Gehenna

Gehenna is a small valley in Jerusalem. In the Hebrew Bible, Gehenna was initially where some of the kings of Judah sacrificed their children by fire. Thereafter, it was deemed to be cursed (Jer. 7:31, 19:2-6).

In rabbinic literature and Christian and Islamic scripture, Gehenna is a destination of the wicked. This is different from the more neutral Sheol/Hades, the abode of the dead, although the King James Version of the Bible usually translates both with the Anglo-Saxon word "hell.

In the King James Version of the Bible, the term appears 13 times in 11 different verses as Valley of Hinnom, Valley of the son of Hinnom or Valley of the children of Hinnom.

The Valley of Hinnom is the modern name for the valley surrounding Jerusalem's Old City, including Mount Zion, from the west and south. It meets and merges with the Kidron Valley, the other principal valley around the Old City near the southeastern corner of the city.

Contents

Etymology
Geography
Archaeology
The concept of Gehinnom
Hebrew Bible
Targums
Rabbinical Judaism
New Testament
Translations in Christian Bibles
Quran
See also
References
External links

Etymology


English "Gehenna" represents the Greek Geenna (Γεήνα) found in the New Testament, a phonetic transcription of Aramaic Gēhannā (גֵּהָנָא), equivalent to the Hebrew Ge Hinnom, literally "Valley of Hinnom".

This was known in the Old Testament as Gei Ben-Hinnom, literally the "Valley of the son of Hinnom",[4] and in the Talmud as Gehinnam or נחלות Gehinnom.
The exact location of the Valley of Hinnom is disputed. Older commentaries give the location as below the southern wall of ancient Jerusalem, stretching from the foot of Mount Zion eastward past the Tyropoeon to the Kidron Valley. However, the Tyropoeon Valley is usually no longer associated with the Valley of Hinnom because during the period of Ahaz and Manasseh, the Tyropoeon lay within the city walls and child sacrifice would have been practiced outside the walls of the city. Smith (1907), Dalman (1930), Bailey (1986) and Watson (1992) identify the Wadi ar-Rababi, which fits the data of Joshua that Hinnom valley ran east to west and lay outside the city walls. According to Joshua, the valley began at En-rogel. If the modern Bir Ayyub is En-rogel, then Wadi ar-Rababi, which begins there, is Hinnom.

Child sacrifice at other Tophets contemporary with the Bible accounts (700–600 BC) of the reigns of Ahaz and Manasseh have been established, such as the bones of children sacrificed at the Tophet to the goddess Tank in Phoenician Carthage and also child sacrifice in ancient Syria-Palestine. Scholars such as Mosca (1975) have concluded that the sacrifice recorded in the Hebrew Bible, such as Jeremiah's comment that the worshippers of Baal had "filled this place with the blood of innocents", is literal, while Mark Smith has stated that in the seventh century child sacrifice was a Judean practice performed in the name of Yahweh. Yet, the biblical words in the Book of Jeremiah describe events taking place in the seventh century in the place of Ben-hinnom: “Because they [the Israelites] have forsaken Me and have made this an alien place and have burned sacrifices in it to other gods, that neither they nor their forefathers nor the kings of Judah had ever known, and because they have filled this place with the blood of the innocent and have built the high places of Baal to burn their sons in the fire as burnt offerings to Baal, a thing which I never commanded or spoke of, nor did it ever enter My mind; therefore, behold, days are coming,” declares the LORD, “when this place will no longer be called Topheth or the valley of Ben-hinnom, but rather the valley of Slaughter”. J. Day, Heider, and Mosca believe that the Molech cult took place in the valley of Hinnom at the Tophet. No archaeological evidence such as mass children’s graves has been found; however, it has been suggested that such a find may be compromised by the heavy population history of the Jerusalem area compared to the Tophet found in Tunisia. The site would also have been disrupted by the actions of Josiah "And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech." (2 Kings 23). A minority of scholars have attempted to argue that the Bible does not portray actual child sacrifice, but only dedication to the god by fire; however, they are judged to have been "convincingly disproved" (Hay 2011).

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The Book of Isaiah does not mention Gehenna by name, but the “burning place” 30:33 in which the Assyrian army is to be destroyed, may be read “Topheth”, and the final verse of Isaiah which concerns of those that have rebelled against God Isaiah 66:24.

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A final purely geographical reference is found in Neh. 11:30 to the exiles returning from Babylon camping from Beersheba to Hinnom.

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The ancient Aramaic paraphrase-translations of the Hebrew Bible known as Targums supply the term “Gehinnom” frequently to verses touching upon resurrection, judgment, and the fate of the wicked. This may also include addition of the phrase "second death", as in the final chapter of the Book of Isaiah, where the Hebrew version does not mention either Gehinnom or the Second Death, whereas the Targums add both. In this the Targums are parallel to the Gospel of Mark addition of "Gehenna" to the quotation of the Isaiah verses describing the corpses "where their worm does not die".

Rabbinical Judaism

The picture of Gehenna as the place of punishment or destruction of the wicked occurs frequently in the Mishnah in Kiddushin 4.14, Avot 1.5; 5.19, 20, Tosefta t. Bereshith 6.15, and Babylonian Talmud b.Rosh Hashanah 16b:7a; b. Bereshith 28b. Gehenna is considered a Purgatory-like place where the wicked go to suffer until they have atoned for their sins. It is stated that the maximum amount of time a sinner can spend in Gehenna is one year. There are also four people who do not get a share in Olam Ha-Ba. Those people are Doeg the Edomite, Ahitophel, Balaam, and Gehazi.

The traditional explanation that a burning rubbish heap in the Valley of Hinnom south of Jerusalem gave rise to the idea of a fiery Gehenna of judgment is attributed to Rabbi David Kimhi’s commentary on Psalm 27:13 (ca. 1200 AD). He maintained that in this loathsome valley fires were kept burning perpetually to consume the filth and cadavers thrown into it. However, Hermann Strack and Paul Billerbeck state that there is neither archaeological nor literary evidence in support of this claim, in either the earlier intertestamental or the later rabbinic sources. Also, Lloyd R. Bailey’s "Gehenna: The Topography of Hell" from 1986 holds a similar view.

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In time it became deemed to be accursed and an image of the place of destruction in Jewish folklore. Eventually the Hebrew term Gehinnom became a figurative name for the place of spiritual purification for the wicked dead in Judaism. According to most Jewish sources, the period of purification or punishment is limited to only 12 months and every Sabbath day is excluded from punishment. After this the soul will ascend to Olam Ha-Ba (the world to come), be destroyed, or continue to exist in a state of consciousness of remorse. Gehenna became a metonym for "Hell" due to its morbid prominence in Jewish religious texts.

New Testament
In the synoptic Gospels Jesus uses the word *Gehenna* to describe the opposite to life in the Kingdom (Mark 9:43-48). It is used 11 times in these accounts. In certain usage, it is a place where both soul (Greek: ψυχή) and body could be destroyed (Matthew 10:28) in "unquenchable fire" (Mark 9:43).

- Matthew 5:22: "...whoever shall say 'You fool,' shall be guilty enough to go into Gehenna."
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- Matthew 5:30: "...for you that one of the parts of your body perish, than for your whole body to go into Gehenna."
- Matthew 10:28: "...rather fear Him who is able to destroy both soul [Greek: ψυχή] and body in Gehenna." 
- Matthew 18:9: "It is better for you to enter life with one eye, than with two eyes to be thrown into the Gehenna...."
- Matthew 23:15: "Woe to you, scribes and Pharisees, hypocrites, because you... make one proselyte...twice as much a child of Gehenna as yourselves."
- Matthew 23:33, to the Pharisees: "Ye serpents, you brood of vipers, how shall you to escape the sentence of Gehenna?"

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- Matthew 23:33, to the Pharisees: "Ye serpents, you brood of vipers, how shall you to escape the sentence of Gehenna?"

Mark 9:43: "It is better for you to enter life crippled, than having your two hands, to go into Gehenna into the unquenchable fire."

Mark 9:45: "It is better for you to enter life lame, than having your two feet, to be cast into Gehenna."

Mark 9:47: "It is better for you to enter the Kingdom of God with one eye, than having two eyes, to be cast into Gehenna."

Luke 12:5: "....fear the One who, after He has killed has authority to cast into Gehenna; yes, I tell you, fear Him."

James is the only other writer to use the word *Gehenna* in the New Testament.

- James 3:6: "And the tongue is a fire,...and sets on fire the course of our life, and is set on fire by Gehenna."

### Translations in Christian Bibles

The New Testament also refers to Hades as a place distinct from Gehenna. Unlike Gehenna, Hades typically conveys neither fire nor punishment but forgetfulness. The Book of Revelation describes Hades being cast into the lake of fire (Revelation 20:14). The King James Version is the only English translation in modern use to translate Sheol, Hades, Tartarus (Greek ταρταρώσας; lemma: ταρταρῷα), and Gehenna as Hell. In the New Testament, the New International Version, New Living Translation, New American Standard Bible (among others) all reserve the term "hell" for the translation of Gehenna or Tartarus (see above), transliterating Hades as a term directly from the equivalent Greek term.

Treatment of Gehenna in Christianity is significantly affected by whether the distinction in Hebrew and Greek between Gehenna and Hades was maintained:

#### Translations with a distinction:

- The 4th century Ulfilas (Wulfila) or Gothic Bible is the first Bible to use Hell's Proto-Germanic form Halja, and maintains a distinction between Hades and Gehenna. However unlike later translations, Halja (Matt 11:23) is reserved for Hades and Gehenna is transliterated to Gaiainnan (Matt 5:30), which surprisingly is the opposite to modern translations that translate Gehenna into Hell and leave Hades untranslated (see below).
- The late 4th-century Latin Vulgate transliterates the Greek Γέεννα "gehenna" with "gehennæ" (e.g. Matt 5:22) while using "infernum" ("coming from below of the underworld") to translate ᾅδος (Hades).
- The 19th century Young's Literal Translation tries to be as literal a translation as possible and does not use the word Hell at all, keeping the words Hades and Gehenna untranslated.
- The 19th-century Arabic Van Dyck distinguishes Gehenna from Sheol.
- The 20th century New International Version, New Living Translation and New American Standard Bible reserve the term "Hell" only for when Gehenna or Tartarus is used. All translate Sheol and Hades in a different fashion. The exception to this is the New International Version's translation in Luke 16:23, which is its singular rendering of Hades as Hell.
- In texts in Greek, and consistently in the Eastern Orthodox Church the distinctions present in the originals were often maintained. The Russian Synodal Bible (and one translation by the Old Church Slavonic) also maintain the distinction. In modern Russian, the concept of Hell (Ад) is directly derived from Hades (ᾅδ), separate and independent of Gehenna. Fire imagery is attributed primarily to Gehenna, which is most commonly mentioned as Gehenna the Fiery (Γεεννα ογνεννα), and appears to be synonymous to the Lake of Fire.
The New World Translation, used by Jehovah's Witnesses, maintains a distinction between Gehenna and Hades by transliterating Gehenna, and by rendering "Hades" (or "Sheol") as "the Grave".

The word "hell" is not used in the New American Bible except in a footnote in the book of Job translating an alternative passage from the Vulgate, in which the word corresponds to Jerome's "inferos," itself a translation of "sheol." "Gehenna" is untranslated, "Hades" either untranslated or rendered "netherworld," and "sheol" rendered "nether world."

Translations without a distinction:

- The late 10th century Wessex Gospels and the 14th century Wycliffe Bible render both the Latin inferno and gehenna as Hell.
- The 16th century Tyndale and later translators had access to the Greek, but Tyndale translated both Gehenna and Hades as same English word, Hell.
- The 17th century King James Version of the Bible is the only English translation in modern use to translate Sheol, Hades, and Gehenna as Hell.

Many modern Christians understand Gehenna to be a place of eternal punishment called hell. Most Annihilationists understand Gehenna to be a place where sinners are eventually utterly destroyed, not tormented with literal pain forever. Some scholars, however, have suggested that Gehenna may not be synonymous with the Lake of Fire, but a metaphor for the horrible fate that awaited those killed in the destruction of Jerusalem in 70 A.D.  

Quran

The name given to Hell in Islam, Jahannam, directly derives from Gehenna. The Quran contains 77 references to Gehenna (جهنم), but no references to Hades (الجنة).

See also

- Araf (Islam)
- Christian views on hell
- Heaven in Judaism
- Heaven in Christianity
- Jewish eschatology
- Hell in popular culture
  - Gehenna (disambiguation)
  - Gehenna (comics)
  - Gehenna (Dungeons & Dragons) game
  - Gehenna (World of Darkness) game
- Outer darkness, New Testament term
- Spirits in prison, New Testament term
- Spirit world (Latter Day Saints) Spirit prison
- Tzoah Rotachat, boiling excrement, rabbinical term

References

2. "Gehenna" (http://www.jewishencyclopedia.com/view.jsp?artid=115&letter=G) Jewish Encyclopedia “The place where children were sacrificed to the god Moloch was originally in the ‘valley of the son of Hinnom,’ to the south of Jerusalem (Josh. 15:8, passim; II Kings 23:10; Jer 2:23; 7:31-32; 19:6, 13-14. For this reason the valley was deemed to be accursed, and ‘Gehenna’ therefore soon became a figurative equivalent for ‘hell.’”
3. Catholic Encyclopedia: Hell (http://www.newadvent.org/cathen/07207a.htm): "However, in the New Testament the term Gehenna is used more frequently in preference to hades, as a name for the place of punishment of the damned. ... held in abomination by the Jews, who, accordingly, used the name of this valley to designate the abode of the damned (Targ. Jon., Gen., iii, 24; Hench, c. xxvi). And Christ adopted this usage of the term.


11. Geoffrey W. Bromiley International Standard Bible Encyclopedia: Q-Z - 1995 p259 "Stager and have convincingly demonstrated that child sacrifice was practiced in Phoenecian Carthage (Biblical Archaeology Review 10 [1984], 30–51). At the sanctuary called Òphet, children were sacrificed to the goddess Ònk and her .."

12. Hays 2011 "...(Lev 18:21-27; Deut 12:31; 2 Kgs 16:3; 21:2), and there is indeed evidence for child sacrifice in ancien Syria-Palestine." [Footnote:] "Day Molech, 18, esp. n. 11. See also A. R. W Green, The Role of Human Sacrifice in the Ancient Near East (SBLDS 1; Missoula, Mont.: Scholars Press, 1975)."


17. (J. Day:83; Heider:405; Mosca: 220, 228), ... Many no doubt did as Heider allows (269, 272, 406) though J. Day denies it (85). ... Heider and Mosca conclude, in fact, that a form of child sacrifice was a part of state-sponsored ritual until the reform of the ..."

18. Richard S. Hess, Gordon J. Wenham Zion, Qty of Our God. 1999, p 182 "The sacrifices of children and the cult of Molech are associated with no other place than the Hinnom valley. ... of Jerusalem, the Jebusites (brackets mine).40 As yet, no trace has been located through archaeological search in Ben-Hinnom or in the Kidron valley. ... Carthage was found in an area of Tunis that has had little occupation on the site to eradicate the evidence left of a cult of child sacrifice there."

19. Christopher B. Hays Death in the Iron Age II & in First Isaiah2011 p 181 "Efforts to show that the Bible does not portray actual child sacrifice in the Molek cult, but rather dedication to the god by fire, have been convincingly disproved. Child sacrifice is well attested in the ancient world, especially in times of crisis."


21. Babylonian Talmud. Sanhedrin (7) Ch. 11 "Chelek"


25. "The place where children were sacrificed to the god Molech was originally in the "valley of the son of Hinnom," to the south of Jerusalem (Josh. xvii, 8, passim; II Kings xxiii. 10; Jer ii. 23; vii. 31, 32; xix. 6, 13-14). For this reason the valley was deemed to be accursed, and "Gehenna" therefore soon became a figurative equivalent for 'hell'." GEHENNA - Jewish Encyclopedia (http://www.jewishencyclopedia.com/viewisp?artid=115&letter=G&search=gehen na) By : Kaufmann Kohler Ludwig Blau; web-sourced: 02-11-2010.
27. ”Gehinnom is the Hebrew name; Gehenna is Yiddish.” Gehinnom - Judaism 101(http://www.jewfaq.org/cgi-bin/search.cgi?Keywords=Gehinnom) websourced 02-10-2010.
28. ”The place of spiritual punishment and/or purification for the wicked dead in Judaism is not referred to as Hell, but as Gehinnom or She'ol.” HELL - Judaism 101(http://www.jewfaq.org/cgi-bin/search.cgi?Keywords=hell) websourced 02-10-2010.
40. Richard P. Taylor -Death and the afterlife: a cultural encyclopedia2000 ”JAHANNAM From the Hebrew ge-hinnom, which refers to a valley outside Jerusalem, Jahannam is the Islamic word for hell.”

External links

- Short guide to today's Valley of Hinnom, withbiblical story
- Columbia Encyclopedia on the Valley of Hinnom
- Biblical Proper Names on the Valley of Hinnom
- Gehenna from the 1901-1906 Jewish Encyclopedia
- The Jewish view of Hellen chabad.org
- Olam Ha-Ba: The AfterlifeJudaism 101
- What Is Gehenna?Ariela Pelaia, About religion, about.com
- What is Gehenna Like?: Rabbinic Descriptions of GehennaAriela Pelaia, About religion, about.com
- A Christian Universalist perspectivefrom Tentmaker.org
- A Christian Conditionalist perspective on Gehennafrom Afterlife.co.nz


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Gehenna

From Wikipedia, the free encyclopedia

This article is about the Biblical term that has been interpreted as analogous to the concept of "Hades", "Hell" or "Purgatory". For other uses, see Gehenna (disambiguation).

Not to be confused with Gahanna, Ohio.

Gehenna is a small valley in Jerusalem. In the Hebrew Bible, Gehenna was initially where some of the kings of Judah sacrificed their children by fire.[1] Thereafter, it was deemed to be cursed (Jer. 7:31, 19:2-6).[2]

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Coordinates: 31°46′6.262″N 35°13′49.58″E

Valley of the Son of Hinnom

Gehenna

Not to be confused with Gahanna, Ohio.
Etymology [ edit ]


English "Gehenna" represents the Greek Geenna (Γέεννα) found in the New Testament, a phonetic transcription of Aramaic Gēhannā (גֶּהันָ), [citation needed] equivalent to the Hebrew Ge Hinnom, literally "Valley of Hinnom".

This was known in the Old Testament as Gei Ben-Hinnom,[4] literally the "Valley of the son of Hinnom",[5] and in the Talmud as נחלות נחמת, Gehinnam or גהנה נחמת Gehinnom.

Geography [ edit ]

The exact location of the Valley of Hinnom is disputed. Older commentaries give the location as below the southern wall of ancient Jerusalem, stretching from the foot of Mount Zion eastward past the Tyropoeon to the Kidron Valley. However the Tyropoeon Valley is usually no longer associated with the Valley of Hinnom because during the period of Ahaz and Manasseh, the Tyropoeon lay within the
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**Archaeology**  [edit]

*Main article: Tophet*

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- Matthew 5:30: "....better for you that one of the parts of your body perish, than for your whole body to go into Gehenna."
- Matthew 10:28: "....rather fear Him who is able to destroy both soul [Greek: ψυχή] and body in Gehenna."
- Matthew 18:9: "It is better for you to enter life with one eye, than with two eyes to be thrown into the Gehenna...."
Matthew 23:15: "Woe to you, scribes and Pharisees, hypocrites, because you... make one proselyte... twice as much a child of Gehenna as yourselves."

Matthew 23:33, to the Pharisees: "You serpents, you brood of vipers, how shall you escape the sentence of Gehenna?"

Mark 9:43: "It is better for you to enter life crippled, than having your two hands, to go into Gehenna into the unquenchable fire."

Mark 9:45: "It is better for you to enter life lame, than having your two feet, to be cast into Gehenna."

Mark 9:47: "It is better for you to enter the Kingdom of God with one eye, than having two eyes, to be cast into Gehenna."

Luke 12:5: "...fear the One who, after He has killed has authority to cast into Gehenna; yes, I tell you, fear Him."

James is the only other writer to use the word Gehenna in the New Testament.

James 3:6: "And the tongue is a fire,...and sets on fire the course of our life, and is set on fire by Gehenna."

Translators in Christian Bibles

The New Testament also refers to Hades as a place distinct from Gehenna. Unlike Gehenna, Hades typically conveys neither fire nor punishment but forgetfulness. The Book of Revelation describes Hades being cast into the lake of fire (Revelation 20:14). The King James Version is the only English translation in modern use to translate Sheol, Hades, Tartarus (Greek ταρταρόω; lemma: ταρταρώσας tartaroō), and Gehenna as Hell. In the New Testament, the New International Version, New Living Translation, New American Standard Bible (among others) all reserve the term "hell" for the translation of Gehenna or Tartarus (see above), transliterating Hades as a term directly from the equivalent Greek term.

Treatment of Gehenna in Christianity is significantly affected by whether the distinction in Hebrew and Greek between Gehenna and Hades was maintained:

Translators with a distinction:

- The 4th century Ulfilas (Wulfila) or Gothic Bible is the first Bible to use Hell's Proto-Germanic form Halja, and maintains a distinction between Hades and Gehenna. However, unlike later translations, Halja (Matt 11:23) is reserved for Hades, and Gehenna is transliterated to Gaiainnan (Matt 5:30), which surprisingly is the opposite to modern translations that translate Gehenna into Hell and leave Hades untranslated (see below).

- The late 4th-century Latin Vulgate transliterates the Greek Γέεννα "gehenna" with "gehennae" (e.g. Matt 5:22) while using "infernum" ("coming from below, of the underworld") to translate θησεία (Hades).

- The 19th century Young's Literal Translation tries to be as literal a translation as possible and does not use the word Hell at all, keeping the words Hades and Gehenna untranslated.
The 19th-century Arabic Van Dyck distinguishes Gehenna from Sheol.

The 20th century New International Version, New Living Translation and New American Standard Bible reserve the term "Hell" only for when Gehenna or Tartarus is used. All translate Sheol and Hades in a different fashion. The exception to this is the New International Version's translation in Luke 16:23, which is its singular rendering of Hades as Hell.

In texts in Greek, and consistently in the Eastern Orthodox Church, the distinctions present in the originals were often maintained. The Russian Synodal Bible (and one translation by the Old Church Slavonic) also maintain the distinction. In modern Russian, the concept of Hell (Ад) is directly derived from Hades (Αид), separate and independent of Gehenna. Fire imagery is attributed primarily to Gehenna, which is most commonly mentioned as Gehenna the Fiery (Геенна огненная), and appears to be synonymous to the Lake of Fire.

The New World Translation, used by Jehovah's Witnesses, maintains a distinction between Gehenna and Hades by transliterating Gehenna, and by rendering "Hades" (or "Sheol") as "the Grave".

The word "hell" is not used in the New American Bible, except in a footnote in the book of Job translating an alternative passage from the Vulgate, in which the word corresponds to Jerome's "inferos," itself a translation of "sheol." "Gehenna" is untranslated, "Hades" either untranslated or rendered "netherworld," and "sheol" rendered "nether world."

Translations without a distinction:

- The late 10th century Wessex Gospels and the 14th century Wycliffe Bible render both the Latin inferno and gehenna as Hell.
- The 16th century Tyndale and later translators had access to the Greek, but Tyndale translated both Gehenna and Hades as same English word, Hell.
- The 17th century King James Version of the Bible is the only English translation in modern use to translate Sheol, Hades, and Gehenna as Hell.

Many modern Christians understand Gehenna to be a place of eternal punishment called hell. Most Annihilationists understand Gehenna to be a place where sinners are eventually utterly destroyed, not tormented with literal pain forever. Some scholars, however, have suggested that Gehenna may not be synonymous with the Lake of Fire, but a metaphor for the horrible fate that awaited those killed in the destruction of Jerusalem in 70 A.D.

Quran [edit]

The name given to Hell in Islam, Jahannam, directly derives from Gehenna. The Quran contains 77 references to Gehenna (جهنم), but no references to Hades (هيدز).
See also [edit]

- Araf (Islam)
- Christian views on hell
- Heaven in Judaism
- Heaven in Christianity
- Jewish eschatology
- Hell in popular culture
  - Gehenna (disambiguation)
  - Gehenna (comics)
  - Gehenna (Dungeons & Dragons) game
  - Gehenna (World of Darkness) game
- Outer darkness, New Testament term
- Spirits in prison, New Testament term
- Spirit world (Latter Day Saints), Spirit prison
- Tzoah Rotachat, boiling excrement, rabbinical term

References [edit]


2. ^ "Gehenna". *Jewish Encyclopedia*. "The place where children were sacrificed to the god Moloch was originally in the 'valley of the son of Hinnom,' to the south of Jerusalem (Josh. 15:8, passim; II Kings 23:10; Jer. 2:23; 7:31-32; 19:6, 13-14). For this reason the valley was deemed to be accursed, and 'Gehenna' therefore soon became a figurative equivalent for 'hell.'"

3. ^ Catholic Encyclopedia: Hell: "However, in the New Testament the term Gehenna is used more frequently in preference to hades, as a name for the place of punishment of the damned. ... held in abomination by the Jews, who, accordingly, used the name of this valley to designate the abode of the damned (Targ. Jon., Gen., iii, 24; Henoch, c. xxvi). And Christ adopted this usage of the term."

4. ^ "2 Chronicles 28:3 (NIV)".
5. ^ "2 Chronicles 28:3 (ESV)"


11. ^ Geoffrey W. Bromiley International Standard Bible Encyclopedia: Q-Z -1995 p259 "Stager and Wolff have convincingly demonstrated that child sacrifice was practiced in Phoenecian Carthage (Biblical Archaeology Review, 10 [1984], 30–51). At the sanctuary called Tophet, children were sacrificed to the goddess Tank and her .."

12. ^ Hays 2011 "...(Lev 18:21-27; Deut 12:31; 2 Kgs 16:3; 21:2), and there is indeed evidence for child sacrifice in ancient Syria-Palestine." [Footnote:] "Day, Molech, 18, esp. n. 11. See also A. R. W. Green, The Role of Human Sacrifice in the Ancient Near East (SB LDS 1; Missoula, Mont.: Scholars Press, 1975)."


14. ^ Susan Niditch War in the Hebrew Bible: A Study in the Ethics of Violence 1995 p48 "An ancient Near Eastern parallel for the cult of Molech is provided by Punic epigraphic and archaeological evidence (Heider:269, 272, 406). At the sanctuary called Tophet, children were sacrificed to the goddess Tank and her .."


17. ^ (J. Day:83; Heider:405; Mosca: 220, 228), ... Many no doubt did as Heider allows (269, 272, 406) though J. Day denies it (85). ... Heider and Mosca conclude, in fact, that a form of child sacrifice was a part of state-sponsored ritual until the reform of the ..."

18. ^ Richard S. Hess, Gordon J. Wenham Zion, City of Our God. 1999, p 182 "The sacrifices of children and the cult of Molech are associated with no other place than the Hinnom Valley. ... of Jerusalem, the Jebusites (brackets mine).40 As yet, no trace has been located through archaeological search in Ben- Hinnom or in the Kidron Valley. ... Carthage was found in an area of Tunis that has had little occupation on the site to eradicate the evidence left of a cult of child sacrifice there."

19. ^ Christopher B. Hays Death in the Iron Age II & in First Isaiah 2011 p 181 "Efforts to show that the Bible does not portray actual child sacrifice in the Molek cult, but rather dedication to the god by fire, have been convincingly disproved. Child sacrifice is well attested in the ancient world, especially in times of crisis."


21. ^ Babylonian Talmud. Sanhedrin (7) Ch. 11 "Chelek"


25. ^ "The place where children were sacrificed to the god Moloch was originally in the "valley of the son of Hinnom," to the south of Jerusalem (Josh. xv. 8, passim; II Kings xxiii. 10; Jer. ii. 23; vii. 31-32; xix. 6, 13-14). For this reason the valley was deemed to be accursed, and "Gehenna" therefore soon became a figurative equivalent for 'hell." GEHENNA - Jewish Encyclopedia By : Kaufmann Kohler, Ludwig Blau; web-sourced: 02-11-2010.

27. "Gehinnom is the Hebrew name; Gehenna is Yiddish." Gehinnom - Judaism 101 websourced 02-10-2010.

28. "The place of spiritual punishment and/or purification for the wicked dead in Judaism is not referred to as Hell, but as Gehinnom or She'ol." HELL - Judaism 101 websourced 02-10-2010.


33. "Gehenna from the 1901-1906 Jewish Encyclopedia"


40. Richard P. Taylor -Death and the afterlife: a cultural encyclopedia 2000 "JAHANNAM From the Hebrew ge-hinnom, which refers to a valley outside Jerusalem, Jahannam is the Islamic word for hell."

External links [ edit ]

- Short guide to today's Valley of Hinnom, with biblical story
- Columbia Encyclopedia on the Valley of Hinnom
- Biblical Proper Names on the Valley of Hinnom
- Gehenna from the 1901-1906 Jewish Encyclopedia
- The Jewish view of Hell on chabad.org
- Olam Ha-Ba: The Afterlife Judaism 101
- What Is Gehenna? Ariela Pelaia, About religion, about.com
- What is Gehenna Like?: Rabbinic Descriptions of Gehenna Ariela Pelaia, About religion, about.com
- A Christian Universalist perspective from Tentmaker.org
- A Christian Conditionalist perspective on Gehenna from Afterlife.co.nz

Underworlds [hide]

Aztec mythology (Mictlan) · Buddhism (Naraka) · Chinese mythology (Diyu) · Christianity (Lake of fire · Outer darkness
The alphabet

Transcribe alphabetical letters as follows. This table shows the estrangela forms of the letters. Most of the pointed examples below use the serto (West Syriac) and East Syriac forms, which may be found in most Syriac textbooks.

*Alaph is disregarded only when it carries the vowel ā or e at the end of a word.

Examples:

\[\text{ܒ} \] miʾmrā \[\text{ܓ} \] ʾizgade
\[\text{ܟ} \] Súriya’ \[\text{ܐ} \] ʾIsrāʾyel

** When consonantal. Otherwise see vowels, diphthongs, and silent letters below. Note that for the letters \( bdkt \), no distinction is made between the hard and soft pronunciation (\( quššāyā, rukkākā \)). Also note that doubling of consonants is not reproduced.

Examples:

\[\text{ʢ} \] qatel \[\text{Ų} \] zadīqā.

Vowels

Transcribe vowels as follows. This table shows West and East Syriac vowels placed on alphabetical letters in the relevant scripts. The vowels are less often seen with the estrangela script, but they would be transliterated in the same way.

\[\text{ܐ} \] a
\[\text{ܒ} \] ā
\[\text{ܓ} \] e
\[\text{ܕ} \] é that is, when the vowel e is carried by yod
that is, when the vowel *i* is carried by *yod*

that is, when (rarely) there is no *waw* to carry the vowel

that is, when the vowel *u* is carried by *waw*

Note that ‘vocal shewa’ is not reproduced: *ktābā* is *not* *ketābā*. Also note that the transliteration recognizes only one vowel *e* for East Syriac ܐ and ܒ.

Examples:

*ida’* ܥ ‘iyālā

kul ܒ (meṭul)

hālēn ܚ bēt ܒ ʾAprēm.

Diphthongs

*Waw* and *yod* are *w* and *y* respectively in diphthongs like the following:

baw, bāw

hay, bāy

biw. Example 悭 ܚ gabīw

If the text to be transliterated has no vowels, supply them, starting from the Syriac vowels prescribed in J. Payne Smith’s *Syriac English Dictionary* (1903 and often reprinted). Normally these will apply to both West and East Syriac texts, but for some choices in East Syriac between *u* and *o*, and between *e* and *i*, see the following special rules.

Special rules for East Syriac texts

Consider a text to be East Syriac whenever it is in the East Syriac script (even though the author of the text might be Western, and even though the title-page title may be in estrangela). If vowels are present, transliterate them according to the tables above. If you are supplying vowels, notice:

1. Some words with the vowel + in Payne Smith’s dictionary need to be spelled in East Syriac with *o* instead of *u*.

Examples:

neqṭūl / ܠ neqṭol

tešbūḥtā / ܬ tešboḥtā

šlūṭā / ܨ šlotā

However, transliterate ܚ meṭul ܚ kul.

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1 Inflected words do not appear in dictionaries and have to be vocalized from the cataloger’s knowledge of grammar.
2. Some other words in West Syriac which have a long i (-) vowel in Payne Smith, especially words in which this vowel is carried by *alaph*, have *e* in East Syriac.

Examples:

kiʾnā / ܟܝܢܐ / kiʾnā  / ܟܝܢܐ / keʾnā  / ܟȨܢߡ / niʾte / ܢܝܛ E neʾte.

3. Words with an original vowel on *alaph* are shown in Payne Smith with the vowel moved onto a preceding vowelless consonant. In East Syriac, these words keep the vowel on *alaph*.

Examples:

teʾeb / ҬƐܒ / šeʾltā / ܫܐܠܛ / ܬ𫐟 / šeltā.

For East Syriac vocalization, if in doubt, consult M. Sokoloff, *A Syriac lexicon* (2009). Examples of a few other words that are different in East Syriac are:

sagīʾā / ܫܓܝἉ / sāgīʾā / ܣܓܝܬ / amin / ܐܡܡ / āmén.

**Loan words**

Supplying vowels on unvocalized foreign words in Syriac can be difficult. Ancient and medieval proper names may be found in R. Payne Smith, *Thesaurus Syriacus* (2 vols., 1868-1901). *Alaph* is not disregarded at the end of a word when it carries a vowel other than ā or e. Watch for the letter *yod* which may be both a vowel and a consonant.

Examples:

diyatiqī / ܕܝܛܝܩܝ / diyatiqīʾ / ܕܝܛܝܩܝܛ / dyatēqe.

In Greek names ending in -ος, transliterate the West Syriac vowel as o. Example: Φωτός or Φωτῆς Pawlos (not Pawlāws or Pawlwās).

**Silent letters**

*Silent letters* are treated as if not silent. *Waw* and *yod* will normally be transliterated as *u* and *i* respectively; but when they make a diphthong, transcribe them as *w* and *y*.

Examples:

malki, gbāyhi, gūṣe, gūṣu, gbāsh, qatalū, qatalti, malkawhi, gūṣe, gūṣu, mēllā, mēllā, negléwhi, gūṣe, gūṣu, Māri, ayk, gūṣe, gūṣu, 'īdtā, gūṣe, gūṣu, 'nās.
Hyphens

*Hyphens* are used to separate prefixes and compounds that are written together.

Examples:

- ktābā da-qdām wad-bātar  
- d-idaʾ
- w-ʾemar (in this case, *not* weʾ-ʾmar)
- hab-lan  
- trén-b-šabā

However, compounds that are printed in Payne Smith’s dictionary as single words are not hyphenated. Thus:

-  

Capitalization

Words are capitalized as they would be in English. If a word starts with ʾ or ʿ the next letter is capitalized.

Modern Syriac

For ‘modern Syriac’ (any of several neo-Aramaic dialects) use the same rules for transliteration of consonants and vowels as for classical Syriac. Transliterate the extra East Syriac letters as follows:

- ̃ğ
- ̃č
- ̃ž
- ̃š (same as ܫ without tilde).

If you are supplying vowels, follow the vocalized forms (but not the romanization) in A. J. Maclean, *A dictionary of the dialects of vernacular Syriac* (1901), or failing that, another dictionary such as *Oraham’s dictionary of the … Assyrian language* (1943), or the glossary in R. Macuch, *Neusyrische Chrestomathie* (1974).