

Uninspired Words in the Bible

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January 2020

UNINSPIRED WORDS IN THE BIBLE

I am beginning to comprehend the deceptive power of the prince of this world that he exhibited from the very beginning in the Garden of Eden in Genesis 3:1 when he asked the woman “Yea hath God said? I am beginning to understand how Christianity became the religion that is it today by way of the manipulation of God’s word.

I am just beginning to appreciate the ministry of our beloved brother in the Body of Christ who is our teacher in all truth: the Apostle Paul. In **Acts 26:16-18** he disclosed his ministry from that point forward:

¹⁶ But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, ¹⁷ Delivering thee from the people, and from the Gentiles, unto whom now I send thee, ¹⁸ To open their eyes, and to turn them from darkness to light, **and from the power of Satan unto God**, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Col 1:12-14

¹² Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: ¹³ **Who hath delivered us from the power of darkness**, and hath translated us into the kingdom of his dear Son: ¹⁴ In whom we have redemption through his blood, even the forgiveness of sins:

I believe that there are some truths that carry over from the Acts period to the post-Acts period; and another one of these is the following:

1 Corinthians 2:10-13

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man that is in him? Even so the things of God knoweth no man, **but the Spirit of God. Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.** Which things also we speak, not in the words of man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

Quoting from appendix 94 of the Companion Bible page 136:

Man has never made a proper use of God's gifts. God gave men the sun, moon, and stars for signs, and for seasons, to govern the day, and the night, and the years. But no one to-day can tell us what year (*Anno Mundi*) we are actually living in! In like manner God gave us His Word, but man, compassed with infirmity, has failed to preserve and transmit it faithfully.

Oscar Baker must have read this Appendix 94. On page 46 of Book 2 his TFT Studies he says:

In the beginning God gave signs, seasons, days and years. But man in his blundering ignorance has so lost all knowledge of them that now he cannot tell what year (Anno Mundi) it is. In the beginning God gave man the gospel in the stars, but it has been so corrupted and the names changed to heathen deities, that the message has been lost. God gave His word to man, but man has so corrupted it with traditions and translations, that it is difficult to say today whether we have an uncorrupted text anywhere.

2 TIMOTHY 3:16

All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God might be perfect, throughly furnished unto all good works.

Remember, not an original word of Scripture written or spoken was in English. So we can be extremely thankful for translations. The originals were written in continuous strings of capital letters. Punctuation, paragraphs, chapters and verses were all added since the ninth century through the sixteenth century.

I recently listened to the first recorded lesson on the study of the word "hell" in Scriptures given by our brother Ronnie McCurry a few years ago. He made the observation that all Scripture is given by inspiration of God, but the translations of it are not inspired.

All scripture is inspired and is of the Spirit of God, but copies and translations of the original are of man and are not inspired. They are of the spirit and understanding of the men who translated them at the time they are translated.

English translations are rooted in the Germanic and Anglo-Saxon languages such as the translations of the Wessex Gospels (A.D. 990). The Gospels were translated from the Latin by the Roman Church monks who were missionaries taken to Angle by Augustine. These translations reflect the doctrine and understanding of these men by their choice of translated Anglo-Saxon words. The purpose of these translations was to convert the Germanic and Anglo-Saxon pagans to Roman Christianity.

To facilitate this endeavor, they brought in words and concepts of the pagan world when translating and teaching their doctrine at that time. In so doing the early English translations were tainted with interpretations that are not in harmony with the original words.

In these translations there are English words that have crept in to the Scriptures that are not inspired words of the Holy Spirit, but rather words gleaned from worldly sources such as mythology, paganism and literature. These come from the spirit that is in man and not from the Spirit of God.

Remember that tradition comes from paganism. Paganism comes from mythology. Mythology evolved from cosmology and astrology, which are man's perversion of God's Zodiac signs in the heavens.

If an English word is derived from Anglo-Saxon, then very likely it comes from paganism because the Anglo-Saxons were pagans. It is as simple as that.

Two words that are in common misuse today, “church” and “hell”, are good examples of uninspired words that are used prolifically in the English versions and the doctrines of traditional Christian religion. The only verse in the Bible where both of these words are found together is Matthew 16:18.

Matthew 16:18

And I say also unto thee, thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

This is the first occurrence of the Greek form *ekklesia*. This is the verse we in used previous studies to show the first translation of *ekklesia* in the Anglo-Saxon Wessex Gospels. The Anglo-Saxon word *chyrcean* or *cyricean* or *cirice* evolved in to *chirche* which became church.

The English word “church” is not a correct translation of the Greek form *ekklesia* (1577).

The English word “hell” is not a correct translation of the Greek form *hades* (86).

Both the words “church” and “hell” come from pagan mythology and not from the Holy Spirit.

CHURCH

The Greek *ekklesia* is translated as “church” 114 times in the New Testament. As we have studied the etymology of the word “church”, we know it comes from paganism by the use of the word which means “a circular place to worship a god” named after a witch goddess of mythology “Circe”.

The modern concept of “church” and “going to church” comes from the practices of paganism and not from the Scriptures. Can we find one verse of Scripture that teaches this practice? Christianity was born in an ocean of paganism. In the days of Jesus and Paul people were either Jews or pagans. Gentiles were, for the most part, heathen or pagans. The Apostles were converting Jews and pagans to Christianity. Human beings are creatures of habit. Switching from worshipping “a god” to “the God” comes with preconceived ideas. In spite of Paul’s many “beware’s” in his prison epistles, old things were carried over into practice or “works”.

Another factor is that the mystery was not given to many of Paul’s successors. Judeo-Christianity continued after the Acts period, oblivious to God’s proclamation of Lo-Ammi and the revelation of the mystery of the Body of Christ. The second and third century Apostolic Fathers, evidenced by their writings, did not acknowledge the dispensation of the Body of Christ expounded by Paul. Therefore, converts to Christianity continued in some of the ordinances and teachings pertaining to Israel. By the fourth century substitutions were made for a temple as a place for community worship by confiscating pagan temples. The doctrine of the universal church grew out of these circumstances.

In the past year we have studied the etymology of the word “church”. We have studied how the origin of the doctrine of the universal church arose from the failure of right division of the various “ekklesias”

in the New Testament. Universalism holds that all the saved, whether Jew or Gentile, are the members of the same body and all go to the same place in resurrection.

No one ever got saved by going to church. Everyone is saved by the Holy Spirit through the word of God.

Once a person is saved, they should be taught the dispensation of the mystery of the Body of Christ.

The Body of Christ is not a “church”, but a group of chosen and called out people according to the purpose of God.

There were those called out by Jesus and His apostles until Acts 28:28. There are those being called out in the present as members of the chosen Body of Christ. There will be called out assemblies in the future Revelation period from which the overcomers will proceed to reward.

We are complete in Christ. What else do we need?

The true worshippers shall worship in the spirit and in the truth for the Father seeketh such to worship Him; (John 4:26) True worship is now within oneself and not in a place with other people.

The only mediator between God and man is the Lord Jesus Christ: not a pastor or priest, and not the Pope and certainly not Mary.

Fellowship and Bible study are valuable ways to grow in understanding for the acknowledging of God and His will.

HELL

The word “hell” is another popular word in the English translations that is not a correct translation. “Hell” is the usual translation of the Hebrew *“sheol”*, the Greek *hades (86)*, or *geenna (1067)* or *tartarou (5020)*.

This is a summary of what brother Ronnie McCurry taught on the use of the word “hell” in the Scriptures.

Is the traditional concept of Hell correct according to Scripture? It would be helpful to study every use of the word “Hell” in the Bible. The true concept must be the one upheld by every use of the word. In the Authorize Version (KJV) the word “Hell” appears 54 times:

31 times in the Old Testament
23 times in the New Testament

All 31 times in the OT it is translated from the Hebrew word “sheol” which is translated in other places as “the grave” or “pit”. If the word hell is replaced by the words “the grave” in each of these 31 translations, the meaning and understanding is correct and often makes more sense.

In the NT the word “Hell” is translated from the Greek words:

Gahanna 12 times (smoldering trash dump in the valley outside of Jerusalem)
Hades 10 times (same as sheol, meaning "the grave")
Tartarus 1 time (place of containment for fallen angels)

This quote is from Welch's Alphabetical Analysis on the word "Hell".

When we turn to the Scriptures, what do we find; that in the whole of Paul's recorded ministry the **word 'hell' occurs but once!** What answer has orthodoxy to this? Was Paul slack? unfaithful? unsound? Such a question lays an axe to the root of our faith. It may be, however, that Paul has said enough in that **one reference to 'hell'** fully to exonerate him from such charges.

We must therefore quote his statement in full and not omit a consideration of the context:

'O grave (margin hell), where is thy victory?' (1 Cor. 15:55).

This is Paul's solitary reference to hell. The context is entirely devoted to the glorious theme of resurrection. A study of Paul's one reference emphasizes three things:

- (1) That hades, and its Hebrew equivalent sheol, mean the grave.
- (2) That the context shows that it means the grave. (Hell as a place of eternal punishment, tradition places after resurrection).
- (3) That the traditional hell had no place in the Apostles' Creed. (it says that Jesus descended into Hell)

Ever since Cain slew Abel, the unregenerate man can only imagine what happens to the dead and where they go. In the earliest book of the Bible, Job asked, ^{14:10} But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

Can you image living in the time before Christ when there were many gods and just as many doctrines of life and afterlife in death? All people except Israel were without Christ, aliens from God's people of Israel, strangers of their covenants of promise, having no hope and without the real God in the world. (Eph 2:12).

The **ancient Mesopotamian** afterlife was a dark, dreary cavern located deep below the ground,^[16] where inhabitants were believed to continue "a shadowy version of life on earth".^[16] This bleak domain was known as Kur,^{[17]:114} and was believed to be ruled by the goddess Ereshkigal.^{[16][18]:184} All souls went to the same afterlife,^[16] and a person's actions during life had no effect on how the person would be treated in the world to come.^[16]

Ancient Egypt

In this ~1275 BC *Book of the Dead* scene the dead scribe Hunefer's heart is weighed on the scale of Maat against the feather of truth, by the canine-headed Anubis. The ibis-headed Thoth, scribe of the gods, records the result. If his heart is lighter than the feather, Hunefer is allowed to pass into the afterlife. If not, he is eaten by the crocodile-headed Ammit.^[20]

With the rise of the cult of Osiris during the Middle Kingdom the "democratization of religion" offered to even his humblest followers the prospect of eternal life, with moral fitness becoming the dominant

factor in determining a person's suitability. At death a person faced judgment by a tribunal of forty-two divine judges. If they had led a life in conformance with the precepts of the goddess Maat, who represented truth and right living, the person was welcomed into the heavenly reed fields. If found guilty the person was thrown to Ammit, the "devourer of the dead" and would be condemned to the lake of fire.^[21] The person taken by the devourer is subject first to terrifying punishment and then annihilated. These depictions of punishment may have influenced medieval perceptions of the inferno in hell via early Christian and Coptic texts.¹

In **classic Greek mythology**, below Heaven, Earth, and Pontus is Tartarus, or *Tartaros* (Greek Τάρταρος, deep place). It is either a deep, gloomy place, a pit or abyss used as a dungeon of torment and suffering that resides within Hades (the entire underworld) with Tartarus being the hellish component. In the *Gorgias*, **Plato** (c. 400 BC) wrote that souls were judged after death and those who received punishment were sent to Tartarus. As a place of punishment, it can be considered a hell. The classic Hades, on the other hand, is more similar to Old Testament Sheol.

In the Roman Catholic Church, many other Christian churches, such as the Baptists and Episcopalians, and some Greek Orthodox churches,^[64] Hell is taught as the final destiny of those who have not been found worthy after the general resurrection and last judgment,^{[65][66][67]} where they will be eternally punished for sin and permanently separated from God. The nature of this judgment is inconsistent with many Protestant churches teaching the saving comes from accepting Jesus Christ as their savior, while the Greek Orthodox and Catholic Churches teach that the judgment hinges on both faith and works. However, many Liberal Christians throughout Liberal Protestant and Anglican churches believe in universal reconciliation (see below), even though it contradicts the traditional doctrines that are usually held by the evangelicals within their denominations.^[68]

In his *Divina commedia (Divine Comedy)*, set in the year 1300), Dante Alighieri employed the concept of taking Virgil as his guide through Inferno (and then, in the second canticle, up the mountain of Purgatorio). Virgil himself is not condemned to Hell proper in Dante's poem but is rather, as a virtuous pagan, confined to Limbo just at the edge of Hell. The geography of Hell is very elaborately laid out in this work, with nine concentric rings leading deeper into Earth, and deeper into the various punishments of Hell, until, at the center of the world, Dante finds Satan himself trapped in the frozen lake of Cocytus. A small tunnel leads past Satan and out to the other side of the world, at the base of the Mount of Purgatory.

"Hell" is said to be the name of the goddess of Helheim, the underworld as known in Old Norse mythology. When people were told to go to hell, it meant to go to the goddess of the underworld.

The Anglo-Saxon "hele" means a hidden place or deep pit; where "hel" means to hide or cover. (helmet)

Similarly, the word "hel" or "helle" was used in Europe during the middle ages when potato farmers would "hel" their potatoes. That is, during the winter they would cover, conceal, and protect their potatoes by digging holes, putting their potatoes in the ground, and covering them with dirt. These farmers referred to this process as "putting their potatoes in hel.

In some parts of England it is also said that to cover a building with a roof of tiles or thatch was "to hel the building." That job was done by people called "helliers." Therefore, to hel a house meant to cover and protect it with a roof. The term "heling a house" is still used in the New England states.

The reference by Jesus in Matthew 16:18 concerning the “gates of hell” come from Isaiah 38:10 :

Hezekiah was sick unto death and repented in tears. The Lord gave him fifteen more years. In recovery Hezekiah wrote:

I said “in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.” (Isa 38:10)

Then in Isaiah 38:17 he continues

⁷ Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. ¹⁸ For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. ¹⁹ The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.

The “hell” of mythology also had gates. Perhaps they got the idea from Isaiah.

The use of the word “hell” today means a place of eternal torment and punishment as imagined from ancient beliefs and mythology. Some believe there is a way out and some believe there is not a way out.

The modern English word *hell* is derived from Old English *hel*, *helle* (first attested around 725 AD to refer to a nether world of the dead) reaching into the Anglo-Saxon pagan period.¹ Old Norse *hel* refers to both a location and goddess-like being in Norse mythology. Upon the Christianization of the Germanic peoples, extension of Proto-Germanic **xaljō* were reinterpreted to denote the underworld in Christian mythology. From derivatives of these words we get our English words like cellar, witch, and magic.

Men have used uninspired words to form misleading doctrines and traditions.

Therefore, there has never been a Bible translated into English, or any other language, under the Principle of Right Division and Dispensational Truth. The Bible does not teach the concept of eternal punishment which would require eternal life. Eternal life is granted only to believers in Christ who are said to sleep in the grave until they are called to their respective resurrection sphere of blessing. Nonbelievers are said to waste away or perish or see corruption or return to the dust of the earth. Eventually the grave and death will be thrown into the lake of fire.

God has preserved His Word as promised, but both man and Satan have put their own spin on it.

Once one is given the gift to see the dispensation of the mystery of the Body of Christ, he does not just take the traditional view as truth; but searches the Scriptures daily to see if these things be so. Then it becomes apparent how tradition has made the word of God of none effect for so many others.

We will end with Colossians 2:8-9

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily.