

Hell

(November 28, 2006)

<p>GAMA – Get a Mormon Answer!</p>	<p>Last weeks question:</p> <p>Jesus – created being or uncreated.</p> <p>Responses include:</p> <p>Bob in Sandy “Both. He was uncreated in the sense that God cannot create something out of nothing and He was created in the sense that God organized Him from preexisting matter and made Him his first Son.”</p> <p>Finally, an answer that truly represents LDS doctrine!</p>
<p>Since our first show, we have covered a lot of doctrinal ground.</p>	<p>We’ve covered . . .</p> <p>Spiritual rebirth/Worship/Sin/The Bible (twice)/the Trinity/Polygamy/the Cross/Freemasonry/Modern and Ancient Temples/The BOM/Grace/ Testimonies/ The Law/Baptism/Culture/Who is Jesus (parts 1-5)/and Sabbath-day.</p> <p>Last week we discussed Prophets and Apostles.</p> <p>Thirty eight hours of biblical perspectives relative to Mormon doctrine and practice.</p> <p>Thirty eight hours of documented and researched information.</p> <p>And every point discussed has met with some sort of refutation by members of the</p>

LDS Church.

Every topic has caused dozens upon dozens - even hundreds - of people to email, call, or write and tell me I am wrong, that the restored Gospel of Mormonism presents "God's true plan of Salvation."

These communications typically end with a statement that they "know the Church is true."

They *know* it is true.

What is at stake here?

Is this just a religious swordfight, some television entertainments that have no genuine consequences in the hereafter?

Are there many paths that lead up the mountain, with all of them providing the similar view at the top, or is eternal life more restrictive than that?

What is truly at stake here?

I am always amazed when I look at the span of human life.

We're here one day, and gone forever thereafter.

Where do we all go?

Where are the trillions of people who have died?

Where is my older brother, Jeff?

Where is John Lennon?

Where is Karl Marx?

Sampson? Dalila?

Cain and Abel?

<p>Luke adds some even greater depth to this thought where he quotes Jesus as saying:</p>	<p>If nobody is wrong, and everyone is right, then I should close up shop now and do as I please, correct?</p> <p>Do all roads truly lead to God?</p> <p>According to the Bible, they do not. NOT IN THE LEAST.</p> <p>In fact Jesus Himself – the one who is always quoted by religious liberals as being so full of love – said some very discomfoting words regarding the future state of most people.</p> <p><i>Matthew 7:13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:</i></p> <p>He then gives us the reverse position in the next verse:</p> <p><i>14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.</i></p> <p><i>Luke 13:24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.</i></p> <p>What is at risk here? Jesus said it Himself:</p> <p><i>“broad is the way that leadeth to destruction.”</i></p>

<p>We live at a time where the notion of hell is mocked.</p> <p>A time where even Bible believing Christians don't want to hear about it, don't believe in it, and don't think a loving God would send people to it.</p> <p>We live in an age where those who accept the traditional biblical notions of hell are mocked.</p>	<p>I want to say for the record that hell is a reality! And a terrifying one, at that.</p> <p>One of the greatest tools devised by wicked minds is the renunciation or revision of the biblical concepts of hell.</p> <p>And I'd like to base my teaching tonight about some very important references to it in the Word.</p>
<p>The word "Hell"</p> <ul style="list-style-type: none"> - is derived from the Saxon word helan, which means "to cover;" or to be "covered in an invisible place." - In Scripture there are three words so that describe the hell: - Sheol, hades, and Gehenna 	<p>The Hebrew word Sheol, occurs in the OT 65 times. It is also rendered grave 31 times.</p> <p>Sheol literally means "to ask and demand" and describes a type of insatiability, where "enough is never enough."</p> <p>Listen to the tone of Proverbs 30 which</p>

<p>The Greek word hades (found in the New Testament) has the same scope of signification as sheol of the Old Testament.</p> <p>It is a "prison" (1st Peter 3:19) with "gates and bars and locks" (Matthew 16:18; Revelation 1:18), and it is "downward" (Matthew 11:23; Luke 10:15).</p> <p>Prior to the death and resurrection of the Lord, the righteous and the wicked were separated in sheol or hades.</p>	<p>describes this Hebrew concept of sheol:</p> <p><i>Proverbs 30:15 The horseleach hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough: The grave; and the barren womb; the earth that is not filled with water; and the fire saith not, It is enough.</i></p> <p>In thirty-one cases in the Authorized Version the word sheol is rendered "hell," or as "the place of disembodied spirits."</p> <p>The inhabitants of sheol are called "the congregation of the dead" (Proverbs 21:16).</p> <p>It is (a) the abode of the wicked (Numbers 16:33; Job 24:19; Psalms 9:17; 31:17,)</p> <p>And a place for the good (Psalms 16:10; 30:3; 49:15; 86:13,).</p> <p>Job 11:8 describes Sheol as "deep" Job 10 describes it as "dark" Job 17 and with "bars" (Job 17:16).</p> <p>In Numbers 16 , it reads that "the dead go down" to it.</p>
---	---

The blessed dead were in that part of hades called paradise (Luke 23:43).

They are also said to be in Abraham's bosom (Luke 16:22).

According to the Parable of The Rich Man and Lazarus told by Jesus, the unsaved are in a place of insatiability, torment, and thirst from which there is no escape.

The third word used for hell word is **Gehenna.**

- The word Gehenna [the Greek contraction of the Hebrew place Hinnom] was never used in the time of Christ in any other sense than to denote "the place of future punishment."
- It got its name from a place the Jews called the "Valley of Hinnom," first mentioned in Joshua 18.
- Hinnom was a deep narrow ravine which separated Mount Zion from a place called the "Hill of Evil Council."
- There the idolatrous Jews burned their children alive as a sacrifice to Molech and Baal.
- A particular part of the valley was called Tophet, or the "fire-stove," This is where the children were burned alive.
- After the Exile, in order to show their abhorrence of the locality, the Jews made this valley the receptacle of all the horrible evils of the city, including the burning of human waste, animals and

<p>Finally, there is a forth word worth mentioning here that describes hell.</p> <p>It is the Greek word abussos, and it is usually translated “bottomless pit” in the New Testament. (Scary word to me)</p> <p>It is thought that there is a place on earth where demons enter and exit our realm through what is known as the “abussos.”</p>	<p>the dead bodies of criminals because the fire was, as is supposed, kept constantly burning there.</p> <ul style="list-style-type: none"> - In most of its occurrences in the Greek New Testament, Gehenna designates the “place of the lost.” - The fearful condition of Gehenna is described in various figurative expressions throughout the Word of God. <p>The Jews associated with this valley these two ideas, (1) that it was a place of great sufferings; and (2) that it was a place of filth and corruption.</p> <p>It became thus to the popular mind a symbol of the abode of the wicked hereafter. It came to signify hell as the place of the wicked.</p> <p>Jesus used the word “Gehenna” eleven times in His discourses to describe a future place of punishment (Matthew 23:33; Luke 12:5; Matthew 5:22,).</p>
<p>The Bible teaches some very clear messages about hell.</p> <p>These include:</p>	

	<ol style="list-style-type: none"> 1) There are only two destinations for people after this life – heaven or hell. 2) There are varying levels or punishments in hell (just as there are varying degrees of rewards in heaven.) 3) Hell is a place of torture. 4) Hell is an eternal place.
<p>In response to the biblical positions on hell, Mormonism, which was ultimately influenced by the false doctrines of Universalism (JS Sr. embraced) decided to make hell</p> <ul style="list-style-type: none"> - “a little more difficult to obtain,” - and once there, “a little less painful” than what the Bible teaches it is. <p>As with almost everything LDS, hell has a few different definitions in the faith.</p> <p>First there is the “not-living with God hell.”</p> <p>This is everyplace but the Celestial Kingdom.</p> <p>Instead of making hell a multi-tiered place of misery, Mormonism makes heaven a multi-tiered place of joy and happiness!</p> <p>There’s . . . A telestial kingdom. A terrestrial kingdom. And a multi-level celestial kingdom.</p> <p>Anything not the celestial kingdom is</p>	

considered a type of hell to the LDS because people there won't be with their families and they won't be able to procreate anymore.

This is once sense in which Mormons believe people are "damned."

The only parallel to the Biblical hell in Mormon doctrine is the idea of a place called "outer darkness."

This is a place where sons of perdition (apostates) will dwell. But even this hell is a temporary place of suffering.

The Doctrine and Covenants Student manual says (on page 165) "Hell will have an end."

And Joseph Fielding Smith taught in Doctrines of Salvation that people must suffer through hell before entering the Telestial Kingdom . . . saying

"these, after they have been punished for their sins and have been turned over to the torments of Satan, shall eventually come forth after the Millennium, to receive the Telestial Kingdom."

(Doctrines of Salvation 2:209)

This is man-made foolishness aimed at giving false hope.

And stances like these contribute to a very, very dangerous attitude that sort of says, "Well, even if I don't

(SIDE NOTE) By the way, the Terrestrial kingdom will be filled with faithful and true Christians who refused to embrace Mormon Law.

make it to the Celestial kingdom, I'll be alright."

Don't believe this, my brothers and sisters.

Joseph Smith's father was a confirmed Universalist who ardently believed that ALL men will be saved.

The Book of Mormon was a refutation of Universalist doctrine but later, Joseph made an about face and began to preach aspect of it like his father.

What does the Bible say about hell?

First, there are only two places, two final destinations, in the Word – Heaven and Hell.

(Matthew 13:30-49)

(Matthew 25:32-46)

(Luke 16:26)

(2nd Corinthians 5:8)

(Philippians 1:23)

The doctrine of celestial, terrestrial, telestial kingdoms and outer darkness are not biblical.

Neither is the idea that some people will spend some time in hell, and then get out.

Second, the Bible teaches that there are degrees in hell.

Matthew 10:15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

Luke 12:47-48 And that servant, which

knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Hebrews 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Revelation 20:11-15 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

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

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

Third, hell in the Bible, and its punishments, are everlasting and eternal.

This is not a popular idea today. But let's turn to the original language used in 2

passages for some insight into this truth.

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

GREEK

Matthew 25:46 And <kai> these <houtos> shall go away <aperchomai> into <eis> everlasting <aionios> punishment <kolasis>: but <de> the righteous <dikaiois> into <eis> life <zoe> eternal <aionios>.

Aionios: perpetual (also used of past time, or past and future as well):--**eternal, for ever, everlasting.**

See Greek 165 (aion)

Next passage: Revelation 14:11

Revelation 14:11 *And the smoke of their torment ascendeth up for ever 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.*

GREEK

Revelation 14:11 And <kai> the smoke <kapnos> of their <autos> torment <basanismos> ascendeth up <anabaino> for <eis> **ever <aion> and ever <aion>**: and <kai> they have <echo> no <ou> rest <anapausis> day <hemera> nor <kai> night <nux>, who <ho> worship <proskuneo> the beast <therion> and <kai> his <autos> image <eikon>, and <kai> whosoever <ei tis> receiveth <lambano> the mark <charagma> of his <autos> name <onoma>.

Lutheran Scholar RCH Lenski say:

“The strongest expression for our (English) forever in the Greek is “eis tous aionan ton aionon. The Greek takes its greatest term for time, the eon, pluralizes it, and then multiplies it by its own plural, even using articles which make the eons the definite ones.”

(from *Revelation* pg. 438)

Jesus speaks of a place where “the worm never dies.”

In Gehenna, the fire never ceases to burn.

Fourth, the Bible teaches that hell is not just eternal, it is painful.

This passage in Revelation also teaches us something about the pain of hell.

Again, the passage reads:

“. . . and he shall be tormented with fire and brimstone and the smoke shall ascend up forever and ever.

The Greek word for torment is *basanizo*.

Thayers Greek Lexicon says it means to “vex with grievous pain . . . to torture.”

Arnt and Gingrich says it means “to torture and torment.”

It is very apparent, when read in conjunction with other biblical descriptions of hell (gnashing of teeth, misery, thirst) that it is in fact a place of eternal and endless torture and torment.

I joke about a lot of things in life. I take very little in this world seriously. But as I continue to understand the Word, I do not joke about hell anymore.

	<p>Jesus came and gave His everything to rescue us from this place, a place which was prepared by God in the beginning for Satan and his angels but became a place for all those who reject Him.</p>
<p>Roger, a friend of mine, told me a story recently he heard on the radio.</p> <p>It was told by a man who was religiously inclined, but didn't truly know the Lord in his life.</p> <p>He worked as a hired gun in a neighborhood back east where he would torture and kill people who crossed the family.</p> <p>One day while he was eating lunch someone approached him and shot him point-blank in the forehead.</p> <p>He said in the story that he went down a long tunnel and came out onto a beach.</p> <p>He said that he looked out to the water and saw a sea of flames, with waves of fire roaring in toward the shore.</p> <p>He looked up and down the beach and saw many, many people all walking about aimlessly.</p> <p>The moaning was intense.</p> <p>He said he came upon a man he had murdered and as the man passed him, he had nothing but empty vacant eyes, and did not recognize him from his life on earth.</p> <p>There was great howling and</p>	

<p>moaning and in the scene the man telling the story said he cried out for Jesus to save him!</p> <p>Jesus save me! Jesus save me! Jesus save me!</p> <p>And then he woke.</p> <p>Hell has been deconstructed in our lives, my friends.</p> <p>But it is a horrible and truly eternal reality.</p> <p>To make it transitory or to redefine it as not from a loving God, we find ourselves deluded.</p>	
	<p>When I hear all the logical, humanist arguments against hell, like</p> <p>“What kind of God would send anyone to hell?”</p> <p>OR</p> <p>“What kind of God would send anyone to a place that burns forever?”</p> <p>I think of Jesus in the Garden of Gethsemane.</p> <p>Here we have a perfect Son coming to the Father, a loving father, and asks if there is any other way to get around what He is about to do.</p> <p>He doesn't want to face the torments, the punishment, the pain, and agony, and misery, and woe.</p> <p>Here we have God in the flesh trying to discover an alternative to the infinite suffering He was about to endure.</p>

	<p>And so He asks, "Is there any other way to let this brutal cup pass?"</p> <p>And what is the answer from the all good, all loving, Father you think will wink at those who don't know His Son?</p> <p>"No."</p> <p>"No, Jesus, there is no other way."</p> <p>And He not only allows His own Son to suffer more than anyone else has ever suffered, but it is His own wrath for our sins that He pours out upon Him!</p> <p>Now here you are, Mr. Jetset. Mr. Worldly. Mrs. "Why I'm a good girl," Mrs. "I go to the temple every month faithfully but don't really know much about Jesus,"</p> <p>And you think that the God who beat His Son nearly to death is going to just accept you because you think you're a good person!</p> <p>All I can say . . . all I can promise you . . . is there is a brutish, rotting hell waiting.</p> <p>But there is a simple and perfect escape – His name is Jesus.</p> <p>And you must be born-again to see Him.</p>
	<p>BARNABAS QUESTION</p> <p>son of consolation, the surname of Joses, a Levite (Ac 4:36). His name stands first on the list of prophets and teachers of the church at Antioch (Ac 13:1). Luke speaks of him as a "good man" (Ac 11:24). He was born of Jewish parents of the tribe of Levi. He was a native of Cyprus, where he had a possession of land (Ac 4:36,37),</p>

which he sold. His personal appearance is supposed to have been dignified and commanding (Acts 14:11,12). When Paul returned to Jerusalem after his conversion, Barnabas took him and introduced him to the apostles (Acts 9:27). They had probably been companions as students in the school of Gamaliel.

The prosperity of the church at Antioch led the apostles and brethren at Jerusalem to send Barnabas thither to superintend the movement. He found the work so extensive and weighty that he went to Tarsus in search of Saul to assist him. Saul returned with him to Antioch and labored with him for a whole year (Acts 11:25,26). The two were at the end of this period sent up to Jerusalem with the contributions the church at Antioch had made for the poorer brethren there (Acts 11:28-30). Shortly after they returned, bringing John Mark with them, they were appointed as missionaries to the heathen world, and in this capacity visited Cyprus and some of the principal cities of Asia Minor (Acts 13:14). Returning from this first missionary journey to Antioch, they were again sent up to Jerusalem to consult with the church there regarding the relation of Gentiles to the church (Acts 15:1; Galatians 2:1). This matter having been settled, they returned again to Antioch, bringing the decree of the council as the rule by which Gentiles were to be admitted into the church.

When about to set forth on a second missionary journey, a dispute arose between Saul and Barnabas as to the propriety of taking John Mark with them again. The dispute ended by Saul and Barnabas taking separate routes. Saul took Silas as his companion, and journeyed through Syria and Cilicia; while Barnabas took his nephew John Mark,

and visited Cyprus (Acts 15:36-41). Barnabas is not again mentioned by Luke in the Acts.

BARNABAS

-Also called JOSES -A prophet
Acts 13:1

-An apostle
Acts 14:14

-A Levite who gave his possessions to be owned in common with other disciples
Acts 4:36,37

Apostle

a person sent by another; a messenger; envoy. This word is once used as a descriptive designation of Jesus Christ, the Sent of the Father (Hebrews 3:1; John 20:21). It is, however, generally used as designating the body of disciples to whom he entrusted the organization of his church and the dissemination of his gospel, "the twelve," as they are called (Matthew 10:1-5; Mark 3:14; 6:7; Lu 6:13; 9:1). We have four lists of the apostles, one by each of the synoptic evangelists (Matthew 10:2-4; Mark 3:16; Luke 6:14), and one in the Acts (Acts 1:13). No two of these lists, however, perfectly coincide.

Our Lord gave them the "keys of the kingdom," and by the gift of his Spirit fitted them to be the founders and governors of his church (John 14:16,17,26; 15:26,27; 16:7-15). To them, as representing his church, he gave the commission to "preach the gospel to every creature" (Mt 28:18-20). After his ascension he communicated to them, according to his promise, supernatural gifts to qualify them for the discharge of their duties (Acts 2:4;

1 Corinthians 2:16,7,10,13; 2Co 5:20; 1 Corinthians 11:2). Judas Iscariot, one of "the twelve," fell by transgression, and Matthias was substituted in his place (Acts 1:21). Saul of Tarsus was afterwards added to their number (Acts 9:3-20; 20:4; 26:15-18; 1Ti 1:12; 2:7; 2Ti 1:11).

Luke has given some account of Peter, John, and the two Jameses (Acts 12:2,17; 15:13; 21:18), but beyond this we know nothing from authentic history of the rest of the original twelve. After the martyrdom of James the Greater (Acts 12:2), James the Less usually resided at Jerusalem, while Paul, "the apostle of the uncircumcision," usually traveled as a missionary among the Gentiles (Galatians 2:8). It was characteristic of the apostles and necessary (1) that they should have seen the Lord, and been able to testify of him and of his resurrection from personal knowledge (John 15:27; Acts 1:21,22; 1 Corinthians 9:1; Acts 22:14,15). (2.) They must have been immediately called to that office by Christ (Luke 6:13; Galatians 1:1). (3.) It was essential that they should be infallibly inspired, and thus secured against all error and mistake in their public teaching, whether by word or by writing (John 14:26; 16:13; 1 Thessalonians 2:13).

(4.) Another qualification was the power of working miracles (Mark 16:20; Acts 2:43; 1 Corinthians 12:8-11). The apostles therefore could have had no successors. They are the only authoritative teachers of the Christian doctrines. The office of an apostle ceased with its first holders.

In 2 Corinthians 8:23 and Philippians 2:25 the word "messenger" is the rendering of the same Greek word, elsewhere rendered "apostle."

APOSTLE

A messenger or envoy. The term is applied to Jesus Christ, who was God's envoy to save the world, Hebrews 3:1; though, more commonly, the title is given to persons who were envoys commissioned by the Savior himself.

The apostles of Jesus Christ were his chief disciples, whom he invested with authority, filled with his Spirit, entrusted particularly with his doctrines and services, and chose to raise the edifice of his church. They were twelve in number, answering to the twelve tribes. Matthew 19:28, and were plain, unlearned men, chosen from the common people. After their calling and charge, Matthew 10:5-42, they attended their divine Master, witnessing his works, imbibing his spirit, and gradually learning the facts and doctrines of the gospel. After his resurrection, he sent them into all the world, commissioned to preach, to baptize, to work miracles, etc. See John 15:27; 1 Corinthians 9:1; 15:8; 2Co 12:12; 1 Thessalonians 2:13. The names of the twelve are, Simon Peter; Andrew, his brother; James, the son of Zebedee, called also "the greater;" John, his brother; Philip; Bartholomew; Thomas; Matthew, or Levi; Simon the Canaanite; Lebbeus, surnamed Thaddeus, also called Judas or Jude; James, "the less," the son of Alphaeus; and Judas Iscariot, Matthew 10:2-4; Mark 3:16; Luke 6:14. The last betrayed his Master, and then hanged himself, and Matthias was chosen in his place, Acts 1:15-26. In the Acts of the Apostles are recorded the self-sacrificing toils and sufferings of these Christlike men, who did that which was "right in the sight of God" from love to their Lord; and gave themselves wholly to their work, with

a zeal, love, and faith Christ delighted to honor-teaching us that apostolic graces alone can secure apostolic successes.

Acts 4:36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

Acts 9:27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

Acts 14:14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

Acts 15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

Acts 15:22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:
(KJV)

COMMENTARY ON ACTS 14:14

Verse 14. Which when the apostles. Barnabas is called an apostle because he was sent forth by the church on a particular message, Acts 13:3; comp. Acts 14:26; not because he had been chosen to the peculiar work of the apostleship--to

	<p>bear witness to the life and resurrection of Christ. See Barnes for Acts 1:22</p> <p>They rent their clothes. As an expression of their abhorrence of what they were doing, and of their deep grief that they should thus debase themselves by offering worship to men. See Barnes for Matthew 26:65.</p> <p>{e} "rent their clothes" Matthew 26:65</p> <p>Acts 1:20 For it is written in the Book of Psalms, "Let his estate become forsaken, and he not be living in it." And, "Let another take his overseership." 21 Therefore, it is right that one of these men who have companied with us all the time that the Lord Jesus came in and went out among us, 22 beginning from the baptism of John to that same day that He was taken up from us, to become a witness with us of His resurrection. 23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.</p>
--	---

HELL

-(In the A. V. this word occurs in O. T. Scriptures, cited below, and is the translation of the Hebrew word "sheol," which signifies the unseen state) -In the R. V. of O. T. it appears only in

Isaiah 5:14; 14:9,15; 28:15,18; 57:9; Ezekiel 31:16,17; 32:21,27; Amos 9:2; Jonn 2:2; Habakkuk 2:5

-In the R. V., "sheol" is translated "lowest pit"

Deuteronomy 32:22; Psalms 86:13

-And it is translated "pit" in

Palms 55:15

-In the R. V. the word "Sheol" itself occurs in the following scriptures

2 Samuel 22:6; Job 11:8; 26:6; Palms 9:17; 16:10; 18:5; 116:3; 139:8;
Proverbs 5:5; 7:27; 9:18; 15:11,24; 23:14; 27:20

-"Sheol" is translated "grave" in A. V. in

Genesis 37:35; 42:38; 44:29,31; 1 Samuel 2:6; 1 Kings 2:6; 9:1-28; Job 7:9;
14:13; 17:13; 21:13; 24:19; Palms 6:5; 30:3; 31:17; 49:14,15; 88:3; 89:48; 141:7;
Proverbs 1:12; 30:16; Ecclesiastes 9:10; Song of Solomon 8:6; Hosea 13:14

-In the R. V. the Greek word "gehenna" is translated "hell" in the following scriptures

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

-The R. V. has introduced "Hades," the word found in the Greek text, which signifies the unseen world, in the following scriptures

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

-THE FUTURE HOME OF THE WICKED

Palms 9:17; Proverbs 5:5; 9:13,15-18; 15:24; 23:13,14; Isaiah 30:33; 33:14;
Matthew 3:12; 5:29,30; 7:13,14; 8:11,12; 10:28; 13:30,38-42,49,50; 16:18;
18:8,9,34,35; 22:13; 25:28-30,41,46; Mark 9:43-48; Luke 3:17; 16:23-26,28; Acts
1:25; 2 Thessalonians 1:9; 2 Peter 2:4; Jude 1:6-23; Revelation 2:11; 9:1,2; 11:7;
14:10,11; 19:20; 20:10,15; 21:8

- See WICKED, PUNISHMENT OF WICKED (PEOPLE)