

HELAMAN₃

Helaman₃, son of HELAMAN₂, was the record keeper and chief judge in the land of Zarahemla for the fourteen years prior to his death in 39 B.C. Little is known of his personal affairs. He was given charge of NEPHITE historical records by his uncle, Shiblon, in 53 B.C. (Alma 63:11–13), and the book of Helaman in the BOOK OF MORMON takes its name from him.

After the assassination of the chief judge Pacumeni in 50 B.C., Helaman was elected by the people to this highest national office. A murder plot against him was subsequently uncovered, and the would-be assassin, Kishkumen, was mortally wounded. The murderous band, led by Gadianton, escaped into the wilderness. Of Gadianton, MORMON wrote “In the end of this book [Book of Mormon] ye shall see that this Gadianton did prove the overthrow . . . of the people of Nephi” (Hel. 2:13; *see also* SECRET COMBINATIONS).

During the three-year period 48–46 B.C., a substantial number of people left Zarahemla—because of unspecified dissensions—and “went forth unto the land northward” (Hel. 3:3). So extensive was the migration that only a fraction of its impact could be discussed in Mormon’s record (Hel. 3:14). Despite dissension, emigration, and war, “Helaman did fill the judgment-seat with justice and equity; yea, he did observe to keep the statutes, and the judgments, and the commandments of God; and he did do that which was right in the sight of God continually; and he did walk after the ways of his father, insomuch that he did prosper in the land” (3:20). During his tenure, tens of thousands of people were baptized into the church, even to the astonishment of the high priests and teachers (3:24–25). Through the force of his personality, Helaman maintained peace throughout two-thirds of his political career.

When Helaman died, he left the spiritual responsibilities and the sacred records in the hands of his son, NEPHI₂ (Hel. 3:37; 5:5–14; 16:25).

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HELL

The term “hell” as used in the King James Version of the Bible is the English translation of four words in the original biblical languages: Hebrew *sheol* and Greek *hades*, *geenna* (Heb. *gehenna*), and a noun implied in the verb *tartar*. These terms generally signify the abode of all the dead, whether righteous or disobedient, although *geenna* and *tartarōō* are associated with a place of punishment. The derivation and literal meaning of *sheol* are unknown, but words in Hebrew derived from it bear the idea of “hollowness.”

Latter-day scriptures describe at least three senses of hell: (1) that condition of misery which may attend a person in mortality due to disobedience to divine law; (2) the miserable, but temporary, state of disobedient spirits in the SPIRIT WORLD awaiting the resurrection; (3) the permanent habitation of the SONS OF PERDITION, who suffer the second SPIRITUAL DEATH and remain in hell even after the resurrection.

Persons experiencing the first type of hell can be rescued from suffering through repentance and obedience to the laws and ORDINANCES of the gospel of Jesus Christ because of the ATONEMENT of Jesus Christ. The Savior suffered so that he could deliver everyone from hell (Alma 7:11–13; 33:23). Those who do not repent, however, may experience the pains of hell in this life as well as in the next (D&C 76:104; 1 Ne. 16:2; Alma 40:14). The Prophet Joseph SMITH described the true nature of hell: “A man is his own tormenter and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone” (*TPJS*, p. 357). Thus, hell is both a place, a part of the world of spirits where suffering and sorrow occur, and a state of mind associated with remorseful realization of one’s own sins (Mosiah 2:38; Alma 36:12–16).

A second type, a temporary hell of the post-mortal spirit world, is also spoken of as a SPIRIT PRISON. Here, in preparation for the Resurrection, unrepentant spirits are cleansed through suffering that would have been obviated by the atonement of Christ had they repented during mortality (D&C 19:15–20; Alma 40:13–14). At the last resurrection this hell will give up its captive spirits. Many of these spirits will enter into the TELESTIAL KINGDOM in their resurrected state (2 Ne. 9:10–12;