

“He Descended Into Hell”

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When we recite the Apostles’ Creed in church, we have no problem with the affirmation that Jesus “suffered under Pontius Pilate, was crucified, died, and was buried.” But when we come to the next phrase, “He descended into hell,” we scratch our heads and wonder what is meant. The affirmation that Christ descended into hell is one of the most celebrated and controversial sentences in the Apostles’ Creed.

Some Protestants have objected to this clause. There was one Protestant pastor named Walter Deloenus in the 16th century who pastored a congregation of German refugees in London. He did not think the descent clause was biblical and proposed its omission. However, this created a bit of dust-up, and after he was rebuked by his fellow pastors he acknowledged his fault.¹

Even today there are well known Evangelical scholars like Wayne Grudem who want to strike this clause. In 1991, Grudem published an article titled, “He Did Not Descend Into Hell: A Plea for Following Scripture Instead of the Apostles’ Creed.”² He pointed out that the descent clause seems to have been added later, first showing up in the Fourth Sirmium Creed in AD 359.³ The descent clause was not universally included in the Creed until around AD 650. But Grudem’s main argument is that it is just not biblical. Nowhere does the Bible teach that Jesus descended into hell.

¹ Daniel R. Hyde, *In Defense of the Descent: A Response to Contemporary Critics* (Grand Rapids: Reformation Heritage Books, 2010), 1–2. See editor’s footnote in the McNeill-Battles edition of Calvin’s *Institutes* (Philadelphia: The Westminster Press, 1960), 1.513 n17.

² *JETS* 34/1 (March 1991): 103–13. http://www.etsjets.org/files/JETS-PDFs/34/34-1/34-1-pp103-113_JETS.pdf.

³ Also known as “The Dated Creed.” Quoted by Athanasius, *De Synodis* 8 (*NPNF*² 4.454). For background and translation, see R. P. C. Hanson, *The Search for the Christian Doctrine of God: The Arian Controversy, 318–381* (Grand Rapids: Baker Academic, 2005), 362–4.

Calvin was equally concerned with this phrase and felt the weight of these objections against it. However, he did not want to tamper with an ancient Creed, so he interpreted it metaphorically.⁴ He said that the descent of Jesus into hell means that Jesus endured the torments of hell in his soul prior to his death. Calvin's interpretation is theologically acceptable. It is true that Jesus "endured most grievous torments ... in his soul,"⁵ in addition to the painful sufferings of his body. Calvin's metaphorical interpretation has had a tremendous influence in the continental Reformed tradition. It is the view enshrined in the Heidelberg Catechism, Lord's Day 16:

Q. 44: Why is there added: "He descended into hell"? A. That in my severest tribulations I may be assured that Christ my Lord has redeemed me from hellish anxieties and torment by the unspeakable anguish, pains, and terrors which he suffered in his soul both on the cross and before.⁶

This metaphorical interpretation is defended by many Reformed pastors to this day.⁷ But I cannot see that this is what was intended by "he descended into hell." If the descent clause is a metaphorical way of describing Christ's atoning sufferings on the cross, then it is in the wrong place. It should be after "was crucified" and before "died and was buried." On the cross Jesus said, "It is finished," so we know that the atoning sufferings of Christ were completed before he died. He did not go into hell after his death to suffer further punishment in our place.

⁴ Calvin, *Institutes* 2.16.8–12.

⁵ The Westminster Confession of Faith VIII.4.

⁶ The PC(USA) *Book of Confessions* (Louisville: Office of the General Assembly, 1991).

⁷ E.g., Daniel R. Hyde, *In Defense of the Descent*; Cornelis P. Venema, *What We Believe: An Exposition of the Apostles' Creed* (Grand Rapids: Reformed Fellowship, 1996), 61–70.

How Should the Descent Clause Be Understood?

So if we are not going to tamper with the Creed by editing out the descent clause, or by reinterpreting it metaphorically, how should we understand it?

Now right at the outset I need to clear up some confusion about the word "hell." When we hear the word "hell," we usually think of the place of final judgment. We think of the Lake of Fire where the lost are sent to be punished eternally for their sins. So when the Creed says that Jesus descended into hell, we might think he entered the place where the wicked are punished in unquenchable fire. But this is not at all what the Creed is talking about.

What is going on here? The problem is a linguistic one. It has to do with the way important theological words got translated from Hebrew to Greek, from Greek to Latin, and from Latin to English. It is a long story, but the short version is this: the English word "hell" can be used to refer to two very different things. Nowadays, it refers to the place of final judgment, after the resurrection. But originally, "hell" meant the realm of the dead, the interim place where souls go after death before the resurrection.⁸

English has one word for two different concepts, resulting in much confusion. But the Bible itself uses different words. When the Bible talks about the place of final judgment after the resurrection, the word most commonly used is Gehenna. That is the word Jesus used when he warned about the fires of Hell. In the Book of Revelation, the place of final judgment after the resurrection is called the Lake of Fire.

⁸ *Webster's Ninth New Collegiate Dictionary* recognizes as the very first (and oldest) meaning, "a nether world in which the dead continue to exist: HADES." The rendering of the Latin *infernus* as "hell" is found in an Old English version of the Apostles' Creed dated from around 1125. James F. Kay, "He Descended Into Hell," in *Exploring and Proclaiming the Apostles' Creed* (ed. Roger E. Van Harn; Grand Rapids: Eerdmans/London: Morehouse, 2004), 118.

But when the Bible talks about the place of provisional judgment before the resurrection, Gehenna is not the word used. In the Old Testament, the interim realm of departed souls was called "Sheol." For example, when Jacob's sons brought Joseph's coat of many colors to him, torn and with blood on it, Jacob thought that Joseph was dead. He refused to be comforted and said, "I shall go down to Sheol to my son, mourning" (Gen 37:35).⁹ The word Sheol is used 65 times in the Hebrew Old Testament. In 61 of those 65 occurrences, the Septuagint translators used the Greek word "Hades" to render the Hebrew word "Sheol." (See Appendix below.) The word Hades already had connotations from Greek mythology. Hades was both the name of the god who ruled in the underworld and the name of the underworld itself. When referring to the underworld itself, Hades could be a name for the gloomy dungeon of torment for bad people. Or, it could also be used in a neutral sense for the realm of the dead, whether good or bad. Because it was so similar to the biblical view of the afterlife, the Septuagint translators borrowed this word Hades to render the Hebrew word Sheol. Thus, Sheol and Hades are the same thing. It refers to the neutral place where all departed souls go, whether good and bad, whether saved or lost. The key point is that Sheol/Hades is a neutral concept, and is totally distinct from the negative concept of Hell or Gehenna.

And just as in the Greek pagan view, the biblical view is that Hades is subdivided into two sections, one for the saved and one for the lost. This is the view presupposed by Jesus in the Parable of the Rich Man and Lazarus in Luke 16. Although they both went to Hades when they died,¹⁰ these two men had very different experiences there. The poor man

⁹ All Scripture quotations are from the English Standard Version unless otherwise noted.

¹⁰ Admittedly, the text is ambiguous and only explicitly states that the rich man went to Hades. But in light of the prevalence of the "two-section" view of Hades in Second Temple Judaism, I would argue that Jesus is

died and was carried by the angels to Abraham’s Bosom. The rich man also died and he also went to Hades, but he was in torment in a place that was separated from Abraham’s Bosom by an uncrossable chasm.¹¹

It should also be pointed out that “Sheol” in Hebrew becomes “Hades” in Greek, and “Hades” in Greek becomes “Infer(n)us” in Latin, which is the word used in the Apostles’ Creed (*descendit ad inferna [or inferos]*). In the Vulgate, most occurrences of “Sheol” in the OT or “Hades” in the NT are rendered “Infer(n)us,” i.e., the underworld.¹² (See Appendix below.)

So when we recite the Creed and say that Christ “descended into hell,” we are not saying that he descended into Gehenna or the Lake of Fire. Instead, we are affirming that he descended to the underworld, the realm of the dead, called “Sheol” in Hebrew and “Hades” in Greek. The Bible teaches that between the death of Jesus on the cross and his resurrection on the third day, his body was laid in the tomb and his human soul went to Hades, the place where all souls go after death prior to the Day of Judgment.¹³

adopting that standard Jewish view. See Josephus, *Ant.* 18.14; *J.W.* 2.163; *1 Enoch* 22:1–14; 51:1–2; *4 Ezra* 7:32–44; *2 Baruch* 50:2–51:3.

¹¹ For more on the historical development of a “two-section” Hades in post-OT Judaism, see the excellent article by Joachim Jeremias on ᾗδης in Gerhard Kittel’s *Theological Dictionary of the New Testament*. TDNT 1.146–9.

¹² In Ecclesiastical Latin there are actually five related words (two adjectives and three nouns): (1) *infernus*, -a, -um = “infernal, of hell,” (2) *infernus*, -i (m.) = “grave, underworld, nether world, hell, Sheol,” (3) *inferus*, -a, -um = “pertaining to the grave or underworld or hell,” (4) *inferus*, -i (m.) = “underworld, hell, infernal regions, abode of the dead, Sheol,” (5) *inferi*, -orum (m. pl.) = “those in the underworld, the dead.” Leo F. Stelten, *Dictionary of Ecclesiastical Latin* (Peabody: Hendrickson, 1995), 131.

¹³ The Westminster Larger Catechism, recognizing the chronological placement of the descent clause (after “died, and was buried” and prior to “on the third day he rose again from the dead”), in my opinion provides a better interpretation than the Heidelberg Catechism: “Q. 50. Wherein consisted Christ’s humiliation after his death? A. Christ’s humiliation after his death consisted in his being buried, and continuing in the state of the dead, and under the power of death till the third day; which hath been otherwise expressed in these words, *He descended into hell.*” The view I am defending in this paper is more in line with the Larger Catechism. “He descended into hell” means that he “continued in the state of the dead” until his resurrection on the third day. This is not to be glossed as “he descended into the grave,” which would only refer to what happened to Jesus’ body. His descent into Hades refers to what happened to his human soul in the time between his death and his resurrection.

This is clear from Peter’s sermon in Acts 2, where Peter quotes Psalm 16 and applies it to Jesus (Acts 2:24–31). In its original setting, Psalm 16 is a psalm of confidence in which David expresses his certainty that God will not abandon his soul in Hades. But here is the interesting part. Peter says that David was not really speaking about himself. Peter reasons that David died and was buried and his tomb is with us to this day. So he could not have been talking about himself. Rather, since David was a prophet, and since he knew that God had promised him that he would set one of his descendants on his throne, David actually foresaw the future and spoke about the resurrection of Christ. When David said, “You will not abandon my soul to Hades” (οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾗδην),¹⁴ he was speaking the words that Jesus himself would one day take up on his lips. So Peter’s application of Psalm 16:10 (15:10^{LXX}) to Jesus in Acts 2:27, 31 is a crucial proof text for the statement in the Creed that Jesus descended into Hades.

Now just to be clear, Jesus did not go to that portion of Hades that is the lot of the wicked, the place of provisional punishment. Rather he went to that portion of Hades that is the lot of the righteous, the place of joy in the presence of God. This good part of Hades is also called “Paradise” or “Abraham’s Bosom.” That is why Jesus said to the thief on the cross, “Today, you will be with me in Paradise” (Luke 23:43).

What Did Jesus Do in Hades?

Now that we have figured out what “he descended into hell” really means, we have to ask another important question: What did Jesus do in Hades? If we assume that the

¹⁴ In Koiné Greek, εἰς is often used in a local sense equivalent to ἐν (BDAG εἰς 1aδ; BDF §205), so εἰς ᾗδην could also be translated “in Hades.”

souls in Hades have some awareness of the other souls around them,¹⁵ then it is tempting to speculate. When the human soul of Jesus, still in union with the second person of the Trinity, entered the realm of the dead, it seems likely that some communication took place.

In the history of the church, there have been three main speculations. The first one is clearly wrong, the second one is wrong but can be rescued and reformulated in a more orthodox way, and the third one is orthodox but the Bible only provides hints about it.

The First Speculation: A Second Chance for Repentance

The first speculation, the clearly wrong one, is that Jesus preached the gospel and gave those who had died before the coming of Christ a second chance to repent. But this speculation is clearly wrong. We know that there is no second chance for repentance after death. The Bible clearly teaches that "it is appointed for man to die once, and after that comes judgment" (Heb 9:27). Jesus himself taught the same thing. Remember what father Abraham said to the rich man in Hades, "Between us and you a great chasm has been fixed" (Luke 16:26). Once a person has died, they cannot change their lot. So that rules out the first speculation that Jesus preached to the souls of those who had died before his coming to give them an opportunity to be saved.

¹⁵ It would seem that the souls of the departed in Sheol/Hades are aware of the other souls that are there. This is implied by an interesting passage in Isaiah describing the death of the king of Babylon and his entrance into the netherworld: "Sheol beneath is stirred up to meet you when you come; it rouses the shades to greet you, all who were leaders of the earth; it raises from their thrones all who were kings of the nations. All of them will answer and say to you: 'You too have become as weak as we! You have become like us!'" (Isa 14:9–10). Some sort of inter-psyhic ("between souls") social consciousness seems possible in Hades. If "the shades" (i.e., the souls of the dead in Sheol) were "stirred up" and "roused" to meet the king of Babylon upon his death, how much more when the human soul of the dead Jesus entered Hades!

The Second Speculation: Release of Old Testament Saints from Limbo

The second speculation has been very influential in church history. This is the popular Roman Catholic view, although it has never been formally promulgated as doctrine. The popular Roman Catholic belief throughout the middle ages was that after his death Jesus descended into a place called Limbo (the so-called *limbus patrum*), which is inside of Hades, to lead the Old Testament saints out of this shadowy prison and bring them into Paradise.

The problem with this view is that there is no such thing as Limbo. We know that when the Old Testament believers died, they experienced joy in God's presence. For example, in Psalm 73, Asaph said to the Lord, "You guide me with your counsel, and afterward you will receive me to glory" (Psalm 73:25). The Old Testament saints were not stuck in Limbo. Calvin called the Catholic belief that Jesus freed the Old Testament believers from Limbo, nothing but a childish fable.¹⁶

But we should not give up on this speculation too quickly. I believe it can be rescued and reformulated in a more orthodox way. Although the Old Testament saints sometimes did express their confidence that God would ransom them from Sheol, at other times the thought of going down to Sheol was not such a happy feeling with warm fuzzies. There was a lingering sense of apprehension because the Messiah had not yet come. In the Psalms of lament, the psalmist will cry out to God not to let him die. He will ask rhetorical questions like, Do the dead praise you? Is your faithfulness known in the land of forgetfulness? (Consult Psalm 88 for a particularly grim example.) Objectively, the Old Testament saints experienced blessedness in the presence of God at death, but subjectively they were apprehensive about death. So when Jesus descended into Hades, his presence

¹⁶ Calvin, *Institutes* 2.16.9.

among the Old Testament saints must have been a glorious moment. I like to think of it as Jesus walking into a dark room and turning on the lights.

In support of this reformulation, J. I. Packer, appeals to two verses in Hebrews which speak of the spirits of the Old Testament believers being "made perfect" by Christ.¹⁷ You remember Hebrews chapter 11, the great hall of faith which mentions a long list of Old Testament believers – Abel, Enoch, Noah, Abraham, Sarah, Moses, and so on. At the very end we read, "And all these, though commended through their faith, did not receive what was promised, since God had provided something better for us, that apart from us they should not be made perfect" (Heb 11:39–40). The second verse is the reference in the following chapter to "the spirits of the righteous made perfect" (Heb 12:23). The implication seems to be that the Old Testament believers were "made perfect," not at the time of their death, but only later after Christ had accomplished the atonement in history.

This is the core truth that the Roman Catholic concept of Limbo was getting at in its clumsy way. Even Calvin, who disdained anything that smacked of man-made myth, acknowledged this core truth. He said that Christ shined light upon the Old Testament believers. The light of his presence enabled them to see clearly the salvation which, before, they had only had a foretaste of.¹⁸

¹⁷ "He perfected the spirits of Old Testament believers (Hebrews 12:23; cf. 11:40), bringing them out of the gloom that Sheol, 'the pit,' had hitherto been for them (cf. Psalm 88:3–6, 10–12), into this same Paradise experience. This is the core of truth in Medieval fantasies of the 'harrowing of hell.'" J. I. Packer, *Affirming the Apostles' Creed* (Wheaton: Crossway, 2008), 88.

¹⁸ "I readily admit that Christ illumined them by the power of his Spirit, enabling them to perceive that the grace of which they had only had a foretaste was then manifested to the world." Calvin, *Institutes* 2.16.9 (Beveridge).

The Third Speculation: Proclamation of Victory over Satan

This brings us to the third speculation. This one is the most biblical of the three, but we only have hints here and there in the Bible. It seems likely that when Jesus descended into Hades after his death, he proclaimed his victory over Satan and his host. Luther and his followers held a version of this view. One possible hint of this triumphant proclamation in Hades is a passage in Peter’s First Epistle, where Peter tells us that Jesus went and preached to the spirits in prison (1 Pet 3:19). This passage is full of exegetical puzzles that are beyond the scope of this paper. But one possible interpretation would support this third speculation.

In addition, many of the church fathers appealed to a verse in the Septuagint translation of the book of Job when God answered Job out of the whirlwind. God asks a series of rhetorical questions to put Job in his place. “Have you entered the spring of the sea, or walked in the tracks of the abyss? Do the gates of death open to you in fear, or do the gatekeepers of Hades shudder when they see you?” (ἀνοίγονται δέ σοι φόβῳ πύλαι θανάτου, πυλωροὶ δὲ ᾗδου ἰδόντες σε ἔπτηξαν;) (LXX Job 38:16–17 NETS).¹⁹ Earlier, I mentioned the Creed of the Council of Sirmium in AD 359. The bishops at this council interpreted LXX Job 38:17 as a prophecy of the descent of Christ into Hades, when the demons (“the gate-keepers of Hades,” πυλωροὶ ᾗδου) shuddered at the presence of him who was now their victor. Accordingly, they inserted the following affirmation in the Fourth Creed of Sirmium: “We know that He . . . was crucified, and died and descended

¹⁹ The Masoretic Text of Job 38:17 reads differently: “Have the gates of death been revealed to you, or have you seen the gates of deep darkness?”

into the parts beneath the earth, and regulated the things there, *whom the gate-keepers of hell saw and shuddered*; and He rose from the dead the third day."²⁰

So the first speculation, that he gave the dead a second chance to repent, can be dismissed out of hand. The second and third speculations cannot be dismissed so quickly, and there are scattered verses here and there in the Bible that provide some hints that when the soul of Jesus entered Hades, something earth-shattering (or Hades-shattering!) happened there.

At the end of the day, it is wise to exercise caution. We should not be dogmatic. But this much we can say. When Jesus descended into Hades, it was the first sign that something historic had happened, the fabric of the universe was fundamentally altered, because he had accomplished the atonement and brought in the everlasting righteousness. This revelation of the accomplishment of redemption was like a thunder bolt that flashed across Hades. To the lost souls and the demons, it was a terrifying signal that Christ was now Lord of the underworld and that the Day of Judgment was coming. But to the Old Testament believers, it was a glorious revelation that Hades was now transformed into Paradise for them and that one day they would be raised again in resurrection bodies to dwell in the renewed creation.

The Practical Comfort of this Truth

What practical comfort can we draw from the truth that Christ "descended into Hades"?

It is comforting to know that Jesus has gone ahead of us as our forerunner and forged the path of eternal life from the dead. He experienced death as we will experience it,

²⁰ See note 3 above.

and has gone through it to the other side of resurrection life for us. Jesus shared the fate of all who have died. He was once among the dead, once among those departed souls in Hades. Jesus is really human like us. Although he is the eternal, divine Son of God, this in no way detracts from his full humanity. He is the Son of God who became man, one of us, who shared our fallen human lot in every way, including the troubling, mysterious, and angst-inducing experience of death. As the author of Hebrews says, he had to be made like his brothers in every way, and he is not ashamed to call us brothers. In that capacity as our brother, by the grace of God he "tasted death" for us all (Heb 2:9).

Tertullian made this point about the true humanity of Christ. He wrote in his treatise on the soul:

Although Christ is God, yet, being also man ... he fully complied [with the law of human nature], by remaining in Hades in the form and condition of a dead man; nor did he ascend into the heights of heaven before descending into the lower parts of the earth.²¹

Being God incarnate you might think he would be spared from tasting death in this way. You might think, once he has finished atoning for all our sins on the cross, as soon as he expired, his human soul would go to some special place reserved at the right hand of God in heaven. But no, it was not yet time for his exaltation. Being the incarnate Son of God did not spare him one last act of humiliation. He had yet to go one step lower. The bottom of the cosmic parabola has not yet been reached. He must descend into Hades. He must go down, down to the very depths, to the farthest point symbolically from the heights of heaven. And he went there, not to suffer more for our sins, but in order to free all his own from the cords of death.

²¹ Tertullian, *De Anima* 55 (ANF 3.231).

Not only did he share in our fallen humanity to the point of going down into the dead, but in that very humanity he conquered death for us. Over and over again the New Testament says, not that Jesus rose again from death in the abstract, but that he rose again "out from among the dead" (ἐκ νεκρῶν). Jesus is "the firstborn from among the dead" (Col 1:18; Rev 1:5). On the third day, he rose up victorious from among the midst of them as the firstborn from the dead, as the strong Savior, King, and Lord of Hades. We can take heart in the face of our own death, knowing that Jesus has conquered death and released us from its power.

In the first chapter of Revelation, the Apostle John says he "was in the Spirit on the Lord's day." In a trance he saw a vision of "one like a son of man" wearing a long robe. His face was like the sun shining in full strength. When John saw him, he fell at his feet as though dead. But the Lord laid his right hand on him to comfort him and said, "Fear not, I am the first and the last, and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades" (vv 17–18).

Therefore, we need not be afraid of death. When the time comes for us to cross over into that mysterious realm where the souls of the dead are, we know that we will not go there alone, nor will we face it with doom and gloom. Jesus has been there before us, and he will see us through.

Postscript: Where is Hades?

I think we have to be careful when we use geographical terminology regarding Hades and Heaven. Where is Hades? Just about everyone prior to Copernicus thought it was literally under the earth.²² But it is indefensible to force any biblical interpretation to fit a pre-Copernican "world picture" (*Weltbild*). The language of "descending" to Hades is metaphorical. Where is Heaven? Is it literally "up" in the sky? Sure, but "up" radiates outward from the globe in all directions. According to Meredith Kline it is the invisible world of the angels and is present everywhere, waiting only to be unveiled at the second coming of Christ.²³

It is better not to think of Hades or Heaven as literal places within the cosmos but as states of the soul's post-mortem, pre-resurrection existence in relation to God. Ecclesiastes says that at death, "the dust returns to the earth as it was, and the spirit returns to God who gave it" (Eccl 12:7). All we know is that at death, all souls "return to God." The righteous experience that as blessedness; the wicked experience it as provisional judgment while they wait for the final judgment. The biblical language of a two-compartment Hades is a spatial metaphor that attempts to capture these two very different experiences of death.

In the end, there is no difference between saying that at death the righteous go to the blessed compartment of Hades, or Abraham's bosom, or Paradise, or Heaven. These are legitimate ways of saying the same thing.

²² E.g., Josephus, *Ant.* 18.14; Tertullian, *De Anima* 55; the Fourth Sirmium "Dated" Creed of AD 359.

²³ Meredith G. Kline, *God, Heaven and Har Magedon: A Covenantal Tale of Cosmos and Telos* (Eugene: Wipf and Stock, 2008), 3–28.

Appendix: Sheol → Hades → Infer(n)us → Hell

	Book	Ref	MT	Gk Bible	Vulgate	KJV
1	Gen	37:35	Sheol	Hades	Infernum	the grave
2	Gen	42:38	Sheol	Hades	Inferos	the grave
3	Gen	44:29	Sheol	Hades	Inferos	the grave
4	Gen	44:31	Sheol	Hades	Inferos	the grave
5	Num	16:30	Sheol	Hades	Infernum	the pit
6	Num	16:33	Sheol	Hades	Infernum	the pit
7	Deut	32:22	Sheol	Hades	Inferni	Hell
8	1 Sam	2:6	Sheol	Hades	Infernum	the grave
9	2 Sam	22:6	Sheol	thanatos	Inferi	Hell
10	1 Kings	2:6	Sheol	Hades	Inferos	the grave
11	1 Kings	2:9	Sheol	Hades	Infernum	the grave
12	Job	7:9	Sheol	Hades	Inferos	the grave
13	Job	11:8	Sheol	Hades	Inferno	Hell
14	Job	14:13	Sheol	Hades	Inferno	the grave
15	Job	17:13	Sheol	Hades	Infernus	the grave
16	Job	17:16	Sheol	Hades	Infernum	the pit
17	Job	21:13	Sheol	Hades	Inferna	the grave
18	Job	24:19	Sheol	-	Inferos	the grave
19	Job	26:6	Sheol	Hades	Inferus	Hell
20	Psalms	6:5	Sheol	Hades	Inferno	the grave
21	Psalms	9:17	Sheol	Hades	Infernum	Hell
22	Psalms	16:10	Sheol	Hades	Inferno	Hell
23	Psalms	18:5	Sheol	Hades	Inferi	Hell
24	Psalms	30:3	Sheol	Hades	Inferno	the grave
25	Psalms	31:17	Sheol	Hades	Inferno	the grave
26	Psalms	49:14a	Sheol	Hades	Inferno	the grave
27	Psalms	49:14b	Sheol	Hades	Inferno	the grave
28	Psalms	49:15	Sheol	Hades	Inferi	the grave
29	Psalms	55:15	Sheol	Hades	Infernum	Hell
30	Psalms	86:13	Sheol	Hades	Inferno	Hell
31	Psalms	88:3	Sheol	Hades	Infernum	the grave
32	Psalms	89:48	Sheol	Hades	Inferi	the grave
33	Psalms	116:3	Sheol	Hades	Inferni	Hell
34	Psalms	139:8	Sheol	Hades	Inferno	Hell
35	Psalms	141:7	Sheol	Hades	Inferi	the grave
36	Prov	1:12	Sheol	Hades	Infernus	the grave
37	Prov	5:5	Sheol	Hades	Inferos	Hell
38	Prov	7:27	Sheol	Hades	Inferi	Hell
39	Prov	9:18	Sheol	Hades	Inferni	Hell

40	Prov	15:11	Sheol	Hades	Infernus	Hell
41	Prov	15:24	Sheol	Hades	Inferno	Hell
42	Prov	23:14	Sheol	thanatos	Inferno	Hell
43	Prov	27:20	Sheol	Hades	Infernus	Hell
44	Prov	30:16	Sheol	Hades	Infernus	the grave
45	Eccl	9:10	Sheol	Hades	Inferos	the grave
46	Songs	8:6	Sheol	Hades	Inferus	the grave
47	Isa	5:14	Sheol	Hades	Infernus	Hell
48	Isa	14:9	Sheol	Hades	Infernus	Hell
49	Isa	14:11	Sheol	Hades	Inferos	the grave
50	Isa	14:15	Sheol	Hades	Infernum	Hell
51	Isa	28:15	Sheol	Hades	Inferno	Hell
52	Isa	28:18	Sheol	Hades	Inferno	Hell
53	Isa	38:10	Sheol	Hades	Inferi	the grave
54	Isa	38:18	Sheol	Hades	Infernus	the grave
55	Isa	57:9	Sheol	Hades	Inferos	Hell
56	Ezek	31:15	Sheol	Hades	Inferos	the grave
57	Ezek	31:16	Sheol	Hades	Infernum	Hell
58	Ezek	31:17	Sheol	Hades	Infernum	Hell
59	Ezek	32:21	Sheol	bothros	Inferni	Hell
60	Ezek	32:27	Sheol	Hades	Infernum	Hell
61	Hos	13:14a	Sheol	Hades	mortis	the grave
62	Hos	13:14b	Sheol	Hades	Inferne	O grave
63	Amos	9:2	Sheol	Hades	Infernum	Hell
64	Jonah	2:2	Sheol	Hades	Inferni	Hell
65	Hab	2:5	Sheol	Hades	Infernus	Hell
66	Job	33:22	mut	Hades	mortiferis	the grave
67	Job	38:17	mavet	Hades	-	death
68	Psalms (LXX)	93:17	dumah	Hades	Inferno	silence
69	Psalms (LXX)	113:25	dumah	Hades	Infernum/silentium	silence
70	Prov	2:18	rephaim	Hades	-	the dead
71	Prov	14:12	mavet	Hades	mortem	death
72	Prov	16:25	mavet	Hades	mortem	death
73	Isa	14:19	bor	Hades	laci	the pit
74	Tobit	3:10	-	Hades	-	the grave
75	Tobit	13:2	-	Hades	Infernum	Hell
76	Esther	3:13g	-	Hades	-	the grave
77	Wisd of Sol	1:14	-	Hades	Inferorum	death
78	Wisd of Sol	2:1	-	Hades	Inferis	the grave
79	Wisd of Sol	16:13	-	Hades	mortis	Hell
80	Wisd of Sol	17:13	-	Hades	Inferis	Hell

81	Sirach	9:12	-	Hades	Inferos	their grave
82	Sirach	14:12	-	Hades	Inferorum	the grave
83	Sirach	14:16	-	Hades	Inferos	the grave
84	Sirach	17:27	-	Hades	-	the grave
85	Sirach	21:10	-	Hades	Inferi	Hell
86	Sirach	28:21	-	Hades	Inferus	the grave
87	Sirach	41:4	-	Hades	Inferno	the grave
88	Sirach	48:5	-	Hades	Inferis	the place of the dead
89	Sirach	51:5	-	Hades	Inferi	Hell
90	Sirach	51:6	-	Hades	Infero	Hell
91	Baruch	2:17	-	Hades	Inferno	the graves
92	Baruch	3:11	-	Hades	Infernum	the grave
93	Baruch	3:19	-	Hades	Inferos	the grave
94	Daniel	3:88	-	Hades	Inferno	-
95	2 Macc	6:23	-	Hades	Infernum	the grave
96	3 Macc	4:8	-	Hades	-	-
97	3 Macc	5:42	-	Hades	-	-
98	3 Macc	5:51	-	Hades	-	-
99	3 Macc	6:31	-	Hades	-	-
100	Odes	2:22	-	Hades	-	-
101	Odes	3:6	-	Hades	-	-
102	Odes	6:3	-	Hades	-	-
103	Odes	11:10	-	Hades	-	-
104	Odes	11:18	-	Hades	-	-
105	Ps Sol	15:10	-	Hades	-	-
106	Ps Sol	16:2	-	Hades	-	-
107	3 Kgdms	2:35o	-	Hades	-	-
108	Matt	11:23	-	Hades	Infernum	Hell
109	Matt	16:18	-	Hades	Inferi	Hell
110	Luke	10:15	-	Hades	Infernum	Hell
111	Luke	16:23	-	Hades	Inferno	Hell
112	Acts	2:27	-	Hades	Inferno	Hell
113	Acts	2:31	-	Hades	Inferno	Hell
114	Rev	1:18	-	Hades	Inferni	Hell
115	Rev	6:8	-	Hades	Inferus	Hell
116	Rev	20:13	-	Hades	Inferus	Hell
117	Rev	20:14	-	Hades	Inferus	Hell