

THE SOUTHEAST SOWER

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DID JESUS ENTER HELL?

Marshall Patton

Question: “Did Jesus enter into hell when he died? I have been told that he did, and I have been given as proof Psalms 16:10 and Acts 2:27, 31. I thought he entered into paradise (Lk. 23:43).—B.B.”

Answer: The verses referred to in the above question with the word “hell” in them read as follows: “For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption” (Psalms 16:10). “Because thou wilt not leave my soul in hell, neither will thou suffer thine Holy One to see corruption...He seeing this before spake of the resurrection of Christ that his soul was not left in hell, neither his flesh did see corruption” (Acts 2:27, 31).

The word translated “hell” in Psalms 16:10 is from the Hebrew term “sheol”, and is defined in Young’s Analytical Concordance: “The unseen state.” It identifies that place into which people enter at death—it is the realm of the departed. The word translated “hell” in Acts 2:27, 31 is from the Greek term “hades”, and means the same as the Hebrew term “sheol”. Robert Young defines it: “The unseen world.” With this definition Thayer and other eminent Greek scholars agree. Further proof is seen in the fact that Peter quoted Psalms 16:10 in Acts 2:27 and rendered it “hades.”

These terms, however, must not be confused with the hell of eternal punishment. The word “hell” that involves eternal punishment is from the Greek term “gehenna” and is found in the following passages: Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mk. 9:43, 45, 47; Lk.12:5; Jas. 3:6. Among the Jews the word “gehenna” immediately suggested the very ultimate in horror and suffering. They were very well acquainted with a literal place called “gehenna” or “Valley of Hinnom”, which was “a deep narrow glen to the south of Jerusalem, where after the introduction of the worship of the fire-gods by Ahaz, the idolatrous Jews offered their children to Moloch (2 Chron. xxviii, 3; xxxiii, 6, Jer. Vii, 31; xix 2-6). In consequence of these abominations the valley was polluted by Josiah (2

Kings xxiii, 10); subsequently to which it became the common lay-stall of the city, where the dead bodies of criminals, and the carcasses of animals, and every other kind of filth was cast, and, according to late and somewhat questionable authorities, the combustible portion consumed with fire. From the depth and narrowness of the gorge, and perhaps, its ever-burning fires, as well as from its being the receptacle of all sorts of putrefying matter, and all that defiled the holy city, it became in latter times the image of the place of everlasting punishment. ‘Where their worm dieth not and the fire is not quenched’ (McClintock and Strong Cyclopaedia, Vol. III, p. 264).

This information helps us to understand why Jesus called that place of “everlasting punishment” (Matt. 25:46) into which the wicked enter after judgment “Gehenna”. Into this hell (gehenna) Jesus never entered. He did enter into hades or sheol—the unseen world. “Paradise” is in hades and is the abode of the departed righteous. “Tartarus” (2 Pet. 2:4) is also in hades—the unseen world—and is the abode of the departed wicked. This, however, is not the eternal hell of punishment, although the wicked are said to be in torment there (Lk. 16:23). The Bible teaches that Christ has power over hades now (Rev. 1:18) and that he will cast it and death into the lake of fire at the judgment (Rev. 20:14). This will mark the end of both death and hades. After judgment hades will not be needed. The righteous will be in heaven and the wicked will be in hell (gehenna).
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Service Times:

Sunday: 10 am, 10:50am; 6:00pm

Wednesday: 7:30 pm

Confusion exists because all four terms, “sheol”, “hades”, “tartarus”, and “gehenna” are translated by one word “hell” in some versions. Perhaps if all versions uniformly translated these terms by the use of appropriate words, much of the confusion would be eliminated. The word “hades” appears in the following passages: Matt. 11:23; 16:18; Lk. 10:15; 16:23; Acts 2:27, 31; 1 Cor. 15:55; Rev. 1:18; 6:8; 20:13, 14. I have already listed the passages in which “gehenna” occurs.

Jesus did not enter into hell (gehenna) when he died. He did enter hades—the unseen world. In the unseen world he was in paradise—not tartarus. It was from this hadean world he arose a victor over the dark domain.

Note: article from: “Answers For Our Hope,” pg. 41-43

“In His Daddy’s Steps” -

(Author Unknown)

I watched him playing around my door -

My little neighbor’s boy of four -

I wondered why a child would choose

To wear his dad’s old worn-out shoes.

I saw him try with all his might

To make the laces snug an tight;

I smiled to see him walk and then,

He’d only step right out again.

I heard him say, his voice so glad,

“I want to be just like my dad.”

I hope his dad his steps would choose,

Safe for his son to wear his shoes.

And then a shout and a cry for joy,

A “Hello, Dad” and a “Hi-ya, boy.”

They walked along in measured stride,

Each face aglow with love and pride.

“What have you done today, my lad?”

“I tried to wear your old shoes, Dad.

They’re big, but when I’m a man,

I’ll wear your shoes; I know I can.”

They stopped and stood there hand in hand;

He saw his son’s tracks in the sand.

His words– a prayer– come back to me:

“Lord, let my steps lead him to Thee”