

Resurrection out of Sheol-Hades

Resurrection Series (Part 4)

By Ed Stevens -- Then and Now Podcast -- Sept 8, 2013

INTRODUCTION:

- A. Welcome back to another study of Biblical eschatology from a preterist perspective.
- B. Last time we took a closer look at the way we interpret the first eleven chapters of Genesis, in regard to the Creation week and the global flood. The historicity of the Genesis record has been under heavy attack for the last two hundred years especially, so it is no surprise that some fellow preterists have also denied its historicity and promoted a figurative, symbolic, or allegorical approach to it.
- C. In this session we need to define some terms and restore the biblical concepts of Sheol, Hades, and resurrection. We will look at some of the various definitions and concepts that other Christians have had down through the centuries, where they came from, and why they are wrong. Then we will show how the original biblical definitions and concepts need to be restored.
- D. Let's pray before we begin --
Redeemer of our souls, who alone possesses immortality and gives it to whomever You wish, we exalt you for sovereignly acting in history to rescue our souls from the clutches of Satan, Death, Hades, and Gehenna, and freely give us a living hope for a new immortal body in which to live forever in your Holy Presence. Help us understand what your Word truly teaches about resurrection and the afterlife. We believe all those who are in Christ will have everlasting life in heaven with you, as a result of what Your Divine Son Jesus did for us. It is in His Holy Name that we pray. Amen.

There Are Two Basic Resurrection Views Within Preterism:

(1) COLLECTIVE BODY VIEW (CBV) — This view spiritualizes almost (if not) all of the resurrection texts and says that they are talking about our souls being raised out of spiritual death (sin-death or covenantal death) and being given a new status of life in Christ. They describe the afterlife as being in a disembodied pure spirit form (like the Greeks and Gnostics believed) with no individual body, but instead merged into the one big collective body of all saints (kinda like the Hindus and Buddhists believe). They do not see any of the New Testament resurrection texts as talking about a resurrection of dead disembodied souls out of Hades at the Parousia. They think the New Testament resurrection texts are mainly (if not exclusively) talking about this spiritualized metaphorical concept of resurrection. Most of the advocates of this view believe that we are already in "heaven now," already have our share in the one big collective "immortal body now", already have sinless "perfection now", and have nothing new, different, or better to look forward to after this physical life on earth is over.

(2) INDIVIDUAL BODY VIEW (IBV) — This view teaches that at the Parousia, Jesus raised the dead (disembodied) saints out of Sheol (i.e., Hades) and gave them their new immortal bodies and then took them to heaven to be with Him forever afterwards in those new immortal bodies that are like Christ's immortal body. Now today after AD 70, when each individual saint dies physically, he does not have to go to Hades and wait until the resurrection. Instead, when we die, we saints get our own new immortal body that has been reserved in heaven for us, and then go to heaven to dwell with Him and all the other saints forever.

In this session we want to look at Sheol or Hades. This will help us immensely as we try to get a handle on this complex issue of resurrection. We want to see what Sheol-Hades was, who it was that went there, and how they were to be raised back out of it.

This may not be one of our most interesting or exciting sessions, but it IS one of our most important sessions, because it is laying a solid foundation for understanding what our New Testament is talking about when it refers to the Resurrection of the Dead ones, or the Resurrection from out of the Dead ones who were in Hades.

We will be looking at some excerpts from a chapter in Dr. Robert Morey's excellent book on *Death and the Afterlife*. He has some of the best material on the subject of Sheol and Hades that I have ever seen. We do not have time to read all of that chapter here, so I will only pick out some of the best parts. The full article is attached at the end of this lesson outline with all the footnotes and bibliographic references.

SHEOL, HADES, AND GEHENNA

By Dr. Robert A. Morey. *Death and the Afterlife* (Chapter 3, pp. 72-93).
Minneapolis, Minnesota USA: Bethany House Publishers, 1984.

One of the most crucial issues which determines our understanding of what the Bible teaches about death and the afterlife is the proper interpretation of such key terms as *Sheol*, *Hades* and *Gehenna*. No study of death [and resurrection] is complete without a thorough understanding of these terms.

SHEOL

The Hebrew word Sheol is found 66 times in the Old Testament. While the Old Testament consistently refers to the body as going to the grave, it always refers to the soul or spirit of man as going to Sheol. The nature of Sheol and the condition of those in it is crucial to our understanding of what the Bible teaches about what happens to man after death.

The Lexicographical Material

The first step in understanding any ancient or foreign word is to check the lexicons, dictionaries, encyclopedias, etc., which deal with that language. Brown, Driver and Briggs based their A Hebrew and English Lexicon of the Old Testament on the work of Gesenius, one of the greatest Hebrew scholars who ever lived. They define Sheol as: "the underworld ... whither man descends at death" (p. 982). They trace the origin of Sheol to either *sha-al*, which means the spirit world to which mediums directed their questions to the departed, or *sha-al*, which refers to the hollow place in the earth where the souls of men went at death. Langenscheidt's *Hebrew/English Dictionary to the Old Testament* (p. 337) defines Sheol as: "netherworld, realm of the dead, Hades." *The International Standard Bible Encyclopedia* in Vol. IV, p. 2761, defines Sheol as: "the unseen world, the state or abode of the dead, and is the equivalent of the Greek: Hades." Keil and Delitzsch state that "Sheol denotes the place where departed souls are gathered after death; it is an infinitive form from *sha-al*, to demand, the demanding, applied to the place which inexorably summons all men into its shade."¹

The lexicographical evidence is so clear that the great Princeton scholar, B. B. Warfield, stated that with modern Hebrew scholars, there is no "hesitation to allow with all heartiness that Israel from the beginning of its recorded history cherished the most settled conviction of the persistence of the soul in life after death The body is laid in the grave and the soul departs to Sheol."² George Eldon Ladd in *The New Bible Dictionary* (p. 380), comments:

In the Old Testament, man does not cease to exist at death, but his soul descends to Sheol.

Modern scholarship understands the word Sheol to refer to the place where the soul or spirit of man goes at death.³ None of the lexicographical literature defines Sheol as referring to the grave or to passing into nonexistence.

Comparative Studies

In order to understand what a certain word meant in an ancient language, it is sometimes helpful to find any parallel words in the other languages of that time. Thus comparative studies of Sheol have been done which demonstrate that Sheol's parallels in other languages meant the place where the soul of man goes at death. No research has found a place where Sheol's parallel means the grave or nonexistence. For example, The Ugaritic *ars* and Accadian *su alu* clearly refer to the netherworld.⁴ The Babylonians, Assyrians, Egyptians, and Greek parallels to Sheol clearly meant the place of departed spirits.⁵ The Ethiopian Si'ol cannot mean anything other than the netherworld, the place of conscious life after death.⁶

The Historical Context

What is important about comparative studies is that they place biblical words in their historical context. The word Sheol should thus be understood in terms of what it meant in the Hebrew language and by its parallel in the other languages of that time. Why?

When God wanted Israel to believe something which was unique and contrary to what the surrounding cultures believed, He always clearly condemned and forbade the pagan beliefs and then stressed the uniqueness of the new concept. For example, in order to establish monotheism, God repeatedly and clearly condemned the pagan concept of polytheism and stressed monotheism.

While God clearly condemned polytheism in the Old Testament, at no time did He ever condemn belief in a conscious afterlife. At no time did God ever put forth the concept of annihilation or nonexistence as the fate of man's soul at death.

Also, when Israel had a unique and contrary belief, the pagan societies around Israel would use this belief as the grounds to persecute the Jews. Thus the Jews were persecuted for rejecting polytheism and believing in monotheism. Daniel's three friends who were thrown into a fiery furnace are an excellent example of such persecution.

Yet, where in recorded history did pagan religions or societies persecute the Jews because they denied a conscious afterlife? To think that the Jews could go against the universally held concept of a conscious afterlife and that the pagans would not seize upon this as a pretense for persecution is absurd.

Since the universality of belief in a conscious afterlife is irrefutable, and there is no evidence that Israel deviated from this belief, we must assume that the Old Testament taught a conscious afterlife in Sheol as the fate of man's soul or spirit.

The Rabbinic Literature

It is universally recognized by modern Talmudic scholars that Sheol never meant the grave or unconsciousness in rabbinic literature. Ginzburg states that in rabbinic writings one finds a consistent conviction that "there exists after this world a condition of happiness or unhappiness

for an individual."⁷ Guttman adds, "The Talmud, like the Apocryphal literature, knows of a kind of intermediate state of the soul between death and resurrection; true retribution will be dispensed only after the resurrection of the body. But along with this, we also find the fate in a retribution coming immediately after death and in a life of blessedness for the soul in the beyond."⁸

The rabbinic tradition before, during, and after the time of Christ describes the soul departing the body and descending into Sheol at death.⁹ The rabbis consistently pictured both the righteous and the wicked as conscious after death.¹⁰ The evidence is so overwhelming that the classic Princeton theologian, Charles Hodge, stated, "That the Jews believed in a conscious life after death is beyond dispute."¹¹

The annihilationists have never discovered any evidence that the majority of Jews believed that the soul was extinguished at death. There is no conflict in the rabbinic literature over this issue.¹²

Sheol and the Grave

The KJV translates Sheol as "hell" 31 times, "grave" 31 times, and "pit" three times. Because of this inconsistency of translation, such groups as the Adventists, Armstrongites, and Jehovah's Witnesses have taught that Sheol means the grave. All the conditional immortalists have traditionally capitalized on the KJV's translation of Sheol as the "grave." For example, in *The Conditionalist Faith of Our Fathers* (Vol. I, pp. 162 and 298), Froom emphatically stated that both Sheol and Hades meant the grave. It is to be regretted that even some modern versions have carried on the tradition of translating Sheol as grave.

Since the conditional immortalists stress that Sheol means the grave, we will pause at this point to demonstrate that Sheol cannot mean the grave.

First, exegetically speaking, the initial occurrence of Sheol in the Old Testament cannot mean the grave. The word Sheol is first found in Gen. 37:35. After the brothers had sold Joseph into slavery, they informed their father that Joseph had been killed and devoured by a savage beast. As Jacob held the bloodied and tattered remains of Joseph's coat in his hands, he declared:

"A wild beast has devoured him: Joseph has surely been torn to pieces." (v. 33)

As a result of the shock of the death of Joseph, Jacob cried:

"Surely I will go down to Sheol in mourning for my son." (v. 35, lit. Heb.)

There are several things about this first occurrence of Sheol which should be pointed out.

1. Jacob assumed that his son was still alive and conscious after death and that he would eventually reunite with his son after his own death. The German commentator Lange comments:

One thing is clear: [Joseph's death] was not a state of nonbeing Jacob was going to be with his son; he was still his son; there was yet a tie between him and his son; he is still spoken of as a personality; he is still regarded as having a being somehow and somewhere.¹³

2. Whatever else Sheol may mean, in this passage it cannot mean Joseph's grave, for Jacob believed that Joseph had been devoured by an animal and had no grave. Since Joseph had no grave, it is impossible for Jacob to be referring to being buried in a common grave with his son.¹⁴

3. According to the context, Jacob is clearly speaking of reuniting with his favorite son in the underworld, here called Sheol. He even speaks of "going down" to reunite with his son, because it was assumed that Sheol was the place of departed spirits, probably a hollow place in the center of the earth.

The second reason for not identifying Sheol as the grave is that when the biblical authors wanted to speak of the grave, they used the word *kever*. That they did not view *kever* and Sheol as synonymous is clear from the way these words are used throughout the Old Testament. For example, in Isa. 14:19, the king is cast out of his grave (*kever*) in order to be thrown into Sheol where the departed spirits can rebuke him (vv. 9, 10). In this passage, Sheol and *kever* are opposites, not synonyms.

Third, in the Septuagint, Sheol is never translated as *mneema*, which is the Greek word for grave. It is always translated as Hades which meant the underworld. *Kever* is translated as *mneema* 36 times and as *taphos* 45 times. But *kever* is never translated as Hades just as Sheol is never translated as *mneema*.

Fourth, *kever* and Sheol are never used in Hebrew poetic parallelism as equivalents. They are always contrasted and never equated. *Kever* is the fate of the body, while Sheol is the fate of the soul (Ps. 16:8-11).

Fifth, Sheol is "under the earth," or "the underworld," while graves were built as sepulchres above the earth, or caves, or holes in the earth. Sheol is called the underworld in Isa. 14:9. It is also called "the lower parts of the earth" (KJV) in Ps. 63:9; Isa. 44:23; Ezek. 26:20; 31:14, 16, 18; 32:18, 24. Sheol is the opposite of heaven (Ps. 139:8). One must go "down" to get to Sheol (Gen. 37:35).

Sixth, while bodies are unconscious in the grave, those in Sheol are viewed as being conscious (Isa. 14:4-7; 44:23; Ezek. 31:16; 32:21).

Seventh, an examination of the usages of *kever* and Sheol reveals that Sheol cannot mean the grave. The following twenty contrasts between *kever* and Sheol demonstrates this point:

1. While the *kabar* (to bury) is used in connection with *kever*, it is never used in connection with Sheol. We can bury someone in a grave but we cannot bury anyone in Sheol (Gen. 23:4, 6, 9, 19, 20; 49:30, 31, etc.).

2. While kever is found in its plural form "graves" (Ex. 14:11), the word Sheol is never pluralized.
3. While a grave is located at a specific site (Ex. 14:11), Sheol is never localized, because it is everywhere accessible at death no matter where the death takes place. No grave is necessary in order to go to Sheol.
4. While we can purchase or sell a grave (Gen. 23:4-20), Scripture never speaks of Sheol being purchased or sold.
5. While we can own a grave as personal property (Gen. 23:4- 20), nowhere in Scripture is Sheol owned by man.
6. While we can discriminate between graves and pick the "choicest site" (Gen. 23:6), nowhere in Scripture is a "choice" Sheol pitted against a "poor" Sheol.
7. While we can drop a dead body into a grave (Gen. 50:13), no one can drop anyone into Sheol.
8. While we can erect a monument over a grave (Gen. 35:20), Sheol is never spoken of as having monuments.
9. While we can, with ease, open or close a grave (2 Kings 23:16), Sheol is never opened or closed by man.
10. While we can touch a grave (Num. 19:18), no one is ever said in Scripture to touch Sheol.
11. While touching a grave brings ceremonial defilement (Num. 19: 16), the Scriptures never speak of anyone being defiled by Sheol.
12. While we can enter and leave a tomb or grave (2 Kings 23:16), no one is ever said to enter and then leave Sheol.
13. While we can choose the site of our own grave (Gen. 23:4- 9), Sheol is never spoken of as something we can pick and choose.
14. While we can remove or uncover the bodies or bones in a grave (2 Kings 23:16), the Scriptures never speak of man removing or uncovering anything in Sheol.
15. While we can beautify a grave with ornate carvings or pictures (Gen. 35:20), Sheol is never beautified by man.
16. While graves can be robbed or defiled (Jer. 8:1, 2), Sheol is never spoken of as being robbed or defiled by man.
17. While a grave can be destroyed by man Jer. 8:1, 2), nowhere in Scripture is man said to be able to destroy Sheol.
18. While a grave can be full, Sheol is never full (Prov. 27:20).
19. While we can see a grave, Sheol is always invisible.
20. While we can visit the graves of loved ones, nowhere in Scripture is man said to visit Sheol.

Sheol and Its Inhabitants

Given the principle of progressive revelation, it is no surprise that the Old Testament is vague in its description of Sheol and the condition of those in it. While the Old Testament prophets stated many things about Sheol, they did not expound in any measure of depth on this subject. Another reason for this vagueness is that a conscious afterlife was so universally accepted that it was assumed by the biblical authors to be the belief of anyone who read the Scriptures. Since it was not a point of conflict, no great attention was given to it.

The following things are stated about Sheol with the caution that figurative language was used by biblical authors in their description of Sheol and the conditions of those in it. Much harm has been done by literalizing what was intended to be figurative.

First, Sheol is said to have "gates" by which one enters and "bars" which keep one in Job 17:16; Isa. 38:10). Such figurative language conveys the idea that Sheol is a realm from which no escape is possible.

Second, the Old Testament describes Sheol in the following ways:

1. Sheol is a shadowy place or place of darkness (Job 10:21, 22; Ps. 143:3). Evidently, it is another dimension which is not exposed to the rays of the sun.
2. It is viewed as being "down," "beneath the earth," or in "the lower parts of the earth" (Job 11:8; Isa. 44:23; 57:9; Ezek. 26:20; Amos 9:2). These figures of speech should not be literalized into an absurd cosmology. They merely indicate that Sheol is not a part of this world but has an existence of its own in another dimension.
3. It is a place where one can reunite with his ancestors, tribe or people (Gen. 15:15; 25:8; 35:29; 37:35; 49:33; Num. 20:24, 28; 31:2; Deut. 32:50; 34:5; 2 Sam. 12:23). This cannot refer to one common mass grave where everyone was buried. No such graves ever existed in recorded history. Sheol is the place where the souls of all men go at death. That is why Jacob looked forward to reuniting with Joseph in Sheol. While death meant separation from the living, the Old Testament prophets clearly understood that it also meant reunion with the departed.
4. It seems that Sheol has different sections. There is the contrast between "the lowest part" and "the highest part" of Sheol (Deut. 32:22). This figurative language implies that there are divisions or distinctions within Sheol. Perhaps the Old Testament's emphatic distinction between the righteous and the wicked in this life indicates that this distinction continues on in the afterlife. Thus the wicked are said to be in "the lowest part," while the righteous are in "the higher part" of Sheol. While this is not clearly stated in the Old Testament, there seems to be some kind of distinction within Sheol. Later rabbinic writers clearly taught that Sheol had two sections. The righteous were in bliss in one section while the wicked were in torment in the other.

Third, the condition of those in Sheol is described in the following ways:

1. At death man becomes a rephaim, i.e., a "ghost, "shade," or "disembodied spirit" according to Job 26:5; Ps. 88:10; Prov. 2:18; 9:18; 21:16; Isa. 14:9; 26:14, 19. Instead of describing man as passing into nonexistence, the Old Testament states that man becomes a disembodied spirit. The usage of the word rephaim irrefutably establishes this truth. Langenscheidt's Hebrew-English Dictionary to the Old Testament (p. 324) defines rephaim as referring to the "departed spirits, shades." Brown, Driver and Briggs (p. 952) define rephaim as "shades, ghosts ... name of dead in Sheol." Keil and Delitzsch define rephaim as referring to "those who are bodiless in the state after death."**15**

From the meaning of rephaim, it is clear that when the body dies, man enters a new kind of existence and experience. He now exists as a spirit creature and experiences what angels and other disincarnate spirits experience. Just as angels are disincarnate energy beings composed only of "mind" or mental energy and are capable of supradimensional activity and such things as thought and speech without the need of a physical body, even so once man dies, he too becomes a disembodied supradimensional energy being and is capable of thought and speech without the need of a body. This is why the dead are described as "spirits" and "ghosts" throughout the Scriptures.

This concept is carried on into the New Testament in such places as Luke 24:37-39. A belief in "ghosts" necessarily entails a belief that man survives the death of the body.

2. Those in Sheol are pictured as conversing with each other and even making moral judgments on the lifestyle of new arrivals (Isa. 14:9-20; 44:23; Ezek. 32:21). They are thus conscious entities while in Sheol.
3. Once in Sheol, all experiences related exclusively to physical life are no longer possible. Those in Sheol do not marry and procreate children because they do not have bodies. Neither do they plan and execute business transactions. Once in Sheol, they cannot attend public worship in the temple and give sacrifices or praise. There are no bodily pleasures such as eating or drinking. Those in Sheol do not have any wisdom or knowledge about what is happening in the land of the living. They are cut off from the living. They have entered a new dimension of reality with its own kind of existence (Ps. 6:5; Eccles. 9:10, etc.).
4. God's judgment upon the wicked does not cease when the wicked die in their sins. Thus some of the spirits in Sheol experience the following:
 - a. God's anger (Deut. 32:22): According to Moses, the wicked experience the fire of YHWH's anger in the "lowest part of Sheol." This passage would make no sense if the wicked are nonexistent and Sheol is the grave.
 - b. Distress (Ps. 116:3): The Hebrew word *matzar* refers to the distress that is felt when in the straits of a difficulty.¹⁶ It is found in this sense in Ps. 118:5. Also, the word *chevel*, which is the poetic parallel for *matzar*, means "cords of distress" (2 Sam. 22:6; Ps. 18:6).¹⁷
 - c. Writhing in pain (Job 26:5): The Hebrew word *chool* means to twist and turn in pain like a woman giving birth.¹⁸

It is obvious that nonexistence can hardly experience anger, distress, or pain. Thus, there are hints in the above passages that not everyone experiences blessedness in the afterlife. Beyond these three passages, the Old Testament does not speak of torment in the intermediate state. While it speaks of the "everlasting humiliation and contempt" which awaits the wicked after the resurrection (Dan. 12:2), the Old Testament tells us very little about the intermediate suffering of the wicked in Sheol.

5. In the Old Testament, the righteous as well as the wicked went to Sheol at death (Gen. 37:35). Although this is true, the Old Testament saints did not have a clear understanding of what to expect in Sheol. They were constantly torn by mixed emotions when they contemplated their death. They did not experience the same joy and bold confidence that New Testament saints express (Acts 7:59). While New Testament saints think of death as a "gain" (Phil. 1:21), the Old Testament saints thought of it as "loss."

Given the principle of progressive revelation, Old Testament saints simply did not have all the information which was needed to approach death with peace and joy. Just as the lack of New Testament revelation prevented them from obtaining a clear conscience and full assurance of faith (Heb. 10:1-4), even so they could not approach death with joy. That this is true can be established upon several lines of reasoning.

First, the writer to the book of Hebrews tells us that the Old Testament saints were in bondage to the fear of death and that Satan used this to oppress them.

Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil; and might deliver those who through fear of death were subject to slavery all their lives. (Heb. 2:14, 15)

Only after the Messiah came and wrested the keys of death and Hades from the Evil One would God's people experience freedom from the fear of death (Rev. 1:18).

The bondage of fear which gripped the Old Testament saints expressed itself in different ways. They had a fear of being separated from their living loved ones. They were afraid of being severed from the joys of life (Ps. 6). They begged to be delivered from death and Sheol because they did not look forward to death (Ps. 13). This is why they spoke of the "sorrows" (KJV) and "terrors" of death (Ps. 18:4; 55:4; 116:3) instead of the triumph in death which New Testament saints express (2 Tim. 4:6-8).

Second, while the overall picture of death was somewhat gloomy in the Old Testament, yet God had begun to reveal to His people that they would be ushered into His joyous presence after death. To be sure, these were only hints of glory, but hints they were. The ascension of Enoch and Elijah to heaven indicated that the righteous could be taken into God's presence (Gen. 5:24, cf. Heb. 11:5; 2 Kings 2:11). The verb which described Enoch's and Elijah's ascension (*laqach*) was later used to describe the passage of the righteous out of Sheol into heaven (Ps. 49:15; cf. 73:24). Asaph expressed the hope that he would go to dwell at the throne of glory at death. Later rabbinic writers consistently spoke of the righteous going to the throne of glory at death.

Nevertheless I am continually with Thee; Thou hast taken hold of my right hand. With Thy counsel Thou wilt guide me, and afterward receive me to glory. Whom have I in heaven but Thee? And besides Thee, I desire nothing on earth. (Ps. 73:23-25)

The Old Testament saints looked forward to reuniting with their departed loved ones (Gen. 37:35). This must have afforded them some comfort.

Also, the Old Testament believers knew that Sheol was open to God's sight (Job 26:6) and that they would still be in God's presence and protection (Ps. 139:8).

While the patriarchs went in mourning to Sheol, by the time of the Wisdom literature, a more optimistic note was beginning to be sounded. The progress from Gen. 37:35 to Ps. 73:24 indicates a gradual change of attitude toward death which progressive revelation made possible. While Old Testament saints knew that they were going to Sheol at death, there were hints that they might be taken to heaven to be at God's throne after death. **[End of Dr. Morey's Article]**

CONCLUSION

In his article, Dr. Morey goes on to discuss the related terms of Hades and Gehenna. Hades, of course, is simply the Greek equivalent of the Hebrew term Sheol. Sheol and Hades are talking about the same place where all the dead (both righteous and wicked) were held captive until the resurrection at the Last Day. Gehinnom is the Hebrew original from which the Greek Gehenna was derived. Both are referring to the place of punishment for the devil and his angels, as well as all wicked and unsaved humans. It is the same place that Jesus referred to when he talked about the Eternal Fire, as well as John when he spoke of the Lake of Fire in the book of Revelation. When Death and Hades were thrown into the Lake of Fire (Rev. 20), there were no more souls inside Hades. They had all been raised and judged and put into their respective eternal destinies, either in the New Jerusalem, or the Lake of Fire.

The point of all this discussion about Sheol is to show that the Old Testament says quite a bit about Sheol and its inhabitants -- a lot more than most people realize. And it certainly means that there had to be a resurrection of all those dead ones out of Sheol-Hades. Revelation 20 is explicit in showing that "the rest of the dead" would be raised out of Sheol-Hades at the end of the millennium. This is when Death the last enemy was finally defeated and thrown into the Lake of Fire. Since this is exactly what 1 Cor 15:23-28 is also talking about, it means that 1 Cor 15 must also be talking about the resurrection of the dead ones out of Hades. Therefore, it should not surprise us to find numerous references to the "resurrection of the dead ones" there in 1 Cor 15. Notice that Paul does not refer to the resurrection of the dead one (singular), as if it was a collective body, but rather to the resurrection of the dead ones (plural), which was a resurrection of a bunch of individual souls out of Sheol-Hades. This is an often-overlooked point, especially by the Collective Body guys, but it needs to be fixed firmly in our awareness.

That will wrap it up for this session. Next time we will spend most of our time on the Greek words and phrases that are talking about resurrection in the New Testament. I suspect that will really be helpful for all of us, as it was for me, since it is dealing with the biblical statements. That is the most compelling argument of all, when we see how the biblical writers actually explain their concepts of resurrection.

So, be sure to join us next time for that very interesting and helpful study.

Thank you so much for listening.

List of Hades Texts

Matt. 11:23 “And you, Capernaum, will not be exalted to heaven, will you? You will descend to **Hades**; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day.

Matt. 16:18 “I also say to you that you are Peter, and upon this rock I will build My church; and the gates of **Hades** will not overpower it.

Luke 10:15 “And you, Capernaum, will not be exalted to heaven, will you? You will be brought down to **Hades**!

Luke 16:23 “In **Hades** he lifted up his eyes, being in torment, and *saw Abraham far away and Lazarus in his bosom.

Acts 2:27 BECAUSE YOU WILL NOT ABANDON MY SOUL TO **HADES**, NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY.

Acts 2:31 he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO **HADES**, NOR DID His flesh SUFFER DECAY.

Rev. 1:18 and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of **death** and of **Hades**.

Rev. 6:8 I looked, and behold, an ashen horse; and he who sat on it had the name **Death**; and **Hades** was following with him. Authority was given to them over a fourth of the earth, to kill with sword and with famine and with pestilence and by the wild beasts of the earth.

Rev. 20:13 And the sea gave up the dead which were in it, and **death** and **Hades** gave up the dead which were in them; and they were judged, every one *of them* according to their deeds.

Rev. 20:14 Then **death** and **Hades** were thrown into the lake of fire. This is the second death, the lake of fire.

List of Gehenna Texts

Matt. 5:22 “But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, ‘You good-for-nothing,’ shall be guilty before the supreme court; and whoever says, ‘You fool,’ shall be guilty *enough to go* into **the fiery hell**.

Matt. 5:29 “If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into **hell**.

Matt. 5:30 “If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into **hell**.

Matt. 10:28 “Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in **hell**.

Matt. 18:9 “If your eye causes you to stumble, pluck it out and throw it from you. It is better for you to enter life with one eye, than to have two eyes and be cast into **the fiery hell**.

Matt. 23:15 ¶¶ “Woe to you, scribes and Pharisees, hypocrites, because you travel around on sea and land to make one proselyte; and when he becomes one, you make him twice as much **a son of hell** as yourselves.

Matt. 23:33 “You serpents, you brood of vipers, how will you escape **the sentence of hell?**

Mark 9:43 “If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into **hell**, into **the unquenchable fire**,

Mark 9:45 “If your foot causes you to stumble, cut it off; it is better for you to enter life lame, than, having your two feet, to be cast into **hell**,

Mark 9:47 “If your eye causes you to stumble, throw it out; it is better for you to enter the kingdom of God with one eye, than, having two eyes, to be cast into **hell**,

Luke 12:5 “But I will warn you whom to fear: fear the One who, after He has killed, has authority to **cast into hell**; yes, I tell you, fear Him!

James 3:6 And the tongue is a fire, the *very* world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of *our* life, and is **set on fire by hell**.

SHEOL, HADES, AND GEHENNA

Full Article with End Notes

By Dr. Robert A. Morey. *Death and the Afterlife* (Chapter 3, pp. 72-93).
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One of the most crucial issues which determines our understanding of what the Bible teaches about death and the afterlife is the proper interpretation of such key terms as *Sheol*, *Hades* and *Gehenna*. No study of death is complete without a thorough understanding of these terms.

SHEOL

The Hebrew word Sheol is found 66 times in the Old Testament. While the Old Testament consistently refers to the body as going to the grave, it always refers to the soul or spirit of man as going to Sheol. The nature of Sheol and the condition of those in it is crucial to our understanding of what the Bible teaches about what happens to man after death.

The Lexicographical Material

The first step in understanding any ancient or foreign word is to check the lexicons, dictionaries, encyclopedias, etc., which deal with that language. Brown, Driver and Briggs based their A Hebrew and English Lexicon of the Old Testament on the work of Gesenius, one of the greatest Hebrew scholars who ever lived. They define Sheol as: "the underworld ... whither man descends at death" (p. 982). They trace the origin of Sheol to either *sha-al*, which means the spirit world to which mediums directed their questions to the departed, or *sha-al*, which refers to the hollow place in the earth where the souls of men went at death. Langenscheidt's *Hebrew/English Dictionary to the Old Testament* (p. 337) defines Sheol as: "netherworld, realm of the dead, Hades." *The International Standard Bible Encyclopedia* in Vol. IV, p. 2761, defines Sheol as: "the unseen world, the state or abode of the dead, and is the equivalent of the Greek: Hades." Keil and Delitzsch state that "Sheol denotes the place where departed souls are gathered after death; it is an infinitive form from *sha-al*, to demand, the demanding, applied to the place which inexorably summons all men into its shade."¹

The lexicographical evidence is so clear that the great Princeton scholar, B. B. Warfield, stated that with modern Hebrew scholars, there is no "hesitation to allow with all heartiness that Israel from the beginning of its recorded history cherished the most settled conviction of the persistence of the soul in life after death The body is laid in the grave and the soul departs to Sheol."² George Eldon Ladd in *The New Bible Dictionary* (p. 380), comments:

In the Old Testament, man does not cease to exist at death, but his soul descends to Sheol.

Modern scholarship understands the word Sheol to refer to the place where the soul or spirit of man goes at death.³ None of the lexicographical literature defines Sheol as referring to the grave or to passing into nonexistence.

Comparative Studies

In order to understand what a certain word meant in an ancient language, it is sometimes helpful to find any parallel words in the other languages of that time. Thus comparative studies of Sheol have been done which demonstrate that Sheol's parallels in other languages meant the place where the soul of man goes at death. No research has found a place where Sheol's parallel means the grave or nonexistence. For example, The Ugaritic *ars* and Accadian *su alu* clearly refer to the netherworld.⁴ The Babylonians, Assyrians, Egyptians, and Greek parallels to Sheol clearly meant the place of departed spirits.⁵ The Ethiopian Si'ol cannot mean anything other than the netherworld, the place of conscious life after death.⁶

The Historical Context

What is important about comparative studies is that they place biblical words in their historical context. The word Sheol should thus be understood in terms of what it meant in the Hebrew language and by its parallel in the other languages of that time. Why?

When God wanted Israel to believe something which was unique and contrary to what the surrounding cultures believed, He always clearly condemned and forbade the pagan beliefs and then stressed the uniqueness of the new concept. For example, in order to establish monotheism, God repeatedly and clearly condemned the pagan concept of polytheism and stressed monotheism.

While God clearly condemned polytheism in the Old Testament, at no time did He ever condemn belief in a conscious afterlife. At no time did God ever put forth the concept of annihilation or nonexistence as the fate of man's soul at death.

Also, when Israel had a unique and contrary belief, the pagan societies around Israel would use this belief as the grounds to persecute the Jews. Thus the Jews were persecuted for rejecting polytheism and believing in monotheism. Daniel's three friends who were thrown into a fiery furnace are an excellent example of such persecution.

Yet, where in recorded history did pagan religions or societies persecute the Jews because they denied a conscious afterlife? To think that the Jews could go against the universally held concept of a conscious afterlife and that the pagans would not seize upon this as a pretense for persecution is absurd.

Since the universality of belief in a conscious afterlife is irrefutable, and there is no evidence that Israel deviated from this belief, we must assume that the Old Testament taught a conscious afterlife in Sheol as the fate of man's soul or spirit.

The Rabbinic Literature

It is universally recognized by modern Talmudic scholars that Sheol never meant the grave or unconsciousness in rabbinic literature. Ginzburg states that in rabbinic writings one finds a consistent conviction that "there exists after this world a condition of happiness or unhappiness for an individual."⁷ Guttman adds, "The Talmud, like the Apocryphal literature, knows of a kind

of intermediate state of the soul between death and resurrection; true retribution will be dispensed only after the resurrection of the body. But along with this, we also find the fate in a retribution coming immediately after death and in a life of blessedness for the soul in the beyond."⁸

The rabbinic tradition before, during, and after the time of Christ describes the soul departing the body and descending into Sheol at death.⁹ The rabbis consistently pictured both the righteous and the wicked as conscious after death.¹⁰ The evidence is so overwhelming that the classic Princeton theologian, Charles Hodge, stated, "That the Jews believed in a conscious life after death is beyond dispute."¹¹

The annihilationists have never discovered any evidence that the majority of Jews believed that the soul was extinguished at death. There is no conflict in the rabbinic literature over this issue.¹²

Sheol and the Grave

The KJV translates Sheol as "hell" 31 times, "grave" 31 times, and "pit" three times. Because of this inconsistency of translation, such groups as the Adventists, Armstrongites, and Jehovah's Witnesses have taught that Sheol means the grave. All the conditional immortalists have traditionally capitalized on the KJV's translation of Sheol as the "grave." For example, in *The Conditionalist Faith of Our Fathers* (Vol. I, pp. 162 and 298), Froom emphatically stated that both Sheol and Hades meant the grave. It is to be regretted that even some modern versions have carried on the tradition of translating Sheol as grave.

Since the conditional immortalists stress that Sheol means the grave, we will pause at this point to demonstrate that Sheol cannot mean the grave.

First, exegetically speaking, the initial occurrence of Sheol in the Old Testament cannot mean the grave. The word Sheol is first found in Gen. 37:35. After the brothers had sold Joseph into slavery, they informed their father that Joseph had been killed and devoured by a savage beast. As Jacob held the bloodied and tattered remains of Joseph's coat in his hands, he declared:

"A wild beast has devoured him: Joseph has surely been torn to pieces." (v. 33)

As a result of the shock of the death of Joseph, Jacob cried:

"Surely I will go down to Sheol in mourning for my son." (v. 35, lit. Heb.)

There are several things about this first occurrence of Sheol which should be pointed out.

1. Jacob assumed that his son was still alive and conscious after death and that he would eventually reunite with his son after his own death. The German commentator Lange comments:

One thing is clear: [Joseph's death] was not a state of nonbeing Jacob was going to be with his son; he was still his son; there was yet a tie between him and his son; he is still spoken of as a personality; he is still regarded as having a being somehow and somewhere.**13**

2. Whatever else Sheol may mean, in this passage it cannot mean Joseph's grave, for Jacob believed that Joseph had been devoured by an animal and had no grave. Since Joseph had no grave, it is impossible for Jacob to be referring to being buried in a common grave with his son.**14**

3. According to the context, Jacob is clearly speaking of reuniting with his favorite son in the underworld, here called Sheol. He even speaks of "going down" to reunite with his son, because it was assumed that Sheol was the place of departed spirits, probably a hollow place in the center of the earth.

The second reason for not identifying Sheol as the grave is that when the biblical authors wanted to speak of the grave, they used the word *kever*. That they did not view *kever* and Sheol as synonymous is clear from the way these words are used throughout the Old Testament. For example, in Isa. 14:19, the king is cast out of his grave (*kever*) in order to be thrown into Sheol where the departed spirits can rebuke him (vv. 9, 10). In this passage, Sheol and *kever* are opposites, not synonyms.

Third, in the Septuagint, Sheol is never translated as *mneema*, which is the Greek word for grave. It is always translated as Hades which meant the underworld. *Kever* is translated as *mneema* 36 times and as *taphos* 45 times. But *kever* is never translated as Hades just as Sheol is never translated as *mneema*.

Fourth, *kever* and Sheol are never used in Hebrew poetic parallelism as equivalents. They are always contrasted and never equated. *Kever* is the fate of the body, while Sheol is the fate of the soul (Ps. 16:8-11).

Fifth, Sheol is "under the earth," or "the underworld," while graves were built as sepulchres above the earth, or caves, or holes in the earth. Sheol is called the underworld in Isa. 14:9. It is also called "the lower parts of the earth" (KJV) in Ps. 63:9; Isa. 44:23; Ezek. 26:20; 31:14, 16, 18; 32:18, 24. Sheol is the opposite of heaven (Ps. 139:8). One must go "down" to get to Sheol (Gen. 37:35).

Sixth, while bodies are unconscious in the grave, those in Sheol are viewed as being conscious (Isa. 14:4-7; 44:23; Ezek. 31:16; 32:21).

Seventh, an examination of the usages of *kever* and Sheol reveals that Sheol cannot mean the grave. The following twenty contrasts between *kever* and Sheol demonstrates this point:

1. While the *kabar* (to bury) is used in connection with *kever*, it is never used in connection with Sheol. We can bury someone in a grave but we cannot bury anyone in Sheol (Gen. 23:4, 6, 9, 19, 20; 49:30, 31, etc.).

2. While kever is found in its plural form "graves" (Ex. 14:11), the word Sheol is never pluralized.
3. While a grave is located at a specific site (Ex. 14:11), Sheol is never localized, because it is everywhere accessible at death no matter where the death takes place. No grave is necessary in order to go to Sheol.
4. While we can purchase or sell a grave (Gen. 23:4-20), Scripture never speaks of Sheol being purchased or sold.
5. While we can own a grave as personal property (Gen. 23:4- 20), nowhere in Scripture is Sheol owned by man.
6. While we can discriminate between graves and pick the "choicest site" (Gen. 23:6), nowhere in Scripture is a "choice" Sheol pitted against a "poor" Sheol.
7. While we can drop a dead body into a grave (Gen. 50:13), no one can drop anyone into Sheol.
8. While we can erect a monument over a grave (Gen. 35:20), Sheol is never spoken of as having monuments.
9. While we can, with ease, open or close a grave (2 Kings 23:16), Sheol is never opened or closed by man.
10. While we can touch a grave (Num. 19:18), no one is ever said in Scripture to touch Sheol.
11. While touching a grave brings ceremonial defilement (Num. 19: 16), the Scriptures never speak of anyone being defiled by Sheol.
12. While we can enter and leave a tomb or grave (2 Kings 23:16), no one is ever said to enter and then leave Sheol.
13. While we can choose the site of our own grave (Gen. 23:4- 9), Sheol is never spoken of as something we can pick and choose.
14. While we can remove or uncover the bodies or bones in a grave (2 Kings 23:16), the Scriptures never speak of man removing or uncovering anything in Sheol.
15. While we can beautify a grave with ornate carvings or pictures (Gen. 35:20), Sheol is never beautified by man.
16. While graves can be robbed or defiled (Jer. 8:1, 2), Sheol is never spoken of as being robbed or defiled by man.
17. While a grave can be destroyed by man Jer. 8:1, 2), nowhere in Scripture is man said to be able to destroy Sheol.
18. While a grave can be full, Sheol is never full (Prov. 27:20).
19. While we can see a grave, Sheol is always invisible.
20. While we can visit the graves of loved ones, nowhere in Scripture is man said to visit Sheol.

Sheol and Its Inhabitants

Given the principle of progressive revelation, it is no surprise that the Old Testament is vague in its description of Sheol and the condition of those in it. While the Old Testament prophets stated many things about Sheol, they did not expound in any measure of depth on this subject. Another reason for this vagueness is that a conscious afterlife was so universally accepted that it was assumed by the biblical authors to be the belief of anyone who read the Scriptures. Since it was not a point of conflict, no great attention was given to it.

The following things are stated about Sheol with the caution that figurative language was used by biblical authors in their description of Sheol and the conditions of those in it. Much harm has been done by literalizing what was intended to be figurative.

First, Sheol is said to have "gates" by which one enters and "bars" which keep one in Job 17:16; Isa. 38:10). Such figurative language conveys the idea that Sheol is a realm from which no escape is possible.

Second, the Old Testament describes Sheol in the following ways:

1. Sheol is a shadowy place or place of darkness (Job 10:21, 22; Ps. 143:3). Evidently, it is another dimension which is not exposed to the rays of the sun.
2. It is viewed as being "down," "beneath the earth," or in "the lower parts of the earth" (Job 11:8; Isa. 44:23; 57:9; Ezek. 26:20; Amos 9:2). These figures of speech should not be literalized into an absurd cosmology. They merely indicate that Sheol is not a part of this world but has an existence of its own in another dimension.
3. It is a place where one can reunite with his ancestors, tribe or people (Gen. 15:15; 25:8; 35:29; 37:35; 49:33; Num. 20:24, 28; 31:2; Deut. 32:50; 34:5; 2 Sam. 12:23). This cannot refer to one common mass grave where everyone was buried. No such graves ever existed in recorded history. Sheol is the place where the souls of all men go at death. That is why Jacob looked forward to reuniting with Joseph in Sheol. While death meant separation from the living, the Old Testament prophets clearly understood that it also meant reunion with the departed.
4. It seems that Sheol has different sections. There is the contrast between "the lowest part" and "the highest part" of Sheol (Deut. 32:22). This figurative language implies that there are divisions or distinctions within Sheol. Perhaps the Old Testament's emphatic distinction between the righteous and the wicked in this life indicates that this distinction continues on in the afterlife. Thus the wicked are said to be in "the lowest part," while the righteous are in "the higher part" of Sheol. While this is not clearly stated in the Old Testament, there seems to be some kind of distinction within Sheol. Later rabbinic writers clearly taught that Sheol had two sections. The righteous were in bliss in one section while the wicked were in torment in the other.

Third, the condition of those in Sheol is described in the following ways:

1. At death man becomes a rephaim, i.e., a "ghost, "shade," or "disembodied spirit" according to Job 26:5; Ps. 88:10; Prov. 2:18; 9:18; 21:16; Isa. 14:9; 26:14, 19. Instead of describing man as passing into nonexistence, the Old Testament states that man becomes a disembodied spirit. The usage of the word rephaim irrefutably establishes this truth. Langenscheidt's Hebrew-English Dictionary to the Old Testament (p. 324) defines rephaim as referring to the "departed spirits, shades." Brown, Driver and Briggs (p. 952) define rephaim as "shades, ghosts ... name of dead in Sheol." Keil and Delitzsch define rephaim as referring to "those who are bodiless in the state after death."**15**

From the meaning of rephaim, it is clear that when the body dies, man enters a new kind of existence and experience. He now exists as a spirit creature and experiences what angels and other disincarnate spirits experience. Just as angels are disincarnate energy beings composed only of "mind" or mental energy and are capable of supradimensional activity and such things as thought and speech without the need of a physical body, even so once man dies, he too becomes a disembodied supradimensional energy being and is capable of thought and speech without the need of a body. This is why the dead are described as "spirits" and "ghosts" throughout the Scriptures.

This concept is carried on into the New Testament in such places as Luke 24:37-39. A belief in "ghosts" necessarily entails a belief that man survives the death of the body.

2. Those in Sheol are pictured as conversing with each other and even making moral judgments on the lifestyle of new arrivals (Isa. 14:9-20; 44:23; Ezek. 32:21). They are thus conscious entities while in Sheol.
3. Once in Sheol, all experiences related exclusively to physical life are no longer possible. Those in Sheol do not marry and procreate children because they do not have bodies. Neither do they plan and execute business transactions. Once in Sheol, they cannot attend public worship in the temple and give sacrifices or praise. There are no bodily pleasures such as eating or drinking. Those in Sheol do not have any wisdom or knowledge about what is happening in the land of the living. They are cut off from the living. They have entered a new dimension of reality with its own kind of existence (Ps. 6:5; Eccles. 9:10, etc.).
4. God's judgment upon the wicked does not cease when the wicked die in their sins. Thus some of the spirits in Sheol experience the following:
 - a. God's anger (Deut. 32:22): According to Moses, the wicked experience the fire of YHWH's anger in the "lowest part of Sheol." This passage would make no sense if the wicked are nonexistent and Sheol is the grave.
 - b. Distress (Ps. 116:3): The Hebrew word *matzar* refers to the distress that is felt when in the straits of a difficulty.¹⁶ It is found in this sense in Ps. 118:5. Also, the word *chevel*, which is the poetic parallel for *matzar*, means "cords of distress" (2 Sam. 22:6; Ps. 18:6).¹⁷
 - c. Writhing in pain (Job 26:5): The Hebrew word *chool* means to twist and turn in pain like a woman giving birth.¹⁸

It is obvious that nonexistence can hardly experience anger, distress, or pain. Thus, there are hints in the above passages that not everyone experiences blessedness in the afterlife. Beyond these three passages, the Old Testament does not speak of torment in the intermediate state. While it speaks of the "everlasting humiliation and contempt" which awaits the wicked after the resurrection (Dan. 12:2), the Old Testament tells us very little about the intermediate suffering of the wicked in Sheol.

5. In the Old Testament, the righteous as well as the wicked went to Sheol at death (Gen. 37:35). Although this is true, the Old Testament saints did not have a clear understanding of what to expect in Sheol. They were constantly torn by mixed emotions when they contemplated their death. They did not experience the same joy and bold confidence that New Testament saints express (Acts 7:59). While New Testament saints think of death as a "gain" (Phil. 1:21), the Old Testament saints thought of it as "loss."

Given the principle of progressive revelation, Old Testament saints simply did not have all the information which was needed to approach death with peace and joy. Just as the lack of New Testament revelation prevented them from obtaining a clear conscience and full assurance of faith (Heb. 10:1-4), even so they could not approach death with joy. That this is true can be established upon several lines of reasoning.

First, the writer to the book of Hebrews tells us that the Old Testament saints were in bondage to the fear of death and that Satan used this to oppress them.

Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil; and might deliver those who through fear of death were subject to slavery all their lives. (Heb. 2:14, 15)

Only after the Messiah came and wrested the keys of death and Hades from the Evil One would God's people experience freedom from the fear of death (Rev. 1:18).

The bondage of fear which gripped the Old Testament saints expressed itself in different ways. They had a fear of being separated from their living loved ones. They were afraid of being severed from the joys of life (Ps. 6). They begged to be delivered from death and Sheol because they did not look forward to death (Ps. 13). This is why they spoke of the "sorrows" (KJV) and "terrors" of death (Ps. 18:4; 55:4; 116:3) instead of the triumph in death which New Testament saints express (2 Tim. 4:6-8).

Second, while the overall picture of death was somewhat gloomy in the Old Testament, yet God had begun to reveal to His people that they would be ushered into His joyous presence after death. To be sure, these were only hints of glory, but hints they were. The ascension of Enoch and Elijah to heaven indicated that the righteous could be taken into God's presence (Gen. 5:24, cf. Heb. 11:5; 2 Kings 2:11). The verb which described Enoch's and Elijah's ascension (*laqach*) was later used to describe the passage of the righteous out of Sheol into heaven (Ps. 49:15; cf. 73:24). Asaph expressed the hope that he would go to dwell at the throne of glory at death. Later rabbinic writers consistently spoke of the righteous going to the throne of glory at death.

Nevertheless I am continually with Thee; Thou hast taken hold of my right hand. With Thy counsel Thou wilt guide me, and afterward receive me to glory. Whom have I in heaven but Thee? And besides Thee, I desire nothing on earth. (Ps. 73:23-- 25)

The Old Testament saints looked forward to reuniting with their departed loved ones (Gen. 37:35). This must have afforded them some comfort.

Also, the Old Testament believers knew that Sheol was open to God's sight (Job 26:6) and that they would still be in God's presence and protection (Ps. 139:8).

While the patriarchs went in mourning to Sheol, by the time of the Wisdom literature, a more optimistic note was beginning to be sounded. The progress from Gen. 37:35 to Ps. 73:24 indicates a gradual change of attitude toward death which progressive revelation made possible. While Old Testament saints knew that they were going to Sheol at death, there were hints that they might be taken to heaven to be at God's throne after death.

HADES

The second key term in the biblical understanding of death and the afterlife is the Greek word Hades. This word forms a linguistic bridge which takes us from the Old Testament view of death to the New Testament position. The importance of a proper interpretation of this word cannot be overstressed.

In the Septuagint, Hades is found 71 times. It is the Greek equivalent for Sheol 64 times. The other seven times it is found in the Septuagint, it is the translation of other Hebrew words, some of which shed significant light on what Hades meant to the translators of the Septuagint.

In Job 33:22, Hades is the translation of the Hebrew word **memeteim**, or "destroying angels [KJV] ... the angels who are commissioned by God to slay the man."¹⁹ In this sense it refers to disincarnate spirit creatures.

It is also used in Job 38:17 as the translation for the Hebrew, "the realm of ghosts or shades" (KJV).²⁰

It is used for "the shades of the underworld" in Prov. 2:18.²¹ This refers to the spirits of the departed in Sheol who are viewed as "the dwellers in the Kingdom of the dead as in Homer and Virgil and like the Latin word *Inferi*, it stands for the realm of disembodied souls."²²

Not once is Hades the Greek equivalent of the Hebrew word for grave (*kever*). Not once does it mean nonexistence or unconsciousness. The times it is used for words other than Sheol, it clearly means the world of spirits. There is, therefore, no way to escape the conclusion that the translators of the Septuagint clearly understood that Hades referred to the realm of disembodied souls or spirits; and, we must also emphasize, that the translators of the Septuagint did not obtain this concept from Platonic Greek thought but from the Hebrew concept of Sheol itself.

The Lexicographical Evidence

When we turn to the lexicographical material, we find that the authors of the Septuagint were correct in their usage of Hades as the Greek equivalent for the Hebrew Sheol.

Arndt and Gingrich based their **A Greek-English Lexicon of the New Testament** on the work of W. Bauer, one of the greatest Greek scholars who ever lived. They define Hades as "the

underworld ... the place of the dead" (p. 16). **Thayer's Greek-English Lexicon** (p. 11) states that Hades comes from two words which joined together mean "invisible," or "unseen." Thus it refers to "the common receptacle of disembodied spirits."

The lexicographical material is so unanimous in defining Hades as the world of disembodied souls that the Princeton theologian, A. A. Hodge, stated:

Modern Hebrew and Greek scholars ... unite with near unanimity in maintaining that these words (Sheol and Hades) never on a single occasion in the Bible mean either "hell" or "the grave," but always and only the invisible spirit world.²³

Modern commentators do not hesitate to define Hades as the place of disembodied souls.²⁴ This is why no Hebrew or Greek scholar defines Hades as "the grave" or the "state of unconsciousness or nonexistence."

The historical context of Hades and comparative studies or parallel words in other languages have so firmly established that Hades refers to the place of disembodied souls that there is no controversy on this point among biblical scholars. The conditional immortalists, whether cultic or neo-orthodox, simply ignore this linguistic and lexicographical material.

Hades and Its Inhabitants

The KJV mistranslated the word Hades in every occurrence just as it did with the word Sheol. It is found ten times in the Greek New Testament. The Greek text underlying the KJV has it an eleventh time in 1 Cor. 15:55, but this is a corrupt reading.

Perhaps the best way to clarify what the New Testament teaches about Hades is to first of all state what Hades does not mean. Once we have cleared away any misconceptions of this word, then we can present its meaning in the New Testament.

First, Hades does not mean death, because the Greek word thanatos is the word for death in the New Testament. Also, Hades and death appear together in such passages as Rev. 1:18 where they cannot be viewed as synonyms.

Second, Hades is not the grave, because the Greek word mneema is the word for grave in the New Testament. Also, all the arguments which demonstrated that Sheol cannot mean the grave apply equally to Hades seeing that Hades is the equivalent for the Hebrew word Sheol. The New Testament's dependence upon the Septuagint demonstrates this point.

Third, Hades is not "hell," i.e., the place of final punishment for the wicked, because the Greek word Gehenna is the word for "hell" in the New Testament.

Fourth, Hades is not "heaven," i.e., the place where the soul of the righteous goes at death to await the coming resurrection, because the Greek word ouranos is the word for heaven in the New Testament.

Fifth, Hades is not the place of eternal bliss for the righteous after the resurrection, because the new heavens and the new earth or the everlasting kingdom refer to this place (Matt. 25:34; Rev. 21:1).

Having clarified what Hades does not mean, we can now state the New Testament meaning of this crucial word.

First, we must once again emphasize the importance of the principle of progressive revelation. While Hades was consistently used in the Greek version of the Old Testament as the Greek equivalent for the Hebrew word Sheol, this does not mean that Hades should be limited to the Old Testament meaning of Sheol. The New Testament picks up where the Old Testament left off by progressively developing the concept of what happens to the soul of man after death. We should expect that the fuller revelation of Christ and the apostles will clarify what was vague in the Old Testament (Heb. 1:1-3).

During the Intertestamental period, the Jewish concept of Sheol had progressed to the stage where it was believed that Sheol had two distinct compartments, or sections. One section was a place of torment to which the wicked went while the other was a place of conscious bliss, often called "Abraham's bosom" or "paradise," to which the righteous were carried by angels.²⁵ The rabbis even discussed how many angels it took to carry the righteous to Abraham's bosom.

The rabbinic understanding of Sheol is the basis for Christ's illustration in Luke 16:19-31. While only the rich man was directly said to be "in Hades" (v. 23), the phrase "Abraham's bosom" to which the angels carried Lazarus (vv. 22, 23) must be interpreted as the section of Hades reserved for the righteous. The dialogue between the rich man and Lazarus is an echo of multiple stories in which such dialogues were described. Thus, initially, the first occurrence of Hades in the New Testament refers to a concept of an afterlife which had evolved beyond the Old Testament concept of Sheol and reflected the progress of understanding which had been accomplished during the period between Malachi and Matthew.

Given the principle of progressive revelation, that Hades would evolve from merely being the equivalent of Sheol into a word which meant more than Sheol is understandable and expected. That Hades would have an Intertestamental rabbinic meaning at the beginning of the New Testament and then evolve to mean more than the rabbinic understanding is also expected.

It is on this basis that all attempts to limit New Testament teaching on the afterlife to the gospel materials such as Luke 16 must be rejected as a defective view. This view is built upon the assumption that what Hades meant in the Gospels is what it must mean in the Epistles. This is a failure to observe the principle of the progress of doctrine as well as the principle of progressive revelation as given in the New Testament itself.²⁶

We must also point out that when we state that the Old Testament saints and the Intertestamental Jews did not have a clear and precise understanding of what happened after death, this does not mean that their experience was not greater than their understanding. To deny that they understood where they were going at death does not mean that they did not get there!

This also leads us to avoid the unnecessary debate on whether or not the story of the rich man and Lazarus in Luke 16 should be viewed as a literal account or as a parable.

Many orthodox writers treat Luke 16 as a literal account.²⁷ They deny that it is a parable on the grounds that (1) the beggar must have been a real historical character because his name was given; (2) Abraham was a real historical character; and (3) in parables names are not given. Thus many orthodox writers demand that the story of the rich man and Lazarus be viewed as a literal account.

Other writers usually treat Luke 16:19-31 as a parable and end up denying that it teaches anything about death or the afterlife. They usually give interpretations which are quite wild and farfetched.²⁸

The basic problem is both sides assume that if Christ's story is a parable, it is meaningless, and if it is not, it must be a literal account. They both fail to recognize that Christ's teaching was rabbinic in methodology and that rabbinic parables often revolved around real historical characters.

The rabbinic literature before, during, and after the time of Christ is filled with parables which built imaginative stories around real historical characters.²⁹ There are multiple examples in the Talmud and Midrash of parables in which Abraham had dialogues with people such as Nimrod, with whom he could never have spoken literally.³⁰ Everyone understood that these parables and dialogues did not literally take place. It was understood that the rabbis used imaginative stories and dialogues as a teaching method. It was understood by all that these dialogues never took place.

Therefore, it does not bother us in the least to say that Christ used a rabbinic story and dialogue in Luke 16:19-31 which was not "true" or "real" in the sense of being literal. It is obvious that Lazarus did not literally sit in Abraham's literal bosom. The rich man did not have literal lips which literal water could quench.

What is important for us to grasp is that Christ used the mental images conjured up by this rabbinic parable to teach that, in the hereafter, the wicked experience torment and the righteous bliss. This is clear from the rabbinic sources from which he drew this parable.

Since the dialogue between the rich man and Abraham was a teaching tool used by the rabbis before Christ, it is obvious that Christ was not trying to teach that we will talk with the wicked in the hereafter. He was merely using the dialogue method to get across the concept that there is no escape from torment, no second chance, and we must believe the Scriptures in this life unto salvation.

That the Epistles would further develop what happens to the soul after death and go beyond the gospel material is also expected. The apostles were conscious of the fact that their understanding was clouded during their sojourn with Christ (John 12:16). It was only after Pentecost and the final revelations given to the apostles that they could, at last, speak of death and the afterlife with

clarity. It was only after the last pieces of the cosmic puzzle of revelation were given that they could see the whole picture.

Before Christ's ascension, believers as well as unbelievers were said to enter Sheol or Hades. After Christ's resurrection, the New Testament pictures believers after death as entering heaven to be with Christ (Phil. 1:23), which is far better than Hades. They are present with the Lord (2 Cor. 5:6-8), worshiping with the angelic hosts of heaven (Heb.12:22, 23) at the altar of God (Rev. 6:9-11). Thus believers do not now enter Hades but ascend immediately to the throne of God.

In the New Testament, there is, therefore, a development of understanding which took place after Christ's resurrection. Before Jesus was raised from the dead, the apostles assumed that everyone went to Sheol or Hades. This Hades had two sections, one for the righteous and one for the wicked. But Christ's resurrection changed this picture. Thus Paul uses the language of transition when he speaks of Christ taking the righteous out of Hades and bringing them into heaven (Eph. 4:8, 9).

That Christ went to Hades, i.e., the world beyond death, is clear from Acts 2:31. While in Hades, Peter pictures Christ as proclaiming to "the spirits now in prison" the completion of His atonement (1 Pet. 3:18-22). Whereas "paradise" in the gospel account (Luke 23:43) referred to the section of Hades reserved for the righteous, by the time Paul wrote 2 Cor. 12:2-4, it was assumed that paradise had been taken out of Hades and was now placed in the third heaven.

According to the post-resurrection teaching in the New Testament, the believer now goes to heaven at death to await the coming resurrection and the eternal state. But, what of the wicked? The wicked at death descend into Hades which is a place of temporary torment while they await the coming resurrection and their eternal punishment.

First, it is clear that the souls of the wicked are in torment during the intermediate state in Hades. The Apostle Peter stated this in language which could not be clearer:

Then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment. (2 Pet. 2:9)

First, Peter says that the wicked are "kept" unto the day of judgment. This word is in the present, active, infinitive form, which means that the wicked are being held captive continuously. If the wicked merely pass into nonexistence at death, there would be nothing left to be "kept" unto the day of judgment. Obviously, Peter is grammatically picturing the wicked as being guarded like prisoners in a jail until the day of final judgment.

Second, Peter says that the wicked are "being tormented." This word is in the present, passive, participle form and means that the wicked are continuously being tormented as an on-going activity. If Peter wanted to teach that the wicked receive their full punishment at death by passing into nonexistence, then he would have used the aorist tense. Instead, he uses those Greek tenses which were the only ones available to him in the Greek language to express conscious, continuous torment. The grammar of the text irrefutably establishes that the wicked are in torment while they await their final day of judgment.

When the day of judgment arrives, Hades will be emptied of its inhabitants, and the wicked will stand before God for their final sentence (Rev. 20:13-15). Thus, we conclude that Hades is the temporary intermediate state between death and the resurrection where the wicked are in conscious torment. Hades will be emptied at the resurrection, and then the wicked will be cast into "hell" (Gehenna).

GEHENNA

The third and last crucial term is the word Gehenna. This word is found twelve times in the New Testament and is correctly translated each time by the KJV as "hell." It is a word which describes the ultimate fate of the wicked after the general resurrection and judgment. While Sheol and Hades describe the temporary abode of the dead until the resurrection, Gehenna is the place of future punishment in the eternal state.

The Lexicographical Evidence

The word Gehenna is the Greek equivalent for "the valley of Hinnom" (Josh. 15:8; 18:16; Neh. 11:30). It thus originally referred to the Valley of Hinnom, which was just outside the city of Jerusalem. According to *Thayer's Greek-English Lexicon* (p. 111), it was the place where idolatrous Jews gave human sacrifices to pagan deities (2 Kings 23:10; 2 Chron. 28:3; 33:6). Because of these horrible idolatrous practices, the Valley of Hinnom was hated and considered "unclean" by pious Jews. In Christ's day, this hatred of the Valley of Hinnom caused the valley to become the town dump where all the garbage of Jerusalem could be thrown. Unclean corpses as well as normal garbage were thrown into it. Because garbage was constantly being thrown into the valley, the fires never stopped burning and the worms never stopped eating.

This picture of an unclean garbage dump where the fires and the worms never died out became to the Jewish mind an appropriate description of the ultimate fate of all idol worshipers. Gehenna came to be understood as the final, eternal garbage dump where all idolaters would be thrown after the resurrection. The wicked would suffer in Gehenna forever because the fires would never stop burning them and the worms would never stop gnawing them.

Arndt and Gingrich also point out that the Jewish belief, before Christ, placed the last judgment of the wicked in the Valley of Hinnom. They concluded that it means "the place of judgment."³¹ *The International Standard Bible Encyclopedia* (Vol. II, p. 1182) states that Gehenna refers to "the place of eternal punishment of the wicked." *McClintock and Strong's Encyclopedia of Biblical, Theological and Ecclesiastical Literature* defines Gehenna as "the place of eternal punishment." Both *Coon and Mills* define Gehenna as referring to "the place of eternal punishment."³²

The Intertestamental Literature

The wicked do not descend into Gehenna at death, because it is the final place of punishment for the wicked after the resurrection.³³

In that hour the Lord will requite the nations of the world with a great and ceaseless retribution, and hurl them down to the Gehenna, where they will be punished for generation upon generation. (*Mid. Gen.* 908)

The Talmudic literature states that there are two classes of people who descend into Gehenna. The disobedient among Israel descend into Gehenna for "twelve months" in order to be cleansed of their sins in its fire. They then ascend to the throne of glory in paradise where the righteous among Israel had already ascended at death (*Bab. Tal.* RH64). Idolaters and blasphemers remain in Gehenna "to be punished for all generations" (*Bab. Tal.* RH65).

The figurative language utilized in the rabbinic description of Gehenna, such as "fire" (*Mid. Gen.* 214), "worms" (*Bab. Tal. Shah* 777, 778; *The Wisdom of Sirach* VII. 9), "weeping" (*Bab. Tal.* ER129), "darkness" (*Mid. Gen.* 257), "judgment" (*Bab. Tal.* ER126), etc., are all carried over by the teaching of Christ and the apostles into the New Testament itself. The descriptive language of the Jewish apocalyptic literature, such as "fire and torment" (*4th Macc.* 12:12, 13), "fire and sulfur" (*Enoch* LXVII.6), "black recesses of hell" (*Sibylline* IV, p. 83), etc., are clearly utilized by Peter, Jude and John in their descriptions of the ultimate fate of the wicked after the resurrection.

This Intertestamental evidence is so strong and consistent that the great Church historian Phillip Schaff states:

Everlasting punishment of the wicked was and always will be the orthodox theory. It was held by the Jews at the time of Christ, with the exception of the Sadducees, who denied the resurrection.³⁴

After an extensive research of Intertestamental literature, the greatest Christian Talmudic scholar, Alfred Edersheim, a noted Hebrew Christian, concluded that Gehenna was understood in Christ's time to refer to the place of eternal, conscious punishment for the wicked after the resurrection.³⁵ We have placed his discussion of the rabbinic sources in Appendix I for the benefit of the reader.

Christ and Gehenna

The awful mental image of everlasting torment in the fires of Gehenna was conjured up in the minds of the early disciples by the Master himself. Out of its twelve occurrences in the New Testament, Gehenna is found no less than eleven times on the lips of the Lord Jesus himself.

To think that Christ was ignorant of what Gehenna meant to the common people of His day or to assume that He was mistaken in using the rabbinic descriptions of Gehenna is to do great injustice to Him who was the greatest teacher who ever lived. Indeed, the mere fact that Christ utilized the rabbinic language connected with Gehenna, such as "unquenchable fire" and "never-dying worms," demonstrates beyond all doubt to any reasonable person that He deliberately used the word Gehenna to impress upon His hearers that eternal punishment awaits the wicked after the resurrection. No other conclusion is possible.

The teaching of Christ concerning Gehenna is as follows:

First, Gehenna is the place of judgment (Matt. 23:33). He even used the rabbinic expression, "the judgment of Gehenna" (*Bab. Tal.* ER126).

Second, Gehenna is always placed at the end of the world after the resurrection (Matt. 5:22; 23:33). This was expounded by John in Rev. 20:1-15. This was also the rabbinic position (*Mid. Gen.* 159).

Third, Gehenna is the place where the body as well as the soul is punished (Matt. 5:22; 10:28; Mark 9:43-48). The rabbis saw that the resurrection of the wicked was necessary in order for them to receive their full punishment in the body (*Mid. Gen.* 159; 211n4).

Fourth, Gehenna was the place of conscious torment. When Christ used the phrases "unquenchable fire" and "never-dying worms" (Mark 9:47, 48, author's paraphrase), He was utilizing biblical (Isa. 66:24), apocryphal *Judith* XVI:17), and Talmudic (*Mid. Gen.* 214) images which all meant conscious suffering.

The annihilationists have a counter argument at this point. They point out that, literally speaking, while the worms and the fire in a city dump may destroy a dead carcass, it cannot be said that the dead carcass feels any torment. Therefore, they conclude that Christ's language must be interpreted to mean that the wicked will be annihilated, not tormented.

The problem with this interpretation is that it fails to take into account that when Christ spoke of Gehenna in such terms as "worms and fire," He was clearly using rabbinic phraseology. Thus, it is more crucial to discover how these words were understood in rabbinic literature than by pointing to modern city dumps.

The Intertestamental literature is clear that the Jews believed that the departed could feel what was happening to their dead body. Indeed, when the worms start gnawing on the body, "the worms are as painful to the dead as a needle in the flesh of the living" (*Bab. Tal. Shah.* 777, 778).

Since the "gnawing worms" clearly meant conscious torment in rabbinic thought, the annihilationists' argument is invalid due to their ignorance of the meaning of such rabbinic terminology. That *Judith* XVI:17 also teaches conscious torment is clear.

Fifth, the wicked are cast into Gehenna and will remain there for all eternity (Matt. 5:29, 30). In Gehenna, the wicked are "destroyed" (Matt. 10:28).

That the word "destroyed" (*apollumi*) does not mean "to annihilate" or "to pass into nonexistence" is clear from the rabbinic meaning of the word, the lexicographical significance of the word, and the way the word is used in the New Testament.

Thayer's Greek-English Lexicon defines *apollumi* as "to be delivered up to eternal misery."**36** Since Thayer himself was a Unitarian who did not believe in eternal punishment, his definition could only be the result of his knowledge of the meaning of this Greek word. There is

no lexicographical evidence for the annihilationist's position that *apollumi* means "to annihilate" or "to pass into nonexistence."

That this word cannot mean "nonexistence" is clear from the way it is consistently used in the New Testament (Matt. 9:17; Luke 15:4, 6, 8, 9; John 6:12, 27; 2 Cor. 4:9; etc.). Do people pass into nonexistence when they are killed by a sword (Matt. 26:52) or a snake? (1 Cor. 10:9). Do people become nonexistent when they are hungry? (Luke 15:17). Do wineskins pass into nonexistence when they are destroyed by bursting? (Matt. 9:17). Is food annihilated when it spoils? John 6:27).

In every instance where the word *apollumi* is found in the New Testament, something other than annihilation is being described. Indeed, there isn't a single instance in the New Testament where *apollumi* means annihilation in the strict meaning of the word.

CONCLUSION

Gehenna as a place of final punishment was a clear rabbinic teaching before Christ was ever born. The Midrash, the Babylonian and Jerusalem Talmuds, and apocryphal literature refer to Gehenna hundreds of times. The Midrash alone refers to Gehenna over seventy-five times.

The vivid imagery and striking phraseology found in the Intertestamental literature, which described Gehenna as the ultimate place of eternal torment for the wicked, was clearly carried over into the New Testament itself by the teaching of Christ and the apostles.

That the ultimate fate of the wicked will be eternal, conscious torment will be further argued in a later chapter, but we have demonstrated in this chapter that Gehenna is the ultimate fate of all impenitent sinners according to rabbinic and New Testament literature. The concept of Universalism, which sees no one going to Gehenna, or Gehenna ultimately being emptied of all sinners, is an ideal which is absolutely foreign to the Intertestamental and New Testament literature. The idea of annihilationism, in which the wicked cease to exist, may indeed be found in some of the Intertestamental literature, particularly those works which were influenced by the Sadducees or Stoics. But enough has been given in this chapter to demonstrate that the majority view, that of the common man in the street, was of an eternal, conscious torment of the wicked in Gehenna.

NOTES

1. Keil & Delitzsch, *Commentaries on the Old Testament* (Grand Rapids: Wm. B. Eerdmans Pub. Co., n.d.), Vol. I, p. 338.
2. *Selected Shorter Writings of Benjamin B. Warfield* (ed.). Meeler; New jersey: Pres. & Ref. Pub. Co., 1970), pp. 339, 345.
3. See the works of Charles, Fife, Hough, Motzer, Marcarnty, Tromp, etc., for the details.
4. N. Tromp, *Primitive Conceptions of Death and the Nether World in the Old Testament* (Rome: Pontifical Biblical Institute, 1969), p. 6.

5. R. Charles, *A Critical History of the Doctrine of a Future Life* (London: Adam & Charles Block, 1913), pp. 34f.; L. Bailey, *Biblical Perspectives on Death* (Philadelphia: Fortress Press, 1979), pp. Sf.
6. M. Fisher, "Some Contributions of Ethiopic Studies" in *The Law and the Prophets* (New Jersey: Pres. & Ref. Pub. Co., 1974), p. 81.
7. *Essays in Greco-Roman and Related Talmudic Literature* (New York: KTAV Pub. House, 1977), p. 36.
8. *Ibid.*, p. 42.
9. *Midrash: Gen.* 96, 908; *Bab. Tal. Shah* 589; 777-779; Enoch 103:7, etc.
10. *Midrash: Gen.* 409, 516; *Num.* 733; *Ecc.* 83,229; *Bab. Tal. Shah* 777-779; PT *Mo'ed Katan* 111.5,826, *Yebamuth* XVI.3,15c, *Bereshith Rabba* c. 7, *Vayyekin Rabba* XVIII.1; *Kohelith Rabb* 1.15, ed., Rom. 6a; *Ruth Rabba* 111.3,6c, etc.
11. C. Hodge, *Systematic Theology* (London: James Clarke & Co., Ltd., 1960), Vol. III, p. 770; see also: Hough, p. 66; Bailey, p. 75; Bartlett, p. 143, 168; Strong, p. 994; Schaff, Vol. II, pp. 566, 606, 607; Charles, p. 167; Fife, p. 25; Buds, p. 16; Pussey, p. 49, etc.
12. *Essays in Greco-Roman and Related Talmudic Literature*, pp. 43, 44.
13. *Lang's Commentary on the Holy Scriptures*, Vol.!, p. 589.
14. *Ibid.*, p. 588
15. Keil & Delitzsch, *ibid.*, Vol. II on Job, p. 52.
16. *Brown, Driver, and Briggs*, p. 865.
17. *Ibid.*, p. 286.
18. *Ibid.*, p. 297.
19. Keil & Delitzsch, *ibid.*, Job II, p. 228; Lange, *ibid.*, Vol. IV, p. 558.
20. Lange, *ibid.*, p. 604.
21. Keil & Delitzsch, *ibid.*, Prov., p. 83.
22. Lange, *ibid.*, Prov., p. 56.
23. A. Hodge, *Evangelical Theology* (Edinburgh: The Banner of Truth Trust, 1976), pp. 372, 373.
24. See Lange, Robertson, Alford, etc.
25. A. Edersheim, *The Life and Time of Jesus the Messiah* (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1962), Vol. II, pp. 279-281, 791-796. For further sources in rabbinic literature, see: *Midrash: Gen.* 68; *Exo.* 48; *Lev.* 405; 55:80; *Ecc.* 197. *Bab. Tal.:* Ber. 173; *Shah.* 589; ER 129.
26. The Classic work by Bernard, *The Progress of Doctrine in the New Testament*, given at Oxford University, develops this position brilliantly.
27. John Calvin, *Psychopannychia*, p. 431.
28. For examples of bizarre interpretations see: *Let God Be True* (New York: Watchtower and Tract Society, 1946), p. 78f.; R. Whitelaw, *Hell, the Abode of the Dead* (Virginia: G.A.M. Printers, 1981), pp. 19-28.
29. *Midrash: Lev.* 407; *Eth. Enoch* 22; *Kohelith Rabba* 1.15, d. Rom. 6a; *Ruth Rabba* 111.3, 6c.
30. *Midrash: Gen.* 310, 311.
31. *Arndt and Gingrich*, *ibid.*, p. 152.
32. Coon, *The Doctrine of Future and Endless Punishment Proved* (Cincinnati: J.F. & V.P. James, 1850), p. 72; *Perspectives on Death* (ed. L. Mills; New York: Abingdon Press, 1969), p. 32.
33. *Midrash: Gen.* 22N9, 159:T.*Shah.* XIII.4, 5; etc.

34. P. Schaff, *History of the Christian Church* (Wm. B. Eerdmans Pub. Co., 1973), Vol. II, pp. 606, 607.
35. A. Edersheim, *The Life and Times of Jesus the Messiah* (Wm. B. Eerdmans Pub. Co., 1962), Vol. II, pp. 791-796.
36. *Thayer's Greek-English Lexicon of the New Testament*, p. 64.