



Bible Student's Notebook™

The Herald of His Grace

Presenting *every man perfect in Christ Jesus*. Colossians 1:28

Volume 29
Issue 702

The Principle of Divine Interchange

Sheol and Hades

by — Otis Q. Sellers (1901-1992)

Those who interpret the Bible without being guided by clearly defined principles usually end up by making God's Word mean what they want it to mean.

It seems that many interpreters want it this way. They operate without any laws, principles or rules of any kind. This allows them to force the Word to yield to them, freeing them from any obligation to conform to the Word.

There are those who will adopt principles of interpretation up to a certain point, but when they get into a bind and the Word does not say what they want it to say, they ignore the principle and interpret as they please.

Honest principles of interpretation can be discovered and established by all who love the truth. Many years ago I came upon the principle which I now call the principle of divine interchange. It was not new; many had seen it before me, but I found it for myself, gave it a name and put it into use.

It is a principle that is quite simple and easily stated: Hebrew and Greek words that are used interchangeably by the Holy Spirit are identical in value and meaning. The Hebrew word as used in the Old Testament is the primary word and the Greek word used in its place in New Testament quotations means exactly the same, no matter what nuances of meaning it may have had among the Greeks. The Greek word must conform to the Hebrew – and not the other way around.



A clear example of this principle can be seen in the Hebrew word *sheol* and the Greek word *hades*. In Psalm 16:10 the inspired writer declares,

*Thou wilt not leave my soul in **sheol**.*

In Acts 2:27 the Spirit of God says through Peter,

*Thou wilt not leave my soul in **hades**.*

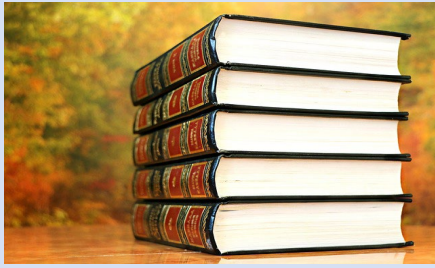
The Hebrew word *Sheol* is of divine origin, and its true meaning can be gathered only from its divine usage in the Old Testament. When we know how it is used there, we know all that can be known as to its meaning based upon usage. If the meaning of a word cannot be obtained from 65 sentences in which it is found, then there is no way of obtaining its meaning, and it may as well be excised from all languages as a nonsense word.

The Greek word *hades* is a perfect representation of *sheol*. Thus, by the principle of divine interchange, *sheol* and *hades* mean the same; they have the same value.¹

(see **INTERCHANGE**, page 6040)

1. The word *hades* would become surrounded by all kinds of human traditions that had their origins in human imagination. The basic meaning of *hades* from Homer (100 B.C.) on down was "the state of the dead." However, the Greeks with their Platonic ideas of the

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Bible Student's Encyclopedia

Justification

by — Clyde L. Pilkington, Jr.

Many unnecessarily labor under a heavy weight of guilt and shame. Forgiveness is at the core of religious teaching and activity, and at the root of forgiveness is the prison of *guilt*. The followers of religion seek to obtain forgiveness through some means – concerted effort, confessions, prayers, penance, resolutions, etc.



Few understand *justification*. Justification is NOT simply being pronounced “forgiven,” “pardoned,” or even “innocent”; rather, it is being “*MADE RIGHTEOUS*.”

A common definition of justify is “to declare righteous,” however, this falls short of the meaning. Although justification is surely a declaration (pronouncement), as can be seen from Greek Lexicons,¹ it is much more than that. Justification is a declaration of a *divine reality*. Thus the *Dabhar Concept Explanations* gives the meaning of the Greek word for “justify” as,

make righteous.

Rather than mere forgiveness, Paul revealed to us the *freedom from sins*!

*In Whom we have redemption through His blood, the **freedom from sins**, according to the riches of His grace* (Ephesians 1:7, BSV).

Ultimate freedom from sin is FAR MORE than forgiveness or pardon could ever be. The revelation given to Paul involved **justification**, which, instead of being rooted in *guilt*, is rooted in *righteousness*.

*Who was delivered for our offences, and was raised again for our **justification*** (Romans 4:25).

*The judgment was by one to condemnation, but the free gift is of many offences unto **justification*** (Romans 5:16).

While the *Concordant Keyword Concordance* gives the meaning similarly as,

constituted righteous (not forgive or pardon, as if unjust ...).

Noah Webster² defined “constitute” as,

1. To set; to fix; to enact; to establish.

1. Example: *Thayer's Lexicon* does provide the definition: “to declare, pronounce, one to be just, righteous,” but it is listed as a minor definition, with the primary definition being “to render righteous.”
2. *American Dictionary of the English Language* (1828).

JUSTIFICATION'S DEFINITION



403 pp., PB

The Vision of Isaiah: Its Structure and Scope

by — E.W. Bullinger

This study does not approach this prophecy from the standpoint of human agency, or of a literary performance, but from the side of the Divine authorship. The author comes from the stand of one who believes God, and who says “Let God be true, and every man a liar.” He seeks evidence only in Scripture: in facts, and not in human reasoning; and leaves his readers to draw their own conclusions from those facts.

See order form.

Justification is being set, fixed, established righteous: being *made righteous*. This is a divine act, irrespective of human actions.

THE GREEK WORD

Our English word “justify” is the translation of the Greek word δικαιώ (*dikaioō*). *Strong’s Exhaustive Concordance*³ defines it as “to **render** just,” and *Thayer’s Lexicon* “to **render** righteous.” Webster defines “render” as,

To make or cause to be, by some influence upon a thing.

Thus, to “justify” is the sovereign act of God in making or causing one to be righteous.

The makeup of our English word “justification” looks like this:

Just – (root) adjective – meaning: *right, or righteous*;

fy – a suffix used to form a verb – meaning: *to make*;

tion – a suffix used to form a noun from a verb – meaning: *state or condition of being*.

William R. Newell says that *Paul’s Gospel* included:

The actual conferring of the gift of righteousness ... The change of a sinner’s standing before God, from one of condemnation to one of righteousness.

Negatively, it is deliverance from guilt on account of Christ’s shed blood, and deliverance out of the old creation [into the new creation], by identification in death with Christ.

Positively, it is a new standing in the risen Christ before God.⁴

Paul shockingly proclaims that we have been “**made righteous**”⁵ (Romans 5:19). Even better than that, we have been “**made the righteousness of God in Him**” (II Corinthians 5:21). The result of being “**made righteous**” is that we are *free* from the *entire* realm of sin and law.

Knowing this, that the law **is not** made for a righteous man (I Timothy 1:9).

Having been “**made righteous**,” the law was not made for us and we can *NEVER* have a judicial charge of offense filed against us.

3. G1344.

4. A tract excerpt taken from *Paul vs. Peter* (Bible Student’s Press).
5. “constituted just” (*Concordant Version*).



292 pp., PB

See order form.

Without Form and Void: A Study of the Meaning of Genesis 1:2

by — Arthur C. Custance

Considered a classic in Christian apologetics, this scholarly analysis of the biblical phrase “without form and void,” from the opening chapter of Genesis, observes the rules of linguistics, grammar and syntax, and also examines how words are used in the rest of Scripture. This book has been described as the best argument that has ever been written for the Gap Theory.

A well respected Canadian scientist, and listed in the 1971 American Men in Science, Dr. Custance contends that we should not allow science to determine what Scripture says. Neither should we allow Scripture to determine what the scientist observes in the laboratory. Yet observed fact in the one cannot, ultimately, conflict with revealed fact in the other. Any conflict, then, is in the interpretation of the facts – not in the facts themselves.

There is therefore now **no condemnation** to them who are in Christ Jesus ... Who will lay **anything** to the charge of God's elect? It is God Who **justifies**. Who is he who condemns? It is Christ Who died, or rather Who is risen again, Who is even at the right hand of God, Who also makes intercession for us (Romans 8:1, 33-34).

FORGIVEN? OR JUSTIFIED?

Justification is a term of righteousness. Forgiveness is a term of guilt that is pardoned. Thus, it is **justification** and NOT **forgiveness** that gives us *ultimate* and *permanent* freedom from condemnation and sin.

Notice in Romans 5 that the solution to condemnation which Paul presents is **justification**, NOT forgiveness:

*Judgment was by one to **condemnation**, but the free gift is of many offenses to **justification**. For if by one man's offense death reigned by one; much more they who receive abundance of grace, and of the gift of **righteousness**, shall reign in life by One, Jesus Christ. Therefore, as by the offense of one, judgment came upon all men to **condemnation**, even so by the **righteousness** of One the free gift came upon all men to **justification** of life (Romans 5:16-18).*

Many believe that the answer to sin is *forgiveness*. It is not. The real answer to sin is *justification*.

Forgiveness demands that one be *guilty*, while justification actually constitutes one *righteous*. Because forgiveness is rooted in guilt, it can actually be reversed, as seen in the message given to Israel by our Lord Jesus Christ in His Kingdom of Heaven teachings.

Then his lord, after that he had called him, said unto him, "O you wicked servant, I forgave you

all that debt, because you desired me to. Should not you also have had compassion on your fellow-servant, even as I had pity on you?" And his lord was angry, and delivered him to the tormentors, until he should pay all that was due to him. So likewise shall My heavenly Father do also to you, if you from your hearts forgive not everyone his brother their trespasses.

What we read here is Christ's pre-death teaching concerning forgiveness. However, God's *ultimate* solution to sin through the Calvary-work of Christ is *not* found in forgiveness but in justification. This is a truth revealed clearly to us in the writings of Paul.

The simple fact is that you can't have it *both* ways. *You can't be forgiven if you are righteous, and you can't be righteous if you are forgiven.*

Religion focuses on forgiveness because it does not truly understand the magnificent revelation of justification. Forgiveness keeps the one who is forgiven a guilty sinner, while justification graciously and gloriously exalts us to a position of divine righteousness. This has nothing to do with our own acts but with the single act of our Savior at Golgotha.

Sadly many embrace forgiveness and pardon *instead* of justification. This confusion is fostered by the fact that English versions place the word "*forgiveness*" in Paul's epistles. Their translators did so because they themselves did not understand the transcendent doctrine of justification, or deliberately attempted to hide it.

Forgiveness is *not* Paul's teaching. However, translators manage to mistranslate the truth of justification right *out* of Paul's writings.

PAUL'S SUPPOSED USAGE OF "FORGIVENESS" AS FOUND IN ENGLISH TRANSLATIONS

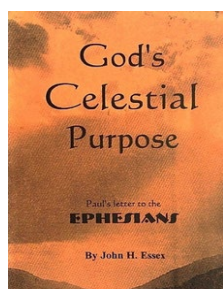
The Greek word that is misused to render "*forgiveness*" in Paul's letters is *aphesis*.

Aphesis

Aphesis is defined as:

Freedom (James Strong);⁶

6. Strong's Exhaustive Concordance, Greek Lexicon, #859.



God's Celestial Purpose: Paul's Letter to the Ephesians

by — John Essex (1907-1991)

164 pp, PB See order form.

Setting free (E.W. Bullinger);⁷

FROM-LETting (A.E. Knoch);⁸

Release from bondage or imprisonment (Joseph Thayer).⁹

Interestingly, even the *King James Version* translates *aphesis* as “liberty” in Luke 4:18. How does a word that means freedom and liberty end up being translated as “forgiveness”?

“Forgiveness” is actually a theological translation. It reveals that the translator’s doctrinal constraints could not bear them to conceive of actual freedom and liberty from sins, so they translated *aphesis* (meaning freedom or liberty) as a completely different word: “forgiveness.” These translators had no real understanding of the divine work of justification that produces freedom and liberty.

Let us now note carefully Paul’s own usage of *aphesis*.

*Be it known to you therefore, men and brothers, that through this man is preached to you the **aphesis** [freedom from] sins (Acts 13:38).*

*To open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive **aphesis** [freedom from] sins (Acts 26:18).*

*In Whom we have redemption through His blood, the **aphesis** [freedom from] sins, according to the riches of His grace (Ephesians 1:7).*

*In Whom we have redemption through His blood, even the **aphesis** [freedom from] sins (Colossians 1:14).*

Charizomai

Another word that is misused to translate “forgiveness” in Paul’s letters is the Greek word *charizomai*.

Charizomai is defined as:

To grant as a favor, *i.e.*, gratuitously (James Strong);¹⁰

7. *A Critical Lexicon and Concordance to the English and Greek New Testament*, page 303.

8. *Concordant Keyword Concordance*.

9. *Thayer’s Lexicon*.

10. *Strong’s Exhaustive Concordance*, Greek Lexicon #5483.

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To give graciously, give freely, bestow (Joseph Thayer);¹¹

To do a person a favor, to be kind, to be gracious (E.W. Bullinger);¹²

To deal graciously (A.E. Knoch).¹³

Interestingly, the root of the Greek word *charizomai* is *charis*, which is translated “grace.”

Again, translators manage to render *charizomai* (meaning: gracious and free giving) as a completely different word: “forgiveness.”

Now let’s note Paul’s usage of *charizomai*.

*He Who spared not His Own Son, but delivered Him up for us all, how shall He not with Him also **charizomai** [graciously give] us all things? (Romans 8:32).*

*Now we have received, not the spirit of the world, but the spirit which is of God; that we might know **charizomai** [the things graciously given] to us of God (I Corinthians 2:12).*

*So that contrariwise you ought rather to **charizomai** [be gracious to] him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow (II Corinthians 2:7).*

*To whom you are **charizomai** [gracious in] anything, I am also: for if I **charizomai** [be gracious in] anything, to whom I **charizomai** [am gracious], for your sakes I am, in the person of Christ (II Corinthians 2:10).*

*For what is it wherein you were inferior to other churches, except it be that I myself was not burdensome to you? **Charizomai** [be gracious to] me [for] this wrong (II Corinthians 12:13).*

*For if the inheritance be of the law, it is no more of promise: but God **charizomai** [graciously gave] it to Abraham by promise (Galatians 3:18).*

*Be kind to each another, tenderhearted, **charizomai** [gracious to] one another, even as God for Christ’s sake has **charizomai** [been gracious to] you (Ephesians 4:32).*

*For unto you **charizomai** [it is graciously given] in the behalf of Christ, not only to believe on Him, but also to suffer for His sake (Philippians 1:29).*

*Wherefore God also has highly exalted Him, and **charizomai** [graciously given] Him a name which is above every name (Philippians 2:9).*

*You, being dead in your sins and the uncircumcision of your flesh, has He quickened together with Him, having **charizomai** [been gracious to] you in all your trespasses (Colossians 2:13).*

*Forbearing each other, and **charizomai** [being gracious to] each other, if any man have a quarrel against any: even as Christ **charizomai** [was gracious to] you, so also do you (Colossians 2:13).*

*But withal prepare me also a lodging: for I trust that through your prayers I **charizomai** [will be graciously given] to you (Philemon 1:22).*

THE GRAND ANSWER TO SIN: JUSTIFICATION

Paul’s writings are the *pinnacle* of divine revelation. Through him God reveals the *grand answer* to sin: *justification*. This is Father’s gift of free grace, through the complete redemptive work of Christ.

*By Him all who believe are **justified** [constituted righteous] from all things, from which you could not be **justified** [constituted righteous] by the law of Moses (Acts 13:39).*

*Being **justified** [constituted righteous] freely by His grace through the redemption that is in Christ Jesus (Romans 3:24).*

*Therefore we conclude that a man is **justified** [constituted righteous] by faith without the deeds of the law (Romans 3:28).*

*Who was delivered for our offences, and was raised again for our **justification** [constitution*

11. Thayer’s Lexicon.

12. A Critical Lexicon and Concordance to the English and Greek New Testament, page 303.

13. Concordant Keyword Concordance.

of righteousness] (Romans 4:25).

Therefore being **justified** [constituted righteous] by faith, we have peace with God through our Lord Jesus Christ (Romans 5:1).

Being now **justified** [constituted righteous] by His blood, we shall be saved from wrath through Him (Romans 5:9).

Not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto **justification** [the constitution of righteousness] (Romans 5:16).

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men to **justification** [the constitution of righteousness] of life (Romans 5:18).

Moreover whom He did predestinate, them He also called: and whom He called, them He also **justified** [constituted righteous]: and whom He **justified** [constituted righteous], them He also glorified (Romans 8:30).

Such were some of you: but you are washed, but you are sanctified, but you are **justified** [consti-

tuted righteous] in the name of the Lord Jesus, and by the Spirit of our God (I Corinthians 6:11).

Knowing that a man is **justified** [constituted righteous], not by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be **justified** [constituted righteous] by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be **justified** [constituted righteous] (Galatians 2:16).

That no man is **justified** [constituted righteous] by the law in the sight of God, it is evident: for, "The just shall live by faith" (Galatian 3:11).

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be **justified** [constituted righteous] by faith (Galatians 3:24).

That being **justified** [constituted righteous] by His grace, we should be made heirs according to the hope of eternal life (Titus 3:7).

The ultimate answer to sin is justification.

Being **justified** freely by His grace through the redemption that is in Christ Jesus (Romans 3:24).



100 pp., PB

See order form.

Suffering: God's Forgotten Gift

by – Clyde L. Pilkington, Jr.

Two gifts given to the believer are mentioned by Paul in Philippians 1:29. The first is "to believe on Him." This is a glorious gift. Every believer has been given this gift from God. Those who possess it may not even fully recognize it as a gift from Him, but indeed faith is God's wonderful gift to us. Faith is a rich gift from God, but there is also another gift from God to the believer, mentioned by Paul in Philippians 1:29, that is equally as glorious. The second gift is "also to suffer for His sake." This, too, is a glorious gift. Every believer has been given this gift from God as well, but those who possess it often do not fully recognize it for what it is. Indeed, suffering for His sake similarly is God's wonderful gift to us. Paul teaches us to embrace this second gift as well as we do the first!

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INTERCHANGE (continued from page 6033)

An example here may be helpful: The plays of Shakespeare were written in the English language. Therefore a Frenchman who wanted to quote in his own language the familiar line, “The quality of mercy is not strain’d, it droppeth as the gentle rain from heaven,” would have to find some harmonious French words for “quality,” “mercy,” and “strained.” If he used words that did not express the meaning of these words, he would misrepresent Shakespeare.

We can properly say that the moment came when the Holy Spirit needed to select a word from the Greek that would say the same thing as *sheol*. Since He began with, “*David speaketh*,” He chose the word that would not misrepresent what David originally said. In view of these facts the proper way to make a study of *sheol* would be to begin with this word in the Old Testament, examining every passage, then carrying on through every occurrence of *hades*,

soul and immortality began to build ideas into this word about the state of souls, bliss, punishment, etc. All of this foolishness may have clouded its true and basic meaning, but it could not wipe it out. Its basic meaning was entirely congruent with the basic meaning of *sheol* so it was the word selected by the Holy Spirit to express what David had said.

treating these as if they were the same word.

However, this is not the way it is usually done. Most men want to start with the English word *hell*, attach to it all of the wild meanings that men have devised and imagined, read all of this into the words *sheol* and *hades*, wherever it is convenient, then insist that this unholy mess of ideas is the true meaning of these words. Their next step is to brand all as heretics who do not agree with their interpretations.

As for me, let it be known that I believe, accept and teach every grain of truth the Bible declares concerning *sheol* and *hades*, but I believe next to nothing of what men teach and say concerning *hell*.

— *Seed & Bread*, Issue #125

(edited & abridged)

TOPICS:

Major: Bible Study; Hades; Sheol

Minor: Hell, Interpretation

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Scripture education in a semi-weekly format!

This free electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:

- total freedom from sins (Colossians 1:14);
- union in His death, burial and resurrection (Romans 6);
- adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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ABBREVIATION KEY

Scripture Version

CV: Concordant Literal Version
DAR: Darby Translation
DT: Dabhar Translation
FF: Ferrar Fenton Bible
KJV: King James Version
RE: Rotherham's Emphasized Bible
WT: Weymouth Translation
YLT: Young's Literal Translation

Reference Notations

cf. – compare
e.g. – for example
et al. – and others
etc. – et cetera (and so on)
ff. – and the following
i.e., – that is

Reference Sources

AA: Analytical Analysis (Welch)
BDB: Brown-Driver-Briggs Hebrew Lexicon
CB: Companion Bible Notes & Appendixes
(Bullinger)
CC: Concordant Commentary (Knoch)
CKC: Concordant Keyword Concordance (Knoch)
CL: A Critical Lexicon and Concordance
(Bullinger)
CWS: Complete Word Study Dictionary (Zodhiates)
FoS: Figures of Speech (Bullinger)
SEC: Strong's Exhaustive Concordance
TGL: Thayer's Greek-English Lexicon
UR: Unsearchable Riches
VED: Vine's Expository Dictionary
YAC: Young's Analytical Concordance

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