELL THAT IS NOT ON THIS EARTH.

Hamilton said the concept of hell is derived from a valley south and east of Jerusalem. Truth Commentaries, 1 Peter, Page 385. Who does he think had this "concept," man or God? Is he saying God or man had this concept from the misuses of a valley on this earth? When was this "concept"? A big part of the Old Testament was past history before the Jews so abhorred the place, Page 385. Was it just a late afterthought with God, which he derived from man's misuse of a valley? **He overlooked the fact that "Hell" is in the King James Version before the "Jews so abhorred the place after these horrible sacrifices."** He said (1) Hell was unknown in much of the Old Testament and (2) "the concept of Hell is derived" by man. Do you see what he has done? **He has taken what Thayer said about the origin of the name of a real valley that is "S. and E. of Jerusalem" then he changed the name of this real valley from Gehenna to Hell, and then applied what was said in the lexicon about the valley of Gehenna to the origin to his Hell, which he says is a place not on this earth. He completely changed what Thayer said about the name of a valley on this earth to make it be proof of what he needed, but did not have.** If the lake of fire were prepared for the Devil and his angels

(Matthew 25:41), how did it become a metaphor of Gehenna, a place that did not exist unto long after the creation of man, and very long after the fall of Satan and his angles? According to Hamilton, it did not exist unto after the Jews so abhorred the place. **THAYER SAYS WHERE THE NAME OF A VALLEY NEAR JERUSALEM (Gehenna) IS DERIVED FROM, BUT WHERE IS HELL (as we use the word today) DERIVED FROM? EITHER THE NAME OR THE PLACE?** The answer is clear that it came from pagan philosophy and was brought into the church by the so-called church fathers. **NEITHER A PLACE OF ETERNAL TORMENT NOR IT'S NAME IS IN THE BIBLE.**

If Gehenna were a metaphor of Hell, a place of eternal torment, it would be a very poor one, for GEHENNA THE CITY DUMP WAS A PLACE OF DESTRUCTION WITH NO TORMENT; BUT HELL AS IT IS USED TODAY IS A PLACE OF TORMENT WITH NO DESTRUCTION. IN THE TIME OF CHRIST GEHENNA WAS A REAL PLACE OF DESTRUCTION ON THIS EARTH, NOT A PLACE OF TORMENT THAT IS NOT ON THIS EARTH.

STEP AFTER STEP AFTER STEP

- First step: Many teach and believe that Gehenna was the valley outside of Jerusalem [the city dump].
- Second step: The name is changed to the name of another place, but not a place near Jerusalem. Changed from "Gehenna" near Jerusalem to "Hell" who knows where it is but not near Jerusalem, not on this earth.
- Third step: Then the place of destruction which is near Jerusalem named Gehenna is changed into a place of torment that is not on this earth and renamed Hell, and the very words (mistranslated words) of Christ are used to make Him be speaking of their Hell. Christ is made to be speaking of a place not of this earth, and not the Gehenna near Jerusalem. With this kind of reasoning anything can be proved. **THE VALLEY THAT WAS CALLED "GEHENNA" BY CHRIST IS NOT THE PLACE THAT IS CALLED "HELL" TODAY.**

Summary: Major changes must be made to the Bible to teach a person now has an immortal immaterial, invisible part of a person that will be tormented in Hell.

1. **Destroy what? Soul** [psukee - a living creature] **MUST BE CHANGED TO A FORMLESS, NO SUBSTANCE BEING THAT CANNOT DIE. A mortal living being (psukee) must be changed to an immortal being.** How did the translators know when it was one and when it was the other? The same word is used four times in Matthew 10:28-39 and is translated soul two times and life two times, and in Matthew 16:25-39 it is used four times and in the King James Version it is also translated soul two times and life two times, but life all four times in the American Standard Version. In verse 39 Christ says, "He that finds his life [psukee-life or soul] shall lose it; and he that loses his life [psukee-life or soul] for my sake shall find it." Although the translators have tried to make it sometimes refer to one part of a person and sometimes to another part of a person, it always refers to the whole person, not just a part of him. When it refers to God, it is referring to all of God, not just an immortal inter part of Him. When both nehphesh in the Old Testament and psukee in the New Testament are used with reference to God, angels, man, or animals, it is always a living being, not just a part of a living being.

2. **Destroy where?** They were destroyed in Gehenna, not Hell. The twelve apostles were told to fear God who was able to destroy in Gehenna. A place where there was destruction but no torment must be changed to a place where there is torment but no destruction. CHRIST SAID DESTROY IN GEHENNA, BUT THIS MUST BE CHANGED TO TORMENT IN HELL.
3. **The name Gehenna** must be changed to another name, Hell. The name of the city dump of Jerusalem, a real place, must be changed to the name of another place which those who have made the change say is a place that is not on this earth. Many who say they speak where the Bible speaks and are silent where the Bible is silent make all these changes. IF THEY DID NOT CHANGE THE NAME "GEHENNA" TO "HELL" THEY WOULD HAVE NOTHING ABOUT "HELL" IN THE BIBLE.
4. **The fire of Gehenna** must be changed to the fire of "Hell" Our earthly bodies cannot be burned forever in a literal fire. Both our bodies and the fire would have to be changed in such a way that it would be something other than the bodies we now have, and it could not literal fire as we know it. Would it not mean God would make something new, then forever burn this new something as if it were our bodies in place of our bodies?
5. **Death must be changed to life for the lost to have eternal life in Hell.** "The wages of sin is death" [Romans 6:23]. "But for the fearful...their part shall be in the lake that burns with fire and brimstone; which is the second death" [Revelation 21:8].

Nowhere does the Bible say there is such a place as Hell, and it is up to those who teach it to prove there is a place in the Bible. This they have not, and cannot prove.

1. Not one passage that says most of mankind will be given to Satan to forever torment for his pleasure.
2. Not one passage that says most of mankind was made by a sadistic and fiendish God who knew before He made them that He would forever torment them.

## USE OF FIRE IN THE NEW TESTAMENT

### Consumed Or Not Consumed

Fire is always used for destruction, never for preservation. It is never used for torment. Fire always destroys and never preserves anything.

- Burning of unfruitful trees and useless chaff of wheat by John the Baptist [Matthew 3:4-12].
- Burning of trash in the city dump-Gehenna [see chapter four].
- Burning of tares at the end of the age [Matthew 13:24-50].
- Burning of unfruitful branches [John 15:6]. Unfruitful trees [Luke 3:9].
- Land that bears thorns and thistles is to be burned. To get rid of the thorns. Those that fell away are likened or compared too thorns and thistles that are destroyed by fire, not tormented by fire [Hebrews 6:1-7].
- God is a consuming fire. [Hebrews 12:29] See Luke 9:54.
- Sodom-punishment of eternal fire-was forever destroyed by fire, not forever burning [Jude 7; 2 Peter 2:6].

- The heavens shall pass away, be dissolved, and the earth and the works that are therein shall be burned up [2 Peter 3:7-14]. The lost are of the world, which will pass away [1 John 2:16-17].
- 2 Thessalonians 1:7
- Lake of fire, which is the second death (not preserved alive) [Revelation 21:8; 2:11].

Fire is never used by God to torment, but for destruction. "*Gather his wheat [the saved] into the garner, but He will burn up the chaff [the lost] with unquenchable fire*" Matthew 3:12. Tares and bad fish are burned to get rid of them, NOT TO TORTURE FOREVER, OR AS SOME SAY "TO BURN IN HELL FOREVER" Matthew 13. Theology teaches the exact opposite of the Bible that the chaff will not be burned up but will be tormented forever, but not burned, not consumed and destroyed as the farmer does the chaff.

- Farmer: Burns up chaff to destroy it.
- God: Burns up sinful to destroy them.
- Fisher: Burns bad fish to get rid of them. [There is no parallel if you say, "torment them." It would make God be using very poor metaphors, for the ones God used do not teach torment, and would not make sense.]
  - Tares are burned, the wheat is saved [Matthew 13:30]
  - Lost are burned, the faithful are saved. Does the farmer burn the tares to torment them or to destroy them?

When tares are cast into a furnace of fire they are burnt. Like the chaff that is totally consumed in the furnace, there is no suggestion of life beyond the burning in the lake of fire.

FURNACE OF FIRE in the Old Testament, destruction not eternal torment or preservation, Psalm 21:9; Malachi 4:1-3; Daniel 3:13-27; Psalm 12:6.

CONSUMED OR NOT CONSUMED: Those who believe a person has a soul that is immortal also believe a person's soul can never be consumed. How is consumed used in the Bible. Is a consuming fire one that burns up (consumes) or one that is forever burning but cannot consume what it is burning? Why would God use "consumed" if a person has a soul that cannot be consumed?

1. Leviticus 10:2: "*And fire came out from the presence of the Lord and consumed them, and they died before the Lord.*"
2. Exodus 3:2-5: The burning bush was "*not consumed.*" This was so unnatural of fire that Moses said, "*I must turn aside now, and see this marvelous sight, why the bush is not burnt up.*"
3. Exodus 15:7 "*You do send forth your burning anger, and it consumes them as chaff.*" When chaff is consumed by fire the chaff no longer exists.
4. Exodus 32:10: "*Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of you a great nation.*" "Destroy" in New American Standard Version. They would no longer exist.
5. Exodus 32:12: "*Wherefore should the Egyptians speak, saying, For evil did he bring them forth, to slay them in the mountains, and to consume them from the face of the earth? Turn from your fierce wrath, and repent of this evil against your people.*" They would have been completely removed from the face of the earth.

6. Leviticus 9:23-24: The fat was on the altar. Fire comes forth and consumed it. The consumed fat no longer existed.
7. Psalms 37:20: "*They shall consume; in smoke shall they consume away.*"
8. Hebrews 12:29: "*For our God is a consuming fire.*"

### **USE OF TORMENT IN THE NEW TESTAMENT**

Those who teach the sinner will be tormented forever in Hell use:

1. The symbolic language in the parable of the rich man, which must be made literal for it to support their teaching. [Luke 16:23; 24; 25; 28].
2. The symbolic language of Revelation, which must also be made literal, if not neither would it support their teaching.
  - a. Revelation 9:5: Locusts out of the pit torment those who have not the seal of God tormented for five months. Believers in Hell do not believe the torment in the Hell they believe in will be for only five months.
  - b. Revelation 11:10: "*Tormented them that dwell on the earth.*" A symbolical picture of something on this earth, not in Hell.
  - c. Revelation 14:10, 11: Worshipers of Babylon tormented. Babylon: "Roman Empire and its pagan religions that were the persecutor of the church" [See Hailey, Wallace, and Ogden above].
  - d. Revelation 18:7 10, 15: Babylon tormented. "*In one hour God is she made desolate...for has judged your judgment on her.*" This is an evil nation on this earth, not the lost in "Hell" although it is often misused to prove "Hell."
  - e. Revelation 20:10: The devil tormented by being cast into the lake of fire, which is the second death. "*Day and night,*" as long as there is day and night, unto the ages of ages See [19] Revelation 20:10 above in this chapter.
3. Torment is used in non-symbolical language in the New Testament, but it is never applied to the lost after Judgment Day. Matthew 4:24; 8:6; Mark 8:6, 18:34; Hebrews 11:37; 1 John 4:18. Those that teach unconditional immortality uses only the symbolic language passages to prove torment in Hell. Yet in their preaching they frequently use it literally, saying God will forever torment the lost, and then say they are "speaking where the scriptures speak, and keeping silent where the scriptures are silent."

Demons tormented [Matthew 8:29; Mark 5:7; Luke 8:28] Knowles on page 203 in "What the Bible says about Angels and Demons" said, "Demons Believe in Hell," and he uses "*BEFORE the appointed time*" in Matthew 8:29, as his proof. "*To torment us BEFORE THE APPOINTED TIME?*" The question is WHEN and WHAT torment is being spoken of. What is "*the appointed time?*" The only torment in this is what the demon's thought Christ was going to do to them THEN AT THAT TIME [*"before the appointed time"*], not in Hell. [Torment "...2. to agitate or upset greatly 3. to annoy, pester, or harass." American Heritage Dictionary]. They asked Christ if He came to torment [harass] them at that time. Nothing is said about Hell or TORMENT AT THE APPOINTED TIME [at the judgment], OR TORMENT AFTER THE APPOINTED TIME [after the judgment], but many read it in. THE DEMONS DID NOT ASK CHRIST IF HE WERE GOING TO TORMENT THEM AT THE JUDGMENT (the

appointed time) BUT WAS CHRIST GOING TO TORTURE THEM AT THE TIME HE WAS TALKING TO THEM (before the appointed time). How does he find Hell or the Demons believing in Hell in this passage?

Thomas P. Connelly in "A Debate On The State Of The Dead" makes the argument that demons are the departed souls of dead men. For this to be true, it must first be shown that men do have a part that lives after the death of the body, and second, contrary to the Protestant theology that the lost goes to Hell at death, and contrary to the Abraham's bosom view that the lost are not on the bad side of hades, but that the lost dead are now alive and are on this earth; it would have to be shown that are now roaming around on this earth. If the lost were in Hell it would make them able to leave Hell and return to earth.

As was said at the first of this chapter, those who believe in the Pagan doctrine of an immortal soul from birth and Hell have no plain statement. **That they must make figurative language, metaphors and symbolic passages into literal statements SHOWS THE WEAKNESS OF THEIR BELIEF**, that it is from man and not from God. They must make parables, and figurative language to be superior over plain statements. What is clear language must be made to agree with what they think is said in the symbolic language.

**Both the Old Testament and the New Testament are completely silent on today's concept of a place where God will unending torment most of mankind. HOW CAN ANYONE BELIEVE IT IS NOT A SIN TO ADD SUCH A PLACE TO GOD'S WORD? WHAT DO THEY THINK GOD WILL SAY AT THE JUDGMENT TO THOSE WHO ATTRIBUTE SUCH AN EVIL TEACHING TO HIM? Does not attributing this evil to God make them a sinner?**

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