

Hell...What is it...Where is it?
....and some other Observations

Do you ever think of, or concern yourself with hell? Probably not. Polls indicate that a majority believes that there is such a place, but only one percent believes they will go there. Wouldn't it be something if truth could be formulated by a majority opinion? In today's perverted society, it often appears that that truth is formed by consensus; at least that's how many political, social, economic, and even religious decisions are made. Whoever controls the dissemination of information (the media) controls popular opinion. I believe it was Kissinger who said that perception is more important than reality in the affairs of man. In the short term, and as the world moves today, this observation is probably more right than wrong. But the topic here, that is understanding what and where Hell is, is neither a short term nor trivial issue, but one of eternal consequence. Jesus spoke of hell many more times than He did of heaven. Yet, how often have you heard a pulpit message regarding this very real place, which Scripture tells us, is one of only two possible places our immortal souls, will spend eternity? Probably never! It's likely that you heard more about it from fiction novels than anywhere else. Although it is tempting to do so, this paper will not discuss the issue of what souls go where, and how this destination is determined, but instead, will simply report on my studies as I have sought to understand what hell is, along with the several different circumstances and places mentioned in Scripture which have been rather unfortunately mistranslated as "hell" and sometimes the "grave".

For instance, the occurrence and definitions of the words "grave" and "hell" in the Scripture are as follows:

Grave: This word appears 69 times in the Old Testament of which 47 times it means sepulcher and 22 times it means Shoel. It occurs 5 times in the New Testament, 4 times meaning sepulcher and once it means Hades. The grave as we think of it is a burial place, but in the Hebrew culture the dead were placed in sepulchers or tombs located above

ground in stone structures or caves, natural or carved. The grave is obviously the repository of bodies absent their souls, which have gone elsewhere.

Hell: This word occurs 31 times in the Old Testament and means Shoel everytime. It occurs 22 times in the New Testament of which 11 times it means Ghenna, 10 times it means Hades and once in 2Peter 2:4, it means Tartaros.

From this it is evident, as stated above, the King James Version, and for the most part, other translations as well, seem to have been quite careless in their translations of these two very serious and concerning words. But now we have several other words to contend with if we are to gain some understanding of what Scripture is really saying to us about this after death place or places where I would sadly suggest, many more than one percent are destined to inhabit forever. The words grave and hell have led us back to the original Greek and Hebrew words Shoel, Ghenna, Hades and Tarteros. However, in order to better understand our subject, we must also look into some other related words and terms Scripture uses to express the meaning and location of what we broadly think of as Hell. These are, bottomless pit, outer darkness, lake of fire, and abyss.

Shoel – Hades: Shoel is the Old Testament Hebrew word defined as the world of the dead. It is the equivalent of the New Testament Greek word Hades, which is defined as the place or state of departed souls, the receptacle of disembodied souls or spirits, a dark and dismal place. The word originated as the name of the Greek God of the lower regions called Hades or Pluto. Prior to its use as a Biblical term and Jesus' clarification of its Biblical meaning, the word had only a negative connotation. Shoel is first mentioned in Genesis 37:35 where Jacob is lamenting the apparent death of Joseph and says, "I will go down into the grave unto my son." This is a strange statement if we try to understand it in terms of the actual meaning of the word grave. How could he go meaningfully "unto" his son in a grave? But it's meaning becomes clear and appropriate when we understand that he is talking about the place where the living, but disembodied souls go. We get a similar perspective in 2Samuel12:23 where David matter-of-factly says of his dead son that he will one day go to him even though his son can no longer

come back to him. It would make no sense if the two fathers were talking of going to their dead son's graves. The place they believe they would ultimately go is called Shoel, which appears 53 times in the Old Testament and was evidently known about by the various Scriptural writers, as well as the general populous. It was considered a real place and the place where one's immortal soul was taken when it departed the physical body. Almost everything we now know about Shoel-Hades is recorded in Luke 16:19-31 where Jesus confirms its existence and character by telling us of the rich man and Lazarus who both went there. Please read those passages and then see if you agree with the following observations, which can be gleaned from them.

1. Shoel appears to consist of two distinct places somehow separated by a deep chasam, or abyss. It is located somewhere near the center of the earth. The one side must indeed be a dark and dismal place as the definition of Hades suggests, but the other side of the abyss surely must not be so unpleasant, and would seem from other clues, to be somewhat of a soul paradise.
2. The chasam separates the temporary residence of souls condemned to eternal punishment from those ultimately destined for heaven.
3. While there is no possible crossing of the chasam in either direction, there appears to be some limited relationship between the two sides.
4. Even though all who are there on either side are disembodied souls, we learn the following:
 - a. There is communication across the abyss in both directions.
 - b. Those on the condemned side have desires and feel physical pain and discomfort (heat and thirst, etc.).
 - c. Both retain pre-physical death memories.
 - d. Both love, show concern, and the condemned even express regrets
 - e. Both recognize individuals, even across the abyss.

- f. Both know their fate and the condemned are resigned to it, and know that it is fair and just.
5. Shoel is neither heaven nor hell, and it's not the grave, but it is a real place. It possibly is, and surely was, a "way station" for all souls, saved and unsaved immediately after physical death. Notice in Luke 23:43 that Jesus tells the thief on the cross "today you shall be with me in paradise." We assume He meant heaven, but He couldn't have, because He didn't go that day to heaven. Paradise as He meant it is not heaven. It's the Greek word "paradisos," which means park or Eden (place of future happiness) while Heaven is "ouranos" which means "Heaven as the abode of God," I submit that when Jesus said this, He was speaking of the good side of shoel as He was when in Matthew 12-40 He said He would be "three days and three nights in the heart of the earth." The Greek for heart is kardia, which can also mean "middle."

What rejoicing there must have been in Shoel at our Savior's arrival and as He declared His victory over death! Could it be that His visit there was to personally deliver to those saved and patiently waiting souls the good news, that the great day had finally come, that His resurrection as the "first fruit" would finally open the gates of heaven for their ascension as well? Until He died on the cross, all previous blood sacrifice, from Adam's coat of skin to the last sacrifice in the temple, had been anticipatory of this final and ultimate effectual sacrifice of Jesus, this perfect Lamb of God. Through faith they had been saved, as the Book of Hebrews tells us, but they could not be justified or sanctified so as to be qualified to enter heaven until Jesus had completed His work on the cross and had risen from the dead. Thus it seems that all saved souls, from the time of Adam to the thief, resided on the paradise side of Shoel, waiting for Jesus and His resurrection. The paradise side of Shoel is now empty. This is because Jesus, having paid the price with His blood, all of the covered sins became forgiven sins. Therefore, all of the souls in paradise were now qualified for heaven, and Jesus took them there as He ascended to His eternal glory.

Ghenna was originally the name of a place in the Hinnon valley, south of Jerusalem. It was sort of a garbage dump, where wastes and dead animals were burned. Scripturally to those at the time, it served as a graphic metaphor or example of the “lake of fire”, which is the true hell as we think of it, the place of everlasting punishment. This is the ultimate destination of the unsaved souls temporarily held in Shoel. Ghenna is spoken of eleven times in the New Testament, each time by Jesus Himself. The Old Testament does not appear to refer to any equivalent place. This is probably because it didn’t exist yet. Scripture tells us in Revelation 20:11, 12 that there will be but one resurrection of the damned, and that will occur at the end of the millennium. As noted previously, every time the word hell is used in the Old Testament, it means Shoel. It would seem therefore that knowledge of Ghenna as the final abode of the condemned souls is another one of the “mysteries” which God chose to conceal from the ancients and to reveal only in the New Testament.

Topologically, Ghenna seems to be far away from Shoel. While Shoel is in the belly of the earth, Ghenna is in the outer darkness (Mark 8:12; 22:13; 25:30). At least 23 times, Jesus speaks of the hell fire, the unquenchable fire, the everlasting fire, the eternal fire, the furnace fire, and in Revelation, the lake of fire, all as the eternal residence of the unsaved and of Satan.

Bottomless Pit

This place is referred to seven times, all in Revelation. It’s also referred to as the abyss. In Revelation 9:11 we are informed that the king of the bottomless pit is Abaddon (destroying angel) in Hebrew, and he is called Apollyon (a destroyer, Satan) in Greek. As noted, Shoel is reported to be in the heart, or somewhere near the center of the earth. The fact that there is a chasam between the two parts of Shoel indicates that there is some additional and substantial depth further toward the center of the earth than the location where Shoel is to be found. While it isn’t definitively stated here, it is evident that the chasam of Shoel is in fact the “bottomless pit”, which exists at the very center of the earth, as we shall see below. Also, how else could it be bottomless, unless, by definition,

it was at the point where every direction away from its center is up! Revelation indicates that the bottomless pit will be the abode of Satan, and his evil spirits during the millennium. How appropriate it is that it be the very bottom of the Shoel abyss.

In Revelation 20:3, we find Jesus saying, through the writings of John, that Satan will be cast into the bottomless pit and sealed there for a thousand years. After that, his final home will be the lake of fire (Revelation 20:10) as it will be for all false prophets (Revelation 19:20) and all those whose names are not found in the book of life. So like Shoel, the bottomless pit is a temporary place. It has to be, because one day there will be a new heaven and new earth (Revelation 21:1). So these places will be gone!

Tartaros

As previously noted, the word Hell in 2 Peter 2:4 is the English translation of the Greek word Tartaros, which means the deepest abyss of Hades, to incarnate in eternal torment, cast down to Hell.” This indicates that Tartaros is another name for the “bottomless pit” and here it very clearly puts it in the Hades or Shoel abyss! Note again that it was certain of the “angles who sinned” who went there, not man. It is likely that the fallen angels who have been already condemned to Tartaros are those who fathered the Nephilim as recorded in Genesis 6.

To summarize, we have Shoel/Hades as the temporary abode of all souls, at least up to the time of the resurrection. The bottomless pit is also a temporary place below Shoel, which only Satan and his evil angels and spirits can inhabit. It is not at any time a place inhabited by human souls. It’s only, figuratively speaking, the “shelves or plateaus” on either side of the abyss, which leads to the bottomless pit, where souls are stored. Then there is Ghenna, the lake of fire in the outer darkness, where all unsaved souls, as well as Satan and his angels and spirits will spend eternity. This place is eternal and, therefore, will remain as is, even after the new heaven and earth exist.

Other Observations:

Searching the Scripture regarding the above discussions about Hell brought to mind two very strange passages, and seemed to stimulate an insight or at least some very plausible conjectures as to their meanings. The first is in Matthew 11:11 where Jesus tells us that no one ever born of woman was greater than John the Baptist, yet he that is least in Heaven is greater than John. The second is in Jude 9, where we learn that Michael, the archangel, contended with the devil disputing about the body of Moses.

1. Regarding John the Baptist, who could it be that was the very least in Heaven yet be greater than John, if there were never anyone born of woman greater than John? This indicates that John was among the number one greatest persons who ever lived. That puts him at least equal with Abraham, Moses, and David and even as great as Enoch and Elijah. These two must have been somehow very special to have been raptured directly to Heaven. So who is in Heaven, or rather who was in Heaven at the time Jesus made this announcement? God was, but He surely wasn't the least in Heaven. The angels were, and are above all humans, although that wouldn't always be the case. (1Corinthians 6:3) We could stop here and simply conclude that He was speaking of the angels in heaven, but the context of His statement suggests that He is speaking of others "born of women." Therefore, perhaps the least in Heaven who was born of women, were simply Enoch and Elijah and perhaps others who were raptured but about whom we have no knowledge. This may seem too simple an answer, but I do believe that it was just that simple, subject to something else that follows.
2. Why were the archangel Michael and Satan arguing over the body of Moses? (Jude 9) Why are we told this? Why is it told so much later, and only in Jude, the next to last of the 66 books of the Bible? It seems totally devoid of relevant context with anything anywhere in the Bible. However, we know that all things are in Scripture for our learning. But what is to be learned from this? Of course, where it says that Michael dared not rail (pass judgment) against Satan, but had to leave it to the Lord to rebuke him, it is telling us that we too must respect even

evil principalities and powers including the devil, and let our Lord deal with them. But what about this body business? Perhaps some light can be shed here if we look at some other seemingly unrelated verses. In Deuteronomy 34:6 we find that our Lord Himself buried Moses and that no one ever found his grave, except Michael and Satan. In Matthew 17:3 we find Moses and Elijah at the transfigurations obviously having a conversation, perhaps a strategy-planning meeting. Why does the Holy Spirit choose to tell us these things? Then in Revelation 11:3-12 Jesus, through John, tells us that during the tribulation, He will send two witnesses from Heaven to Jerusalem to prophesy for 42 months. These men will have special powers. One will “have power to shut the heavens,” that it rain or not rain as he wills it, and the other will have the power to turn water into blood and to smite the earth with all plagues as often as he wills it. Where have we heard about these powers before? Elijah in 1Kings 17:1 was given the power to prevent rain for 42 months and then caused it to rain (James 5: 17, 18), and who had already been given the power to turn water into blood and to smite the earth to bring on plagues? Moses of course, in Ex 7:10!

Now let’s take these little, seemingly incidental and unrelated verses, and somehow try to connect them to form a significant and hopefully edifying message. Why is Satan so concerned over Moses’ body, and what is Michael trying to do? Could it be that we are being clued to the fact that God is not yet through with Moses, and Satan knows it? Is he therefore trying to do something with the body, which he believes could thwart God’s plan? Clearly, much of Scripture in one context is an account of the many ways Satan has tried to thwart God’s plan. From the temptation of Eve to the killing of male Hebrew babies by Pharaoh and later by Herod, to Haman in the Book of Ester, to the temptation of Jesus, Satan never missed an opportunity to try to do so. Could it be also that Michael is there to recover the body, perhaps to restore him to life, after which Moses would be transfigured directly to Heaven? It seems from Michael’s comment that it required a direct intervention by God to rebuke and hold back Satan so that Michael could do his job. By itself, this verse would not warrant

this conjecture, but when we see Moses appear with Elijah at the transfiguration obviously with himself having hyper dimensional powers to physically appear and disappear (Mat 17:3), we should begin to wonder. Later in Revelation 11, there we find the two men, very likely Elijah and Moses, sent by God to Jerusalem where they will prophesy for 42 months during the tribulation, will be murdered and then after three and half days will be brought back to life and raptured back to Heaven. Putting this together, we can reasonably conclude that Moses was raptured to Heaven and was therefore another one of those in Heaven “greater than John” (the Baptist)

But now there is a serious question to be answered or perhaps it’s a dilemma to be solved. From this study it seems clear that prior to the cross, the souls of all who died went to Shoel, both saved and unsaved. This is because no one could ascend into Heaven until he or she had received the cleansing power of the cross, which didn’t occur until Jesus died. We are told in John 3:3 that one must be born again in order to ascend to Heaven, this being a creative act of the Holy Spirit conditioned on faith in Jesus crucified. So how did Enoch and Elijah and Moses, certainly each of them sinners, qualify to be raptured, thereby preempting the only way Scripture provides for this journey? The likely answer is that in His sovereign will God does as He will, including making exceptions to His rules. Scripture offers several examples. Take the case regarding His rule that the first born in a family is to have stewardship after the father passes away. The stories of Isaac, Jacob, Judah, Ephraim etc, violate this rule per God’s intervention. Then consider the fact that “it is appointed unto men once to die” (Hebrews 9:27), yet Scripture sites at least six examples of people who died and who were brought back to life to die again later. God promises, His love, His justice, His mercy, His covenants, His grace and His laws are all inviolate, and part of, or representative of His divine nature. But His divine sovereignty allows Him to intervene and to carry out His plan as He chooses. Perhaps prior to the cross, these three men, Enoch, Elijah and Moses, were the only humans in Heaven, having been so chosen for His divine purpose after having been justified and sanctified by some special dispensation, perhaps by Jesus Himself, something of which we have no knowledge.

To summarize this perhaps confusing effort, please consider the following points, some of which stand as Scripturally based facts while the others may be conjecture, but which I believe have considerable Scriptural support.

1. The translations of the words “grave and Hell” are poorly translated from both Hebrew and Greek.
2. Shoel / Hades is a place toward the center of the earth where all souls saved and unsaved were sent prior to the cross.
3. The saved and unsaved souls were in two vastly different environments within Shoel/Hades, and were separated by an abyss, which extended to the center of the earth.
4. Many characteristics of physical life are retained by the soul such as seeing, being able to hear, converse, feel pain, express concern and love, understanding ones circumstances, remembering the past life etc.
5. The bottomless pit is at the center of the earth, the very bottom of Shoel/ Hades abyss.
6. The bottomless pit is not an abode of souls; only Satan and his angels and evil spirits are assigned there.
7. Shoel/Hades and the bottomless pit are temporary places, because one day the present earth will be no more and there will be a new heaven and new earth. (Revelation 21).
8. The outer darkness is where the lake of fire, also known as Gehenna and Tatrartos may be found. This is the real and eternal Hell.
9. Enoch, Elijah and probably Moses were transfigured (raptured) to Heaven and therefore must have been rendered sinless and sanctified through faith by some dispensation different from that allotted to all the rest of mankind (grace through faith in the blood of Christ on the cross).
10. Because John the Baptist died prior to the cross, he was not yet purified by it, thereby causing him, for the time being, to have a lesser status than those that were already in Heaven

This ends this little search for understanding, which I pray will be of some interest to the reader. Perhaps you won't agree with all or any of my conclusions, but praise the Lord if this provokes or inspires you to begin your own search of the Scripture, and to develop a passion for His Word.

P.S.

Seven months have gone by since I wrote the above. Since then I have remained less than satisfied that the explanation given regarding John the Baptist as Jesus described him in Matthew 11:11. There may yet be some validity regarding the conjecture as to the presence of Elisha, Enoch and Moses in heaven. However, I now realize that those observations are not at all relevant to John the Baptist, nor to his stature or fate. Perhaps I should have instead revised this portion of the paper. However, I have chosen to leave it because to me, it is a very humbling testimony to my sin of presumption, to my choosing to present an answer to a Scriptural question without having applied sufficient patience and diligence in seeking the Holy Spirit's revealing grace. I thought I had done so when I wrote the above, yet deep down, as I reflect on it, I knew that I had expressed more conjecture than exegesis and had not researched Scripture as thoroughly as I should have. For at that time, I reasoned that this was one of those mysteries that would not be fully explained here, but only in the coming realm. What follows, I believe is a better answer as to the question invoked by Matthew 11:11. In this whole matter, however, I believe that I have been doubly blessed, first by the increment of Spiritual growth this humbling has caused. This in itself is two-fold, in that I was not only presumptive in that I too quickly settled for a non-biblical answer, but also because a fully biblical answer was embarrassingly available, "for those with ears to hear..." (Matthew 11:15) And second, is that the Holy Spirit did, in His perfect timing, choose to guide me to the real answer which I believe can be learned from the following:

Let us again read Matthew 11:11 "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is

least in the kingdom of heaven is greater than he.” Notice that Jesus is saying that he who is least in the kingdom of heaven is greater than he. Then in verse 12, “And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.” Jesus says that the *kingdom of heaven* suffers violence. That is not heaven He is speaking of, but the *kingdom of heaven*, something totally different. In straight reading of Scripture, how many pick up the distinction? I surely didn’t, not once, until now! What is the difference? All the difference in the world! Read the parables! At least nine of them start out with the *kingdom of heaven* is like.... It is like the mustard seed; the leaven; the wheat and tares; the pearl; the net; the unforgiving servant; the laborer in the vineyard; the 10 virgins; the talents; etc. What a wide assortment of seemingly unrelated allegories Jesus uses to describe the *kingdom of heaven*. Every time, until now, as I have read them, I wondered how these earthly, and some of them unpleasant, circumstances could possibly describe the *kingdom of heaven*. This is because I continued to equate the *kingdom of heaven* with heaven itself. But this is not so, and Scripture makes it very clear, if we but read it carefully and prayerfully. When we do, the Holy Spirit will, in His good time, connect the dots for us as He has promised in James 1:5-7. Here are the *dots*:

1. We begin our treasure hunt, the hunt for the dots, or clues, in Matthew 18:1-4. “At the same time came the disciples unto Jesus, saying, who is the greatest in the *kingdom of heaven*? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the *kingdom of heaven*. Whosoever therefore shall humble himself as this little child, the same is greatest in the *kingdom of heaven*.”

Here is perhaps our first solid clue. “Except ye be first converted and become as little children, ye shall not enter the *kingdom of heaven*.” He is not saying one is to become childish, but instead innocent, trusting and humble as a little child. (Trusting in Him and His Word) The more solid, the stronger these qualities, the greater position we’ll have in the *kingdom of heaven*, whatever that is.

2. The second dot or clue in evidence is found in Matthew 13:10-17 “And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.
For whosoever hath, to him shall be given and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.
Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.
And in them is fulfilled the prophecy of Isaiah, which saith,
By hearing ye shall hear, and shall not understand;
And seeing ye shall see, and shall not perceive;
For this people’s heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest at any time they should see with their eyes,
And hear with their ears, and should understand with their heart, and should be converted, and I should heal them.
But blessed are your eyes, for they see; and your ears, for they hear.
For verily I say unto you, That many prophets and righteous men have desired to see those thing which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.”

There is much here worthy of contemplation and discussion. However, we will limit it only to that which is relevant to the John the Baptist issue. Here Jesus tells the disciples, and us, that the parables reveal the mysteries of the *kingdom of heaven*. Clearly the parables do not describe heaven in any sense that Scripture leads us to believe. Therefore the *kingdom of heaven* is obviously somewhere or something else. In verse 17 He speaks, in the past tense of the many prophets and righteous men (and women) who have desired to see and hear about these things regarding the *kingdom of heaven*, but because they remained as mysteries until

His revelation of them, these people were not privileged to know or experience them.

3. As we near the finish of the chase, we find a third clue in Luke 16:16 “the law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it.” Here we find that John the Baptist was of the old dispensation the last of the prophets, which in effect closes the Old Testament period. This ushers in the new dispensation as presented by Jesus, who is God, in-the-flesh and who now reveals the mystery here-to-for kept secret from everyone else, even from John the Baptist. Here we are told that this mystery of the *kingdom of God* is now preached and every man presseth into it. (Greek word *biazō* = crowding oneself, force, vital activity through thought or idea) NOTE: the *kingdom of heaven* and the *kingdom of God* seem to be one and the same, as evidenced by Matthew 13:31 vs Luke 13:20.

Thus we now see that the *kingdom* is not necessarily a place, or only a place, but a concept and idea or doctrine which is preached and which many now seek to acquire.

4. And now we come to the final dot, the last clue that perhaps brings closure to the quest, as well as clarity to the dot-lined picture we seek. In Luke 17:20, 21 we read, “And when he was demanded of the Pharisees, when the *kingdom of God* should come he answered then and said, The *kingdom of God* cometh not with observation;
Neither shall they say, Lo here! Or lo there! For, behold the *kingdom of God* is within you.

Here Jesus tells us that the *kingdom of God / heaven* is within you! That is those who choose to accept His message, and believe in Him. It is a message of love and grace, and faith, which creates the re-birth! It is the overriding theme of the New Testament, summarized and fulfilled in every redeemed heart! It is also the

place where all of the redeemed dwell in spirit even here on earth, even amidst all the pain and suffering, evil and tribulation. The lowliest of those who have this blessed grace of the new dispensation, those who become joint heirs with Jesus to rule from heaven are hereby each and everyone, greater than John. For John, being of the old dispensation, surely being saved as are all the faithful of the old, will not rule from heaven, but rather will rule, here on earth, when Jesus assumes the throne of David, here on earth. So, it is not a question of who is in heaven, where the greatness of John is being compared, but rather who belongs to the *kingdom of heaven*. It is they who are born-again by grace through faith that are in the *kingdom of heaven* and the *kingdom of heaven* is in them. For they, by their status as adopted children of God, and thus joint heirs with Jesus, are above all who were saved before, including John, as Luke 16:16 tells us. “The law and the prophets *were* until John.”

I pray that those who read the original paper and accepted my answer to the Mathew 11:11 issues, will accept my apologies for misleading them. Perhaps in a way it may be a blessing to you by alerting you again to the fact that all of man’s words regarding Scripture should be confirmed as taught in Acts 17:11.