

up. This is clear from other Scriptures. Matt. 16:18 -- Jesus said that the "Gates of Hell" (Hades, the Underworld) should not prevail against the Church. Then "Hell" (Hades) has *gates* to prevent the escape of its inmates. What Jesus did before He came back from the "Underworld" was to seize the "Keys of Hades," unlock the "Gates" of the "Paradise Section," and empty it of its inmates, and then lock it up that it might remain empty

From what has been said we see that the *souls* of the "Righteous Dead," since the resurrection of Jesus, go to the "Paradise" of the "Third Heaven," that they may be "with the Lord."

While "Paradise." as a suburb of Heaven, is a glorious place, it does not follow that the state of the Righteous there is more blissful than it was in the "Paradise Section" of the Underworld.

This idea of Christ descending into Hades appears in the writings of Eusebius of Caesarea, one of a number of Church Fathers who espoused the view. Clement of Alexandria extended the purpose of the descent to include not only the saints, martyrs and prophets of the Old Testament, but all of the heathen as well, to whom the gospel was preached. Origen, in his work *Against Celsus*, quotes Celsus as saying, "You will not surely say that Christ when He failed to persuade the living went down to Hades to persuade those who dwell there?" and Origen answers, "We say ... that [Christ's] soul, stripped of the body, did there hold converse with other souls that were in like manner stripped, that He might there convert those who were capable of instruction, or were otherwise in ways known to Him fit for it." The descent into Hades view also appears in the writings of Cyril of Jerusalem, Athanasius, Ambrose, and Jerome. Augustine, however, rejected the view. In chapter 79 of his work on heresies, Augustine lists the view as a heresy.

This view dominated the great scholastic writers of the middle ages, and was frequently used to support the dogma of purgatory. The leaders of the Reformation, however, rejected the descent into Hades view. They did so for three reasons: (1) It was looked upon as a traditional, not a scriptural, belief; (2) It appeared to give some support for the Romish dogma