

H E L L
S H E O L
H A D E S
G E H E N N A
"T A R T A R U S

**IS THERE A PLACE OF LITERAL
FIRE WHERE LOST SINNERS
WILL BE CONFINED
THROUGHOUT ETERNITY?**

The Bible was written in three languages: Hebrew, Chaldee, and Greek. The Bible that we have today is a translation of the Hebrew, Chaldee, and Greek writings into our language. There are many translations of the Bible, the most popular being the King James Version, which you probably own. The King James overshadows most all of the versions of the Bible in accuracy, beauty, and readableness.

**The Word "Hell" In The King James
Version**

There are four words in the KJV (King James Version) translated "Hell." Of these four words, only one of them is used in the Old Testament. That word is the Hebrew word "Sheol." In the New Testament, the three words translated "Hell" are "Hades," "Gehenna," and "Tartarus;" all of course, Greek words,

What Do These Words Mean?

We have to go to the Hebrew and Greek for the meaning of these words translated "Hell." The English background of the word "Hell" will not give us the Hebrew and Greek meanings.

(1) The Hebrew word "**Sheol**" in the Old Testament (KJV) is translated as follows:

"Hell" - 31 times, (Deuteronomy 32:22; f I Samuel 22:6; Job 1 1 :8, 26:6; Psalm 9:17, 16:10, 18:5, 55:15, 8 6:13, 1 16:3, 13 9:8; Proverbs 5:5, 7:27, 9:18, 15:1 1, 15:24,23:14, 27:20; Isaiah 5:14, 14:9, 14:15,28:15, 28:18, 57:9; Ezekiel 31:16, 31:17,32:21, 32:27; Amos 9:2; jonah 2:2, Habakkuk 2:5).

"Grave" - 31 times. (Genesis 37:35, 42:38, 44:29, 44:31; 1 Samuel 2:6; 1 Kings 2:6, 2:9; Job 7:9, 14:13, 17:13, 21 :13, 24:19; Psalm 6:5, 30:3, 31 :17, 49:14, 49:14, 49:15, 83:3, 88:48, 141 :7; Proverbs 1 :12, 30:16; Ecclesiastes 9:10; Song of Solomon 8:6; Isaiah 14:1 1, 38:10, 38:18; Ezekiel 31 :15; Hosea 13:14, 13:14) .

"Pit" - 3 times. (Numbers 16:30, 16:33; Job 17:16).

But actually, the Hebrew word "Sheol" **does not mean** either "Hell," "grave," or "Pit.,,

Strong's **Hebrew and Chaldee Dictionary** says that "**Sheol**" is "the world of the dead."

Young's **Analytical Concordance** says that "**Sheol**" is "the unseen state."

Smith's **Bible Dictionary** says that "**Sheol** is always the abode of departed spirits."

Fousset's Bible Dictionary and Encyclopedia says that "**Sheol**" is "the common receptacle of the dead."

So it is clear that Sheol is not Hell, but the place of departed spirits, irrespective of whether saved or lost. Sheol is simply a term " meaning the state of the dead in general, without any restriction of happiness or misery." (Smith). **In many instances where the word** is used, however, the reference is clearly to that compartment of Sheol where the wicked are punished. (Psalm 9:17)

(2) "**Hades**" is the Greek word in the New Testament, which is translated as follows in the KJV: "Hell" 10 times. (Matthew 11:23, 16:18; Luke 10:15, 16:23; Acts 2:27, 2:31; Revelation 1:18, 6:8, 20:13, 20:14).

"**Grave**" - 1 time. (I Corinthians 15:55).

But "Hades," like Sheol, **is not Hell**. Actually, "Hades" is the corresponding Greek word to the Hebrew word "Sheol," and **both have the same meaning**.

Strong's **Greek Dictionary of the New Testament**, says that "Hades" is "the place (state) of departed souls."

Young's **Concordance**: "the unseen world."

A. T. Robertson, world-renowned as a Greek scholar: "Hades is technically the unseen world, the Hebrew Sheol, the land of the departed." (Word Pictures).

The reader is urged to read Luke 16:19-31 where a perfect illustration of Sheol (Hades) is given. This passage draws back the curtain and lets us have a look into "the land of the departed."

(3) "**Gehenna**" or "**the Gehenna of fire**," is the Greek word that **actually means Hell**. It is never translated by any other word but "Hell," and ten of the eleven times the word is used, it is used by the Lord Jesus Christ, Himself. Here are a list of the passages in which the word "Gehenna" appears: (Matthew 5:22, 5:29, 30, 10:28, 18:9, 23:15, 23:23; Mark 9:43, 9:45, 9:47; Luke 12:5; James 3:6).

The word "Gehenna" is of Hebrew origin, from "valley" and "Hinnom." "Gehenna is the Valley of Hinnom where the fire burned continually." (A. T. Robertson)

The Valley of Hinnom was a place near *Jerusalem* where Ahaz introduced the worship of fire gods, the sun, Baal and Moloch. The Jews under ungodly Mannasseh, offered their children as burnt offerings in this idolatrous worship. (Jeremiah 7:31). This cruel worship was finally abolished, and later, Josiah made the place a *receptacle* of dead carcasses and the bodies of malefactors (criminals) , in which worms were continually generating. A perpetual fire was kept to consume the putrifying matter. The place was still in existence at the time of Christ, and the Saviour illustrated somewhat the conditions of Hell, "the Gehenna of fire," by reference to this valley.

Jesus referred to Hell as the "Gehenna of fire," into which "both body and soul" will be cast. He said that it is "unquenchable fire" and that "the worm (man) dieth not" in the flame, just as the *three Hebrew children* of Daniel's day did not die when cast into the fiery furnace (Daniel 3).

Hell is no myth as infidels, Russellites, Universalists, and Modernists would have you believe. Christ did not warn of Hell simply to scare men. He warned of Hell because it is a reality!

(4) "**Tartarus**," the fourth word translated "Hell," is used only once in the *Greek New Testament* (11 Peter 2:4).

Strong's Greek Dictionary of the New Testament says that "Tartarus" is "the deepest abyss of Hades," and that the word means "to incarcerate (imprison) in eternal torment."

A. T. Robertson: "The dark and doleful abode of the wicked dead like the Gehenna of the Jews."

Fousset's **Dictionary**: "The 'deep' or 'abyss' or 'bottomless pit.' "

Fire In Hell

Leaving the passages that contain these four words that are translated "Hell," let us notice some passages that will teach us of Hell with words which we all can easily understand.

Matthew 7 3:49, 50 - "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just. And shall cast them into **the furnace of fire**: there shall be wailing and gnashing of teeth."

Matthew 25:46 - "And these shall go away into **everlasting punishment**: but the righteous into life eternal."

Revelation 9:2 - "And he opened **the bottomless pit**; and there arose a smoke out of **the pit**, as the smoke of **great furnace**; and the sun and the air were darkened by reason of the smoke of the pit."

Revelation 14:10,11 "The some shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation; and he shall be **tormented with fire and brimstone** in the presence of the holy angels, and in the presence of the Lamb: And **the smoke of their torment ascendeth up forever and ever**: and they have **no rest day nor night**, who worship the beast and his image, and whosoever receiveth the mark of his name."

Revelation 20:10, 15 - "And the devil that deceived them was cast into **the lake of fire and brimstone**, where the beast and the false prophet are, and **shall be tormented day and night for ever and ever**."

Revelation 19:20 - "And the beast was taken, and with him the false prophet . . . These both were cast into a **lake of fire burning with brimstone**."

Be not deceived by the deniers of Hellfire. Such false teachers are enemies of your soul. Read these passages for yourself, and cast into the fire the trashy literature that tries to explain away plain statements of God's Word.

"Everlasting Fire"

I have a Watchtower (Russellite or so-called "Jehovah's Witness") book that tries to do away with the fact that the Bible means what it says in such passages as the following:

Matthew 18:8 - "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for *thee* to enter into life halt or maimed, rather than having two hands or two feet to be cast into **everlasting** fire."

The Greek word for "everlasting" is **aiionios**. The word means ageless; without beginning, without ending, or both. It is used in Romans 16:26 of God - "the everlasting (aiionios) God." This use of the word should clearly show us the meaning of the word "everlasting."

A. T. Robertson says of the word: "It comes **as near** to the idea of eternal **as the Greek can put it in one word**. It is a difficult idea to put into language."

The very same word (aionios) is used to describe the future life of the righteous and the future punishment of the wicked in Matthew 25:46 - "And these shall go away into **everlasting** punishment: but the righteous into life eternal." If the punishment of the wicked is limited, we may likewise limit the life of the righteous! But such can not be done.

"For Ever And Ever"

This phrase, "for ever and ever" (eis tous aionas oionon), occurs 20 times in the New Testament:

of God - 16 times

of saints' future blessedness - 1 time

of punishment of the wicked and Satan 3 times

Is it likely that the phrase means absolute eternity 17 times, and only a limited period the other three times? Nonsense!

Death

Death is never an annihilation. It is always a **separation**.

Adam's death was a **separation** from God (Genesis 2:17, 3:23, 24)

Christ's death was a **separation** from God (Matthew 27:46).

Physical death is a **separation** of the soul from body (Luke 16:22, 23).

The second death is the **final and eternal separation** of the unsaved in the "lake of fire." (Revelation 20:1 1-15. That the second death is not annihilation, see Revelation 19:20 and Revelation 20:10).

Neither does "destruction" mean annihilation. Something can be destroyed without being annihilated. There is much destruction of property, goods, buildings, etc., in war, but such things are not annihilated.

It will certainly be destruction for the unsaved in Hell - destruction of peace, joy, happiness, pleasure, rest; destruction from all that the saints of God have in Heaven; but no annihilation.

