

# Does Hell exist in the Word of Yahweh?

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua (yeh-ho-shoo'-ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)*

The meaning of the word 'Hell,' for most Christians, is "the place where fallen angels (devils) live and to where sinners and unbelievers go after death, for torment and eternal punishment."<sup>1</sup> I would also add to this definition that most people believe that the adversary (Satan) is the ruler or king of Hell. This place called 'Hell,' does not exist in the Word of Yahweh, as we shall see. The word 'Hell,' is used 54 times in the KJV Version of the Bible, 32 times in the NKJV, 16 times in the NIV Bible and 58 times in The Message. Hell should not be part of a Christian's vocabulary. Two Bibles that do not contain the word Hell are, "Young's Literal Translation of the Holy Bible" and "Rotherham's Emphasized Bible," which also is a literal translation. Hundreds of scriptures, including John 3:16 explain, very simply the future state of all men; men will either receive life which is age-abiding or they will perish (abad (Hebrew), apollumi (Greek)).<sup>2</sup> Life age-abiding we understand but for some reason we can't believe that some people will perish or vanish because of the teachings of men that state that man has a soul and that this soul is immortal. These two concepts are also not in the scriptures. Our focus will be on Hell and not on man's teaching on 'soul' and its 'immortality.'<sup>3</sup>

Psalm 37:9 proclaims, "For, evil doers, shall be cut off, but, as for them who wait for Yahweh, they, shall inherit the earth." All men (good and bad), with a few exceptions, will sleep (die) and go to Sheol. There they are awaiting their awakening (egeiro)<sup>4</sup> from their sleep (death) to be judged by Christ. This judgment will determine whether one lives or perishes. Yahweh has given mankind two choices. In this age, you may choose to make Christ your Master and upon your awakening (resurrection) be given life. By doing so, you will reign with him age-abidingly upon a new earth. You also may choose not to make Christ your Master and upon your awakening (resurrection) die again never to be awakened again, which is why it is called the Second Death; you will perish, vanish, be cut off, destroyed. Psalm 104:35 proclaims, "Sinners shall be consumed out of the earth And, the lawless, no more, shall exist..." The antonym of life is death. In John 3:16, the antonym of an age-abiding life is to apollumi (perish). (The footnote listed below lists other

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<sup>1</sup> Webster's New World Dictionary of the American Language

<sup>2</sup> (Hebrew) 06 אָבָד 'abad *aw-bad* 'perish, vanish, go astray, be destroyed. (Greek) 622 ἀπολλύμι apollumi *ap-ol'-loo-mee* Matt 2:13; 5:29f; 8:25; 9:17; 10:6, 28, 39, 42; 12:14; 15:24; 16:25; 18:11, 14; 21:41; 22:7; 26:52; 27:20; Mark 1:24; 2:22; 3:6; 4:38; 8:35; 9:22, 41; 11:18; 12:9; Luke 4:34; 5:37; 6:9; 8:24; 9:24f, 56; 11:51; 13:3, 5, 33; 15:4, 6, 8f, 17, 24, 32; 17:27, 29, 33; 19:10, 47; 20:16; 21:18; John 3:16; 6:12, 27, 39; 10:10, 28; 11:50; 12:25; 17:12; 18:9; Acts 5:37; 27:34; Rom 2:12; 14:15; 1 Cor 1:18f; 8:11; 10:9f; 15:18; 2 Cor 2:15; 4:3, 9; 2 Thess 2:10; Heb 1:11; Jas 1:11; 4:12; 1 Pet 1:7; 2 Pet 3:6, 9; 2 John 1:8; Jude 1:5, 11; Rev 18:14

<sup>3</sup> For more information on these subjects, read the article by E. W. Bullinger, 'The Rich man and Lazarus.'

<sup>4</sup> 1453 ἐγείρω egeiro *eg-i'-ro* to arouse from sleep, to awake; For more information, read the article, 'The Awakening.'

scriptures where zoe (life) and apollumi (perish) are used in the same verses.)<sup>5</sup> The Greek word, ‘apollumi (*ap-ol’-loo-mee*),’ is derived from ‘olethros,’<sup>6</sup> which means destruction. The doctrines of men have changed John 3:16 by saying, “For God so unconditionally loved the world, that he gave Himself, that whosoever believeth in Him should not go to Hell, but go to Heaven.” John 3:16 does not make such statements! We must not read into the scriptures what we have been taught by men but rather read the Hebrew and Greek words of the scriptures in order that we may be taught by Yahweh.

Psalms 37, like John 3:16, clearly tells us the future state of all mankind. The righteous, the patient oppressed-ones, the just and the blameless ones shall inherit the earth, settling down to futurity, having their inheritance, unto times age-abiding, while the evil-doers, the workers of perversity, the lawless ones shall like the grass, wither, like green herbage, fade; they shall be cut off, vanish, perish, be destroyed; they shall not be; they shall not be found. The man-made theology of Hell teaches us the exact opposite of Psalm 37. It states that the lawless ones will not perish but rather live an everlasting life in Hell where they will not wither, fade, vanish, perish, be destroyed or be cut off.<sup>7</sup>

Hebrew, Aramaic and Greek are the languages of the Bible. Hell is not a transliteration of any of these languages, as is Sheol, Hades and Gehenna but is rather an English word. When the term 'Hell,' is used in Bible translations, we must ask the translators, what Hebrew or Greek word are they referring to. The new trend is that many of the new Bible translations do not use Hell in their Old Testaments, using it only in their New Testaments.<sup>8</sup> They are translating the Greek work, 'Gehenna,' as Hell, which is only in the New Testament. This leads us to an interesting observation. According to these Bible translations, Hell did not exist for the billions of people who lived during the Old

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<sup>5</sup> Joh 6:27 Be working, not for the food that perisheth, but for the food that endureth unto life age-abiding,—which, the Son of Man, unto you, will give; for upon, the same, hath the Father, even Yahweh, set his seal. Joh 10:10 The thief, cometh not, save that he may thieve and slay and destroy: I, came, that, life, they might have, and, above measure, might have. Joh 10:28 And, I, give unto them life age-abiding, and in nowise shall they perish, unto times age-abiding; and no one shall carry them off out of my hand. Joh 12:25 He that loveth his life, loseth [apollumi] it; but, he that hateth his life, in this world, unto life age-abiding, shall guard it.

<sup>6</sup> 3639 ολεθρος olethros *ol'-eth-ros* 1Co 5:5 To deliver such a one as this, unto satan, for the destruction of the flesh,—that, the spirit, may be saved in the day of the Lord. 1Th 5:3 As soon as they begin to say—Peace! and safety! then, suddenly, upon them, cometh destruction,—just as the birth—throe unto her that is with child,—and in nowise shall they escape. 2Th 1:9 Who, indeed, a penalty, shall pay—age-abiding destruction from the face of the Lord and from the glory of his might— 1Ti 6:9 But, they who are determined to be rich, fall into temptation, and a snare, and many foolish and hurtful covetings, the which, sink men into ruin and destruction,—

<sup>7</sup> **In Psalms 37 the evil-doers, the workers of perversity, the lawless ones shall:** like grass, soon shall they wither (vs. 2) like green herbage, shall they fade (vs. 2) be cut off (vs. 9, 22, 28, 34, 38) not be (vs. 10) have vanished (vs. 10, 20, 36) perish (vs. 20) in smoke, have they vanished (vs. 20) be destroyed (vs. 28, 38) not be found (vs. 36) Their: day, will come (vs. 13) their sword, shall enter into their own heart (vs. 15) arms shall be broken (vs. 17)

**In Psalms 37 the righteous, the patient oppressed-ones, the just, the blameless shall:** inherit the earth (vs. 9, 11, 22, 29, 34) delight themselves over the abundance of prosperity (vs. 11) have their inheritance, unto times age-abiding (vs. 18) settle down, to futurity (vs. 29) have a hereafter (vs. 37)

<sup>8</sup> Amplified Bible, ESV, NIV, NLT

Testament period of time. Then, according to these translations, Yahweh did not warn the people of this torturous place. It would then not be right or just for Yahweh to cast wicked people into a place of everlasting torment when this place was kept a secret from them. Yahweh says nothing about a place called 'Hell,' but he does speak to us about the future state of the lawless. What is righteous and just, concerning the lawless, is that Yahweh will perform his word that was written by the prophets, which states, "...the lawless, shall perish, and, the foes of Yahweh, be like the glory of the meadows, They have vanished! In smoke, have they vanished" (Ps. 37:20)!

The new translations realized that Sheol, used 65 times in the Old Testament, cannot be translated Hell, as the King James Version has done because all dead people, good and bad, go to Sheol.<sup>9</sup> Death and Sheol go hand in hand throughout the scriptures.<sup>10</sup> The King James Version (KJV) translated Sheol as Hell, 31 times in their Old Testament, while the New King James Version (NKJV) only uses the word Hell 19 times in their version. What happened to the other 12 usages of Hell, we will never know. Our comparison of multiple Bible translations has illustrated the inconsistencies in this Christian teaching known as Hell.

One last example of the inconsistencies in many Bibles is in the parable of Luke 16:19, 'The Rich man and Lazarus.' In verse twenty-three, the Greek word is Hades and not Gehenna. The NIV Bible translates Hades as Hades throughout their translation but when it comes to this verse, it uses the word, 'Hell.' The KJV uses the word Hell while the NKJV uses the word Hades. The Message uses the word Hell while the NLT states, "and his soul went to the place of the dead."

## **The Man-made Doctrine of Hell**

Where did the word 'Hell,' come from? "Etymologically, hell is a hidden place. It goes back ultimately to the Indo-European word "kel" = cover, hide, which has contributed an extraordinary number of words to English, including cell, cellar, conceal, helmet, hull."<sup>11</sup> The Hebrew word that was sometimes translated Hell, in the King James Version, is "Sheol." The Greek words that are sometimes translated Hell are Hades (same meaning as Sheol), Gehenna (Valley of Hinnom) and Tartarus. Oddly enough, the terms, 'Lake of Fire,' and the 'Second Death,' are never translated Hell.

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<sup>9</sup> Gen. 37:35, Num. 16:30

<sup>10</sup> The sea gave up the dead who were in it, and Death and Sheol [Hades] delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Sheol [Hades] were cast into the lake of fire. This is the second death. (Rev. 20:13-14); 2 Sam 22:6; Ps 6:5; 18:5; 49:14; 55:15; 89:48; 116:3; Prov 5:5; 7:27; Song 8:6; Isa 28:15, 18; 38:18; Hos 13:14; Hab 2:5

<sup>11</sup> Arcade Dictionary of Word Origins, by John Ayto

The “Hell,” as we know it, primarily evolved from Greek mythology beginning around 600 B.C. The Greeks had a “Three-Story Universe.” The top story was heaven, the middle story was earth and the bottom story was the underworld. A god named Pluto, also referred to as Hades and known as the ‘Zeus of the Underworld,’ ruled the underworld. This is where we get our tradition that the slanderer is the ruler of a place called Hell (Underworld) just as Hades was the ruler of the Greek Underworld. The adversary does not rule a place called Hell. He is ruling in the heavenlies.

The slanderer is called the prince of the authority of the air in Ephesians 2:2. In chapter six, we are told that we do not struggle with flesh and blood but against spiritual forces of wickedness in the heavenlies. Yahoshua spoke to his disciples, after they took control over demons, by saying, “I was beholding the Adversary, as lightning from the heaven having fallen”(Luke 10:18). In Revelation 12:7-13 we see that the slanderer and his messengers are cast out of heaven to the earth in the Day of Yahweh. The accuser and his messengers locations are in the heavens not in a place called Hell. The Greeks also taught, as do most religions, that man has a soul and that it is immortal.<sup>12</sup> Yahweh’s Word teaches otherwise.

The Greeks taught that the good people upon their death went to Elysium (Paradise) and the evil people went to Hades (Hell), or Tartarus (Hell). They all lived forever without their bodies. This man-made doctrine of the immortality of the soul is a lie from the slanderer that goes back to the Garden of Eden. Yahweh Elohim told Adam in Genesis, “for in the day of thine eating of it—dying thou dost die” while the serpent told Eve, “Dying, ye do not die” (Young’s translation). “Dying ye do not die,” is the teaching of the immortality of man. The Word of Yahweh teaches that, “for Yahweh did so love the world, that His Son—the only begotten—He gave, that every one who is believing in him may not perish [be destroyed, death], but may have life age-abiding” (John 3:16). The opposite of life age-abiding is death, to perish or to be destroyed. The people who do not believe and disobey what Yahweh says shall perish. To perish is not to live a disembodied life forever in the Underworld. The Greek word translated “perish,” in John 3:16, is the word “apollumi” which means “to destroy, to be utterly and finally ruined and destroyed, to be lost, brought to naught, put to death.”<sup>13</sup> The unbeliever will perish according to Yahweh’s Word (Mt. 10:28, 1 Cor. 1:18, 2 Cor. 2:15, 4:3, 2 Thess. 2:10, 2 Pe. 3:9). (See appendix A)

The Lake of Fire is the destination of those who are not written in the Book of Life, where they shall perish; “and if any one was not found written in the scroll of the life, he was cast to the Lake of the Fire” (Rev. 20:15). Being cast into the Lake of Fire is the Second Death.

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<sup>12</sup> See the article by E. W. Bullinger, “THE RICH MAN AND LAZARUS or THE INTERMEDIATE STATE”

<sup>13</sup> A Critical Lexicon and Concordance, Bullinger

The Lake of Fire is only spoken of in the Book of Revelation. The Lake of Fire is not a kingdom ruled by the dragon, where people, who have immortal souls but no bodies, are presently being tormented (by evil spirits withholding water from them) by fire. It is a lake that burns with fire and brimstone. Does fire and brimstone remind us of another event in the Word; “And Yahweh hath rained upon Sodom and upon Gomorrah brimstone and fire from Yahweh, from the heavens... he [Abraham] looked on the face of Sodom and Gomorrah, and on all the face of the land of the circuit, and saw, and lo, the smoke of the land went up as smoke of the furnace” (Gen. 19:24-28). Fire and brimstone consumes and destroys life (Num. 17:35). The people of Sodom and Gomorrah were destroyed or perished, as will also be the people not written in the Book of Life. Only three beings will be thrown into the Lake of Fire alive; “And the wild-beast, was taken, and, with him, the false prophet who wrought the signs before him, whereby he deceived them who received the mark of the wild-beast and them who were doing homage unto his image,—alive, were they two cast into the lake of fire that burneth with brimstone” (Rev. 19:20).

The wild-beast and the false prophet will be thrown, alive, into the Lake of Fire, while the dragon will join them 1,000 years later; “and, the Adversary that had been deceiving them, was cast into the lake of fire and brimstone, where *were* both the wild-beast and the false-prophet; and they shall be tormented, day and night, unto the ages of ages” (Rev. 20:10). The slanderer does not rule the Lake of Fire as Hades did the Underworld; in contrast, he is thrown into the Lake of Fire, alive. The dead, who are not written in the Book of Life, are not thrown into the Lake of Fire until the end of Christ’s 1,000 year reign. Then where are the dead now?

## Sheol

They are all asleep, whether saved or unsaved, good or evil, in Sheol.<sup>14</sup> When Yahoshua raised Lazarus from among the dead, Lazarus was not a disembodied spirit or soul that was brought back to earth from Heaven or Hell. Where was he? He was in Sheol, asleep; “Lazarus our friend has fallen asleep, but I go on that I may awake him...therefore said his disciples, ‘Sir, if he has fallen asleep, he will be saved;’ but Yahoshua had spoken about his death” (John 11:11-13). In 1 Thessalonians 4:13-16, Yahweh says, “And I do not wish you to be ignorant, brethren, concerning those who have fallen asleep...because the Lord himself, in a shout, in the voice of a chief-messenger, and in the trump of Yahweh, shall come down from heaven, and the dead [asleep] in Christ shall rise first.” If we were

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<sup>14</sup> 07585 שְׁאוֹל sh@’owl *sheh-ole’* Gen 37:35; 42:38; 44:29, 31; Num 16:30, 33; Deut 32:22; 1 Sam 2:6; 2 Sam 22:6; 1 Kgs 2:6, 9; Job 7:9; 11:8; 14:13; 17:13, 16; 21:13; 24:19; 26:6; Ps 6:5; 9:17; 16:10; 18:5; 30:3; 31:17; 49:14f; 55:15; 86:13; 88:3; 89:48; 116:3; 139:8; 141:7; Prov 1:12; 5:5; 7:27; 9:18; 15:11, 24; 23:14; 27:20; 30:16; Eccl 9:10; Song 8:6; Isa 5:14; 7:11; 14:9, 11, 15; 28:15, 18; 38:10, 18; 57:9; Ezek 31:15ff; 32:21, 27; Hos 13:14; Amos 9:2; Jonah 2:2; Hab 2:5; 86 Ἅδης hadēs *hah’-dace* Matt 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Rev 1:18; 6:8; 20:13, 14

already in Heaven there would be no need for Christ to come down for us. Death is not our friend, as taught by the Church, but our enemy, as illustrated by King Hezekiah.<sup>15</sup>

Hezekiah, king of Judah, wrote concerning his deliverance from death:

“I, said—In the noontide of my days, I must enter the gates of sheol,—I am deprived of the residue of my years! I said—I shall not see Yah, Yah, in the land of the living, I shall discern the son of earth no longer, with the dwellers in the quiet land. My dwelling, hath been broken up, And is stripped from me, like a shepherd’s tent,—I have rolled up—as a weaver—my life, From the loom, doth he cut me off, From day until night, *I said*—Thou wilt finish me...But, thou, cleaving unto my soul, hast raised me from the pit of corruption, For thou hast cast, behind thy back, all my sins. For, sheol, cannot praise thee, Nor, death, celebrate thee,—They who go down to the pit cannot wait for thy faithfulness. The living, the living, he, can praise thee, As I, do this day,—A father, to his children, can make known thy faithfulness. Yahweh, *was willing* to save me,—Therefore, on my stringed instruments, will we play—All the days of our life, By the house of Yahweh” (Is. 38:10-20).

The dead go to Sheol, not Gehenna nor Tartarus. Yahweh, by the written Word, reveals to us the characteristics of Sheol (Hades in the Greek text); “For in death is no remembrance of thee, in Sheol who shall give thanks unto thee” (Ps. 6:5)? Psalms 6:5 is a good example of comparing death with being asleep. “The dead, cannot praise Yah, nor any that go down into silence” (Ps. 115:17). “By looking at the occurrences of the word Sheol, it will teach:

1. That as to direction it is down.
2. That as to place it is in the earth.
3. That as to nature it is used for the state of death. Sheol therefore means the state of the dead;
4. And finally, as to duration, the dominion of Sheol or the grave will continue until, and end only with, resurrection, which is the only exit from it.<sup>16</sup>”

“Hades is a heathen word (a word of human origin) and comes down to us surrounded with heathen traditions, which had their origin in Babel, and not in the Bible, and have reached us through Judaism and Romanism. Sheol is a word with Divine origin.”<sup>17</sup> To illustrate that Sheol and Hades are the same word, we refer you to Acts 2:27 and Psalms 16:10. They both state the same words of Yahweh, one in Hebrew and the other in Greek.

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<sup>15</sup> As a last enemy, death, is to be destroyed; I Cor. 15:26

<sup>16</sup> A Critical Lexicon and Concordance, Bullinger

<sup>17</sup> A Critical Lexicon and Concordance, Bullinger

The Greek word, Gehenna is also translated Hell in most translations. “Gehenna is the Greek word for the Valley of Hinnom, a valley near Jerusalem. The name was derived from the act of burning carrion, by means of ever-burning fire. Probably used by our Lord as a symbol for a notion of a devouring judgment fire, which was current prior to the possible employment of Gehenna in this sense.”<sup>18</sup> Gehenna was not the Underworld, nor did the slanderer rule it, nor are people presently being tormented there. It was a valley, possible a city dump, used as a symbol for the Lake of Fire. The Valley of Hinnom also had a history of human sacrifice and Baal worship; “And, he, burned incense, in the valley of the son of Hinnom,-and burnt his sons, in the fire, according to the abominable ways of the nations, whom Yahweh dispossessed from before the sons of Israel” (2 Chronicles 28:3); “And they have built the high places of Topheth, which is in the valley of the son of Hinnom, To burn up their sons and their daughters in the fire,—Which I commanded not, Neither came it up on my heart” (Jeremiah 7:31); “And have built the high places of Baal, which are in the valley of Ben-Hinnom, To cause their sons and their daughters to pass through unto Molech, Which I commanded them not Neither came it up on my heart, That they should do this horrible thing,—Causing, Judah, to sin” (Jeremiah 32:35)! The history of the Valley of Hinnom was well known to the Hebrews. Yahoshua used the Valley of Hinnom as a figure for the Lake of Fire; “And be not afraid of those killing the body, and are not able to kill the soul, but fear rather Him who is able both soul and body to destroy [same word as perish in John 3:16] in Gehenna” (Mt. 10:28).

One last word translated, “Hell,” is the Greek word “Tartarus;” “For if Yahweh messengers who sinned did not spare, but with chains of thick gloom, having cast *them* down to Tartarus, did deliver *them* to judgment, having been reserved”(2 Peter 2:4). Tartarus is a place where certain messengers (angels) have been kept bound for future judgment. People are not being held there, neither is the adversary ruling over imprisoned spirits or souls, nor does it have anything to do with fire and brimstone but its characteristics are pits of gloom. Tartarus is used only once in the Word of Yahweh. For more information on Tartarus refer to “The Companion Bible, by E.W. Bullinger, appendix 25 (The Nephilim) or Christian Educational Services.

## **Yahweh, Hell and Torture**

Hell, which is pagan theology, is a torture<sup>19</sup> chamber, where its sole purpose is to inflict everlasting torment on individuals for their past decisions and actions. These torments are for punishment not repentance. Therefore we must ask ourselves, “Are there records in the Word of Yahweh where Yahweh has acted in this manner?” Has Yahweh tortured or

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<sup>18</sup> A Critical Lexicon and Concordance, Bullinger

<sup>19</sup> Torture is defined as, “to inflict severe pain or suffering upon; to torment; to distress or afflict grievously; also, to exercise the mind severely, to puzzle or perplex greatly.”

tormented people and if so, was this torture limited to a period of time or was it unlimited, as Hell is purported to be? Was His motivation for the torture or torment to encourage repentance<sup>20</sup> or was its sole purpose to inflict everlasting pain on individuals for their past actions without regard to repentance? His Word has the answers to these vital questions.

Yahweh, who knows the thoughts and the intents of the heart, is the Righteous Judge of mankind. Psalms 9:7-8 proclaims that, “Yahweh, unto times age-abiding, will sit, Ready for judgment, is his throne; And, he, will judge the world in righteousness, He will minister judgment to peoples, in uprightness.” His judgment rewards the righteous and corrects the unrighteous. The unrighteous are warned to repent of their actions. If they do not submit to Yahweh’s warning then a limited amount of torment can be inflicted upon them in order that they return to righteousness. If the torment does not motivate them to turn from their wickedness then their deaths can follow, which involves no torment.

In Genesis 6:7, Yahweh said, “I must wipe off man whom I created, from off the face of the ground, from man unto beast, unto creeping thing, and unto the bird of the heavens,—for I am grieved that I made them.” These people were put to death because every purpose and the devices of their hearts, was only wicked all the day.<sup>21</sup> There was no infliction of severe pain, neither was there a call for repentance. The duration of this event took forty days. Our next example of Yahweh intervening with mankind is the story of Abram and Sarai. The Egyptian Pharaoh took Sarai for his pleasure “and Yahweh plagued Pharaoh with great plagues [nega]<sup>22</sup>, also his house,—for the matter of Sarai, wife of Abram” (Gen. 12:17). Pharaoh repented and it is implied that the plague or torment ceased. Yahweh inflicted pain upon Pharaoh and his house until Sarai was restored to Abram.

The inhabitants of Sodom and Gomorrah were destroyed with “brimstone and fire,—from Yahweh, out of the heavens” (Gen. 19:24). The duration of this torment which ended in the death of the inhabitants, appears to have lasted no longer than a day.<sup>23</sup> Why was it done? They had given themselves over to fornication, and gone away after other kinds of

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<sup>20</sup> Am 4:10 , Zec 14:18

<sup>21</sup> Then Yahweh saw that, great, was the wickedness of man in the earth, and that, every purpose of the devices of his heart, was only wicked all the day; Gen. 6:5

<sup>22</sup> 05061 נגע nega‘ neh’- gah, 1) stroke, plague, disease, mark, plague spot;

Ex 11:1 ¶ Then said Yahweh unto Moses—Yet one plague [nega], will I bring in upon Pharaoh, and upon Egypt, after that, he will let you go from hence,—when he doth let you go, he will, altogether drive, you out from hence.

Le 13:2 When, any man, shall have—in the skin of his flesh—a rising, or a scab, or a bright spot, and it shall become in the skin of his flesh the plague-spot [nega] of leprosy, then shall he be brought in unto Aaron the priest, or unto one of his sons the priests;

<sup>23</sup> Lu 17:29 But, on the day Lot came out from Sodom, it rained fire and brimstone from heaven, and destroyed them all:



flesh.<sup>24</sup> No repentance was called for. The inhabitants could have been tortured for years for their wickedness but instead they were put to death quickly.

The purpose of Yahweh's torture is best illustrated with Egypt and in the book of Revelation. If Egypt had submitted to Yahweh's instructions, no tortures would have occurred but this was not the case. Egypt rebelled against Yahweh, resulting in Yahweh smiting the Egyptians until they submitted to His will. Yahweh knew that Pharaoh would resist and He said, "I, know, that the king of Egypt will not suffer you to go,—not even by a firm hand. So then I will put forth my hand, and smite Egypt, with all my wonders, which I will do in the midst thereof,—and, after that, he will send you forth" (Ex. 3:19-20). The tortures included: waters turned to blood; frogs; gnats; gad-flies; pestilence among the cattle; pustules on man and beast; hail; locusts; darkness and the death of the firstborn. These tortures resulted in the Egyptians freeing the Israelites. Yahweh did have the option to kill the Egyptians but stated, "For, now, might I have put forth my hand, and smitten thee and thy people, with pestilence,—and thou shouldst have secretly disappeared from the earth; but, in very deed, for this purpose, have I let thee remain, for the purpose of showing thee my might,—and that my name may be celebrated in all the earth. Even yet, art thou exalting thyself over my people,—in not letting them go" (Ex. 9:15-17). Yahweh's torment upon Egypt ended when they submitted to Yahweh's will.

Repentance from wickedness is Yahweh's reason for inflicting torment in the majority of all cases. If the wickedness is repented of, then the torment stops. If there is no repentance the penalty can be death, as in the cases of the flood in Genesis chapter six, Sodom and Gomorrah and the Assyrian army.<sup>25</sup> The nation of Israel, under Ahab's wicked rule, was inflicted with a drought that lasted over three years. The purpose of the drought was explained by Elijah; "...How long are ye limping on the two divided opinions? If, Yahweh, be El, follow, him, but, if, Baal, follow, him. But the people answered him, not a word" (1 Kg. 18:21). The people chose Yahweh or otherwise repented of their wickedness and the rains came.<sup>26</sup> At a time in the future, 'the two witnesses' will inflict the same torment on the wicked as recorded in the book of Revelation.<sup>27</sup>

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<sup>24</sup> Jude 1:7 As, Sodom and Gomorrah, and the cities around them, having in like manner to these given themselves over to fornication, and gone away after other kind of flesh, lie exposed as an example, a penalty of age-abiding fire, undergoing.

<sup>25</sup> And it came to pass, during that night, that the messenger of Yahweh went forth, and smote, in the camp of the Assyrians, a hundred and eighty-five thousand. And, when men arose early in the morning, lo! they were all, dead bodies! 2 Kg. 19:35

<sup>26</sup> And, when all the people saw it, they fell upon their faces,—and said, Yahweh, he, is El, Yahweh, he, is El...And it came to pass, meanwhile, that, the heavens, had enshrouded themselves with clouds and wind, and there came a great rain. 1 Kg. 18:39, 45

<sup>27</sup> These, have authority to shut heaven, in order that, no rain, be moistening in the days of their prophesying; and, authority, have they, over the waters, to be turning them into blood, and to smite the land, with any manner of plague, as often as they will... And, they who are dwelling upon the earth, rejoice over them, and make merry, and, gifts, will they send one to another,—because, these two prophets, tormented them that were dwelling upon the earth. Rev. 11:6, 10

The torments, recorded in the book of Revelation, are similar to the plagues placed upon the Egyptians. The purpose of the torments is for the wicked people to turn from their wicked ways.<sup>28</sup> The Greek word, ‘basanismos,’<sup>29</sup> translated torment or torture, is used six times and only in the book of Revelation. The Greek word, ‘basanizo,’ translated tormented is used five times in the book of Revelation.<sup>30</sup> Chapter nine of the book of Revelation reveals that:

- 1.) Repentance from wickedness is the purpose of torment.
- 2.) Torment is for the wicked.
- 3.) Torment has a time limit.

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<sup>28</sup> 3340 μετανοεω metanoeo *met-an-o-eh'-o*; 2) to change one's mind for better

Re 2:5 Remember, therefore, whence thou hast fallen, and repent, and do, thy first works; otherwise, I come unto thee, and will remove thy lamp out of its place, except thou repent.

Re 2:16 Repent, therefore, otherwise, I come unto thee speedily,—and will fight against them, with the sword of my mouth.

Re 2:21 and I gave her time, that she might repent, and she willeth not to repent out of her lewdness.

Re 2:22 Lo! I cast her into a bed, and them who are committing adultery with her, into great tribulation,—except they repent out of her works;

Re 3:3 Remember, therefore, how thou hast received, and didst hear, and keep it and repent. If then thou shall not watch, I will have come as a thief, and in nowise shalt thou get to know, during what sort of hour, I will have come upon thee.

Re 3:19 I, as many as I tenderly love, I convict and put under discipline: be zealous, therefore, and repent.

Re 9:20 And, the rest of mankind who were not slain by these plagues, repented not of the works of their hands,—that they should not do homage unto the demons, nor unto the idols of gold and of silver and of copper and of stone and of wood, which can neither see nor hear nor walk;

Re 9:21 Neither repented they of their murders, or of their sorceries, or of their lewdnesses, or of their thefts.

Re 16:9 and mankind were scorched with a great scorching heat, and they blasphemed the name of God who had authority over these plagues, and repented not to give him glory.

Re 16:11 and they blasphemed the God of heaven, by reason of their pain, and by reason of their ulcers, and repented not of their works.

<sup>29</sup> 929 βασανισμος basanismos *bas-an-is-mos* 1) to torture, a testing by the touchstone, which is a black siliceous stone used to test the purity of gold or silver by the colour of the streak produced on it by rubbing it with either metal 2) torment, torture 2a) the act of tormenting 2b) the state or condition of those tormented

Re 9:5 And it was given unto them, that they should not slay them, but that they should be tormented five months; and, the torture of them, was as of a scorpion's torture, whensoever it smiteth a man.

Re 14:11 And, the smoke of their torment, unto ages of ages, ascendeth; And they have no rest day or night, who do homage unto the beast and his image, or if anyone receiveth the mark of his name.

Re 18:7 As much as she glorified herself, and waxed wanton, so much give, unto her, torment and grief:—because, in her heart, she saith—I sit a Queen, and, widow, am I not, and, grief, in nowise shall I see!

Re 18:10 afar off, standing, because of their fear of her torment, saying—Alas! alas! the great city! Babylon, the mighty city! That, in one hour, hath come thy judgment.

Re 18:15 The merchants of these things, who were enriched by her, afar off, shall stand, because of their fear of her torment, weeping, and grieving,

<sup>30</sup> Re 9:5 And it was given unto them, that they should not slay them, but that they should be tormented five months; and, the torture of them, was as of a scorpion's torture, whensoever it smiteth a man.

Re 11:10 And, they who are dwelling upon the earth, rejoice over them, and make merry, and, gifts, will they send one to another,—because, these two prophets, tormented them that were dwelling upon the earth.

Re 12:2 and she was with child, and crieth out, being in pangs and in anguish to bring forth?

Re 14:10 he also, shall drink of the wine of the wrath of God, which is prepared, unmixed, in the cup of his anger; —and he shall be tormented with fire and brimstone, before holy messengers and before the Lamb;

Re 20:10 and, the Adversary that had been deceiving them, was cast into the lake of fire and brimstone, where *were* both the wild-beast and the false-prophet; and they shall be tormented, day and night, unto the ages of ages.

4.) Death is an escape from torment, which is contrary to the Church's teaching that the dead enter Hell and are tormented everlastingly.<sup>31</sup>

Revelation 9:1-6 and 20-21 state, "And, the fifth messenger, sounded; and I saw a star, out of heaven, fallen unto the earth, and there was given unto him the key of the shaft of the abyss. And he opened the shaft of the abyss; and there came up a smoke out of the shaft, as the smoke of a great furnace, and the sun and the air were darkened, by reason of the smoke of the shaft. And, out of the smoke, came forth, locusts, upon the earth; and there was given unto them licence, as the scorpions of the earth have licence. And it was bidden them that they should not injure the herbage of the earth, nor any green thing, nor any tree,—but only the men who have not the seal of Yahweh upon their foreheads. And it was given unto them, that they should not slay them, but that they should be tormented five months; and, the torture of them, was as of a scorpion's torture, whensoever it smiteth a man. And, in those days, shall men seek death, and in nowise shall find it, and shall covet to die, and death fleeth from them...And, the rest of mankind who were not slain by these plagues, repented not of the works of their hands,—that they should not do homage unto the demons, nor unto the idols of gold and of silver and of copper and of stone and of wood, which can neither see nor hear nor walk; Neither repented they of their murders, or of their sorceries, or of their lewdnesses, or of their thefts." These wicked individuals were tormented for five months but they still did not repent of their wicked deeds.

Another wicked group who has received special recognition in the area of torment is presented in Revelation 14:9-11; "If anyone doeth homage unto the beast and his image, and receiveth a mark upon his forehead, or upon his hand, he also, shall drink of the wine of the wrath of Yahweh, which is prepared, unmixed, in the cup of his anger; —and he shall be tormented with fire and brimstone, before holy messengers and before the Lamb; And, the smoke of their torment, unto ages of ages, ascendeth; And they have no rest day or night, who do homage unto the beast and his image, or if anyone receiveth the mark of his name." Their torment could last up to 3 ½ years, which is the reign of the wild-beast.

Torment inflicted as a punishment for a long duration of time without any hope of repentance is only displayed with the three beings as has been already stated. They are the only ones thrown alive<sup>32</sup> into the Lake of Fire.<sup>33</sup> The others who are in rebellion with these

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<sup>31</sup> And I heard a voice out of heaven, saying—Write! Happy, the dead who, in the Lord, do die, from henceforth. Yea! (saith the Spirit) that they may rest from their toils, for, their works, do follow with them. Rev. 14:13

<sup>32</sup> 2198 *zaw zao dzah'-o* 1) to live, breathe, be among the living (not lifeless, not dead)

<sup>33</sup> And the wild-beast, was taken, and, with him, the false prophet who wrought the signs before him, whereby he deceived them who received the mark of the wild-beast and them who were doing homage unto his image,—alive, were they two cast into the lake of fire that burneth with brimstone. Rev. 19:20

and, the Adversary that had been deceiving them, was cast into the lake of fire and brimstone, where *were* both the wild-beast and the false-prophet; and they shall be tormented, day and night, unto the ages of ages. Rev. 20:10

beings are killed instead of being thrown into the Lake of Fire alive.<sup>34</sup> They eventually partake of the Second Death,<sup>35</sup> along with death and Sheol.<sup>36</sup> The Second Death means the second and last death with no hope of existence thereafter.

The first death (sleeping) of men is accompanied with an awakening (resurrection) to an age-abiding life or to an age-abiding death, also known as destruction, perishing,<sup>37</sup> abolishing etc. All people, in their first death, go to Sheol awaiting their resurrection. Death and Sheol will still be present during Christ's thousand year reign. Mortals who die, while in Christ's earthly kingdom, will go to Sheol.<sup>38</sup> It appears that the last people to die and go to Sheol are the ones who are deceived by the slanderer and revolt against Christ.<sup>39</sup> These will be resurrected in the last resurrection in order to be judged according to their works. Their works will determine whether they receive life age-abiding or whether they receive the Second Death. Death means, "that which has ceased to live; deprived of life; in that state in which the vital functions and powers have come to an end, and are incapable of being restored."<sup>40</sup> There is a first death and a Second Death spoken of in the Word of Yahweh! Those experiencing the Second Death will die again for the last time without hope of going to Sheol because death and Sheol have also now been cast into the Lake of Fire, never to be seen again. The dead who are not recorded in the Book of Life, along with death and Sheol will perish for evermore. The New Jerusalem will then come down out of heaven in which there will be no more death; "death, shall be no more, and grief and outcry and pain shall be no more" (Rev. 21:4).

## Conclusion

Let us use the grammar of the Word of Yahweh, such as Sheol, Gehenna, Lake of Fire and the Second Death and not the grammar of men, such as Hell, Limbo and Purgatory. We have discovered, from Yahweh's Word that the slanderer abides in heaven and not in a place called Hell. He, being transformed into a messenger of light is the prince of the

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<sup>34</sup> And, the rest, were slain with the sword of him that was sitting upon the horse, which went forth out of his mouth, and, all the birds, were filled with their flesh. Rev. 19:21

And they came up over the breadth of the land, and surrounded the camp of the saints, and the beloved city. And there came down fire out of heaven, and devoured [consume] them; Rev. 20:9

<sup>35</sup> Rev 2:11; 20:6, 14; 21:8

<sup>36</sup> And, death and hades, were cast into the lake of fire. This, is, the second death—the lake of fire. And, if anyone was not found, in the book of life, written, he was cast into the lake of fire. Rev. 20:14-15

<sup>37</sup> 622 apollumi apollumi *ap-ol'-loo-mee* 1 to destroy 1a) to put out of the way entirely, abolish, put an end to ruin 1b) render useless 1c) to kill 1d) to declare that one must be put to death

<sup>38</sup> Isa 65:20 There shall be thenceforward, no more, A suckling of a few days, or an elder, Who filleth not up his days,—But, a youth, a hundred years old, may die, Yea, a sinner, a hundred years old, shall be accursed, Rev. 20:9 And they came up over the breadth of the land, and surrounded the camp of the saints, and the beloved city. And there came down fire out of heaven, and devoured them;

<sup>39</sup> Rev. 20:1-10

<sup>40</sup> OED

authority of the air and not a ruler of an everlasting fiery kingdom.<sup>41</sup> Man is not immortal but he can choose immortality if he makes Yahoshua his Lord. If he rejects Yahoshua's lordship he will perish in the Lake of Fire, which is the Second Death. The slanderer, the beast and the false prophet will be the only ones thrown alive into the Lake of Fire. We have also learned that all people who have died are not alive in Heaven or in Hell but they are asleep in Sheol until they are awakened. When describing the outcome of those who refuse Yahweh, we should use the phrase, 'Lake of Fire,' or 'Second Death,' which is part of Yahweh's vocabulary and not the word, 'Hell,' which is part of mans vocabulary. The word, 'Hell' brings with its usage, meanings of:

1. Immortal souls or spirits as taught by the Greek metaphysical philosophers.
2. Disembodied spirits.
3. The Greek Underworld of the god Pluto (Hades).
4. The dragon ruling a fiery kingdom in which he delights.
5. Human beings being everlastingly tormented with no hope of pardon or death.

Let us 'Proclaim the Word of Yahweh,'<sup>42</sup> the Glad-Message, the truth of mankind's future state as presented in John 3:16 and Psalm 37 and not the doctrine's of men!

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<sup>41</sup> 2Co 11:14 And no marvel! for, Satan himself, doth transfigure himself into a messenger of light!

<sup>42</sup> 2Ti 4:2 Proclaim the word, take thy position—in season, out of season,—convince, rebuke, encourage,—with all long-suffering and teaching.

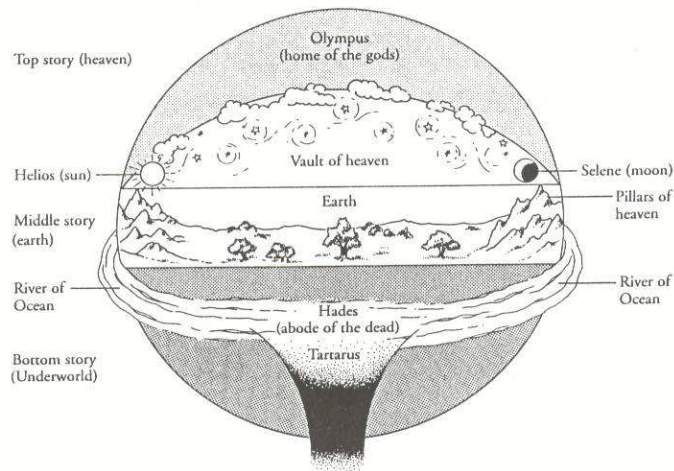


FIGURE 1-7 The "Three-Story Universe." Following ancient traditions from the Near East, Greek mythographers conceived of the earth as a massive disc surrounded by a watery waste, the circular River of Ocean. The physical heavens arched overhead like an inverted bowl, the edges of which were supported by mountainous pillars—or held up by Atlas, the mightiest Titan. The Olympian gods lived somewhere above the clouds. Beneath the earth lay the eternally dark kingdom of Hades, a vast subterranean cavern housing the dead. Tartarus, a deep pit beneath Hades's main level, served as a prison for fallen Titans and the souls of notorious sinners.

## Evolving Ideas about the Afterlife

### Hades's Evolution

For all its gloom, even the Homeric Underworld depicts the human soul as too important to suffer total extinction at death, granting it a tenuous survival and some retention of individual identity. This view of Hades pictures it as a Freudian or Jungian dreamlike state in which disembodied souls, like sleepers caught in a nightmare, experience a paralysis that renders them unable to control their actions or environment. Souls float helplessly amid flickering shadows, insubstantial as clouds that dissolve and reform without purpose or volition. For Homer, death is being trapped in a murky dreamland where the rational will loses all ability to make choices or influence events.

After the rise of philosophy made logic and ethics the supreme modes of interpreting existence, many Greek thinkers came to believe that the cosmos embodied moral absolutes and that its divine rulers distinguished between good and evil souls, assigning them qualitatively different fates after death. Following Pythagoras and Plato, many poets and philosophers envisioned an ingeniously compartmentalized Hades, an afterworld divided into contrasting regions such as Elysium and Tartarus, each representing a positive or negative aspect of the human psyche. Some authors implied that souls entered a spiritual dimension in which all potentialities, for good or ill, could reach full expression.

Incapable of empirical proof, notions about the afterlife have always been the province of myth. A realm teeming with the subconscious mind's sharpest anxieties and terrors, the Underworld is at once a repository of the psyche's unacknowledged potential for destructiveness and a wish-fulfilling projection of hope. Although Hades spawns monsters that are distorted images of human instincts, appetites, and emotions—Gorgons and ghouls that haunt troubled minds—it also serves humanity's need to become ultimately like its gods, enjoying an eternal perpetuation of the individual ego in a paradise resembling a perfect earth. With its undying conviction that human consciousness is the central pivot on which the cosmos turns, Greek humanism eventually succeeds in transforming the Hades myth into an affirmation of humanity's unique value.

# The Parable of the Rich Man and Lazarus

*(Also read the article by E. W. Bullinger, titled,  
“THE RICH MAN AND LAZARUS or THE INTERMEDIATE STATE”)*

A parable is a short, simple, story from which a moral lesson may be drawn. The moral lesson is the purpose of the story. For example, a parable (story) that would portray a moral lesson in our society is the story of Santa Claus. The lesson to be drawn would be to be good to one another. The Santa Claus story itself is fiction. The parable of the Rich Man and Lazarus is fiction used to teach a moral lesson.

The moral lesson is, “No domestic is able to serve two lords, for either the one he will hate, and the other he will love; or one he will hold to, and of the other he will be heedless; you are not able to serve Yahweh and mammon” (Luke 16:13) and “If, unto Moses and the Prophets, they do not hearken, neither, if one, from among the dead, should arise, would they be persuaded” (Lk. 16:31. The Pharisees, who were lovers of money, were openly sneering at Yahoshua (Luke 16:14). This parable was addressed to the Pharisees.

The Hebrew people to whom Yahoshua was sent, had pagan beliefs as part of their religion. They lived in a Greek culture, with Greek mythology, which had become part of their religion. One example of this is the doctrine of the transmigration of the soul or reincarnation. The Greeks, Jews and Yahoshua’s disciples believed this doctrine as illustrated in John 9:1-2; “And passing by, he saw a man blind from birth, and his disciples asked him, saying, ‘Rabbi, who did sin, this one or his parents, that he should be born blind.’” How could a man sin before he was born? Only if he existed before birth and had sinned in his former life. Another example of false doctrine is that the Sadducees did not believe in messengers (angels), or spirits, or the resurrection from among the dead, while the Pharisees believed in all three (Acts 23:6-8). The Greeks also did not believe in a resurrection from among the dead but they did believe in an immoral soul released from the body upon death.<sup>43</sup>

We have seen in the scriptures that the Pharisees believed in messengers, father Abraham and in the bosom of Abraham. This parable was addressed to the Pharisees. This parable is a commingling of Greek and Jewish Mythology. How this is determined, is by comparing the terminology used in the parable. “And it came to pass, that the poor man died, and that he was carried away by the messengers to the bosom of Abraham” (Luke 16:22). The phrase, ‘The bosom of Abraham,’ is only used in Luke 16:22. This phrase is part of Jewish Mythology and not the Word of Yahweh. It is used in, “The Works of Josephus.”<sup>44</sup> Josephus was a Jewish historian whose writings were recorded around 100 A.D. I suggest that Josephus’ discourse on Hades be read to understand the Pharisaical doctrine of the bosom of Abraham. (See Appendix B) This parable also uses the concept that we are carried away by messengers

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<sup>43</sup> “And having heard of a rising again of the dead, some, indeed, were mocking, but others said, ‘We will hear you again concerning this’” (Acts 17:32).

<sup>44</sup> The Works of Josephus, Translated by William Whiston, Josephus’ discourse to the Greeks concerning Hades, pg. 813. also see the paper, ‘The Jewish mindset concerning Death, Hades, Angels & the Bosom of Abraham in the 1<sup>st</sup> Century’ by Chuck Cunningham

upon our death, which was a belief of the Pharisees and not a doctrine of Yahweh.<sup>45</sup> The use of Hades, in this parable, instead of Gehenna or the Lake of Fire is another example of Greek Mythology. Sheol, (Hades) according to the Word of Yahweh, is destroyed in the Lake of Fire in Revelations 20:14.

In the parable, the rich man could not cross the chasm, as in Greek Mythology; “And the rich man also died, and was buried; and in the Hades having lifted up his eyes, being in torments... and having cried, he said, Father Abraham, deal kindly with me, and send Lazarus...And Abraham said...between us and you a great chasm is fixed, so that they who are willing to go over from hence unto you are not able, nor do they from thence to us pass through” (Luke 16:22-26). This same doctrine is part of Greek mythology; “Hades and Persephone, King and Queen of the Underworld, rule over a gloomy realm inhabited by fearful monsters and shades of the dead...Enforcing death’s utter finality, the couple permits no one (except a few heroes) to escape Hades’ confines. The “Odyssey” pictures Hades’ realm, eternally dark and cheerless, as the permanent prison of all dead souls; only a few of Zeus’s favorites are sent to the Isles of the Blest (also called Elysium), an earthlike paradise. As Greek concepts of individual responsibility developed over time, however, many poets and philosophers argued that a person’s behavior in this life determined one’s fate after death. After the sixth century B.C., the old Homeric view of Hades’ realm was typically modified to accommodate all righteous souls in Elysium, with the wicked atoning for their crimes in Tartarus.<sup>46</sup>” According to the Word of Yahweh, all people go to Sheol (Hades) but according to this parable only the evil go to Sheol (Hades).<sup>47</sup> This parable does not mention Heaven or Gehenna or Yahweh or the resurrection of the just and unjust or the people who are sleeping awaiting the resurrection from among the dead etc.

People err when taking this parable as a literal teaching about the New Heaven and the New Earth. Actually, this Pharisaical parable replaces Father Abraham for Yahweh; ‘The bosom of Abraham’ for Paradise or the New Heaven and Earth and Hades for the Lake of Fire. Luke 16: 19-31 is a parable that teaches the Pharisees that, “if, unto Moses and the Prophets, they do not hearken, neither, if one, from among the dead, should arise, would they be persuaded.” Yahoshua used the Pharisee’s own pagan teaches to illustrate his point that they have forsaken the written words of Moses and the Prophets.

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<sup>45</sup> Ac 23:8-9 For Sadducees say that there is no resurrection—and no angel or spirit; but the Pharisees confess both. Then there arose a loud outcry. And the scribes of the Pharisees’ party arose and protested, saying, “We find no evil in this man; but if a spirit or an angel has spoken to him, let us not fight against Yahweh.”

<sup>46</sup> Classical Mythology, Stephen L. Harris – Gloria Platzner, pg. 193.

<sup>47</sup> King David and Jacob both spoke of going to Sheol. David spoke, “You wilt not leave my soul to Sheol, nor wilt You give Thy Kind One to see corruption” (Acts 2:27, Ps. 16:8-11). “For David did not go up to the heavens” (Acts 2:34). Why? Because he is in Sheol. Jacob also said, “For—I go down mourning unto my son, to Sheol, and his father weepeth for him” (Gen. 37:35).



# Appendix A

## Perishing

622 ἀπολλύμι ‘apollumi’ *ap-ol’-loo-mee* from 575 and the base of 3639; TDNT-1:394,67;

AV-perish 33, destroy 26, lose 22, be lost 5, lost 4, misc 2; 92

1) to destroy 1a) to put out of the way entirely, abolish, put an end to ruin

1b) render useless 1c) to kill

1d) to declare that one must be put to death

1e) to perish, to be lost, ruined, destroyed

John 3:16 For Yahweh, so loved, the world, that, his Only Begotten Son, he gave,—that, whosoever believeth on him, might not perish [apollumi], but have life age-abiding.

John 10:28 And, I, give unto them life age-abiding, and in nowise shall they perish [apollumi], unto times age-abiding; and no one shall carry them off out of my hand.

1 Corinthians 1:18 For, the discourse which concerns the cross, unto them, indeed, who are perishing [apollumi], is, foolishness; but, unto them who are being saved—unto us, it is, Yahweh’s power.

2 Corinthians 2:15 That, of Christ, a grateful odor, are we, unto Yahweh,—in them who are being saved, and in them who are being lost [apollumi]:

2 Corinthians 4:3 And, even if our glad-message is veiled, in them who are perishing [apollumi], it is veiled,

2 Thessalonians 2:10 And with all manner of deceit of unrighteousness, in them who are destroying [apollumi] themselves, because, the love of the truth, they did not welcome, that they might be saved;

2 Peter 3:9 ¶ The Lord is, not slack, concerning his promise, as some count, slackness; but is long-suffering with regard to you, not being minded that any should perish [apollumi], but that, all, unto repentance, should come.

Matthew 10:28 And be not in fear, by reason of them that are killing the body,—and, the soul, are not able to kill. But fear, rather, him who is able, both soul and body, to destroy [apollumi] in gehenna!

## Some other usages of apollumi

Matthew 2:13 ¶ Now, when they had retired, lo! a messenger of the Lord, appeareth by dream unto Joseph, saying, Arise, take unto thee the child and its mother, and flee into Egypt, and be there, until I tell thee,—for Herod is about to seek the child, to destroy [apollumi] it.

Matthew 12:14 ¶ And the Pharisees, going forth, took, counsel, against him, to the end that, him, they might destroy [apollumi]

## Old Testament Scriptures

Psalms 37:20 For, the lawless, shall perish, and, the foes of Yahweh, be like the glory of the meadows, They have vanished! In smoke, have they vanished!

Psalms 37:28 For, Yahweh, loves justice, and will not forsake his men of lovingkindness, Unto times age-abiding, have the perverse been destroyed,—and the seed of the lawless, been cut off.

Psalms 104:35 Sinners shall be consumed out of the earth And, the lawless, no more, shall exist,—Bless, O my soul, Yahweh, Praise ye Yah!

Psalms 145:20 Yahweh preserves all who love him, but, all the lawless, will he destroy.

## Appendix B

### An Extract Out Of Josephus's Discourse To The Greeks Concerning Hades

1. NOW as to Hades, wherein the souls of the of the good things they see, and rejoice in the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a *subterraneous* region, wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual *darkness*. This region is allotted as a place of custody for souls, ill which angels are appointed as guardians to them, who distribute to them *temporary punishments*, agreeable to every one's behavior and manners.

2. In this region there is a certain place set apart, as a *lake of unquenchable fire*, whereinto we suppose no one hath hitherto been cast; but it is prepared for a day afore-determined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust, and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men as to God himself, shall be adjudged to this *everlasting punishment*, as having been the causes of defilement; while the just shall obtain *an incorruptible and never-fading kingdom*. These are now indeed confined in Hades, but not in the same place wherein the unjust are confined.

3. For there is one descent into this region, at whose *gate* we believe there stands an archangel with an host; which *gate* when those pass through that are conducted down by the angels appointed over souls, they do not go the same way; but the just are guided to the *right hand*, and are led with hymns, sung by the *angels* appointed over that place, unto a region of *light*, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoice in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil, no burning heat, no piercing cold, nor are any briars there; but the countenance of the and of the just, which they see, always smiles them, while they wait for that rest and *eternal new life in heaven*, which is to succeed this region. This place we call *The Bosom of Abraham*.

4. But as to the unjust, they are dragged by force to the *left hand* by the angels allotted for punishment, no longer going with a good-will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reproach them and threaten them with their terrible looks, and to thrust them still downwards. Now those angels that are set over these souls drag them into the neighborhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself; but when they have a near view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby: and not only so, but where they see the place [or choir] of *the fathers* and of the just, even hereby are they punished; for a *chaos* deep and large is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it.

5. This is the discourse concerning Hades, wherein the souls of all men are confined until a proper season, which God hath determined, when he will make a resurrection of all men from the dead, not procuring a transmigration of souls from one body to another, but raising again those very bodies, which you Greeks,

seeing to be dissolved, do not believe [their resurrection]. But learn not to disbelieve it; for while you believe that the soul is created, and yet is made immortal by God, according to the doctrine of Plato, and this in time, be not incredulous; but believe that God is able, when he hath raised to life that body which was made as a compound of the same elements, to make it immortal; for it must never be said of God, that he is able to do some things, and unable to do others. We have therefore believed that the body will be raised again; for although it be dissolved, it is not perished; for the earth receives its remains, and preserves them; and while they are like *seed*, and are mixed among the more fruitful soil, they flourish, and what is *sown* is indeed sown *bare grain*, but at the mighty sound of God the Creator, it will sprout up, and be raised in a *clothed* and *glorious* condition, though not before it has been dissolved, and mixed [with the earth]. So that we have not rashly believed the resurrection of the body; for although it be dissolved for a time on account of the original transgression, it exists still, and is cast into the earth as into a potter's furnace, in order to be formed again, not in order to rise again such as it was before, but in a state of purity, and so as never to be destroyed any more. And to every body shall its own soul be restored. And when it hath *clothed itself* with that body, it will not be subject to misery, but, being itself pure, it will continue with its pure body, and rejoice with it, with which it having walked righteously now in this world, and never having had it as a snare, it will receive it again with great gladness. But as for the unjust, they will receive their bodies not changed, not freed from diseases or distempers, nor made glorious, but with the same diseases wherein they died; and such as they were in their unbelief, the same shall they be when they shall be faithfully judged.

6. For all men, the just as well as the unjust, shall be brought before *God the word*: for to him hath the *Father committed all judgment* : and he, in order to *fulfill the will of his Father*, shall come as Judge, whom we call *Christ*. For Minos and Rhadamanthus are not the judges, as you Greeks do suppose, but he whom *God and the Father hath glorified*: CONCERNING WHOM WE HAVE ELSEWHERE GIVEN A MORE PARTICULAR ACCOUNT, FOR THE SAKE OF THOSE WHO SEEK AFTER TRUTH. This person, exercising the righteous judgment of the Father towards all men, hath prepared a just sentence for every one, according to his works; at whose judgment-seat when all men, and angels, and demons shall stand, they will send forth one voice, and say, JUST IS THY JUDGMENT; the rejoinder to which will bring a just sentence upon both parties, by giving justly to those that have done well an *everlasting fruition*; but allotting to the lovers of wicked works *eternal punishment*. To these belong the *unquenchable fire*, and that without end, and a certain fiery *worm, never dying*, and not destroying the body, but continuing its eruption out of the body with never-ceasing grief: neither will sleep give ease to these men, nor will the night afford them comfort; death will not free them from their punishment, nor will the interceding prayers of their kindred profit them; for the just are no longer seen by them, nor are they thought worthy of remembrance. But the just shall remember only their righteous actions, whereby they have attained *the heavenly kingdom*, in which there is no sleep, no sorrow, no corruption, no care, no night, no day measured by time, no sun driven in his course along the circle of heaven by necessity, and measuring out the bounds and conversions of the seasons, for the better illumination of the life of men; no moon decreasing and increasing, or introducing a variety of seasons, nor will she then moisten the earth; no burning sun, no Bear turning round [the pole], no Orion to rise, no wandering of innumerable stars. The earth will not then be difficult to be passed over, nor will it be hard to find out the court of paradise, nor will there be any fearful roaring of the sea, forbidding the passengers to walk on it; even that will be made easily passable to the just, though it will not be void of moisture. Heaven will not then be uninhabitable by men, and it will not be impossible to discover the way of ascending thither. The earth will not be uncultivated, nor require too much labor of men, but will bring forth its fruits of its own accord, and will be well adorned with them. There will be no more generations of wild beasts, nor will the

substance of the rest of the animals shoot out any more; for it will not produce men, but the number of the righteous will continue, and never fail, together with righteous angels, and spirits [of God], and with his word, as a choir of righteous men and women that never grow old, and continue in an incorruptible state, singing hymns to God, who hath advanced them to that happiness, by the means of a regular institution of life; with whom the whole creation also will lift up a perpetual hymn from *corruption, to incorruption*, as glorified by a splendid and pure spirit. It will not then be restrained by a bond of necessity, but with a lively freedom shall offer up a voluntary hymn, and shall praise him that made them, together with the angels, and spirits, and men now *freed from all bondage*.

7. And now, if you Gentiles will be persuaded by these motives, and leave your vain imaginations about your pedigrees, and gaining of riches, and philosophy, and will not spend your time about subtleties of words, and thereby lead your minds into error, and if you will apply your ears to the hearing of the inspired prophets, the interpreters both of God and of his word, and will believe in God, you shall both be partakers of these things, and obtain the good things that are to come; you shall see the ascent unto the immense heaven plainly, and that kingdom which is there. For what God hath now concealed in silence [will be then made manifest,] *what neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man, the things that God hath prepared for them that love him*.

8. *In whatsoever ways I shall find you, in them shall I judge you entirely*: so cries the END of all things. And he who hath at first lived a virtuous life, but towards the latter end falls into vice, these labors by him before endured shall be altogether vain and unprofitable, even as in a play, brought to an ill catastrophe. Whosoever shall have lived wickedly and luxuriously may repent; however, there will be need of much time to conquer an evil habit, and even after repentance his whole life must be guarded with great care and diligence, after the manner of a body, which, after it hath been a long time afflicted with a distemper, requires a stricter diet and method of living; for though it may be possible, perhaps, to break off the chain of our irregular affections at once, yet our amendment cannot be secured without the grace of God, the prayers of good men, the help of the brethren, and our own sincere repentance and constant care. It is a good thing not to sin at all; it is also good, having sinned, to repent; as it is best to have health always, but it is a good thing to recover from a distemper. *To God be glory and dominion for ever and ever Amen*.