

# The Doctrines of Incarnation, Hades & Immortality of the Soul and the Philosophers who gave them to Us!

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament,  
I will substitute the Hebrew word Yahshua for Jesus, Yahweh and Elohim for God and Anointed for Christ.)*

Hellenism is defined, as the adoption of the Greek language, thought and ideals. Christmas and Easter are just a few of the examples of the co-mingling of Christianity and Hellenism. December 25<sup>th</sup> was the celebration of the winter solstice<sup>1</sup> and not the birth of the Christ, while the custom of Easter eggs come from the goddess of fertility.<sup>2</sup> What other beliefs do we hold that come from the Greeks? The Greeks helped give Christianity the doctrine of theology, incarnation, which brings about the doctrine of the Trinity, logos, reincarnation, immortality of man, hades and the arrangement of our Old Testament Books. Many of the Church Fathers were Greek philosophers, who interwove Greek philosophy with the Word's of Yahweh thereby creating Christian philosophy. These are the same men who rose up a new brand of Christian Orthodoxy under the leadership of the Alexandrian fathers of the second and third century. Pagan religions commingling with the Word's of Yahweh is not unusual. Aaron made a molten calf and many Israelites had their high places and their groves while others worshiped Yahweh and Baal. Thus Hellenism is a part of Christianity.

Yahweh's people, the Hebrews, have been influenced and corrupted by the people with whom they dwell. Abraham was told to, "Come thou on thy way, Out of thy land and out of the place of thy birth and out of the house of thy father" (Gen. 12:1). Israel was told not to live with the Nations "lest thou solemnise a covenant with the inhabitant of the land,— And then as surely as they go unchastely after their gods and sacrifice to their gods, So surely will he invite thee, And thou wilt eat of his sacrifice" (Ex. 34:15). The Israelites were corrupted when they abode with the Egyptians, the Canaanites, the Assyrians, the Babylonians and the Greeks. Yahweh, the "Elohim of the Hebrews,"<sup>3</sup> communicated to the Old Testament prophets, who were Hebrews, in Hebrew. The last book of the Old Testament is Malachi, which was written around 397 B.C.<sup>4</sup> The Book of Malachi is the end of Hebrew thought according to our Bible. In the Old Testament, Yahweh is the name of the Creator; this name was used over 6,000 times. In the Old Testament there are no

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<sup>1</sup> [http://www.religioustolerance.org/winter\\_solstice.htm](http://www.religioustolerance.org/winter_solstice.htm)

<sup>2</sup> <http://www.religioustolerance.org/easter1.htm>

<sup>3</sup> Exodus 3:18

<sup>4</sup> Young's Literal Translation of the Holy Bible.

scriptures that talk about the immortality of the soul, incarnations, trinities, logos or hades. In the Old Testament there is One Yahweh and not three Theos (God's).<sup>5</sup> The New Testament that we have today was written in Greek. This Greek heritage, introduced throughout the world, came from Alexander the Great, who brought Hellenism to the Hebrews.

## Alexander the Great

“Alexandros III Philippou Makedonon (Alexander the Great, Alexander III of Macedon) (356-323 B.C.), King of Macedonia, was born in late July 356 BC in Pella, Macedonia, he was one of the greatest military genius in history. He conquered much of what was then the civilized world, driven by his divine ambition for world conquest and the creation of a universal world monarchy.”<sup>6</sup> “When Alexander defeated the Persians, the Macedonian became undisputed Emperor of the Persian Empire. By destroying the Persian Kingdom, Alexander had abolished the frontier between East and West, thereby merging the East and the West into one cultural body. The resulting mixture of culture was to be known as Hellenism. In the remote hills of Judah, Hellenism came face to face with deeply rooted Judean traditions.”<sup>7</sup>

“After the death of Alexander the Great in 323 B.C., four of his generals divided up his kingdom among themselves, with Seleucus gaining control of Babylonia and Ptolemy controlling Egypt. Palestine was under the rule of Ptolemies until 198 B.C. when the Seleucid dynasty won control. In the initial years of the Seleucid reign, the Judeans enjoyed a period of brief tranquility. The Seleucid ruler, Antiochus III permitted the Jewish people to worship according to their law. In 187 B.C. Antiochus III was succeeded by his eldest son, Seleucus IV Philopater, and then by his youngest son, Antiochus IV Epiphanes, in 175 B.C.

The kingdom inherited by Antiochus IV Epiphanes was unstable. Antiochus’s remedy for this was a vigorous program of Hellenization, introducing Greek culture and institutions throughout his kingdom. In his mind one of the unifying factors was religion. Therefore in about 169 B.C. he began to encourage his subjects to worship himself as the manifestation of Zeus. On coins he was called Theos (God) Epiphanes, meaning “the manifest god.”

Antiochus decided to make Palestine (Judah etc.) a buffer zone between himself and Egypt. He returned to Jerusalem, broke down the city walls, and made the old City of David into a military fortress. In his self-appointed role as Zeus Manifest, he ordered vigorous Hellenization and the elimination of the Jewish religion. He forbade Judeans to keep the Sabbath, to offer sacrifices, or to circumcise and ordered the destruction of all

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<sup>5</sup> Deu. 6:4, Zechariah 14:9

<sup>6</sup> Alexander the Great of Macedon from history to eternity by John J. Popovic.

<sup>7</sup> Judaism and Hellenism: the Encounter by Clare Goldfarb.

copies of the Torah. Judeans were ordered to offer unclean sacrifices and to eat the flesh of pigs; all forbidden by the Law of Yahweh. The ultimate desecration of the Judean Temple occurred on December 16, 167 B.C., when Antiochus ordered that an altar of Zeus be built on top of the altar of burnt offering, and swine's flesh was offered there to Zeus.”<sup>8</sup> The Hebrews were a minority in a Hellenised culture. The language of the Hebrews was changed from Hebrew to Greek.

The Books of Yahweh were translated into the Greek language around 285-247 B.C. and were known as the Alexandrian Text, also known as the Septuagint. “After the conquests, Alexander brought Egypt under Macedonian rule, the newly founded city of Alexandria<sup>9</sup> became especially a place where the Greek language, although by no means in its purest form, was the medium of written and spoken communication amongst the varied population there brought together. This Alexandrian dialect is the idiom in which the Septuagint version was made.

Amongst other inhabitants of Alexandria the number of Jews was considerable: many appear to have settled there even from the first founding of the city, and it became the residence of many more during the reign of the first Ptolemy. Hence the existence of the sacred books of the Judeans would easily become known to the Greek population.”<sup>10</sup>

“Although it is not completely understood either when or why the translation was originally done, it is clear that it in large measure reflects the common language of the period and became the “Bible” of the Greek-speaking Jews and then later of the Christians. It is worth noting that the Septuagint differs from the Hebrew Old Testament in certain ways: 1) the Greek text varies at many points from the corresponding Hebrew text; 2) the order of the Biblical Books is not the same – the threefold division of the Hebrew canon into the Law, Prophets, and the Writings is not followed in the Septuagint<sup>11</sup>; and 3) several books not found in the Hebrew are included in the Septuagint – these books are known as the Apocrypha in the English Bible.”<sup>12</sup> The Septuagint translation changed the Hebrew word ‘sheol,’ which is the state of the dead for all who die, to the Greek ‘place,’ called ‘hades,’ from which the Greek god Hades rules the underworld. People are alive in the

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<sup>8</sup> One Year Book of Christian History by E. Michael and Sharon Rusten, pg. 702.

<sup>9</sup> The second largest city and the main port of Egypt, Alexandria was built by the Greek architect Dinocrates (332-331 BC) on the site of an old village, Rhakotis, at the orders of Alexander the Great. The city, immortalizing Alexander's name, quickly flourished into a prominent cultural, intellectual, political, and economic metropolis, the remains of which are still evident to this day. It was the renowned capital of the Ptolemies, with numerous monuments. It was the site of the Lighthouse, one of the Seven Wonders of the Ancient World, as well as the Great Library. It was along these shores that history took a tragic turn at the time of Cleopatra, Julius Caesar, Mark Antony, and Octavian.

<sup>10</sup> The Septuagint with Apocrypha by Brenton, pg. i

<sup>11</sup> Luke 24:44 And he [Jesus] said unto them—These, are my words, which I spake unto you yet being with you: That all the things that are written in the law of Moses and the Prophets and Psalms, concerning me, must needs be fulfilled. **Hebrew Canon of Scriptures: Law of Moses** (Torah) Genesis, Exodus, Leviticus, Numbers and Deuteronomy; **The Prophets** Joshua, Judges, I&II Samuel, I&II Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi; **The Psalms** (Writings) Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentation, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and I&II Chronicles.

<sup>12</sup> The Septuagint with Apocrypha by Brenton, preface

Greek underworld of hades, while in sheol all are asleep awaiting the resurrection. The Septuagint also changed the Hebrew name of our Creator from Yahweh, to 'the Lord' and changed His Hebrew titles from Elohim, El and Eloah to the Greek term, 'Theos.' The Hebrew term 'Adonay Yahweh' or Lord Yahweh was translated in the Septuagint to 'Kurios Theos' or Lord God. The Hebrew name of Yahweh was changed in the Septuagint, to the Greek title 'Theos' (God) or 'Kurios' (Lord).

The Historical developments that have occurred to date are: 1) Malachi is the last book written in Hebrew or Aramaic around 397 B.C.; 2) Alexander the Great conquerors Judea around 333 B.C.; 3) Alexandria, Egypt was built 332-331 and became a center of Greek culture; 4) The Septuagint or Greek translation of the Words of Yahweh, written in Alexandria, was being used along with the Apocrypha from 200 B.C. to the present; 5) Antiochus IV Epiphanes, around 167 B.C., escalated the Hellenization of Judea.

## **The Wisdom of Men The Early Church Fathers**

Much of the Religious Doctrine believed in the Church today came from the writings of the early Church Fathers. John Wesley, co-founder of the Methodist Church, stated, "Can any who spend several years in those seats of learning, be excused if they do not add to that reading of the Fathers? the most authentic commentators on Scripture, as being both nearest the fountain, eminently endued with that Spirit by whom all Scripture was given. It will be easily perceived, I speak chiefly of those who wrote before the council of Nicea. But who could not likewise desire to have some acquaintance with those that followed them? with St. Chrysostom, Basil, Augustine, and above all, the man of a broken heart, Ephraim Syrus?"<sup>13</sup> Others say about the Church Fathers, "The term 'Post-Apostolic Fathers' is the name given by the Christian Church to the writers who established Christian doctrine [such as the Nicene and Constantinople Creeds] before the 8<sup>th</sup> century. The writing of the Fathers or Patristic Literature synthesized Christian doctrine as found in the Bible, especially the gospels, the writing of the Apostolic Fathers, ecclesiastical dictums, and the decisions of the Church councils."<sup>14</sup>

The Church doctrine was not established by the Church Fathers, as stated above, but by the Apostles who received the original revelation, given to them for the purpose of perfecting the Body of the Christ.<sup>15</sup> It is ludicrous to believe that the Apostles did not complete their mission, which was to establish the Body of the Christ with sound doctrine, but left this mission to be completed hundreds of years later by the Hellenised Intellectual Church Fathers who were Philosophers!

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<sup>13</sup> <http://wesley.nnu.edu/noncanon/fathers.htm>

<sup>14</sup> [www.catholicapologetics.org/ap040600.htm](http://www.catholicapologetics.org/ap040600.htm)

<sup>15</sup> Eph. 4:11-14

The Church doctrines would have been established or synthesized, not by the Church Fathers but by the Apostles and Prophets around 26-70 A.D., when the revelation was given, and not hundreds of years later. Doctrines that are established hundreds of years later are either false doctrines or a restoration of original doctrines that had been lost by not obeying the original written doctrine given by our Father. An example of a false doctrine is displayed in the Book of Galatians concerning righteousness through the law. Paul said in Galatians 3:1, “O thoughtless Galatians! who hath bewitched you.” An example of the restoration of a lost doctrine would be teaching people to obey the Word, instead of Christian Denominations, and speak in tongues and prophesy as commanded in I Corinthians 14. The Apostles and Prophets who wrote the Word of Yahweh established the doctrine.<sup>16</sup> Many of the major Church Fathers had two things in common. They were philosophers and they studied religion and philosophy in the Greek cities of Alexandria and Athens. The terms incarnation, trinity, God-man etc. are not in any scripture given by Yahweh. These doctrines came about with the help of the Hellenised Church Fathers.

## The Church Fathers

### Hellenised Judean (Hebrew)

A) Philo (20 B.C.-50 A.D.) (Alexandria) (Philosopher)

### Hellenised Church Fathers (Christian)

- A) St. Justin the Martyr (105-165?) (Samaria) (Philosopher)
- B) Clement of Alexandria (150?-215?) (Athens) (Philosopher)
- C) Origen (185?-254?) (Alexandria) (Philosopher)
- D) Athanasius (293-373) (Alexandria) (Philosopher)
- E) Basil (329-379) (Caesarea) (Philosopher)
- F) Augustine (354-430) (Africa) (Philosopher)

“**Philo the Judean** (20 B.C.-50A.D) was an Alexandrian Jewish philosopher. His writings have had an enormous influence on both Jewish and Christian thought, and particularly upon the Alexandrian theologians Clement and Origen...Philo was the first important thinker to attempt to reconcile Biblical religion with Greek philosophy. In so doing he developed an allegorical interpretation of Scripture that enabled him to find many of the doctrines of Greek philosophy in the Torah (the Pentateuch). An eclectic and a mystic, Philo emphasized the total transcendence and perfection of God, and in order to account for creation and the relation between the infinite God and the finite world, he used the

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<sup>16</sup> “And, he, gave—some, indeed, to be apostles, and some, prophets, and some, evangelists, and some, shepherds and teachers,...That we may, no longer, be infants—billow-tossed and shifted round with every wind of teaching,—in the craft of men, in knavery suited to the artifice of error; But, pursuing truth—may, in love, grow into him in all things,—who is the head, Christ” (Eph. 4:11-15).

concept of the Logos.<sup>17</sup> Logos is the intermediary through which God's will acts and is thus the creative power that orders the world. Along with the Logos, Philo posited a whole realm of beings or potencies that bridge the gap between the Creator and his creation."<sup>18</sup> The Greek concept of logos, which dates back to 500 B.C., will be discussed later.

**Justin** (105-165 A.D.), it is said, when he was converted to Christianity, he kept his 'philosopher's robe.'<sup>19</sup> He was the first generation of 'scholarly men' who was called the greatest of the Greek apologists. Justin said about philosophy, "I will tell you," said I, "what seems to me; for philosophy is, in fact, the greatest possession, and most honorable before God, to whom it leads us and alone commends us; and these are truly holy men who have bestowed attention on philosophy. What philosophy is, however, and the reason why it has been sent down to men, has escaped the observation of most; for there would be neither Platonists, nor Stoics, nor Peripatetics, nor Theoretics, nor Pythagoreans, this knowledge being one."<sup>20</sup> Justin's writings discuss the soul and immortality in Greek philosophical terms; not in accordance with the Word of Yahweh.<sup>21</sup>

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<sup>17</sup> **Summary of Philo's Concept of the Logos.** Philo's doctrine of the Logos is blurred by his mystical and religious vision, but his Logos is clearly the second individual in one God as a hypostatization of God's Creative Power - Wisdom. The supreme being is God and the next is Wisdom or the Logos of God (*Op.* 24). Logos has many names as did Zeus (LA 1.43,45,46), and multiple functions. Earthly wisdom is but a copy of this celestial Wisdom. It was represented in historical times by the tabernacle through which God sent an image of divine excellence as a representation and copy of Wisdom (Lev. 16:16; *Her.* 112-113). The Divine Logos never mixes with the things which are created and thus destined to perish, but attends the One alone. This Logos is apportioned into an infinite number of parts in humans, thus we impart the Divine Logos. As a result we acquire some likeness to the Father and the Creator of all (*Her.* 234-236). The Logos is the Bond of the universe and mediator extended in nature. The Father eternally begat the Logos and constituted it as an unbreakable bond of the universe that produces harmony (*Plant.* 9-10). The Logos, mediating between God and the world, is neither uncreated as God nor created as men. So in Philo's view the Father is the Supreme Being and the Logos, as his chief messenger, stands between Creator and creature. The Logos is an ambassador and suppliant, neither unbegotten nor begotten as are sensible things (*Her.* 205). Wisdom, the Daughter of God, is in reality masculine because powers have truly masculine descriptions, whereas virtues are feminine. That which is in the second place after the masculine Creator was called feminine, according to Philo, but her priority is masculine; so the Wisdom of God is both masculine and feminine (*Fug.* 50-52). Wisdom flows from the Divine Logos (*Fug.* 137-138). The Logos is the Cupbearer of God. He pours himself into happy souls (*Somm.* 2.249). The immortal part of the soul comes from the divine breath of the Father/Ruler as a part of his Logos. <http://www.utm.edu/research/iep/p/philo.htm>

<sup>18</sup> <http://www.slider.com/enc/41000/Philo.htm>

<sup>19</sup> The Story of the Church-Part 1, Topic 6. [www.ritchies.net/p1wk6.htm](http://www.ritchies.net/p1wk6.htm)

<sup>20</sup> Dialogue with Trypho, Chapter II.-Justin Describes His Studies in Philosophy.

<sup>21</sup> Chapter V.-The Soul is Not in Its Own Nature Immortal." "These philosophers know nothing, then, about these things; for they cannot tell what a soul is.' ""It does not appear so.' ""Nor ought it to be called immortal; for if it is immortal, it is plainly unbegotten.' ""It is both unbegotten and immortal, according to some who are styled Platonists.' ""Do you say that the world is also unbegotten? ' ""Some say so. I do not, however, agree with them.' ""You are right; for what reason has one for supposing that a body so solid, possessing resistance, composite, changeable, decaying, and renewed every day, has not arisen from some cause? But if the world is begotten, souls also are necessarily begotten; and perhaps at one time they were not in existence, for they were made on account of men and other living creatures, if you will say that they have been begotten wholly apart, and not along with their respective bodies.' ""This seems to be correct.' ""They are not, then, immortal? ""No; since the world has appeared to us to be begotten.' ""But I do not say, indeed, that all souls die; for that were truly a piece of good fortune to the evil. What then? The souls of the pious remain in a better place, while those of the unjust and wicked are in a worse, waiting for the time of judgment. Thus some which have appeared worthy of God never die; but others are punished so long as God wills them to exist and to be punished.' ""Is what you say, then, of a like nature with that which Plato in *Timoetus* hints about the world, when he says that it is indeed subject to decay, inasmuch as it has been created, but that it will neither be dissolved nor meet with the fate of death on account of the will of God? Does it seem to you the very same can be said of the soul, and generally of all things? For those things which exist after 15 God, or shall at any time exist, 16 these have the nature of decay, and are such as may be blotted out and cease to exist; for God alone is unbegotten and incorruptible, and therefore He is God,

“**Clement of Alexandria** (105?-215?) was the first major scholar in Alexandria to work Christianity and Greek philosophy together in a blend that remained orthodox, yet appealed to the philosophically educated Greek of his day. Clement believed that philosophy paved the way for acceptance of Christian values, and that philosophical tools could be used to shape the presentation of Christian truth. He approached the educated world in an appealing way, like the Gnostics, but within the framework of traditional Christianity. He or his predecessors established a school in Alexandria [Catechetical School at Alexandria]<sup>22</sup> to teach Christianity, like the philosophers before him had done

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but all other things after Him are created and corruptible. For this reason souls both die and are punished: since, if they were unbegotten, they would neither sin, nor be filled with folly, nor be cowardly, and again ferocious; nor would they willingly transform into swine, and serpents, and dogs and it would not indeed be just to compel them, if they be unbegotten. For that which is unbegotten is similar to, equal to, and the same with that which is unbegotten; and neither in power nor in honour should the one be preferred to the other, and hence there are not many things which are unbegotten: for if there were some difference between them, you would not discover the cause of the difference, though you searched for it; but after letting the mind ever wander to infinity, you would at length, wearied out, take your stand on one Unbegotten, and say that this is the Cause of all. Did such escape the observation of Plato and Pythagoras, those wise men, "I said, "who have been as a wall and fortress of philosophy to us? "

<sup>22</sup> **School of Alexandria.** ...The catechetical school had forerunners in the Hellenistic "Museum" on one side, and in the Jewish schools (*batte midrashot*) on the other. The development of Helleno-Judaic learning, as seen in Philo, is a direct step to the Christian, which took up its inheritance. The speculations of the Egyptian Gnostics, the schools of Basilides and Valentinus, and those of the church theologians proceed from the same source. Its theology is the science of interpreting the written documents; it is extracted from the divine oracles by means of the exegetic-pneumatic method. But access to the highest secrets is possible only by passing through various anterooms, designated on one side by the different disciplines of Greek philosophy, and on the other by special divine revelations. This progressive enlightenment corresponds to the constitution of nature and the human organism, with their long course of progressive development. The path thus marked out leads, however, naturally to apologetics, just as the preparatory study, in metaphysics and ethics, in knowledge and in divine love, leads to the laying of a foundation for the theological gnosis. All this has appeared already in Philo; and so has the essentially Platonic attitude toward the whole world of thought, the energetic effort to surpass Plato's *idea* by a *hypernoeton* (thus offering religion access in the form of the transcendental to a lofty region peculiarly its own), and the alchemistic process with the Bible by which it is made to yield not only the highest gnosis but also, when interpreted literally and morally, the theology of the preparatory stages. The Christian school made no radical change in this way of looking at things; but it modified the earlier views by giving the revelation of God in Christ precedence over the Old Testament law, which it placed practically on a level with Greek philosophy, and by accepting the Pauline-Johannean conception of the appearance of the Godhead (the Logos) on earth. The mystery of God coming down to his creature, or of the deification of the created spirit, now became the central thought of theology, and served to strengthen the long-existing conception of the essential affinity of the created spirit with its creator. The fundamental question whether the return of souls to God is only an apparent return (since really all the time they are in him), or a strictly necessary natural process, or the historical consequence of a historical event (the Incarnation), was never satisfactorily answered by the teachers of the catechetical school. The Alexandrian orthodox teachers are distinguished from the heretical by their serious attempt to save the freedom of the creature, and thus to place a boundary between God and man and to leave some scope for history; but the attitude of the Christian Gnostic, which Origen praises as the highest, leaves room neither for the historic Christ nor for the Logos, in fact for no mediator at all, but conceives everything as existing in calm immanence and blessedness--while this very teacher, as soon as he placed himself on one of the numerous steps which lie between man as a natural being and man as a blessed spirit, became the theologian of redemption, atonement, and mediation. The catechetical school of Alexandria has a great significance as well for the internal history of the Church as for its relation to the world outside. It furnished the Church with a dogmatic theology; it taught it scientific exegesis, in the sense then understood, and gave it a scientific consciousness; it overthrew the heretical school; it laid down the main problems of future theology; and it transformed the primitive spirit of enthusiastic asceticism into one of contemplative asceticism. In regard to the outer world, it forced the Hellenic mind to take account of the message of Christianity, it led the conflict with the last phase of Greek philosophy, Neoplatonism, and defeated its enemies with their own weapons. The school had a settled organization under a single head. A knowledge of the course of study is obtained from the great tripartite work of Clement (the "Exhortation to the Heathen," the "Instructor," and the "Miscellanies") and from accounts of Origen's teaching. The main subjects of the older philosophy were taught, but the principal thing, to which the whole course led up, was the study of Scripture. The school seems to have had no fixed domicile, at least in Origen's day, but to have met in the teacher's house. There were no fixed payments; rich friends and voluntary offerings from such as could afford them provided for its needs. The list of heads is as follows: Pantænus, Clement, Origen, Heracles, Dionysius (the latter two afterward bishops), Pierius (Achillas), Theognostus, Serapion,

with their philosophies. His greatest pupil was Origen, who also became a teacher.”<sup>23</sup> Athanasius was also a student.

“**Origen** (!85?-254?) frequented the philosophic schools, especially that of Ammonius Saccas (Neo-Platonic School), he devoted himself to a study of the philosophers, particularly Plato and the Stoics. In this he was but following the example of his predecessors Pantenus and Clement, and of Heracles, who was to succeed him. Afterwards, when the latter shared his labors in the catechetical school, he learned Hebrew, and communicated frequently with certain Jews who helped him to solve his difficulties.”<sup>24</sup> Origen’s theology is stated below.<sup>25</sup> Origen developed the idea of Christ as Logos or Incarnate Word.<sup>26</sup>

“**Athanasius** (293-373) was, no doubt, a student in the "Didascaleion," or famous "catechetical school " of Alexandria, which included amongst its already illustrious teachers the names of Clement and Origen. His chief distinction as a theologian was his zealous advocacy of the essential divinity of Christ as co-equal in substance with the Father. This was the doctrine of the Homoousion, proclaimed by the Nicene Creed, and elaborately defended by his life and writings. The Nicene Creed (325 A.D.) states, “*We believe in one God, the Father Almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, the only-begotten of his Father, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of*

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Peter (afterward bishop), Macarius (?) . . . Didymus, Rhodon. The last-named, the teacher of Philippus Sidetes, migrated to Side in Pamphylia about 405, and the school, shaken already by the Arian controversy and by the unsuccessful struggle of Theophilus with the barbarous monastic orthodoxy, became extinct. [www.cbllibrary.com/schaff\\_h/ag/alexandria\\_school\\_of.htm](http://www.cbllibrary.com/schaff_h/ag/alexandria_school_of.htm)

<sup>23</sup> The Story of the Church, Part 1, Topic 6. [www.ritchies.net/p1wk6.htm](http://www.ritchies.net/p1wk6.htm)

<sup>24</sup> [www.newadvent.org/cathen/11306b.htm](http://www.newadvent.org/cathen/11306b.htm)

<sup>25</sup> **The theology of Origen** is all- encompassing and universal in scope. It can be considered the representative of the highest Christian Gnosis and the greatest systematized exposition of Christian theology yet advanced. It is ironic that although Origen opposed certain ideas of the Gnostic sectarian Christians such as the concept of a demiurge (Creator- God) considered as inferior to the Supreme God, pairs of Aeons or emanations and the allegorical works such as we find in Valentinus' cosmic myth, he actually popularized key Gnostic doctrines on the soul's preexistence, the fall and descent of the soul into matter, the resurrection of the soul in a celestial or heavenly body, Gnosis as the way of the soul's salvation, and the ultimate restoration into divine unity. The Christology of Origen is significant for its complexity and because it endeavors to give an adequate conception of Christ's humanity, that is, "the moral freedom pertaining to him as a creature." < 49> Origen clearly taught that Christ earned his place as the incarnation of the Logos through choice and self- effort, not because he was God from all eternity. For the Christian- Gnostics, Christ is an emanation of the Pleroma; for Origen, he is one of the created spirits. The doctrines are similar, though not exact. Christians and Gnostic- Christians each had differing views of the nature of Christianity. I have endeavored to prove that the earliest Christianity was, indeed, gnostic, however diverse. The great work of Origen was to unify the ancient doctrines of Christianity, as Harnack points out: "Origen... contrived to reconcile contradictions and thus acknowledged, outdid, reconciled and united both the theses of the Gnostics and those of orthodox Christians." < 50> Origen, therefore, was the great synthesizer who, as we have said, inadvertently popularized the doctrines of the Christian- Gnostics, based as they were on the secret teaching of Jesus, and evolved them into the soundest, most rational theological system yet attempted. In the works of Origen the Christian world finally had a unified theology and doctrine it could call its own. From the death of Origen to the close of the third century, the theology of Origen gradually replaced that of the Gnostic-Christian sects and schools. Up until the fourth century, Origen had numerous followers and disciples and, as a result, his theology and doctrines were considered to be the standard on which all other expositions were to be based. Christian theology had truly entered its Golden Age as the works of Origen penetrated the minds and hearts of learned Christians everywhere. Yet this "Golden Age" was soon to enter a period of decline. The same reactionary forces which had attempted to destroy the Christian-Gnostics were at work to destroy Origen. <http://www.essene.com/Church/Conspiracy/OrigenOfAlexandria.html>

<sup>26</sup> [www.catholicapologetics.org/ap040600.htm](http://www.catholicapologetics.org/ap040600.htm)

*one substance with the Father. By whom all things were made, both which be in heaven and in earth. Who for us men and for our salvation came down [from heaven] and was incarnate and was made man... And [we believe] in the Holy Ghost.*" Whether or not Athanasius first suggested the use of this expression, he was its greatest defender. Athanasius had made himself known as the author of two essays addressed to a convert from heathenism, one of them entitled *Against the Gentiles*, and the other *On the Incarnation of the Word*. Both are of the nature of apologetical treatises, arguing such questions as monotheism, and the necessity of divine interposition for the salvation of the world; and already in the second may be traced that tone of thought respecting the essential divinity of Christ as the "God-man" for which he afterwards became conspicuous."<sup>27</sup>

**Basil of Cappadocian** Caesarea (Basil the Great 329-379), his younger brother, Gregory of Nyssa (world-class philosopher), and their best friend, Gregory of Nazianzus were the three Cappadocian Fathers. Basil went to Constantinople, at that time "distinguished for its teachers of philosophy and rhetoric", and thence to Athens to study philosophy along with his two friends.<sup>28</sup> Basil is partly responsible for the phrase in the Constantinople Creed (381 A.D.), which added to the Nicene Creed; "*And [we believe] in the Holy Ghost, the Lord and Giver-of-Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And [we believe] in one, holy, (II) Catholic and Apostolic Church.*" The Nicene Creed did not address the Holy Spirit. The identity of the Holy Spirit was in question. Basil stated, "Of the wise men among ourselves, some have conceived of him [the Holy Spirit] as an activity, some as a creature, some as God; and some have been uncertain which to call him... And therefore they neither worship him nor treat him with dishonor, but take up a neutral position..."<sup>29</sup> "Basil came up with a doctrine explaining how God could be One and yet consist of two or three separate entities. And the development of this doctrine, Basil recognized, could not take place without a new language...It was necessary to create a new theological vocabulary capable of going beyond the bare statement that the Father and Son were of the same essence (homoousios). The Father, the Son, and the Holy Spirit are three separate beings, each with his own individual characteristics; they are three hypostases. But they are one and the same in essence; they are homoousios."<sup>29</sup> "Basil the Great was a man of encyclopedic cast. A philosopher, philologist, orator, jurist, scientist, archaeologist, who possessed profound knowledge in astronomy, mathematics and medicine "he was a ship, loaded with as much erudition as human nature can contain", writes his contemporary, Saint Amphilochius, Bishop of Iconium."<sup>30</sup>

**“Saint Augustine** (354-430) was one of the foremost philosopher-theologians of early Christianity and the leading figure in the church of North Africa. He had a profound

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<sup>27</sup> Encyclopaedia Britannica 9<sup>th</sup> Edition, Vol. II

<sup>28</sup> When Jesus became God by Richard E. Rubenstein, pg. 204, 205.

<sup>29</sup> When Jesus Became God by Richard E. Rubenstein, pg. 206

<sup>30</sup> Hierarch Basil the Great - Universal Teacher. [www.stjohndc.org/stjohndc/english/saints/9601a.htm](http://www.stjohndc.org/stjohndc/english/saints/9601a.htm)

influence on the subsequent development of Western thought and culture, and shaped the themes and defined the problems that have characterized the Western tradition of Christian theology. His two most celebrated writings are his semiautobiographical *Confessions* and *City of God*, a Christian vision of history. By the age of twenty he turned away from his Christian upbringing. He was repelled by its codes of behavior, but he never completely renounced it. At Cathage he became enthusiastic about philosophy after reading Cicero's *Hortensius*. He considered becoming a Christian, but experimented with several philosophical systems before finally entering the church. About 383 Augustine left Carthage for Rome, but a year later he went on to Milan as a teacher of rhetoric. There he came under the influence of the philosophy of Neoplatonism and also met the bishop of Milan, St. Ambrose, then the most distinguished ecclesiastic in Italy. Augustine presently was attracted again to Christianity, and found Neoplatonism to be compatible with Christian beliefs."<sup>31</sup> A part of Augustine's discourse on the Trinity is presented below.<sup>32</sup>

The twelve Apostles, chosen by our Lord, were not men of worldly wisdom, as were the Church Fathers (men who were philosophers that studied in Alexandria and Athens) but they were fishermen, tax collectors etc.. The Apostle Paul, a Pharisee of the Pharisees, who was taught at the feet of Gamaliel,<sup>33</sup> said of his learning that he counted it as dung.<sup>34</sup> Paul said to the Greek Christians, "my discourse, and what I proclaimed, were not in suasive words of wisdom, but in demonstration of spirit and power."

## Yahweh's Wisdom

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<sup>31</sup> <http://www.island-of-freedom.com/AUGUST.HTM>

<sup>32</sup> **CHAPTER 4.--WHAT THE DOCTRINE OF THE CATHOLIC FAITH IS CONCERNING THE TRINITY** All those Catholic expounders of the divine Scriptures, both Old and New, whom I have been able to read, who have written before me concerning the Trinity, Who is God, have purposed to teach, according to the Scriptures, this doctrine, that the Father, and the Son, and the Holy Spirit intimate a divine unity of one and the same substance in an indivisible equality; and therefore that they are not three Gods, but one God: although the Father hath begotten the Son, and so He who is the Father is not the Son; and the Son is begotten by the Father, and so He who is the Son is not the Father; and the Holy Spirit is neither the Father nor the Son, but only the Spirit of the Father and of the Son, Himself also co-equal with the Father and the Son, and pertaining to the unity of the Trinity. Yet not that this Trinity was born of the Virgin Mary, and crucified under Pontius Pilate, and rose, again the third day, and ascended into heaven, but only the Son. Nor, again, that this Trinity descended in the form of a dove upon Jesus when He was baptized; nor that, on the day of Pentecost, after the ascension of the Lord, when "there came a sound from heaven, as of a rushing mighty wind," the same Trinity "sat upon each of them with cloven tongues like as of fire," but only the Holy Spirit. Nor yet that this Trinity said from heaven, "Thou art my Son," whether when He was baptized by John, or when the three disciples were with Him in the mount, or when the voice sounded, saying, "I have both glorified it, and will glorify it again;" but that it was a word of the Father only, spoken to the Son; although the Father, and the Son, and the Holy Spirit, as they are indivisible, so work indivisibly. This is also my faith, since it is the Catholic faith. <http://www.newadvent.org/fathers/130101.htm>

<sup>33</sup> Acts 22:3

<sup>34</sup> For, we, are the circumcision, who in the Spirit of God, are doing divine service, and are boasting in Christ Jesus, and, not in flesh, having confidence,—Although, indeed, I, might have confidence even in flesh. If any other thinketh to have confidence in flesh, I, more:— Circumcised, the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews,— regarding law, a Pharisee, Regarding zeal, persecuting the assembly, regarding the righteousness that is in law, having become blameless. But, whatever things, unto me, were gain, the same, have I accounted, for the Christ's sake, loss; Yea, doubtless! and I account all things to be, loss, because of the excellency of the knowledge of Christ Jesus my Lord, for the sake of whom, the loss, of all things, have I suffered, and do account them refuse, in order that, Christ, I may win, Phil. 3:3-8

Paul writes to the Church at Corinth, which is in Greece, the heart of the philosophical world, about the wisdom of men. “For Christ sent me not, to be immersing, but to be telling the good news,—not with wisdom of discourse, lest, void should be made, the cross of the Christ. For, the discourse which concerneth the cross, unto them, indeed, who are perishing, is, foolishness; but, unto them who are being saved—unto us, it is, Yahweh’s power. For it is written—I will destroy the wisdom of the wise, and, the discernment of the discerning, will I set aside. Where is the wise? Where is the scribe? Where is the disputer of this age? Hath not Yahweh made foolish the wisdom of the world? For, seeing that, in the wisdom of Yahweh, the world, through its wisdom, did not get to know Yahweh, Yahweh was well-pleased—through the foolishness of the thing proclaimed, to save them that believe. Seeing that both, Jews for signs, do ask, and, Greeks for wisdom, do seek, Whereas, we, proclaim a Christ who hath been crucified,—unto Jews, indeed, an occasion of stumbling, and, unto Gentiles, foolishness; But, unto the called themselves—both Jews and Greeks, Christ, Yahweh’s power, and, Yahweh’s wisdom.

Because, Yahweh’s foolish thing, is, wiser than men, and, Yahweh’s weak thing, mightier than men. For be looking at the calling of you, brethren,—that *there were* not many wise, according to flesh. Not many powerful, not many high-born: On the contrary—the foolish things of the world, hath Yahweh chosen, that he might put to shame them who are wise...I, therefore, brethren, when I came unto you, came, not with excellency of discourse or wisdom, declaring unto you the mystery of Yahweh; For I had not determined to know anything among you, save Jesus Christ,—and, him, as one who had been crucified!

I, therefore in weakness, and in fear, and in much trembling, came to be with you, And, my discourse, and what I proclaimed, were not in suasive words of wisdom, but in **demonstration of spirit and power**: In order that, your faith, might not be in men’s wisdom, but in Yahweh’s power. Wisdom, however, we do speak, among the full-grown,—wisdom, indeed, not of this age, nor of the rulers of this age, who are to come to nought; But we speak, Yahweh’s, wisdom, in a sacred secret, that hidden *wisdom*, which Yahweh marked out beforehand, before the ages, for our glory...

Which we also speak—not in words taught of human wisdom, but in such as are taught of *the Spirit*, by spiritual words, spiritual things, explaining...Let no one be deceiving himself:—if anyone imagineth himself to be wise among you, in this age, let him become foolish, that he may become wise; For, the wisdom of this world, is, foolishness with Yahweh; for it is written—He that taketh the wise in their knavery,— And again—The Lord taketh note of the speculations of the wise, that they are vain. So then, let, no one, be boasting in men (I Corinthians 1:17-2:8,13-16, 3:18-21).

The Apostle Paul demonstrated the spirit by speaking in tongues, prophesying, casting out demons, healing the sick and delivering people from the power of darkness. The word

translated, power, in I Corinthians 2:4, is the Greek word, ‘dunamis.’ Dunamis means strength, power and ability. Miracles, strength and ability are the result of the spirit, when demonstrated. The Church Fathers, if following in the footsteps of the Apostles and Prophets, should have also been demonstrating the spirit by speaking in tongues, prophesying and delivering people from the power of darkness. I am not aware that they demonstrated any spiritual power. I am thankful for their contributions to the Body of the Christ but I also must be aware of the Hellenism they introduced into Christianity.

Aaron was a good man also but he “made a molten calf, and they said—These, are thy gods, O Israel, who brought thee up, out of the land of Egypt. And when Aaron saw it, he built an altar before it. And Aaron made proclamation, and said, A festival to Yahweh, tomorrow” (Ex. 32:4-5)! Paul had to reprove the Apostle Peter when he separated himself from the Gentiles in order to please the Judeans.<sup>35</sup> Paul asked the Galatians, “I marvel that, thus quickly, ye are moving away from him that called you in the favor of Christ, unto a different glad-message” (Gal. 1:6). We were warned in the Books of Timothy that, “there will be a season—when, the healthful teaching, they will not endure, but, according to their own covetings, will, unto themselves, heap up teachers, because they have an itching ear, And, from the truth, indeed, their ear, will they turn away, while, unto stories, they will turn themselves aside” (II Tim. 4:3-4). We were warned twice in Galatians 1:8 and 9, “If anyone is announcing unto you a glad-message aside from that which ye accepted, accursed, let him be!” Adding or taking away from our Father's Word is a major offense.

## **A further examination of Greek Concepts**

- A) Theos (Theos the Father, Theos the Son and Theos the Holy Spirit)
- B) Logos
- C) Incarnation
- D) Immortality of the Soul
- E) Hades

Theology is not the study of Yahweh but the study of the Greek term ‘theos,’ θεος, translated into English as, ‘god.’ God is defined as a “being of more than human attributes and powers.” A theologian is a person well versed in the study of theos. Theos is not equivalent to Yahweh. The Greek term, ‘theos,’ is used 1318 times in the New Testament, while Yahweh, which is our Creator's name, is never used in the Greek New Testament.

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<sup>35</sup> Gal. 2:12

## **The Greek Concept of θεος, Theos.**

“The question of the etymology of, ‘theos’ has never been solved. It can thus tell us nothing about the nature of the Greek concept of God. Theos is originally a predicative term; hence its use is as broad and varied as the religious interpretation of the world and of life by the Greeks. In this usage he is sometimes thinking of a divine being and work in general, sometimes of a particular god, and sometimes specifically of Zeus. Yet the theos does not denote the unity of a specific personality in the monotheistic sense. It rather expresses what is felt to be the unity of the religious world in spite of its multiplicity. The Greek concept of God is essentially polytheistic [Theos the Father, Theos the Son and Theos the Holy Spirit], not in the sense of many individual gods, but in that of an ordered totality of gods, of a world of gods, which, e.g., in the divine state of Homer, forms an integrated nexus. This view naturally gave strong support to the term, theos. Indeed, it brought it into prominence, and it found its finest expression in the person in Zeus.

This brings us to a further vital point in the Greek concept of God. In face of the deepest reality, of great, sustaining being in all its glory, the Greek can only say that this, and not the Wholly Other, is God. The Greek gods are simply basic forms of reality, whether this be conceived in the forms of myth (Homer), in a final, unifying Ionic physics, or in the ideas of philosophers. Reality, however, is manifold, and it advances on man the most varied claims, which are free and unbound in the world of the gods, but which in many cases tragically intersect in the human breast. Finally, in the world of religious philosophy, theos is used increasingly to denote impersonal metaphysical powers and forces, and it is thus often replaced by general and neutral terms like the divine, destiny, or even the good, the existent, the one. This is linked with the total development of the Greek concept, which might be regarded as a process of progressive refinement in the sense that the palpable divine figures of myth are increasingly spiritualised and moralised, thus gaining in dignity, spirituality and purity, but to the same degree losing in proximity, in relationship to man and in mythical presence.

The Greek concept of God, which achieved its first enduring form in the myth of Homer, ends in the philosophical idea, in religious philosophy. It must be immediately emphasized however, that this does not imply a change in the essence, the inner structure or the substance of the concept, but a constant shift in the form of the divine in accordance with the attitude of man to the world and to life. This change in the form of the divine constitutes the development in the Greek idea of God.”<sup>36</sup>

## **Logos**

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<sup>36</sup> The Theology Dictionary of the New Testament by Kittle.

Logos is the Greek word, 'λογος,' which is defined as: 1) of speech 1a) a word, uttered by a living voice, embodies a conception or idea 1b) what someone has said. An example of logos is illustrated in Matthew 5:37. "But let your communication [logos] be, Yea, yea; Nay, nay:" Greek and Christian philosophy has given it another meaning. **“Logos**, in Greek and Hebrew metaphysics, the unifying principle of the world. The central idea of the Logos is that it links God and man, hence any system in which the Logos plays a part is monistic. The Greek Heraclitus held (c.500 B.C.) that the world is animated and kept in order by fire : this fire is the Logos; it is the power of order in the world and the order itself. It thus became the unifying feature of the Heraclitean system.

The Stoics (see Stoicism) were influenced in part by Platonism and Aristotelianism in their conception of the Logos. To them God was immanent in the world, its vitalizing force, and God as the law guiding the universe they called Logos; with the additional idea that all things develop from this force, it is called the Spermaticos Logos. The Logos reappears in Greek philosophy in a much restricted form in the system of emanations of Neoplatonism.

Certain books of the Old Testament present a principle called the Wisdom of God active in the world. At the same time there was a very ancient Hebrew idea of the Word of God, also active in the world. Thus the Wisdom and the Word of God, sometimes quasi-distinct from Him, coalesced. Philo, in his synthesis of Judaism and Greek thought, naturally hit upon the Logos as a union between the systems; hence his Logos retains qualities both of the Stoic Logos and the Hebrew Word of God. Philo's God is remote, unaffected by the world, without attributes, unmoving; hence He must have mediation to connect Him with the world. At times Philo's Logos is independent of God (because of God's remoteness); at other times the Logos is simply the Reason of God (because Philo's monism obliges God to act in the world through His mediating forces).

St. John in his Gospel adapted the term to his purpose. In the prologue of 14 verses, the idea of the Gospel is stated clearly and simply. The Logos, which is the eternal God, took flesh and became man, in time. The Logos is Jesus. The impersonal, remote God of Philo is not there; the intermediate Logos, neither God nor man, has been replaced by a Logos that is both God and man. This explanation of the relation of God and man became an abiding feature of Christian thought.”<sup>37</sup>

## **Incarnation**

Incarnation implies a spirit entering (in) and inhabiting flesh (carnate); a human or animal. Christian immortality of the soul necessitates incarnation at sometime or another. “Incarnation is the assumption of human form by a god, an idea common in religion. In early times the idea was expressed in the belief that certain living men, often kings or priests, were divine incarnations. India and Egypt were especially rich in forms of

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<sup>37</sup> <http://www.slider.com/enc/32000/Logos.htm>

incarnation in men as well as in beasts. Incarnation is found in various phases of Greek religion, in which the human body of a god was a disguise or a temporary means of communication. Among western cultures the most widely accepted belief in incarnation is in that of Jesus Christ, held by Christians to be God in the flesh, partaking wholly both of divinity and of humanity, except in so far as human beings have a propensity to sin.”<sup>38</sup>

An example of the prevailing incarnation belief, in pagan religions, is recorded in Acts 14:11-12. “And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.” Plato, a Greek, who was born in Athens, about 427 B.C., and died there about 347 B.C., taught incarnation of the soul. “His first proof of immortality, in answer to the comment by Cebes that surely the soul would disintegrate on death, showed only that life and death, as opposites, must pass into one another without end ‘lest the world of generation should cease to be.’ The second proof was based on the assumption that two states and two processes are involved in everything. Therefore if dead and alive are the states, then being born and dying must be the processes. However, after dying the process would stop unless it was followed by a process of rebirth. The final proof showed that the soul had kinship with the Forms, being truly itself when it mingles with these eternal essences.

Plato thus concludes that the mortal portion of a man dissolves at death, while the immortal portion of him retains its immutable eternity. Immortality was also an issue in the Phaedrus. Here Socrates talks of a choice that fallen souls must make every one thousand years - that of which creature they would like to become. Some may be able to turn into animals, having once been human; and some may turn human after a spell as an animal. The myth of the Republic agrees with this, adding to it the point that the form in which it is to be reborn is chosen by the discarnate soul and is chosen in accordance with the nature acquired in its previous incarnation. However, for a soul to appear in human form, it must have seen the ultimate truth, the Forms, for humans are required.”<sup>39</sup>

We absolutely know from their writings, that the Egyptians, the Greeks and the Indians believed in incarnation and the immortality of the soul but did the writings of the Hebrews (Word of Yahweh) communicate incarnation? Yahweh did appear in human form to Abraham and in visions to others.<sup>40</sup> These people knew He was Yahweh. He did not disguise himself in someone else's body, as demons do. We must also ask ourselves, “Was there a promise in the Old Testament of the incarnation of Yahweh, as a baby? There are records of Yahweh’s Son being born but none of Yahweh being born.”<sup>41</sup> Incarnation was always a part of the Greek culture but it was not part of the Hebrew culture until they were Hellenised. According to the Old Testament, Hebrews die and go to sheol, where there is

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<sup>38</sup> The Columbia Encyclopedia, Fifth Edition Copyright ?1994, 1995 Columbia University Press

<sup>39</sup> What has Plato to say about the Soul By Julie Albrow,

<sup>40</sup> Genesis 18

<sup>41</sup> Psalms 2:7

no remembrance.<sup>42</sup> Righteous men will sleep and wait for their resurrection, while the unrighteous shall perish.<sup>43</sup> In the Old Testament there was no immortality of the soul or spirit as is commonly taught today.

## Immortality of the Soul

Hellenist teachings today also teach that all men are immortal. Hellenist Christians teach, as Plato did, that we are spirits who live in a body and we have a soul and upon death our spirit goes to heaven or hades until we return for our resurrected bodies in the future. This is a teaching of reincarnation. Incarnation is spirit-entering flesh, which had to occur at our birth. Re-incarnation would be our spirit's leaving our bodies upon death and then reentering our bodies at the resurrection. Our spirit would re-enter flesh again, which is re-incarnation. Socrates, the teacher of Plato, also believed in the immortality of the soul. He says that the human soul is immortal, and that he has learnt from several religious teachers: *"They say that the soul of man is immortal: at one time it comes to an end - that which is called death - and at another is born again, but is never finally exterminated. Thus the soul, since it is immortal and has been born many times, and has seen all things both here and in the other world, has learned everything there is. Death is one of two things. Either it is annihilation and the dead have no consciousness of anything; or, as we are told, it is really a change: a migration of the soul from this place to another."*<sup>44</sup> Incarnation, reincarnation and the immortality of man are Hellenist views, which are also a major part of Hellenist Christianity today. If people never die but only change forms when they die, then they must go somewhere after their body dies. Hades is one of these places and is an integral part of Hellenised Christianity.

## Hades

Hades was the ruler of the Greek Underworld (which itself is sometimes confusingly referred to as "Hades" also). In mythology, he was the brother of Zeus and Poseidon, and therefore from the first generation of Olympian gods. Then what is this term 'hades' doing in the language of Christianity? The Septuagint, which includes the Apocrypha, uses the word hades<sup>45</sup> 109 times. Sheol, in the Hebrew Old Testament, is only used 65 times. The Hebrew word 'sheol' was translated into the Greek word 'hades' 200 years before the birth of the Christ. Generations upon generations of Hellenised Judeans were reading the scriptures that talked of the Greek place called 'hades,' where the dead are alive and not

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<sup>42</sup> Psalms 6:5, 89:48, Genesis 37:35

<sup>43</sup> Psalms 37

<sup>44</sup> What has Plato to say about the Soul By Julie Albrow,

<sup>45</sup> 86 Ἅδης hades *hah'-dace* from ἄ (as negative particle) and ἵδω; TDNT-1:146,22; n pr loc

1) name Hades or Pluto, the god of the lower regions 2) Orcus, the nether world, the realm of the dead

3) later use of this word: the grave, death, hell

In Biblical Greek it is associated with Orcus, the infernal regions, a dark and dismal place in the very depths of the earth, the common receptacle of disembodied spirits. Usually Hades is just the abode of the wicked, #Lu 16:23; Re 20:13,14; a very uncomfortable place. TDNT.

the Hebrew concept of 'sheol,' where there is sleep and no remembrance. Josephus, the Hellenised Judean Historian, who lived around 100 A.D. wrote about 'Hades.' "NOW as to Hades, wherein the souls of the righteous and the unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a *subterraneous* region, wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual *darkness*. This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them *temporary punishments*, agreeable to every one's behavior and manners."<sup>46</sup> Where did the Hebrew Josephus get this information on Hades? This information was not in the Old Testament (Word of Yahweh) but it came from Greek Mythology. Josephus committed the same error as our Church Fathers, in that they left the scriptures in search of the wisdom of men.

## Conclusion

Hellenism has been attached and interwoven into the Words of Yahweh (Bible) by men. The writings of the Hellenised Church Fathers have been received by the Christian Church and given the same weight as the writings of Yahweh. It was as though the Church Fathers came down from heaven to enlighten us on the concepts of the Logos, incarnation, reincarnation, Hades and the soul. The Words of Yahweh written by the prophets was not enough and more wisdom was needed. So philosophers came and planted new doctrines, as seeds. These doctrines were watered, fertilized and pruned into a beautiful man-made doctrine. Scripture is not necessary to prove them; these doctrines must be taken by faith. Excommunication to those who do not embrace the doctrines of the Philosophers! We also have been raised in a Hellenised culture. We were raised with; calling our Father, Theos (God); using the sign of the cross; praying to dead saints or talking to dead family members and fearing hell; a place where Theos tortures people for eternity. Yahweh is our Father and not Theos. The words; incarnation, trinity, God-man, God the Son, God the Holy Ghost, Easter and Christmas are not in the scriptures. Sheol is not the underworld run by the Greek god Hades. Logos means, 'to say.' Christ was probably born in September and Easter eggs and bunnies have nothing to do with the Resurrection of our Lord and Savior.

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<sup>46</sup> An extract out of Josephus's discourse to the Greek's concerning Hades.