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THE USE OF HADES IN THE NEW TESTAMENT

A Thesis presented to the

Faculty of Concordia Theological Seminary

**in partial fulfillment of the
requirements for the degree of**

Bachelor of Divinity

by

Louis Christian Meyer

**Concordia Seminary,
April 15, 1940**

Approved by

W. Berndt.

P. E. Kretzmann *

* merely as a study of the question
for I cannot agree with the
conclusion as stated by
the candidate. Stades
has a wider and a nar-
rower meaning, and
the context determines
the exact connotation.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Rev. 20, 12-15.

TABLE OF CONTENTS

Chapter	Page
PREFACE	4
I INTRODUCTION	5-7
II ETYMOLOGY OF HADES AND USE IN CLASSICS	8-12
III RELATION OF HADES TO SHEOL	13-35
IV CONCEPTION OF HADES HELD BY THE FATHERS . . .	36-43
V HOW IS HADES RENDERED BY VARIOUS VERSIONS? . .	44-46
VI VARIOUS VIEWS AND EXPLANATIONS OF HADES IN NEW TESTAMENT PASSAGES	47-90
A. Matt. 11, 23--Luke 10, 15	48-53
B. Matt. 16, 18	53-57
C. Luke 16, 23	57-64
D. Acts 2, 27. 31	64-71
E. 1 Cor. 15, 55	71-74
F. Rev. 1, 18	74-79
G. Rev. 6, 8	79-83
H. Rev. 20, 13-14	83-90
VII MEANING OF HADES IN EACH PASSAGE AND REASONS FOR THE INTERPRETATION	91-106
A. Matt. 11, 23--Luke 10, 15	92-93
B. Matt. 16, 18	93-95
C. Luke 16, 23	96-97
D. Acts 2, 27. 31	97-99
E. 1 Cor. 15, 55	99-100
F. Rev. 1, 18	100-101
G. Rev. 6, 8	102-103

Chapter

PREFACE

Page

H. Rev. 20, 13-14	103-106
VIII RELATION OF HADES TO GEHENNA, ABUSSOS, ETC.	107-127
A. Gehenna	108-117
B. Abussos	117-122
C. Tartarus	123-124
D. Phulakee	124-126
E. Other Expressions Used for Hell	126-127
IX REFUTATION OF ERRORS CONCERNING HADES	128-138
A. Hades Similar to Limbus Patrum	129-131
B. Hades a Place of Development	131-135
C. Hades Offers a Second Chance	135-138
X CONCLUSION	139-142
BIBLIOGRAPHY	143-147

intended meaning of the word hades in the New Testament.

I also wish to acknowledge the assistance given me by Dr. George Schick, who also encouraged me to accept this interpretation of hades.

PREFACE

I became interested in this subject after hearing a discussion on Acts 2, 27. 31, by the pastors of the Connecticut Valley Conference. Because of the diversity of views and opinions which were expressed at this conference, I briefly looked into the problem for my own information. After studying several of the hades-passages in the New Testament, I decided that the subject was vast enough to warrant my choosing it for my thesis for the degree of Bachelor of Divinity.

I wish to take this opportunity to thank Dr. Wm. Arndt, my faculty adviser, for his assistance to me while I was writing this thesis. It was chiefly through his guidance that I was led to accept what I consider the correct and intended meaning of the word hades in the New Testament.

I also wish to acknowledge the assistance given me by Dr. George Schick, who also encouraged me to accept this interpretation of hades.

CHAPTER I
INTRODUCTION

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INTRODUCTION

INTRODUCTION

When dealing with eschatological problems, we are dealing with a subject of which our information is, by the will of God, limited. The memorable words of St. Paul, 1 Cor. 13, 12, "Now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known," certainly apply in this connection.

Since our knowledge on this subject is so limited, there has been perhaps more speculation on matters pertaining to eschatology than on any other doctrine of Scripture. There are those who wish to believe that there is no life after death. Others hold that all men will eventually be saved, because the loving and gracious God is too merciful to damn a single soul. Still others believe that those who in this life had no opportunity to hear the Gospel will be afforded that opportunity in the beyond. These and countless other views have been advanced regarding life after death.

Many exponents of these erroneous views find their sedes doctrinae in the sheol passages of the Old Testament and the hades passages of the New Testament. Hence, it is of primary importance that we have a correct understanding of these terms, so that we are able to speak with authority and refute all anti-Biblical teachings also regarding this matter.

The word hades (sheol) presents a problem--a matter on which the theologians of our own Synod are not agreed. Many

of them believe that the word has various meanings--that in certain passages it means hell, while in other passages it has a more general meaning, namely, "the state of death". There are also those who are of the conviction that the term is never used to designate hell, the place of eternal punishment, but only means "the state or condition of death".

It is the latter view which, after careful study of the problem, I consider to be the more correct view and which I shall endeavor to expound in this treatise. However, since neither view is contrary to the analogia fidei, I do not wish to be dogmatic in this matter. I am satisfied that my own investigation of the problem has led me to believe that the latter view is the more correct one.

ETYMOLOGY AND USE IN CLASSICS

Most Bible scholars have different views concerning the use and meaning of ᾅδης in the New Testament, but practically all agree that the word is derived from the Greek ἰδέναι, meaning, "to see", with the alpha privative added, and means "the unseen", "not to be seen", "the one who makes unseen", "the unseen land", "the nether world". Thayer writes:

"ᾅδης, ᾅδης, -ου, ὁ (for the older ἄϊδης, which Hom. used, and this fr. α priv. and ἰδέναι, not to be seen...; in the classics 1. a prop. name, Hades, Pluto, the god of the lower regions; so in Hom. always. 2. an appellative, Orcus, the nether world, the realm of the dead (cf. Theocr. idyll. 2, 159 schol. τὸν τοῦ ᾅδου κροῖσι πύλιν τούτ' ἔστιν ἀποθανεῖν). In the Sept. the Hebr. שִׁיחַ is almost always rendered by this word (once by ἐλντορ, 2 S. xii. 6); it denotes, therefore, in bibl. Grk. Orcus, the infernal regions, a Dark (Job x. 21) and dismal place (but cf. χέρου and πυρρίστος) in the very depths of the earth (Job xi. 8; etc; see ἄβυσσος, the common receptacle of disembodied spirits."

Gremer, in his Woerterbuch, gives the same etymology:

"ᾅδης, ου, ὁ von α priv. u. ἰδέναι = αἰδής, wie bei Hom. gelesen wird, = der unsichtbare, das unsichtbare Land. Plut. Is. et Osir. 79, 382, F: τὸ αἰδής καὶ ἄεστα. Urspruengl. nur Name des Gottes der Unterwelt, der die Herrschaft ueber die Todten hat, daher εἰς oder ἐν ᾅδου, sc. οἴκῳ, οἴκῳ, σώματι, bei Dichtern u. Prosaikern, auch LXX, vgl. Act. 2, 27. 31. Dann auch, namentlich spaeter, der Ort der Todten. Cf. Lucian. de luct. 2: ὁ γὰρ ἐν Ἰλλύς οἴκεσ, -- ἐντὶν τῇ καὶ

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1. Thayer, J. H., Greek-English Lexicon of the New Testament, Corrected edition, American Book Company, New York-Cincinnati-Chicago, 1889, p. 11.

Ἡριόδω καὶ τοῖς ἄλλοις μυθολογοῖς περὶ τούτων
πειδόμενοι καὶ νόμον θέμεναι τὴν πείνην αὐτῶν
τόπον τινὰ ἐπὶ τῇ γῇ, ἁδὼν ἕδρην ὑπειλῆσαι,
ἡέριον δὲ καὶ πολύχωρον τοῦτον εἶναι καὶ
φόρεον καὶ ἀνύλιον κτλ., woselbst die betr.
 Vorstell. im Zusammenk. sich finden....

"Hades ist auch das Todtenreich, in welchem alles, was der Tod mit sich bringt, sowie alle Todten concentrirt werden, insbesondere der Ort fuer die Suender, die in demselben das Resultat ihres Lebens finden." ²

Vincent, in his Word Studies in the New Testament, writes:

"Hades originally was the name of the god who presided over the realm of the dead--Pluto or dis. Hence the phrase, house of Hades. It is derived from α, 'not', and ἰδεν, 'to see'; and signifies, therefore, the invisible land, the realm of shadow. It is the place to which all who depart this life descend, without reference to their moral character."

The Century Dictionary and Cyclopedia gives the following information concerning the etymology and use of hades in the classics:

"[Spelled Ades by Milton (P. L., ii. 964); Gr. Ἅιδης (ἄιδης), also, and earlier, Ἄϊδης, Doric Ἄϊδης, also nom. Ἄϊς, implied in gen. Ἄϊδος; in Homer only as a personal name, Hades or Pluto, the god of the nether world; later local, the nether world, often merely equiv. to the grave; usually derived from α-priv.+ ἰδεν,

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2. Gremer, H., Biblisch-theologisches Woerterbuch der Neutestamentsichen Graecitaet, zweite, sehr vermehrte und verbesserte Auflage, Gotha, Friedrich Andreas Perthes, 1872, pp. 65-66.
 3. Vincent, M. R., Word Studies in the New Testament, Charles Scribner's Sons, 1905, Vol. I, p. 93.

see (= L. videre, see, = AS. witan, know: see vision, wit), as if lit. 'the unseen'; but the earliest use and the later form (with the initial aspirate) are against this.]

"In Gr. myth.: (a) The lord of the lower world, a brother of Zeus, and the husband of Persephone (Proserpine). He reigned in a splendid palace, and, besides his function of governing the shades of the departed, he was the giver to mortals of all treasures derived from the earth. In art he was represented in a form kindred to that of Zeus and that of Poseidon, and bearing the staff or scepter of authority, usually in company with Persephone. As the god of wealth, he was also called by the Greeks Pluto; and he is the same as the Roman Dis, Orcus, or Tartarus. (b) The invisible lower or subterranean world in which dwelt the spirits of all the dead; the world of shades; the abode of the departed. The souls in Hades were believed to carry on there a counterpart of their material existence, those of the righteous without discomfort, amid the pale, sweet blooms of asphodel, or even in pleasure, in the Elysian Fields, and those of the wicked amid various torments. The lower world was surrounded by fiery and pestilential rivers, and the solitary approach was guarded by the monstrous three-headed dog Cerberus to prevent the shades from escaping to the upper world.

'And she went down to Hades, and the gates
That stand forever barred.'

Bryant, *Odyssey*, xi, 340.

'In Hades, Achilles thinks of vengeance,
and rejoices in the account of his son's
success in battle, and the slaughter of
his enemies.'

In 1938, a Baptist theological quarterly, the Review and Expositor, carried an article entitled, "Sheol and Hades in

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4. The Century Dictionary and Cyclopedia, the Century Company, New York, 1906, Vol. IV, VII.

Old and New Testament". In this article Dr. F. B. Pearson writes:

"The New Testament word which corresponds to the Old Testament word Sheol is Hades. It was used in the Septuagint as the translation of Sheol. It is derived from the Greek idein, to see, with 'alpha privative' added, and means 'the unseen world', 'the nether world', 'the realm of the dead'. In its original significance it was almost the exact counterpart of the Hebrew Sheol, the chief difference being that it was divided into two compartments, one for the good and one for the evil. The Greeks had a god of the nether world whom they called Hades, or in ordinary life, Pluto. He ruled over 'the abode of the shades'. He was described as having such fierce and inexorable character that, of all the gods, he was most loathed by mortals. The sacrifices offered to him were black sheep and the person offering the sacrifice turned away his face. Thus was shown the attitude of the Greeks toward the unseen world." ⁵

According to the information obtained from this brief survey, it would be difficult to find justification for the view that hades can mean only hell. Although there is no indication whatsoever that hades is used in the New Testament to designate "the god of the lower regions", we shall see that its use closely approximates that of the classics, namely, "the common receptacle of the dead". However, I wish to state at this time that I do not consider hades to be an "abode" or "place", but merely the "state of disembodied spirits".

5. Pearson, F. B., "Sheol and Hades in the Old and New Testament", from Review and Expositor (Baptist Theological Quarterly), Louisville, Kentucky, Vol. XXXV, No. 3, July, 1938, p. 309.

RELATION OF HADES TO SHEOL

Before we take up the consideration of Sheol in the New Testament, it is necessary that we first study this term in its relation to the Hebrew word Sheol, for Sheol is the word that is used to designate the abode of the dead in the Old Testament. Sheol occurs in 35 passages in the Old Testament (twice in Gen. 38, 39), and in 31 places the Septuagint has rendered Sheol by Hades. In two places, Job 26, 27 and Ezek. 32, 33, it has left Sheol untranslated. In the other passages, 2 Sam. 22, 23 and Prov. 23, 24, it has translated it by "death".

CHAPTER III

RELATION OF HADES TO SHEOL

Before we can be able to understand the relation of Sheol to Hades, we must first know the meaning of Sheol. There is no agreement between the translators of the Septuagint as to the meaning of Sheol. Some have rendered it by Hades, some by Sheol, and some by Death. The Septuagint translators of the Old Testament have rendered Sheol by Hades in all 31 places (Gen. 38, 39; Job 26, 27; Ezek. 32, 33; 2 Sam. 22, 23; Prov. 23, 24).

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RELATION OF HADES TO SHEOL

Before we take up the consideration of Hades in the New Testament, it is necessary that we first study this term in its relation to the Hebrew word Sheol, for Sheol is the word that is used to designate to Old Testament conception of sheol. Sheol occurs in 65 passages in the Old Testament (twice in Hos. 13, 14), and in 61 places the Septuagint has rendered sheol by hades. In two places, Job 24, 19 and Ezek. 32, 21, it has left Sheol untranslated. In two other passages, 2 Sam. 22, 6 and Prov. 23, 14, it has translated it by "death". It is very significant that nowhere has the Septuagint rendered sheol by hades, hades, or any other term of which we may say that it definitely means "hell".

Nothing definite can be adduced from the translations concerning the meaning of sheol. There is no agreement between Luther's translation of sheol and that of the Authorized Version. Luther, however, is more consistent in translating sheol than the translators of both the Authorized and the Revised Versions, for he renders sheol by "Hölle" in all but four places (Gen. 37, 35; 42, 38; 44, 29. 31).

Regarding the inconsistency of the translators of the two English versions, Dr. Dau gives us the following information:

"The two English versions give the same rendering for this term in twenty-five passages, but a different rendering in thirty-nine, and in one passage the Revised Version leaves the reader the option between its own rendering or that of the Authorized Version. The latter renders sheol, or

its derived forms, by 'grave' thirty-nine times, by 'pit' three times, by 'hell' twelve times, 'depth' once, leaves the reader the option between 'hell' or 'grave' in one place, and in the thirty places remaining it has reproduced the Hebrew שְׁאוֹל by the transliteration sheol without attempting a translation, which amounts to saying that the English language, in the opinion of the Revisers, has no equivalent that will adequately express the Hebrew שְׁאוֹל in nearly one-half the passages in which the term occurs. As regards the signification 'grave', both versions agree in fifteen places (Gen. 37, 35; 42, 38; 44, 29. 31. 1 Sam. 2, 6. 1 Kings 2, 6. 9. Ps. 141, 7. Prov. 30, 16. Eccl. 9, 10. Song Sol. 8, 6. Is. 38, 10. 18. Hos. 13, 14 (twice)); but differ in sixteen, the Revised Version rendering 'sheol' instead of 'grave' in fourteen (Job 7, 9; 14, 13; 17, 13; 21, 13; 24, 19. Ps. 6, 5; 30, 3; 31, 17; 49, 14 (twice) 15; 88, 3; 89, 48. Prov. 1, 12.), and 'hell' instead of 'grave' in two places (Is. 14, 11. Ezek. 31, 15). Both versions agree as to the signification 'pit' in two places (Numb. 16, 30. 33), but differ in one (Job 17, 16), where the Revised prefers 'sheol'. The signification 'hell' has been adopted by both versions in ten passages (Is. 5, 14; 28, 15; 57, 9; Ezek. 31, 16. 17; 32, 21. 27. Amos 9, 2. Hab. 2, 5), but in fifteen passages (2 Sam. 22, 6. Job 11, 8; 26, 6. Ps. 9, 17; 16, 10; 18, 5; 116, 3; 139, 8. Prov. 5, 5; 7, 27; 9, 18; 15, 11. 24; 23, 14; 27, 20) 'hell' in the Authorized has been supplanted in the Revised by 'sheol', in four passages (Deut. 32, 22. Ps. 55, 15; 86, 13. Is. 14, 15) by 'pit', and in one passage (Is. 14, 9) either 'hell' or 'grave' are given as the meaning. The revised Version's 'depth' supplants the Authorized Version's 'deep' in Jonah 2, 3.

"It may be of moment also to note that the Authorized Version gives the rendering 'grave' in writings as early as Moses and as late as Hosea, the rendering 'hell' or 'pit' in writings as early as Moses and as late as Habakkuk. In the Revised the rendering 'hell' occurs for the first time in Is. 5, 14, and the rendering 'pit' only in five passages earlier than Isaiah: Numb. 16, 30. 33. Deut. 32, 22. Ps. 55, 15; 86, 13. The rendering 'sheol' in the Revised occurs only in three books, Job, Psalms, and Proverbs, and in one other place, 2 Sam. 22, 6, which, however, is a strict parallel of Ps. 18, 5.

"Such is the state of affairs in our English Bibles as regards the present knowledge of Hebrew scholars of the exact meaning of śinwī. Incidentally it might be remarked, that if greater clearness was the object of the Revised, it has certainly failed of its purpose in this instance, as its rendering obscures the meaning of thirty passages which are easily understood in the Authorized, granting even that the Authorized has not exactly rendered them. As a net result, then, of this surface investigation of the matter in hand, it might be stated that the two English versions are partially agreed, viz., to this effect: that śinwī means 'hell' or 'pit' in one group of passages, and that it means 'grave' in another group. They are divided as to its meaning in a third group, the Authorized claiming that it means either 'hell' ('pit', 'deep') or 'grave', the Revised claiming that it means neither 'hell' nor 'grave' but 'sheol', whatever that may import. Or we may briefly state the difference thus: The Authorized believes that śinwī signifies 'hell' or 'grave', while the Revised believes that it may signify either or something that is neither."¹

The translators of the Revised Version write the following in justification of their rendition of sheol:

"The Hebrew Sheol, which signifies the abode of departed spirits, and corresponds to the Greek Hades, or the under world, is variously rendered in the Authorized Version by 'grave', 'pit', and 'hell'. Of these renderings 'hell', if it could be taken in its original sense as used in the Creeds, would be a fairly adequate equivalent for the Hebrew word; but it is so commonly understood as the place of torment that to employ it frequently would lead to inevitable misunderstanding. The Revisers therefore in the historical narratives have left the rendering 'the grave' or 'the pit' in the text, with a marginal note 'Heb. Sheol' to indicate that it does not signify 'the place of burial'; while in the poetical writings

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1. Dau, Em., "Sheol Passages in the Old Testament", from Theological Quarterly, Vol. X, No. 1, 1906, Concordia Publishing House, St. Louis, Mo., pp. 23-24.

they have put most commonly 'sheol' in the text and 'the grave' in the margin. In Isaiah XIV, however, where 'hell' is used in more of its original sense and is less liable to be misunderstood, and where any change in so familiar a passage which was not distinctly an improvement would be a decided loss, the Revisers have contented themselves with leaving 'hell' in the text, and have connected it with other passages by putting 'sheol' in the margin." ²

The etymology of the Hebrew term שְׁאוֹל is very uncertain, and many divergent views have been advanced by lexicographers and exegetes. Gesenius believes the term to be peculiar to the Jews. He writes:

"שְׁאוֹל, שְׁאוֹל fem. (Jes. 14, 9 und Hi. 26, 6 nur scheinbar masc.), Häufig erklärt als Infinitiv von שָׁאָל fordern im Sinne der an alles Irdische gestellten unerbittlichen Forderung und dann uebtr. auf den Ort des Todes, dem alles Oberirdische anheimfaellt (Winer, Hengstenberg, Gaspari), aber unzweifelhaft nach dem mit שְׁאוֹל vw. שְׁאוֹל (Wz. שָׁאָל) gesenkt sein, eig. die Senkung, Tiefe (vgl. שְׁאוֹל, wovon שְׁאוֹל und s. Hupfeld, Pss. 2. A. I, 174 Anm. Fleischner in Delitzsch' Jes. 2. A. 104, Anm.), Bezeichnung des Unterirdischen, des κατασκόφιον, dem der Mensch im Tode anheimfaellt, der finstern Staette des Schweigens (נְפִישׁ Ps. 94, 17. 115, 17) und der Verwesung (גִּיהֵנָה Hi. 26, 6. 28, 22. Pr. 15, 11), des Totenreiches, wo Alles fehlt, was zum wahren Leben gehoert (vgl. die Art. מֵלֶךְ, נֶפֶשׁ), wo kein Gedenken Gottes stattfindet, wo man der Fuersorge Gottes entruuekt ist, Gn. 37, 35. Nu. 16, 30. Dt. 32, 22. Ps. 6, 6. 86, 13. Jes. 5, 14. Hab. 2, 5. Hi. 10, 22. Pr. 1, 12, 27, 30. 30, 16.--Dass das A. T. Totenreich und Grab gestimmt unterscheidet, zeigt die Stelle Gn. 37, 35, und dass des Menschen persoenliche Fortdauer mit seinem Eintritt in die Scheol (שְׁאוֹל 722) nicht aufgehoben wird, geht aus den Aussagen Gn. 25. 8f.

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2. The Parallel Bible (Authorized and Revised Versions), Cambridge at the University Press, 1885, Preface, P. viii.

35, 29. 49, 33. Nu. 20, 24ff., sowie den poet. Scheolgemälden Jes. 14, 9ff. Ez. 32. 17-32 hervor. Fuer שְׁאוֹל findet sich häufig גֵּיהֵנָה gebraucht Jes. 14, 14. Ez. 32, 23. Ps. 88, 7; dah. auch גֵּיהֵנָה 1. S. v. שְׁאוֹל גֵּיהֵנָה Ps. 28, 3 1. 30, 4. Pr. 1, 12. Jes. 38, 18. Ez. 26, 20." 3

James Orr advances the following information:

"It (שְׁאוֹל) means really the unseen world, the state or abode of the dead, and is the equivalent of the Greek Hades, by which word it is translated in the LXX.....Into Sheol, when life is ended, the dead are gathered in their tribes and families.....To apprehend fully the O. T. conception of Sheol one must view it in its relation to the idea of death as something unnatural and abnormal for man: a result of sin. The believer's hope for the future, so far as this had place, was not prolonged existence in Sheol, but deliverance from it and restoration to new life in God's presence (Job 14, 13-15: 19, 25-27: Ps. 16, 10. 11 etc.). Dr. Charles probably goes too far in thinking of Sheol in Pss. 49 and 73 as 'the future abode of the wicked only; heaven as that of the righteous; but different destinies are clearly indicated. There is no doubt, at all events, that in the post-canonical Jewish literature (apoc. and apocalyptic) a very considerable development is manifest in the idea of Sheol. Distinction between good and bad in Israel is emphasized; Sheol becomes for certain classes an intermediate state between death and resurrection; for the wicked and for Gentiles it is nearly a synonym for Gehenna (hell)."

Shailer Mathews expresses his opinion concerning sheol in the following statement:

"It is the Semitic equivalent of the classical

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3. Gesenius, W., Handwoerterbuch ueber das Alte Testament, Neunte Auflage, verlag von F. C. W. Vogel, Leipzig, 1883, p. 807.
 4. Orr, James, International Standard Bible Encyclopedia, The Howard Severance Company, 1915, Vol. IV, pp. 2761-2762.

conception of Hades. The word has been derived from a number of roots. The two main probable origins seem to be those from the Assyrian root sha'al ('to consult an oracle'), and shilu ('chamber'). The latter derivation seems somewhat more in accordance with the synonym of pit. In any case, according to this derivation of the word, Sheol was regarded as an underworld of the dead in which the shades lived."

The Jewish Encyclopedia discuss the meaning and use of sheol at great length. We quote in part:

"Sheol (*šīn*): Hebrew word of uncertain etymology, a synonym of 'bor' (pit), 'abaddon' and 'shahat' (pit or destruction), and perhaps also of 'tehom' (abyss).....

"The word Sheol was for some time regarded as an Assyro-Babylonian loan-word, 'shu'alu', having the assumed meaning 'the place whither the dead are cited or bidden', or 'the place where the dead are ingathered'. Delitzsch, who in his earlier works advanced this view, has now abandoned it; at least in his dictionary the word is not given.....Zimmern suggests 'shilu' ('a sort of chamber') as the proper Assyrian source of the Hebrew word. On the other hand, it is certain that most of the ideas covered by the Hebrew 'Sheol' are expressed also in the Assyrio-Babylonian descriptions of the state of the dead, found in the myths concerning Ishtar's descent into Hades, concerning Nergal and Ereshkigal (see Jensen in Schrader. 'K. B.' vi., part 1, pp. 74-79) and in the Gilgamesh epic (tablets ii and xiii; comp. also Craig, 'Religious Texts', i. 79; King, 'Magic', No. 53).....

"The question arises whether the Biblical concept is borrowed from the Assyrians or is an independent development from elements common to both and found in many primitive religions. Though most of the passages in which mention is

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5. Mathews, Shailer, in Dictionary of the Bible, edited by J. Hastings, third impression, T. and T. Clark, Edinburgh, 1914, p. 846.

made of Sheol or its synonyms are of exilic or post-exilic times, the latter view, according to which the Biblical concept of Sheol represents an independent evolution, is the more probable. It reverts to primitive animistic conceits. With the body in the grave remains connected the soul (as in dreams): the dead buried in family graves continue to have communion (Jer. 31, 15). Sheol is practically a family grave on a large scale. Graves were protected by gates and bolts; therefore Sheol was likewise similarly guarded. The separate compartments are devised for the separate clans, sects, and families, national and blood distinctions continuing in effect after death. That Sheol is described as subterranean is but an application of the custom of hewing out of the rock passages, leading downward, for burial purposes." ⁶

Love, in his book "Future Probation Examined", reprints an article which appeared in the Bibliotheca Sacra, Oct., 1887. There the author writes the following on the use of sheol in the Old Testament:

"In general, sheol means the world of the dead. Sometimes qualifying phrases or circumstances give it a more specific meaning; as the abode of the wicked dead. The 'lowest hell' was the place of the wicked in sheol. 'But he knoweth not that the dead are there; that her guests are in the depths of sheol' (Prov. 9; 18). They are the 'guests' of the foolish woman. The word 'depths' indicates the part of sheol beneath' (Prov. 15; 24). 'Sheol beneath' is in contrast with 'The way of life upward.' The latter pertains to the righteous; the former, to the wicked. 'Yet thou shalt be brought down to hell (sheol), to the uttermost parts of the pit' (Isa. 14; 15). The whole sentence taken together shows that the part of sheol meant was the place of the condemned.

6. The Jewish Encyclopedia, Fund and Wagnalls Company, New York and London, 1905, Vol. XI, p. 283.

'When I cast him down to sheol with them that descend into the pit' (Ezek. 31; 16). The phrases, 'Cast him down', and 'Descend into the pit', would not be used in the case of the death of the righteous. 'In a moment they go down to sheol' (Job 21; 13). The connection shows that the wicked depart to sheol. 'And they go down alive into the pit (sheol); then shall ye understand that these men have despised the Lord' (Num. 16; 30). Sheol must in part be the abode of the wicked.

"Sheol is also represented as the abode of the righteous. The first instance of its use in Scripture is a case in point, 'I will go down to the grave (sheol) to my son mourning' (Gen. 37; 35). The sheol here is more than 'grave'; it is a place for souls,--for Jacob and for Joseph. Jacob supposed his son was torn in pieces, and had no grave; yet he expected to meet him in sheol. Job said, 'O that thou wouldest hide me in sheol, that thou wouldest keep me secret until thy wrath be past'.' (Job 14; 13). Job had confidence in his own integrity, and believed that sheol in some part was the abode of the righteous. His view must have been correct. 'What man is he that shall live and not see death, that shall deliver his soul from the power of sheol?' (Ps. 89; 48). This implies that all men become inhabitants of sheol. Then two classes must have been there, both the righteous and the wicked. They must be, or must have been, in two states, and doubtless in two places. As the committee on the revision of the Old Testament say, sheol is 'the name of the abode of the dead', including both classes."

Pearson briefly states his conception of sheol in the first paragraph of his article "Sheol and Hades in Old and New Testament":

"The Old Testament word for the abode of the dead is Sheol. It is derived, as most scholars think, from a word meaning hollow. To the Hebrew mind Sheol was simply the state or abode of the dead.

7. Love, W., Future Probation Examined, Funk and Wagnalls, New York-London, 1888, pp. 176-178.

It was not the same as the grave, though it was so translated in some of the older versions. The grave was the resting place of the body from which the spirit had departed, while Sheol was the resting place of departed spirits, or personalities." ⁸

Niersheim, in his discussion of the parable of the rich man and poor Lazarus, discusses briefly the relation between hades and sheol:

"He (Dives) also has died and been buried. Thus ends all his exaltedness before men. The next scene is in Hades or Sheol, the place of the disembodied spirits before the final judgment. It consists of two divisions: the one of consolation, with all the faithful gathered unto Abraham as their father; the other of fiery torment. Thus far in accordance with the general teaching of the New Testament." ⁹

Before I present the views of men of our own Synod, I shall quote from two more sources, namely, from Gruber's "What After Death", and Lenski. The former states his opinion in the following manner:

"The Hebrew word Sheol is generally understood to have originally meant a cavity or a hollow, from a root meaning to make hollow. From this it came to mean a subterranean place, and hence the underworld; and later it was used more specifically for the place of future punishment. It is, therefore, used in the Old Testament to express somewhat different ideas at different times or in different connections, which ideas can, in most cases, be determined from the context. Young cites thirty-one places where,

8. Pearson, op. cit., p. 304.

9. Niersheim, A., The Life and Times of Jesus, the Messiah, Longmans, New York, 1912, Vol. II, pp. 280-281.

in the Authorized Version, the word Sheol is translated hell, and an equal number of places where it is translated grave, and three places where it is translated pit. We are here referring to the Authorized Version as to one still quite commonly used.

"In most places where it is translated grave it more or less vaguely means what we understood by this term (Gen. 42; 38; 44; 29 and 31; et al.). And where translated hell, it is in some instances used in a somewhat general way of the unseen world, or of the place of departed spirits, though often involving the idea of punishment; and sometimes it is more definitely used of the place or state of future punishment, as, for example, in Psalm 9; 17. But it must be emphasized that wherever this word Sheol is used in the Old Testament, whether for the place of future punishment or simply for the unseen world in a general sense, or for the grave, it always carries with it the idea of darkness or evil. Its idea is that of a place of destruction, or one with which destruction is associated (See Job 26; 6; Prov. 15; 11: 27; 20). Therefore, even the Christian shrinks from the grave.

"Its use for the grave is only natural, because sin is the cause of death, making the grave and hell the two abodes of punishment, the one for the physical body and the other more especially for the soul. And although the person is spoken of as being in Sheol where it is used for the grave--a fact that has been urged as an objection by some materialists and by those who hold to the sleep of the soul with the body during its death--yet it is only the body that is there, as is clear from Ecclesiastes 12; 7. 'The dust returneth to the earth as it was; and the spirit returneth unto God who gave it.' Even the Saviour speaks as about to be three days and three nights in the heart of the earth (Matt. 12; 40), and yet during the time He promised to meet the thief on the cross in Paradise (Luke 23; 43). Indeed, the soul is often spoken of for the man, as the man or person is spoken of for the body.

"It should also be noted that where Sheol is used more definitely for what we understand as a place of punishment, it is used for the abode of the wicked, and that as a warning, as in Psalm 9; 17. 'The wicked shall be turned back into Sheol, even

all the nations that forget God'; Proverbs 5: 5. 'her feet go down to death; her steps take hold on Sheol'; etc. To say that the wicked go down to, or are turned into, Sheol ('hell'), implies that, in this sense of the word Sheol (place of punishment for the soul), the righteous do not go down to Sheol.

"To argue against future punishment, therefore, by trying to explain away the term Sheol as meaning merely the grave, is totally to ignore the difference between various uses of this term, which a little examination would make very evident. It is true that the translation of the Authorized Version cannot be defended in all cases as the most accurate and explicit, yet careful examination, in the light of contexts, shows it to be in the main correct (See terms grave, pit and hell in Young's Concordance). The Revised Version, American Standard Edition, simply carries over into the English translation the original word Sheol. And this would be all right, if that term were universally understood, and if all readers considered it in the light of contexts. But as this is not the case, it thus unfortunately furnishes the occasion for various misinterpretations." ¹⁰

Dr. Lenski writes the following on the relation of hades and sheol in his discussion of Luke 16, 23:

"Sheol is used in the Old Testament as a general and indeterminate term, somewhat but not exactly like our 'beyond' or 'hereafter'. Thus all that makes departure from this life sad, like death, the grave, parting from the dead, etc., including also the godly dead, is connected with sheol. This broad view justifies the translation 'grave' in certain connections, namely, where only the general idea of removal from this life obtains. The opponents of hell force this translation into all the Old Testament passages containing sheol; all are made to mean only 'grave', and so hell as the eternal abode of the damned is erased. But the Old Testament uses sheol also in a specific sense, of the wicked alone, who go

10. Gruber, L. F., What After Death, The Lutheran Literary Board, Burlington, Iowa, 1925, pp. 18-21.

down in terror to sheol; and in these passages the translation 'hell' must be used. Only we must keep in mind the broad meaning of sheol, literally, 'a place into which one goes down, comparable to a belly,...and according to Ps. 139, 8 etc. the direct opposite to heaven', E. Koenig. Hebraeisches u. aram. Woerterb. 474. Thus it is always described as 'down', never at the borders of the world." 11

In 1906, Dr. Dau's article "Sheol Passages in the Old Testament" appeared in the Theological Quarterly. In this article, he presents the view that sheol has several meanings in the Old Testament. In the first place, he readily agrees that in certain passages sheol has a rather broad meaning, signifying "the realm of the dead", to which not only the unbelievers are destined to depart, but also the believers. On this usage of sheol he writes:

"It is safe to say that a single circumstance has caused the consistent rendering of 'hell' for the Hebrew sheol to appear inadmissible: sheol in the Old Testament is also a place to which godly persons expect to go in the hour of death. In his passionate grief over the loss of Joseph Jacob exclaims: 'I will go down into sheol unto my son mourning,' Gen. 37, 35. He supposes Joseph to be in sheol, and that, dying of broken heart, he will soon join him there. (Comp. Gen. 42, 38.) And when Jacob's sons repeat these words of their father to Joseph, Gen. 44, 29. 31, they are not merely citing his language, but expressing their own fears, as the earnest pleading of Judah shows. Job, as the gloom of despair is settling upon him, cries out to God: 'O that Thou wouldst hide me in sheol.' Job 14, 13. Again: 'If I wait, sheol is mine house,' ch. 17, 13. Unless these holy men, both believers in the Messiah and of tried faith, are regarded as momentarily lapsed from their accustomed conduct in

11. Lenski, R. C. H., Interpretation of St. Mark's and St. Luke's Gospels, Lutheran Book Concern, Columbus, Ohio, 1934, pp. 535-536.

the fear of God and as imprecating destruction upon themselves in a sinful passion, it seems impossible to interpret their mention of sheol as a reference to hell in the accepted meaning of that term." ¹²

Dr. Dau continues to discuss several other sheol-passages and comes to the conclusion that the passages in Genesis, Job, and a few in Psalms do not seem to admit the rendering of "hell" for sheol. He says that "it would be hasty to determine from these passages the meaning of sheol in all other passages." ¹³ He then lists a number of passages in which he takes sheol to mean "hell" and nothing else. Included in this list are passages as:

Numb. 16, 30: "And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that was theirs went down alive into the pit (sheol), and the earth closed upon them, and they perished from among the congregation."

Deut. 32, 22: "For a fire is kindled in mine anger, and shall burn into the lowest hell (sheol), and shall consume the earth with her increase, and set on fire the foundations of the mountains."

Prov. 15, 11: "Hell (sheol) and destruction are before the Lord."

Prov. 27, 20: "Hell (sheol) and destruction are never full."

Prov. 5, 5: "Her feet go down to death; her steps take hold on hell (sheol)."

12. Dau, op. cit., pp. 25-26.

13. Ibid., p. 27.

Prov. 7, 27: "Her house is the way to hell (sheol), going down to the chambers of death."

Prov. 9, 18: "But he knoweth not that the dead are there; and that her guests are in the depths of hell (sheol)."

Prov. 23, 14: "Thou shalt beat him with the rod, and shalt deliver his soul from hell (sheol)."

Ezek. 32, 21: "The strong among the mighty shall speak to him out of the midst of hell (sheol) with them that help him: they are gone down, they lie uncircumcised, slain by the sword."

Is. 28, 14-15: "Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell (sheol) are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves."

Is. 38, 18: "For the grave (sheol) cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth."

In this list, Dr. Dau also included Hos. 13, 14 and Ps. 16, 10 with the following remark:

"In Hos. 13, 14 there is a promise of God's mercy that Ephraim's sin is hid, and that the Lord will ransom him from the power of sheol and from death. This passage is quoted by St. Paul 1 Cor. 15, 55 and is interpreted as referring to the victory of Christ over death and the grave (sheol). While in Ps. 16, 10 Christ is represented as victorious over sheol and corruption. He is here shown as the conqueror of death and the entire realm of death, the prince or power of sheol." 14

Dr. Dau concludes his discussion of the sheol-passages

in which he maintains sheol must be rendered by "hell" with the following statement:

"In all these passages what else is meant by sheol than what Christians are wont to call hell, the place and the condition or state of the damned?" 15.

Before we leave this article, I wish to quote the following significant statement of Dr. Dau:

"In a general way, then, any person's entering the realm of death may be called his descent into sheol, namely, in so far as he dies, passes from the land of the living, his fate beyond not being specially taken into account. In this sense going down to sheol is predicted of holy men, or of all men. The holy writers in such passages refer to what appears to human eyes. And it accords with such a view of sheol to represent it as a state in which there is 'no work, nor device, nor knowledge, nor wisdom'. Eccl. 9, 10." 16

I have quoted Dr. Dau's article rather extensively, for the view he there presents seems to be the view held generally throughout our circles. The Lutheran Witness approvingly cites the Australian Lutheran which restates Dr. Dau's views, as seen from the following statement:

"A careful study of the context in which sheol is found clearly shows that the word is used in various meanings. An obvious meaning is grave, realm of all the departed (Gen. 37, 35; Job 7, 9,

15. Ibid., 1.c.

16. Ibid., pp. 31-32

etc.). To save their heresy, impugnors of the orthodox doctrine, with an audacity that craves its equal, assert that the above is its only meaning, that it never means more than grave or realm of the departed, and by a forced interpretation of all other sheol texts give the word always this meaning. But every student of Scripture knows that thus arbitrarily to fix and limit the meaning of Hebrew and Greek words, used variously, on the basis of a few isolated instances, very often leads to error, contradiction, and hopeless confusion. The only safe procedure in such cases is to consider carefully the context in which the word under discussion is found. Especially is this true of the word sheol, regarding the derivation of which philological research has yielded nothing satisfactory or definite." 17

In his Homiletisches Reallexikon, Eckhardt lists the following meanings of sheol:

"a. Grab, Todeszustand, der allen Menschen gemein ist. 1 Mos. 37, 35: mit Leide hinunterfahren in die Grube. Hiob 17, 13; Ps. 89, 49; Jes. 38, 10. Ps. 16, 10: Du wirst meine Seele nicht in der Hoelle lassen.

"b. Hoelle. 4 Mos. 16, 33; Ps. 55, 16: lebendig in die Hoelle fahren. Hier kann nicht gemeint sein: lebendig gestorben sein. Ps. 49, 15-20: in der Hoelle muessen sie bleiben und sehen das Licht nimmermehr. 5 Mos. 32, 22: brennen bis in die unterste Hoelle. Hiob 21, 13; 24, 19; 26, 6. Spr. 27, 20; Ps. 9, 18.

"c. Zustand bei den Glaebigen auf Erden, in dem sie fuehlen, als waeren sie in der Hoelle. Ps. 18, 5, 6: Der Hoellen Bande umfingen mich. Ps. 88, 4, 5: nahe bei der Hoelle. 1 Sam. 2, 6." 18

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17. "What is the Fate of the Wicked after Death?", from The Lutheran Witness, Vol. XXIX, 1920, No. 10, Concordia Publishing House, St. Louis, Mo., p. 147.
18. Eckhardt, E., Homiletisches Reallexikon, Success Printing Company, St. Louis, Mo., 1910, p. 466.

The Synodal-Bericht of the Illinois District, 1886, carries an article of some fifty pages on the topic, "Die Lehre von der Hoelle und von der ewigen Verdammis". The following two paragraphs present a brief summary of the views of that writer:

"Durchforschen wir die heilige Schrift, um zu sehen, ob sie vielleicht sonstwo einen sogenannten Mittelort, Hades, Scheol, oder Todtenreich lehrt, wo die Seelen aller Menschen, sowohl der Glaebigen, wie der Unglaebigen versammelt werden sollen und wo letzteren noch eine Gelegenheit, sich zu bekehren, und ersteren, sich in der Heiligung zu vervollkommen, gegeben sei, so werden wir keine einzige Stelle, wenn man dem klaren Schriftwort nicht willkuerlich einen falschen Sinn unterschiebt, finden, die man dafuer anfuehren koennte. Es ist allerdings nicht zu leugnen, dass das Wort 'Sheol' (Hoelle) im Alten Testament oft das Grab oder vielmehr den Zustand des Todes, der allen Menschen gemein ist, bezeichnet, z. B. 1 Mos. 37, 35. Hiob 17, 13. Ps. 39, 49. Jes. 38, 10. u. s. w.; aber das Phantasiegebilde schwaermerischer Koepfe, der Mittelort zwischen Himmel und Hoelle, laesst sich hieraus nicht erweisen. Dies Wort 'Sheol' ist im Alten Testament aber auch die eigentliche Bezeichnung fuer die Hoelle, im Gegensatz zum Himmel, z. B. 5 Mos. 32, 22. Jes. 30, 33. u. s. w. Dass in diesen Spruechen nicht das Grab, noch ein Mittelort, sondern die Hoelle, der Ort der Verdammten, gemeint sei, ist daraus ersichtlich, dass hier zugleich von dem Feuer der Hoelle die Rede ist. Ps. 49, 15-20. kann dies Wort ebenfalls nur von der Hoelle im eigentlichen Sinne verstanden werden. Dies geht daraus hervor, dass es von den Gottlosen heisst, 'sie muessen in der Hoelle bleiben' und 'sie sehen das Licht nimmermehr', was nur von Bleiben nicht im Grabe noch im sogenannten Mittelort, sondern allein in der Hoelle verstanden werden kann, wo ihnen das Licht, das Gnadenantlitz Gottes, nimmermehr, d. i. in alle Ewigkeit nicht, scheint.

"Durch das Wort 'Scheol' wird also im Alten Testament entweder das Grab oder die Hoelle, nirgends aber ein sogenannter Mittelort zwischen Himmel und Hoelle bezeichnet. Auch das Neue

Testament lehrt keinen solchen Mittelort, es redet nur vom Himmel und von der Hoelle." 19

The same view is presented in the Lehre und Wehre, 1871, in an article entitled, "Die Lehre vom Hades". After discussing passages in which sheol cannot possibly mean "hell", the writer states:

"An andern Stellen hat Sheol freilich eine andere Bedeutung. Weil das Grab naemlich seinen vollen Schrecken doch nur fuer den hat, der in die Hoelle gestossen wird; so hat Sheol auch die Bedeutung Hoelle erhalten. Grade wie in der Schrift das Wort Tod, das zunaechst nichts als den Verlust des irdischen Lebens anzeigt, der allen Menschen gemeinsam, --dann auch emphatisch die Bedeutung des ewigen, als des wahren und eigentlichen Todes bekommen hat." 20

Luther discusses the problem of sheol at considerable length in connection with his exegesis on Gen. 42, 38. He writes in part:

"Zum Letzten disputiren auch an diesem Orte die Hebraisten von dem Worte scheolah, welches sie von dem Grabe verstehen und 'Grube' uebersetzen. Sie spotten aber unser, dass wir es deuten, dass es die Hoelle heissen soll. Wir fragen aber nach den ungelehrten Eseln gar nichts, welche in einen verkehrten Sinn dahin gegeben und schon in die aeuszerste Finsternis gestossen sind, also dass

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19. Ramelow, H., "Die Lehre von der Hoelle und von der ewigen Verdammiss", Synodal-Bericht des Illinois-Districts, versammelt zu Chicago, Ill., 1886, p. 62.
 20. "Die Lehre vom Hades", Lehre und Wehre, Siebenzehnter Band, 1871, No. 10, 11, 12, St. Louis, Mo., pp. 294-295.

sie auch ihre eigene Muttersprache nicht verstehen koennen.

"Es muss aber das Wort keber etwas Anderes heissen und scheolah auch was Anderes bedeuten. Und wie das lateinische Wort sepulchrum, Grab, auf Hebraeisch keber, ein gemein Wort ist beide den Gottseligen und auch den Gottlosen: also verhaelt es sich auch mit dem Worte scheolah. Dies ist also gewiss und ist genommen aus gemeinem Gebrauche der heiligen Schrift, allein, dass dies der Unterschied ist: das Wort keber, Grab, bedeutet eigentlich die Erde, so ausgegraben wird, und darein der Verstorbene Leib gelegt und begraben wird. Denn es sterben Viele, die eben nicht in die Erde begraben werden, als, die von wilden Thieren zerrissen, oder die gehenkt oder verbrannt werden, dieselben koennen kein Vergraebniss haben, und wird doch von Allen gesaget, dass sie aus diesem Leben in die Grube hinab fahren.

"Derhalben unterscheidet man diese Worte also recht, dass 'Grab' ein Ort sei, dahin der Leib und Gebeine der Verstorbenen in die Erde begraben werden, da eine gewisse bestimmte Zeit, Person und Staette ist. Scheolah ist ein gemeiner Ort oder Behaeltniss, nicht allein der Leiber, sondern auch der Seelen, da alle Todten versammelt werden. Augustin nennt es in seinem Enchiridion ad Laurentium: abditae receptacula animarum, das ist, heimliche Orte, da die Seelen aufbehalten werden. Derhalben ist dies chaos, diese Kluft, uns zwar unbekannt, darin kein Unterschied der Staette, Zeit oder Person ist, dahin die auch fahren, die keine Graeber haben. Es ist eine gemeine Staette, wo es anders eine Staette heissen soll, nicht fuer den Leib, sondern fuer die Seele.

"In dem apostolischen Symbolum sagen wir, dass Christus gelitten, gestorben, begraben und niedergefahren sei zur Hoelle; da diese zwei Stuecke nach Art der hebraeischen Sprache unterschieden werden, naemlich das Begraebniss und die Niederfahrt zur Hoelle. Und im 16. Psalm V. 10. spricht Christus: 'Du wirst meine Seele nicht in der Hoelle lassen'.

"Derhalben ist scheolah eigentlich, wenn man es recht beschreiben will, der Ort oder Behaeltniss der Seelen. Was aber das fuer ein Ort oder Staette sei, davon haben die Alten viel unzählige Fragen gemacht und Disputationen gehalten. Wir

sollen uns an diesem Unterschiede genuegen lassen: dass wie der Leib in der Erde erhalten wird, also die Seele, wenn sie vom Leibe geschieden, auch an ihren bestimmten Ort, scheolah, kommt. Und sind nicht unterschiedene scheolah oder Behaeltnisse der Gottseligen und Gottlosen. Die Andern disputiren zwar etwas scharf davon, und sind mancherlei Argumente auf beiden Seiten, welche mir wenig zu schaffen geben.

"In dem Gleichniss vom reichen Manne un Lazarus Luc. 16, 22. 23. wird gesagt, dass der reiche Mann in die Hoelle begraben worden sei, welches nicht ein Grab des Leibes, sondern der Seele gewesen ist; und wir miessen doch anders denken von den Gottseligen als von den Gottlosen, so beide mit einander in eben demselben scheolah sind. Wie hier Jakob sagt und drohen, Cap. 37, V. 35., auch: 'Ich werde mit Leide hinunter fahren in die Grube zu meinem Sohne'; item: 'Ihr werdet meine grauen Haare mit Herzeleid in die Grube bringen.' Und vom Tode der Gottseligen ist ein gewisser und sehr Klarer Text in dem Propheten Jesaia am 57. Cap. V. 2.: 'Und die Gerechten kommen zum Frieden, und ruhen in ihren Kammern'; item 1 Mos. 15, 15.: 'Und du sollst fahren zu deinen Vaetern mit Frieden, und in gutem Alter begraben werden'; und im 25. Cap. V. 8.: 'Abraham ward zu seinem Volk gesammelt.' Dies ist das scheolah, das ist, der Ort, dahin die Gottseligen versammelt werden, welchen Jesaia 'Frieden' nennt, da er im 57. Cap. V. 2. sagt: 'Die Gerechten kommen zum Frieden, und ruhen in ihren Kammern'; denn sie haben richtig vor sich gewandelt. Da redet er ja von den Todten. Also wird gesagt zum Koenig Josia, 2 Chron. 34, 28.: 'Siehe, ich will dich sammeln zu deinen Vaetern, dass du in dein Grab mit Frieden gesammelt verdest, dass deine Augen nicht sehen alle das Unglueck, das ich ueber diesen Ort und die Einwohner bringen will.

"Dies alles ist aus der heiligen Schrift offenbar und gewiss, dass die Heiligen oder Glaebigen nach dem Leibe in ihre Grube (keber) gehen; wie Abraham auf dem Acker Ephron gegen Mamre ist begraben worden, 1 Mos. 25, 9. Nach der Seele aber gehen sie in ihre Kammern, in das scheolah, da sie mit ihren Vaetern versammelt werden. Und es haben die Gottseligen auch wohl ihre Gruben, darein sie fahren; aber dass sie darin ruhen sollen. Und wiewohl sie mit Traurigkeit dahin fahren, kommen sie doch daselbst zur Ruhe und Frieden. Und ist zwar dies Niederfahren

der Gottseligen nichts Anderes, denn dass dies Leben in einen andern Stand veraendert wird, da man nicht mehr unter der Sonne und auf Erden lebt; sondern dieweil sie dies Leben verlassen, gehen sie nun in ihre Schlafkammer und Ruhebettlein, darin sie schlafen und ruhen, bis Leib und Seele wiederum im zukuenftigen und ewigen Leben zusammenkommen.....

"Und so viel koennen wir zwar wissen von den Orten, da Leib und Seele bewahrt und aufbehalten werden, naemlich, dass keber, das ist, das Grab, die Staette heisse fuer den Leib; scheolah aber fuer die Seele, die da schlaeft, entweder der Gottseligen, oder aber der Gottlosen; aber doch mit einem Unterschied. Und was nun solches fuer eine Ruhe sei, wissen wir nicht." ²¹

About twenty years ago, the Rev. F. E. Pasche, Eden Valley, Minn., read a paper, What do the Scriptures mean by Sheol and Hades?, to the South Park Region Conference of Minnesota. In this paper he stated that by Sheol and Hades Scripture does not designate hell in its real meaning. In all passages where sheol and hades occur, he would translate "Region or place of the dead, Totenreich. Sheol, Hades, realm of the dead, is one and the same." ²² He cites the following excerpt of a letter from Dr. W. Arndt, May 2, 1920:

"Regarding Sheol I reached the conviction that it is always used in the sense of 'the abode of the dead', never in itself signifying a place of torture.

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21. Luther, M., Auslegung des ersten Buches Mose, Zweiter Theil, Lutherischer Concordia-Verlag, St. Louis, Mo., 1881, pp. 1541-1545.
 22. Pasche, F. E., What Do the Scriptures Mean by Sheol and Hades?, a paper read before the South Park Region Conference of Minnesota by the Rev. F. E. Pasche, of Eden Valley, Minn., p. 2.

I pointed out, however, that Deut. 32, 22 clearly shows that the punishment of God will overtake the wicked in Sheol, that is, in the realm of the dead. Concerning Hades, my conclusion was that it is the same as the Hebrew Sheol, that hence both the believers and the unbelievers after death enter Hades, the former to be in Abraham's bosom, the latter to be tormented. Gehenna undoubtedly is a place of torment for the wicked after death. It, then, is the respective subdivision of Hades. Tartaros (2 Pet. 2,4) is the Greek term for the Hebrew word Gehenna. Our theologians, especially Stoeckhardt (in his commentary on Isaiah) and Dau (in Theol. Quarterly) do not take my view. However, a careful examination of their arguments have convinced me that their exegesis is faulty and untenable." ²³

As seen from this compendium of opinions, all commentators agree on one point, namely, that sheol, at least in some passages, refers to the state or condition into which all men, good and evil alike, must pass after death. Since sheol at times is used to describe the punishment of the wicked, some immediately conclude that here it must mean only hell. Why then can we not say that in certain passages sheol must mean heaven, since also the righteous, as faithful Jacob, enter sheol?

No, this cannot be the case. A careful examination of all 65 sheol-passages will show that the word sheol, its Greek equivalent hades, designates the state or condition of disembodied existence.

23. Arndt, W., quoted from Pasche, F. E., op. cit., p. 7.

CONCEPTION OF HADES HELD BY THE FATHERS

Although this chapter is not an essential part of our discussion, nevertheless, the information here presented is somewhat beneficial and throws a certain degree of light on our problem, since many of the writers lived within a few centuries after the founding of the Christian church.

We make no claim of scholarly work in this part of the thesis, for the following information is quoted directly from Love's Future Probation Examined. It is merely for the sake of completeness that we append this chapter. Furthermore, simply because this information is quoted from another man's work, does not in the least make the information the less

CHAPTER IV

CONCEPTION OF HADES HELD BY FATHERS

Josephus--"Hades, a temporary confinement or prison, in the underworld, Hades, 'an subterranean region, wherein the light of this world does not shine'; but in which is 'a region of light (of another kind), in which the just have dwelt from the beginning of the world'; 'A place of custody for souls'; 'these are not indeed confined in Hades, but not in the same place wherein the unjust are confined'. 'wherein the souls of all men are confined until a proper season' (Hades, 1: 2, 3, 4, 5). The words 'subterranean', 'custody', 'confined', pertain to a 'prison'; yet, only temporary for the righteous,--'until a proper season'.

Hades chosen abode for both the righteous and the wicked: "Hades, wherein the souls of the righteous and the unrighteous are detained." "In this region there is a certain place set apart as a lake of unquenchable fire"; "while the just... are not indeed confined in Hades, but not in the same place wherein the unjust are confined" (Hades, 1: 2). "The punishments and rewards in Hades" (Hades, 3: 3, 14). Both the wicked and the righteous are entranced there.

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We make no claim of scholarly work in this part of the thesis, for the following information is quoted directly from Love's Future Probation Examined. It is merely for the sake of completeness that we append this chapter. Furthermore, simply because this information is quoted from another man's work, does not in the least make the information the less valuable.

Josephus--Hades a temporary confinement or prison, to the righteous: Hades, "a subterranean region, wherein the light of this world does not shine"; but in which is "a region of light (of another kind), in which the just have dwelt from the beginning of the world"; "A place of custody for souls"; "these are now indeed confined in hades, but not in the same place wherein the unjust are confined". "Wherein the souls of all men are confined until a proper season" (Hades, 1, 2, 3, 5, 6). The words "subterranean", "custody", "confined", pertain to a "prison"; yet, only temporary for the righteous,--"until a proper season".

Hades embraces abodes for both the righteous and the wicked: "Hades, wherein the souls of the righteous and the unrighteous are detained." "In this region there is a certain place set apart as a lake of unquenchable fire"; "while the just... are now indeed confined in hades, but not in the same place wherein the unjust are confined" (Hades, 1, 2). "The punishments and rewards in hades" (Wars, 2, 8, 14). Both the wicked and the righteous are embraced there.

Abraham's bosom: "As to hades, there is one descent into this region,...but the just are guided to the right hand,...unto a region of light, in which the just have dwelt from the beginning of the world...This place we call the bosom of Abraham" (Hades, 3).

Philo--"And banishing the unjust and ungodly soul, he disperses it and drives it to a distance from himself to the region of the pleasures and appetites and acts of injustice; and this region is, with exceeding appropriateness, called the region of the impious, more fitly than that one which is fabled as existing in the shades below. For indeed, the real hell is the life of the wicked, which is audacious and flagitious, and liable to all kinds of curses" (Works, Bohn's Ed. vol. ii. pp. 168, 169).

Clement of Rome--"For they went down alive into hades, and death swallowed them up" (1st Epis. c. 51). These were Korah, Dathan, and Abiram, and such others as engaged in the rebellion against Moses. In this case the wicked were in hades, but not in the paradise of hades.

Ignatius--Saints in hades, and under the earth: "He was truly crucified, and (truly) died, in the sight of beings in heaven, and on earth, and under the earth" (To Tral. c. 9). "I mean...by those under the earth, the multitude that arose along with the Lord. For says the Scripture, 'many bodies of the saints that slept arose', their graves being opened. He descended, indeed, into hades alone, but he arose accompanied by a multitude" (Ibid. Long. Ver.). Christ by this view must have visited, between his death and resurrection, the saints that rose with him from the dead. If this addition to the Shorter Version does not date near the first part of the second century, then it must near the last part. Hades received both the righteous and the wicked, both Christ and Korah. It was therefore for both classes of men, and had two apartments, as we shall see.

Papias--A lower paradise: "As the presbyters say, then (in the future state) those who are deemed worthy of an abode in heaven shall go there, others shall enjoy the delights of paradise...The first will be taken up into the heavens, the second class will dwell in paradise" (5). This is certain, that the early Christians often conceived of a paradise

lower than heaven, and that they sometimes called it "Abraham's bosom", a temporary place for nearly all the departed saints previous to Christ's resurrection.

Justin Martyr--Two classes of men go to hades. He quotes approvingly from Sophocles:--

"There are two roads to hades, well we know;
By this the righteous, and by that the bad,
On to their separate fates shall tend; and he,
Who all things had destroyed, shall all
things save" (keep alive).
(Gov't of God. c. 3.)

Hades, therefore, receives all of the dead.

Christ did not remain in hades: "So likewise Christ declared that ignorance was not on his side, but on theirs, who thought that he was not the Christ, but fancied they would put him to death, and that he, like some common mortal, would remain in hades" (Dia. Try. c. 99).

Irenaeus--Christ in hades: "The holy Lord remembered his dead Israel, who slept in the land of sepulture; and he descended to them to make known to them his salvation... 'He also descended into the lower parts of the earth,' to behold with his eyes the state of those who were resting from their labors" (Against Heresies, B. vi. c. 22, s. 1). "But the case was, that for three days he dwelt in the place where the dead were, as the prophet says concerning him" (Her. B. v. c. 31).

Clement of Alexandria--"If, the Lord descended to hades for no other end but to preach the gospel, as he did descend; it was either to preach the gospel to all", "who had lived in righteousness", "or to the Hebrews only" (Mis. B. vi. c. 6). The righteous who died before Christ, were in hades to hear the gospel there from him. Both classes of the dead were in hades. "The rich man was punished in hades, being made partaker of the fire; while the other flourished again in the Father's bosom" (Inst. B. ii. c. 11). Both men were in hades.

Tertullian--Hades has two apartments and conditions: "I must compel you to determine (what you mean by hades), which of its two regions, the region of the good or the bad" (Anima, c. 56).

"Nay, even in hades the admonition has not ceased to speak; where we find in the person of the rich feaster, convivialities tortured; in that of the pauper, fasts refreshed" (Fasting, c. 16). "Whatever amount of punishment or refreshment the soul tasted in hades" (Anima, c. 7).

Christ descended to hades: "But what is that which is removed to hades after the separation of the body; which is there detained; which is reserved until the day of judgment; to which Christ also, on dying, descended" (Anima, c. 7)?

Gehenna like the place of punishment in hades: "'Fear him who, after he hath killed, hath power to cast into hell'" (gehenna) (Marc. B. iv. c. 28).

Abraham's bosom: "That there is some determinate place called Abraham's bosom, and that it is designed for the reception of the souls of Abraham's children, even from among the Gentiles....Although it is not in heaven, it is yet higher than hell, and is appointed to afford an interval of rest to the souls of the righteous, until the consummation of all things shall complete the resurrection of all men with the 'full recompense of their reward.'" "The Scripture itself...expressly distinguishes between Abraham's bosom, where the poor man dwells, and the infernal place of torment. 'Hell' (I take it) means one thing, and Abraham's bosom another." "By Abraham's bosom is meant some temporary receptacle of faithful souls" (Marc. B. iv. c. 34). "And after this life's course is over, repose in hades in Abraham's bosom" (Marc. V. iii. c. 24).

Heaven: "This city has been provided by God for receiving the saints on their resurrection." "We shall then be changed in a moment into the substance of angels, even by the investiture of an incorruptible nature, and so be removed to that kingdom of heaven of which we have now been treating" (Marc. B. iii. c. 24). Tertullian differed from most of his contemporaries, in believing that the saints, except martyrs, do not change their abode from Abraham's bosom to heaven until after the final resurrection and judgment. Others thought that those in Abraham's bosom at Christ's ascension ascended with him to heaven.

Hippolytus--"But now we must speak of hades, in which the souls both of the righteous and the unrighteous are detained...And in this locality there is a certain place set apart by itself, a lake of unquenchable fire, into which we suppose no one has ever yet been cast; for it is prepared against the day determined by God, in which one sentence of righteous judgment shall be justly applied to all. And the unrighteous, and those who believe not God, who have honored as God the vain works of the hands of men, idols fashioned (by themselves), shall be sentenced to this endless punishment. But the righteous shall obtain the incorruptible and unfading kingdom, who indeed are at present detained in hades, but not in the same place with the unrighteous. For to this locality there is one descent, at the gate whereof we believe an archangel is stationed with a host. And when those who are conducted by the angels appointed unto the souls have passed through this gate, they do not proceed on one and the same way; but the righteous, being conducted in the light toward the right, and being hymned by the angels stationed at the place, are brought to a locality full of light. And there the righteous from the beginning dwell, not ruled by necessity, but enjoying always the contemplation of the blessings which are in their view, and delighting themselves with the expectation of others ever new, and deeming those ever better than these. And that place brings no tails to them. There, there is neither fierce heat, nor cold, nor thorn; but the fact of the fathers and the righteous is seen to be always smiling, as they wait for the rest and eternal revival in heaven which succeed this location. And we call it by the name Abraham's bosom. But the unrighteous are dragged toward the left by angels who are ministers of punishment, and they go of their own accord no longer, but are dragged by force as prisoners. And the angels appointed over them send them along, reproaching them and threatening them, with an eye of terror, forcing them down into the lower parts. And when they are brought there, those appointed to that service drag them on to the confines of hell (gehenna)" (Discourse against Greeks, s.1). It seems that by a general statement, "Abraham's bosom" is a part of hades, and by a more specific statement, it may perhaps be called a region for the blessed next beyond hades, or on the further side of it, with heaven still beyond that. In like manner, gehenna in one sense is a part of hades, and in another sense is a region beyond it. Yet, there is a place of

punishment for the wicked in hades, if the conception be allowed that none are cast into gehenna until after the judgment. This figurative language, and thought, of the early Fathers, had a substratum in their real belief.

Cyprian--"A horrible place, of which the name is gehenna, with an awful murmuring and groaning of souls bewailing, and with flames belching forth through the horrid darkness of thick night" (Martyrdom, s. 20).

Origen--"Now as we found that gehenna was mentioned in the Gospel as a place of punishment, we searched to see whether it is mentioned anywhere in the ancient Scriptures, and especially because the Jews too use the word. And we ascertained that where the valley of the Son of Ennom was named in Scripture in the Hebrew, instead of 'valley', with fundamentally the same meaning, it was termed both the valley of Ennom and also Geenna" (Agt. Gelsus, B. vi. c. 25).

Gregory Thaumaturgus--Christ descended to hades: "It becometh me to descend even into the very depths of the grave, on behalf of the dead who are detained there. It becometh me, by my three days' dissolution in the flesh, to destroy the power of the ancient enemy, death" (Holy Theophany).

Hades abolished for those of faith, since Christ rose: "And if any one believes not that death is abolished, that hades is trodden under foot, that the chains thereof are broken, that the tyrant thereof is bound, let him look on the martyrs disporting themselves in the presence of death, and taking up the jubilant strain of the victory of Christ...For since the second Adam has brought up the first Adam out of the deeps of hades, as Jonah was delivered out of the whale, and has set forth him who has deceived as a citizen of heaven to the shame of the deceiver, the gates of hades have been shut, and the gates of heaven have been opened, so as to offer an unimpeded entrance to those who rise thither in faith" (Discourse on Saints).

Arnobius--"But (will he not be terrified by) the punishments in hades, of which we have heard, assuming also (as they do) many forms of torture" (Agt. Gentiles, B. ii. s. 30). He does not say that there is punishment in all parts of hades.

Lactantius--"Now, that he would not remain in hell (hades), but rise again on the third day, had been foretold by the prophets" (Div. Insts. B. iv. c. 19).¹

CHAPTER V

HOW IS HADES REMEMBERED BY VARIOUS FOREIGNERS

1. Love, W., op. cit., pp. 163-171.

HOW IS HADES RENDERED BY VARIOUS VERSIONS?

Before we study how various translators rendered Hades, let us turn to I Cor. 15, 55, where St. Paul quotes Hos. 13, 14. The Hebrew text reads: לֹא יִשָּׁא מָוֶת לְנֶפֶשׁ וְלֹא יִשָּׁא מָוֶת לְנֶפֶשׁ. The Septuagint translates thus: ἐκ λυγρῆς ψυχῆς ψυχῆς καὶ ἐκ λυγρῆς ψυχῆς ψυχῆς. According to Nestle's text, I Cor. 15, 55 reads: καταλύει ἡ θάνατος τὴν ψυχὴν καὶ τὴν ψυχὴν τὴν θάνατον. However, ψυχή is given as a variant reading. It would seem, we admit,

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According to hermeneutical rules, it would perhaps be more correct to accept the reading found in the better manuscripts. But in view of the fact that the original Hebrew has לֹא יִשָּׁא, that the Septuagint translates ἐκ λυγρῆς ψυχῆς as ἐκ λυγρῆς, and that Nestle's text gives ψυχή as a variant reading,--these three considerations induce us to include I Cor. 15, 55 on the list of passages in which ψυχή occurs in the New Testament. Therefore, throughout this study, we shall work on the assumption that ψυχή appears in eleven New Testament passages.

As in the case of לֹא יִשָּׁא, also with ψυχή the versions help us little in solving our problem. The Authorized Version renders ψυχή as "hell" in each passage, with the exception of I Cor. 15, 55, where it translates it as "grave". In this

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As in the case of יִשְׁמַח, also with ᾧ the versions help us little in solving our problem. The Authorized Version renders ᾧ as "hell" in each passage, with the exception of I Cor. 15, 55, where it translates it as "grave". In this

passage the Revised Version and Moffatt have "death", while in the other ten passages both have "Hades", with the exception of Acts 2, 27, 31, where Moffatt has "grave". The Vulgate has "mors" in the I Cor. passages and "infernus" in the other ten. The Douay Version, following the Vulgate, has "death" in I Cor. 15, 55, and "hell" in the remaining "Hades" passages. Strange as it may seem, the Norwegian Bible has "Helvede" in I Cor. 15, 55, and in all the other passages with the exception of the two passages in Acts 2, where it translates ~~ᾠδης~~ as "Dødes Rige", meaning, "realm (or kingdom) of the dead". Luther is consistent throughout, for in each case he has rendered the term with "Hoelle".

Concerning the Etymology of the Norwegian "Helvede", Dr. Theo. Graebner gives us the following information:

"'Helvede' is derived from the Indo-European 'halja', meaning Hell, Unterwelt (Old Norsk 'hel'), and 'vitja', meaning punishment, Old Norsk 'viti'. Hel-viti, Helvede, then originally stood for the punishment after death, and it is worthy of note that the simple Old Saxon 'viti', Old High German 'wizi' (from vizan, to punish, 'Verweis'), meant punishment of the damned even without the prefix hel, Hoelle. (Fick, Indo-Germ. Woerterbuch, vol. III, pp. 99, 304.) Hence it is a fair assumption that the term 'Helvede' when it was employed by the Norwegian translators of the Creed, stood as an exact equivalent for Hades = Hell." ¹

In our study of the Hades passages, I shall examine each passage in its context and shall freely quote various views held by exegetes, before presenting my own opinion.

1. Graebner, T., op. cit., p. 30.

A. MATT. 11, 23 - LUKE 10, 15¹

A. V.: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell."

Hebrew: *וְאַתָּה כַּפְרְנָתַי הָאֲשֶׁר הָיִיתָ עַד הַשָּׁמַיִם יֵרָדְךָ עַד הַשְׁהָדָיִם*
וְאַתָּה כַּפְרְנָתַי הָאֲשֶׁר הָיִיתָ עַד הַשָּׁמַיִם יֵרָדְךָ עַד הַשְׁהָדָיִם

In the previous verses Christ pronounced woes upon the Galilean cities of Chorazin and Bethsaida. They had had occasion to see His miracles, they had often seen Him manifest His almighty power, they had seen His signs and wonders, yet they had rejected Him and His saving Gospel. Christ had been patient with them, but now it was necessary to pronounce

CHAPTER VI

woes and **VARIOUS VIEWS AND EXPLANATIONS OF HADES**
Chorazin and Bethsaida. Tyre and Sidon, two

heathen cities. Yet Christ tells Chorazin and Bethsaida:
(7. 21) "If the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 7. 22. But I say unto you, it shall be more tolerable for Tyre and Sidon at the Day of Judgment than for you."

Christ here wishes to point out that the greater the opportunities, and the greater the privileges, the greater also will be the responsibility. The temporal and spiritual blessings of Chorazin and Bethsaida were indeed great, while those of Tyre and Sidon were comparatively insignificant;

1. Parallel Passages.

A. MATT. 11, 23 - LUKE 10, 15 ¹

A. V.: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell."

Nestle: καὶ σὺ, Καπερναὺν, ~~μὴ~~ ἕως οὐρανῶν ὑψωθήσῃ;
ἕως ἥδε καταβήσῃ.

In the previous verses Christ pronounces woe upon the Galilean cities of Chorazin and Bethsaida. They had had occasion to see His miracles, they had often seen Him manifest His almighty power, they had seen His signs and wonders, yet they had rejected Him and His saving Gospel. Christ had been patient with them, but now He finds it necessary to pronounce woe and condemnation upon the inhabitants of these two cities. Chorazin and Bethsaida are compared with Tyre and Sidon, two heathen cities. Yet Christ tells Chorazin and Bethsaida: (v. 21) "If the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. V. 22. But I say unto you, it shall be more tolerable for Tyre and Sidon at the Day of Judgment than for you."

Christ here wishes to point out that the greater the opportunities, and the greater the privileges, the greater also will be the responsibility. The temporal and spiritual blessings of Chorazin and Bethsaida were indeed great, while those of Tyre and Sidon were comparatively insignificant;

1. Parallel Passages.

hence, on the day of judgment, God will take these things into consideration and will render punishment accordingly.

Then Christ pronounced the curse upon Capernaum: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the Day of Judgment than for thee."

Capernaum had been "exalted unto heaven" in that Christ made His home there during His Galilean ministry. He had performed many notable miracles there, and its inhabitants had there heard some of His most powerful sermons. Yet these people, with the greatest spiritual privileges and blessings, likewise rejected Christ; hence the sentence: Ex. 36.

Καταβήσῃ! To hades shalt thou go down!

Concerning the condemnation of Capernaum, Dr. P. E.

Kretzmann remarks:

"Exalted most high, degraded most deeply! Such is its curse. For even Sodom, representing the essence of bestial filth and immorality, would have responded to such evidences of special divine love and mercy. On the Day of Judgment, therefore, Sodom also will be preferred above Capernaum. It is a terrible thing to despise God's visitation of grace. All those that have had an opportunity to learn about Christ and His work, but refuse repentance and faith, will receive a severer judgment on the last day and will be condemned to greater damnation than other

sinners that were not so signally blessed with the revelation of truth." ²

It would be mere speculation to assert with any degree of certainty what meaning of ᾠδῆς Dr. Kretzmann had in mind when he wrote this statement; yet he uses the terms "severer judgment" and "greater damnation" on the day of judgment. Matthew Henry likewise does not discuss our problem here; however, from the following two statements it is obvious that he uses ᾠδῆς synonymously with πῆρα:

"Gospel advantages and advancements will sink sinners so much lower into hell"....."It has therefore been justly said, that the professors of this age, whether they go to heaven or hell, will be the greatest debtors in either of these places; if to heaven, the greatest debtors to divine mercy for those rich means that brought them thither; if to hell, the greatest debtors to divine justice, for those rich means that would have kept them from thence." ³

Lenski presents his view on hades in no uncertain terms when he writes:

"The English hades and hell deserve a capital no more than heaven or the heavens. Here 'hades', the unseen place (ἡ privativum plus ᾠδῆς) is beyond question the opposite of 'heaven', and thus

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2. Kretzmann, P. E., Popular Commentary of the Bible, The New Testament, Concordia Publishing House, St. Louis, Mo., 1921, Vol. I, p. 64.
 3. Henry, Matthew, Commentary on the Whole Bible, Fleming H. Revell Company, New York, Toronto, London, and Edinburg, 1721, Vol. V, (pages are not numbered).

must mean hell. Here 'hades' is not used in translation for scheol, for Jesus is not quoting, though he may have used scheol in the Aramaic. Note that Jesus does not postpone Capernaum's descent into hades til the judgment day. Sodom had already gone down, Tyre and Sidon would follow, and so Chorazin, Bethsaida, and the worst of them all Capernaum. 'Hades' cannot mean merely das Totenreich, the realm of the dead, into which so many think all the dead descend. If a place different from heaven and hades, a receptacle for all dead men, really existed, for Jesus to declare that obdurate Capernaum shall descend thither would be pointless--since, where else would dead men go? Matthew has 'hades' only once more, in 16, 18, and there too in the sense of hell, the place of the damned.....Speculative thought makes hades a condition, instead of a place, but only clashes with the words here uttered by Jesus." ⁴

Vincent, in his "Word Studies in the New Testament", makes the following statement regarding ~~24~~ in his treatment of Matt. 11, 23:

"In the New Testament Hades is the realm of the dead. It cannot be successfully maintained that it is, in particular, the place for sinners (so Cremer, 'Biblico-Theological Lexicon'). The words about Capernaum (Matt. 11, 23), which it is surprising to find Cremer citing in support of this position, are merely a rhetorical expression of a fall from the height of earthly glory to the deepest degradation, and have no more bearing upon the moral character of Hades than the words of Zophar (Job 11, 7. 8: Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?) about the perfection of the Almighty." ⁵

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4. Lenski, R. C. H., Interpretation of St. Matthew's Gospel, Lutheran Book Concern, Columbus, Ohio, 1932, pp. 434-435.
 5. Vincent, op. cit., p. 95.

In his somewhat extensive work, "Future Probation Examined", Love makes the following remark in his treatment of the word ~~hades~~ in the New Testament:

"The Septuagint nearly always translates the Hebrew 'sheol' by the Greek 'hades'. The exceptions employ some word of similar meaning. For at least three hundred years before Christ, hades meant what sheol meant; and since the latter was the abode of the dead of both classes, the former was also. No evidence appears of any change at the time of Christ, or afterwards. Where the word 'hades' is used to signify the place of either the righteous or the wicked, some qualifying language or circumstances, as in the case of sheol, indicate which part or state of hades is meant. 'Thou...shalt be brought down unto hades' (Matt. 11, 23).....Such expressions imply judgment, and the place of destruction in hades." ⁶

Pearson expresses his interpretation of ~~hades~~ in this passage in the following manner:

"What is the state of those in Hades? In reply, two things may be said on the basis of New Testament teaching. First, they are conscious, alive, knowing their own condition and the condition of those still upon earth. They are in full exercise of their faculties, reason, memory, etc. Hades is not a place of mere 'shades', of semi-existence, but a place of living personalities who are aware of their own unsaved condition and of their separation from all that is good. In the second place, those abiding in Hades are in torment. Hades is a place of suffering of punishment for sin. This conception was growing among the Hebrews long before New Testament times. Sheol had come to have a definite connection with sin and judgment. It meant the humiliation and destruction of the wicked. With this idea in mind Jesus said concerning Capernaum, 'Thou shalt go down unto Hades.'" ⁷

6. Love, op. cit., p. 178.

7. Pearson, op. d. t., pp. 312-313.

The writer of the article "Sheol-Hades-Hell-What?" in the Queensland Messenger has very definite convictions concerning the use of ᾗδης, as is seen from this statement:

"...Opponents confidently assert that 'hades' means the grave, or the state of death of believers and unbelievers...It has not that wider meaning of sheol.....In Matthew 11, 23, and Luke 10, 15, Jesus solemnly threatens the wicked inhabitants of Capernaum with special and severe punishment in the day of Judgment (v. 24). If hades meant only the state of death of all inhabitants of all cities, then this would be a senseless statement." ⁸

The lexicographer Thayer apparently uses ᾗδης in a wider meaning, for he translates this phrase metaphorically, "to (go or) be thrust down into the depth of misery and disgrace". ⁹

B. MATT. 16, 18

A. V.: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Nestle: ἔγω εἶ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς.

This passage is very familiar to all of us, chiefly because of the fact that Roman Catholic theologians lay much

8. "Sheol-Hades-Hell-What?", from The Queensland Messenger, (Organ of the Queensland District of the Ev. Lutheran Synod in Australia), Vol. 8, No. 9, July 10, 1934, p. 98.

9. Thayer, op. cit., l. c.

stress on this passage for their doctrine of the primacy of Peter. This erroneous conception of the papists does not concern us here and has no relation whatsoever to our problem.

Christ spoke these words after that glorious declaration of Peter's: "Thou art the Christ, the Son of the living God." Peter was commended highly by the Lord for his fearless confession, for Jesus said unto him: "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." Then follows this promise concerning the entire Church: "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

We have often heard exegesis on the first part of this passage, and we all know that when Christ said, "Upon this rock I will build my church", He meant that upon this Peter-like confession is the Church founded. However, just what did Christ mean with the words: "The gates of hell shall not prevail against it." Dr. P. E. Kretzmann states:

"Against this Church, as it is built, and because it is built upon this rock, the gates of hell cannot prevail, all the powers of hell cannot conquer it. It is strong, enduring, so long as the faith in the Father and in Jesus Christ, His Son, our Redeemer, and in the Spirit, as giving this blessed certainty, reigns in it." 10

Matthew Henry gives the following exegesis on this sentence, καὶ πάλιν ἔλεν αὐτῷ καταχύσασθαι τὴν ἐκκλησίαν:

10. Kretzmann, op. cit., p. 90.

"This implies that the church has enemies that fight against it, and endeavour its ruin and overthrow, here represented by the gates of hell, that is, the city of hell, (which is directly opposite to this heavenly city, this city of the living God), the devil's interest among the children of men. The gates of hell are the powers and policies of the devil's kingdom, the dragon's head and horns, by which he makes war with the Lamb; all that comes out of hell-gates, as being hatched and contrived there. These fight against the church by opposing gospel truths, corrupting gospel ordinances, persecuting good ministers and good Christians; drawing or driving, persuading by craft or forcing by cruelty, to that which is inconsistent with the purity of religion; this is the design of the gates of hell, to root out the name of Christianity (Ps. lxxxiii. 4) to devour the man-child (Rev. xii. 9), to raze this city to the ground." 11

Lenski again is very explicit in his interpretation of

Keys in this passage:

"In speaking of the foundation on which he will build his church, Jesus is thinking of her mighty enemies. Though the articles are missing with πύλαι ἡσέω, both nouns are definite. On 'hades', see 11, 23. 'The unseen place' is here viewed as a mighty fortress, the opposite of the sacred Temple of Christ; and the πύλαι, or portals of hades, are figurative for the mighty warring hosts that issue from these portals. It is impossible thus to make 'hades' mean 'the realm of the dead', the hypothetical place to which all the souls of dead men descend til judgment day. How could 'the gates' of such a place war against the church on earth? Here 'hades' must mean hell, the abode of the devils, whose one object is to destroy the church.....The implication is that hell's gates shall pour out her hosts to assault the church of Christ, but the church shall not be overthrown (Rev. 20, 8-9). What makes her impregnable is her mighty foundation, Christ, the Son of the living God (1 Cor. 15, 24b). Merely as a matter of curiosity in exegesis we mention the notion

that at the end of time the church will batter down the gates of the lower world to release the dead held there. This tops off Christ's descent into hell, by a descent of the church of believers to the same place. When it comes to hades more than one exegete loses his balance." 12

Pearson presents the following explanation for his views on this passage when he writes:

"'The gates of Hades', found in Matt. 16:18, is a proverbial expression, used frequently in Greek literature, also in the Old Testament and in the Apocrypha. Here it seems to stand for the powers of the underworld that oppose the church, or, as many think, for death which is 'the last enemy'. The meaning is that, in spite of all the powers of death and of the nether world, the church will go on triumphantly to its consummation." 13

The following is a quotation from Luther quoted in the Hirschberger Bibel under this passage:

"Die allergroesste Gewalt der hoellischen Geister. Wenn gleich der Satan alle seine Macht wider die Kirche so vereinigte, als wie man bei einer Vertheidigung einer belagerten Stadt Thut, um ihre Pforten und Thore wider das Eindringen der Feinde zu beschuetzen, wird er es nicht wehren koennen, dass nicht die Seelen aus den Thoren der Hoelle herausgerissen sollten werden, noch viel weniger die Kirche Christi gar uebermoegen oder vertilgen. Ps. 124, 6-8. Ps. 129, 2. Rgl. Die Hoellenpforten sind aller Gewalt wider die Christen, als da sind Tod, Hoelle, weltliche Weisheit und Gewalt." 14

12. Lenski, op. cit., pp. 608-609.

13. Pearson, op. cit., pp. 309-310.

14. Page 36.

On πύλαι ᾗδου, Vincent states that it is "an oriental-ism for the court, throne, and dignity of the infernal kingdom. Hades is contemplated as a mighty city, with formidable, frowning portals.....The kingdom or city of Hades confronts and assaults the church which Christ built upon the rock. (Cr. Job 38, 17; Ps. 9, 13; 107, 18; Isa. 38, 10.)" ¹⁵

In the Queensland Messenger we read: "In Matthew 16, 18, Christ promises that the gates of hell shall not prevail against the Christian Church. Also these words of our Savior would be a lie and a deceit, if hades meant only the state of death, because all members of the Church go into death." ¹⁶

C. LUKE 16, 23

A. V.: "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

Nestle: καὶ ἐκ τῆς ᾗδου ἔβλεπεν τοὺς ἐφθάρμενους γένοιτο, ὁμοῦ μὲν ἐκ βάθους, ἐπὶ ἄρσιν ἀπὸ μακρόθεν καὶ Λαζάρου ἐκ τῆς κόλπου αὐτοῦ.

It is immaterial, as far as our problem is concerned, whether or not this story of the rich man and Lazarus is a parable or the account of an actual happening. It is generally considered to be a parable, for it is an earthly story with a heavenly meaning.

15. Vincent, op. cit., p. 96.

16. Queensland Messenger, op. cit., l. c.

This parable is so familiar to us, that we need not spend time to relate the account here. The beggar died and was carried by the angels into Abraham's bosom. (Éis Tèr Ké'á'wèr Tèu 'Aqquá'--symbolic language for the blessed abode of departed souls.)¹⁷ The rich man also died and was buried. We are then told of the rich man that "in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." In the case of both men, death did not end all. However, the state or condition in which each finds himself is the extreme opposite of that of the other. Lazarus was in extreme bliss and happiness, while Dives, as the rich man is often styled after the Latin term used in the Vulgate, was in torments, in extreme agony. Now let us study what exegetes write on the use of ᾗ in this connection. Dr. Kretzmann writes:

"In hell, where his soul found itself, the former rich man found himself in tortures, in inexpressible agony, as great, by contrast, as was the bliss of Lazarus whom he could see. In his pain and misery he called out for relief, asking Abraham to have pity upon him and dispatch Lazarus with only so much as a single drop of water on the tip of his finger, to quench the burning, feverish thirst which was consuming the pampered soul. Just a little cooling he longed, he pleaded for, on account of the flame which was affecting him with the severest pains.....And even if Abraham had been willing to listen to the pleading of the poor wretch in hell, there was no possibility of fulfilling his request, since there was a deep chasm, an unbridgeable abyss,

17. Fahling, A., The Life of Christ, Concordia Publishing House, St. Louis, Mo., 1936, p. 478.

between the place of the blessed and that of the damned, firmly fixed, excluding all possibility of intercourse.....The repentance of the damned in hell may be sincere and comprehensive a thousand times over, but then it is too late!.....Note: Hell is not a figment of a diseased imagination, but hell is real! Its torments are terrible: A consuming and yet never destroying flame; thirst that cannot be alleviated by so much as a tiny drop of water; the ability to see the bliss of the saints in heaven, but no possibility of ever becoming partakers of that happiness; no deliverance or salvation from hell's tortures,--all hope forever gone." 18

On this passage Matthew Henry writes in part:

"His (the rich man's) state is very miserable. He is in hell, in hades, in the state of separate souls, and there he is in the utmost misery and anguish possible. As the souls of the faithful, immediately after they are delivered from the burden of the flesh, are in joy and felicity, so wicked and unsanctified souls, immediately after they are fetched from the pleasures of the flesh by death, are in misery and torment endless, useless, and remediless, and which will be much increased and completed at the resurrection.....He saw Abraham afar off. To see Abraham we should think a pleasing sight; but to see him afar off was a tormenting sight.Note: Every sight in hell is aggravating..... The title he gives Abraham: Father Abraham. Note, there are many in hell that can call Abraham father" 19

Dr. Lenski writes at some length on the use of ~~hades~~ in this passage:

"That the rich man's soul went to hell needed no saying. It is a master touch in the parable to take that for granted. On the etymology of hades

18. Kretzmann, op. cit., pp. 356-357.

19. Henry, op. cit.,

see 10, 15. On this word, and especially here in this parable, the commentators run wild. First, a group which sees only an accommodation to the current Jewish views in all that Jesus here says about the other world; then those who reduce everything to their wrong conception of the Old Testament sheol; finally those who make this passage their sedes doctrinae for at least four places in the other world, making 'hades' the Totenreich, realm of the dead, with two compartments, an upper and a lower. The latter is developed so as to enable conversion for those who in this life remained without the Gospel, and the borders between this idea and the Catholic purgatory become very dim. Other notions are added, such as that the soul of Jesus also entered this realm of the dead and remained there till his resurrection, and that his descent into hell meant that he went into this realm of the dead and released from its upper part the souls of the old covenant saints, taking them with him in triumph to heaven. So this part of the realm of the dead is now vacant, though we are not told that a 'for rent' sign has been hung up. The Scriptures and Jesus know nothing of all this wild speculation, contradicting it at every point. It cannot be attacked too severely." 20

Dr. Lenski then discusses at some length the relation of sheol and hades which is quoted in this paper on page 24. Continuing with the use of sedes in this passage, Dr. Lenski writes:

"And in hades (the unseen place) having lifted up his eyes, being in torments, he sees Abraham from afar' etc. is forced to mean that Abraham and Lazarus too were 'in hades', and thus this statement is turned into a sedes for the intermediate place. All the dead are placed there, saints and damned, all in hades, but this divided into an upper and a lower part--for did not the rich man 'lift up' his eyes? Though the parable does not say so, the upper place is called Paradise, whereas no special name is

20. Lenski, op. cit., pp. 535-537.

invented for the lower. This sedes goes to pieces the moment we note that the phrase 'in hades' is as far removed in the sentence as possible from 'Abraham'. 'From afar' refers to the gulf in v. 26, ἀπὸ being idiomatic, the Greek measuring from the far place to the beholder, not as we do from the beholder to the far place. Abraham is pictured as in heaven, the rich man as in hell. What is gained by inventing a second kind of heaven (Paradise) and a second kind of hell, and uniting them, with a gulf between, into a realm of the dead, when we already have the real heaven and Paradise and the real hell, both properly divided--what is gained but a little satisfaction for speculating minds? The entire Scripture analogy stands against this alleged intermediate place.

"'Being in torments' is certainly the condition of the souls in hell--or is there a difference between the torments in hell and those here suffered by the rich man? The objection is raised that Jesus has already placed the rich man 'in hell' (realm of the dead), and must add 'being in torments' to indicate that he is in the lower and not in the upper part; this fades away when we note that on this assumption Jesus should certainly have indicated first of all in which part of this realm of the dead Abraham was. The trouble with this exegesis is that the rich man is in hell, the abode of the damned, and Abraham in the heaven of God, and 'being in torments' is added, not for us properly to locate these persons in an alleged realm of the dead, but to explain for us what seeing Abraham and Lazarus meant for this tormented rich man.....

"The question of the propinquity of the rich man and Abraham, and of the great chasm dividing them, vanishes when we remember that our ideas of space do not apply to the other world, and that what applies there cannot be put into human language. Thus any argument for hades as a realm of the dead based on the nearness of the persons, due to their being in one place, as over against a supposed far wider separation of heaven and hell, vanishes in the same way. All arguments regarding the other world based on our ideas of physical space are puerile, that world possessing spacelessness like it possesses timelessness. The real question here is whether the blessed and the damned are able to see and to speak with each other as here represented. The answer is negative. The conversation put into this parable is

placed there for its own sake--so Abraham, the father of believers (note: not Lazarus or any other saints) would answer every unbeliever in hell, justifying God's judgment on the blessed and on the damned. The very frankness of the parable ought to keep us from drawing false conclusions." ²¹

Love's view that hades comprises two compartments, one a place of bliss and happiness, the other a place of torment, is clearly seen from the following quotation:

"This passage makes it certain that in hades there was a place for the wicked dead. The rich man was there, and feared that his brethren would come there. That part of hades seems to have been gehenna; for it was a place of 'anguish in...flame'; and gehenna was a place of punishment in fire. There is no reason for supposing a difference between gehenna and the place of punishment in hades." ²²

Pearson presents a slightly different view of the use of hades in this passage. He writes:

"Was Hades considered a place of two compartments, one for the righteous and one for the wicked? As stated above, the early Greeks so divided Hades. In the early Hebrew period Sheol was not thus divided, but in later times both Jews and Greeks believed in a two-compartment Hades. It can hardly be questioned that this idea was almost universal in the time of Jesus. It is exceedingly doubtful, however, that such a view is taught in the New Testament. The only passage that bears directly on this question is Luke 16, 23ff. According to some students, the place of torment was not Hades itself, but was only in Hades, and 'Abraham's Bosom', or 'Paradise', was also in Hades. Broadus and other eminent scholars have held this view. Schofield thinks this view

21. Ibid., l. c.

22. Love, op. cit., l. c.

prevailed until the Ascension of Christ but not afterward. Willcock (The Preacher's Homiletic Commentary, in loco) says, 'There can be no doubt that in the representation of the state of matters in the future world, as given in this parable, Christ used figurative language, in accommodation to the prevailing Jewish ideas of his time, rather than reveal that world as it is.' David Smith agrees with this suggestion (The Days of His Flesh, p. 317). Some things in the parable must not be overlooked. One is, that Jesus emphasized the great distance--'afar off'--between the abodes of the rich man and Lazarus, whereas, according to David Smith, the Rabbis taught the abodes of the blessed and the doomed were near together--only a span between them, or, according to another, only a wall. Again, Jesus places an impassable chasm between them, indicating that 'the sentence is irrevocable, the separation eternal' (Smith). The whole picture is very different from the current idea of Hades. Dr. Vos seems to be correct in stating that 'the distinction is not between "the bosom of Abraham" and Hades as antithetical and exclusive'.....Hades is a place of suffering, of punishment for sin.....Hades seems to be used here for the practical equivalent of 'hell' or 'Gehenna'. Hell is from the Anglo-Saxon word helan, to hide, conceal, and originally was synonymous with the Hebrew Sheol or Hades, where the idea of suffering for sin is prevalent."²³

The writer of the article on "Sheol-Hades-Hell-What?" in the Queensland Messenger states:

"Even if figurative language be admitted throughout the story, one thing is certainly taught, namely, that the good and bad go to different places and conditions at death."²⁴

Vincent states the following on the use of ~~the~~ in this passage:

23. Pearson, op. cit., pp. 311-312.

24. Queensland Messenger, op. cit., l. c.

"The rich man was in Hades and in torments, but Lazarus was also in Hades, 'in Abraham's bosom'. The details of this story 'evidently represent the views current at the time among the Jews. According to them, the Garden of Eden and the Tree of Life were the abode of the blessed....We read that the righteous in Eden see the wicked in Gehenna and rejoice; and similarly, that the wicked in Gehenna see the righteous sitting beatified in Eden, and their souls are troubled (Eidersheim, 'Life and Times of Jesus'). Christ was also in Hades (Acts 2, 27. 31)." ²⁵

D. ACTS 2, 27. 31

A. V.: "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption..... 31. He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."

Nestle: v. 27. ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾗδε· οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. v. 31. προεὶδὲν ἡ ἀνάγκη περὶ τῆς ἀναστάσεως τοῦ χριστοῦ ὅτι αὐτὸς ἐγκαταλείψας εἰς ᾗδε αὐτὸς ἢ οὐκ αὐτὸς εἶδεν διαφθοράν.

Verse 27 is quoted from Psalm 16, 10, which reads as follows in the original: קִי־יְהוָה אֱלֹהֵי דָוִד לֹא־יַעֲזָבֵנּוּ יְהוָה יְחַיֶּהנּוּ יְהוָה לֹא־יַעֲזָבֵנּוּ. The Septuagint translation of this verse is:

ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾗδε· οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.

We note in the first place that verse 27 is a quotation from David's Psalm 16, and that in this memorable sermon of

Peter, he quotes this verse verbatim from the Septuagint. Peter, in this Pentecostal address, establishes the fact that Jesus is the Lord and Christ of God. He proclaims to his audience that Jesus had been delivered according to the foreknowledge of God and that God had raised Him up from the dead. He substantiates his claims with Scriptures by quoting Psalm 16, 8-11, where David states certain facts concerning the Lord, and the Messiah speaks through him. These words as spoken by Peter (according to the A. V.) read:

"For David speaketh concerning Him, I foresaw the Lord always before My face, for He is on My right hand, that I should not be moved; therefore did My heart rejoice, and My tongue was glad; moreover, also My flesh shall rest in hope; because Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. Thou hast made known to Me the ways of life; Thou shalt make Me full of joy with Thy countenance." 26

What did the Messiah mean when He inspired His penman, David to write יְהוָה יָמִינִי לֹא אֶזְכֹּל? or, according to the Greek text, ἐκ ἐκσταλείψεν τὴν ψυχὴν μου εἰς ᾗδην? The Hebrew יָצַק means, to leave, forsake, abandon, lassen, ver-lassen; while, according to Thayer, ἐκσταλείπω has the same meaning, to abandon, desert, forsake.

Translators are more inconsistent in their rendering of ᾗδης in this passage than in any of the other hades passages. The A. V. has hell; the R. V. Hades; Moffatt, grave; Luther, Hoelle; Douay Version, hell; and the Norwegian, (which other-

wise always has Helvede), Dødes Rige.

Dr. Kretzmann obviously takes ~~hades~~ to mean realm or kingdom of death as is apparent from the following statement:

".....For His flesh, His living, animate body, may dwell in cheerful hope; the Messiah's entire life could be spent in a confident and calm contemplation of the end which was awaiting Him. For the Lord, His heavenly Father, would not give up, not desert, His soul in the kingdom of death, would not permit Him to become the permanent prey of death, neither would He give His Holy One to see corruption. He knows and is convinced that His soul will not be given up and abandoned in the abode of the dead and destruction, that His body will not rot in the grave according to the common experience of mankind." ²⁷

Matthew Henry, who takes a similar view, states his opinion in the following words:

"What follows is the matter of his hope, or assurance...that the soul shall not continue in a state of separation from the body; for, besides that this is some uneasiness to a human soul made for its body, it would be the continuance of death's triumph over him who was in truth a conqueror over death: 'Thou wilt not leave my soul in hell' (in hades, in the invisible state, so hades properly signifies); 'but, though thou suffer it for a time to remove thither, and to remain there, yet thou wilt remand it; thou wilt not leave it there, as thou dost the souls of other men'." ²⁸

Dr. Lenski presents the argument that ~~hades~~ here must mean "hell". In order to understand his interpretation fully, we present the major portion of his exegesis on this verse:

27. Kretzmann, op. cit., p. 542.

28. Henry, op. cit.

"David says, Jehovah will not permit his soul, when separated at death from his body, to fall 'into hades', עִלְיָא (the better reading), or עִלְיָא דְּהַדְסָא, supply עִלְיָא, 'into the house of hades'.

"Sheol is here translated 'hades'. Much rubbish must be cleared away before these two terms can be properly defined. The former is used in a wide sense: all men at death go into sheol, and around the word in this sense cluster all the dark, painful, dreadful things that we still associate with death, leaving this bright world, and entering the grave. Neither the Greek nor the English has a true equivalent for sheol in this sense; the Greek used its 'hades', we use our 'grave'. It was the best that translation could do. Sheol, however, is used also in a narrow sense. It is applied peculiarly to the wicked, all connotations and descriptions according. This second use complicated matters still more as far as translation is concerned. The Greek again used 'hades', but the English could not again use 'grave', it used 'hell', the place of the damned. As translations for sheol both 'grave' and 'hell' are interpretative, and as such perfectly proper. But here the confusion sets in. Some sidestep the issue by just leaving the Hebrew sheol in all the passages of the English Old Testament where this word occurs, likewise 'hades' in all the New Testament passages. The pagan ideas are introduced--we are told the Hebrews had no clearer ideas than their pagan neighbors. Their sheol meant throughout 'the nether world', the Totenreich, the realm of the dead. Dimly it was supposed to consist of two parts, an upper and a lower part, the one less terrible than the other. Everything in the Old Testament that clashes with this idea is interpreted away. This procedure is carried into the New Testament, starting with Dives and Lazarus in Luke 16, 22 etc. 'Hades' is kept as sheol, now an intermediate place between heaven and hell. Hither all the dead are still said to go, the godly into the upper part, for which the term 'Paradise' is appropriated from Luke 23, 43, the wicked into the lower part, which is not specifically named. Again all that flies in the face of this view--and there is very much indeed in the New Testament--is interpreted away, or is just left as contradiction.

"Fancies run still farther. At his death Jesus is made to enter the Paradise part of this intermediate place, to stay there until his resurrection.

Some call this his descent into hell (hades). Also he is made to open this place and to release all the souls so they may enter heaven; as a consequence this place is now vacant, the godly now going directly to heaven. But the ungodly are still said to enter the nether part. It is not hell, but only like hell--bad enough. But now some extend the idea still farther--in this lower part of the intermediate place conversion is still possible. A kind of infernal missionary work is said to be in progress. Jesus himself is supposed to have started it in 1 Pet. 3, 19, adding 4, 6. Shreds of these wild notions cling to the minds of those who study the commentaries containing them. Not only is David's hope thereby darkened, but the entire Christian hope as well. Sweep out all this rubbish, originally lugged in from pagan sources! Two places, and only two, exist in the other world, heaven for all believers, hell with its damnation for all unbelievers. The only difference between the two Testaments is this: the New is clearer than the Old on this subject, as on all others. In Peter's sermon the New is made to bring out the full reality contained already in the Old.

"The translation of our versions is unfortunate: 'Thou wilt not leave my soul in hell (hades).' This reads as if David's soul would indeed enter hell (hades), God eventually removing his soul again. Even a scholar like Zahn attempts to maintain this sense of the verb--stultifying himself linguistically in order to maintain his figment of the Totenreich, into which he makes also the soul of Christ enter. He evades the force of the Hebrew azab by saying that it might mean 'abandon', but boldly claims the Greek verb must mean 'to leave'. David is thus made to say of himself and of Christ, that their souls at death would enter, not heaven, but the realm where all the dead are, and would be allowed to escape by means of the resurrection. But did not Christ, according to this notion, take all the souls of the Old Testament saints out of the upper part of this realm of the dead?--and David would have escaped ahead of his resurrection! And does not the Old Testament itself teach with all clearness the resurrection also of the ungodly, Dan. 12, 2? Yes, what are a few contradictions when a Hypothesis is to be maintained? And what of the parallelism--if David's soul entered hades (hell), then Jehovah's Holy One saw corruption? ay--ajj are decisive in negating both lines, not merely the main

verbs but equally their objects. The soul of David did not enter hell, as little as Jehovah's Holy One saw corruption. He preserved both from both.

"God indeed 'gave out' (implied in ~~infer~~ in v. 23) Jesus to be made away with through death, but David already said: 'he will not give him to see corruption'. He will be dead indeed and entombed as dead, but no corruption, decay, putrefaction would touch his holy body while it lay in the tomb..... The body of the incarnate Holy One could not be touched by the decay which touches even the bodies of the saints because they are still sinners. David thus prophesied in regard to Christ and his stay in the tomb. And now we see the 'hope' on which his flesh rested. Death would bring corruption to his body, but his soul at death would escape hell and enter heaven, because Jehovah's Holy One would not see corruption when he would be given into death (v. 23). The body of Jesus, untouched by corruption, would arise on the third day, sin and death conquered for ever. David's body, living or dead thus rested in hope, in the hope of its resurrection at the last day, and his soul at death would enter glory." 29

Pearson, a Baptist theologian, writes the following in the Review and Expositor on the use of Sheol in this passage:

"In Simon Peter's discourse on the Day of Pentecost (Acts 2: 14-36) the word is found twice (vs. 27. 31). The first occurrence is in a quotation from Psalm 16: 10f where it is a translation of the Hebrew Sheol. As used in this passage it means simply 'the unseen world', or 'the realm of the dead'. The point of argument is that the risen Christ is the fulfillment of the prophetic Psalm, that Christ has conquered death. Hades here seems to be synonymous with death." 30

29. Lenski, R. C. H., Interpretation of the Acts of the Apostles, Lutheran Book Concern, Columbus, Ohio, 1934, pp. 86.

30. Pearson, op. cit., p. 310.

Love presents his interpretation of this passage in the following manner:

"'My flesh also shall dwell in hope: because thou wilt not leave my soul in hades' (Acts, 2: 26, 27). This undoubtedly refers to Christ. There is a difference between his 'flesh' and his 'soul': one is in the grave, the other is in hades. The flesh rejoices in hope, because the soul is coming from hades to revivify it. What is this hades in which is the soul of Christ? Is it the place of the wicked dead? Christ has died for sinners; he does not need to go there to work out redemption. He has suffered the agonies of Gethsemane and the cross; he does not need to suffer in gehenna. That is the place of punishment for the wicked; Christ is not one of the wicked. Was not Christ in that part of sheol where Jacob expected to meet Joseph, and where, no doubt, he did meet him and multitudes of others at last? The Apostle Peter, in this passage, quotes from David's prophecy of Christ (Ps. 16: 10). There the psalmist uses the Hebrew sheol, while Peter translates it hades, an inspired translation. The seventy-two writers of the Septuagint also translate sheol in this place by hades, and as there were two regions in sheol, there are also in hades; and Christ there is with the blessed. The penitent thief was to be with Christ in paradise--the place of the blessed--on the day of their death. Still, Christ was in hades. Hades, therefore, had a paradisaical part, which was the 'Abraham's bosom', where Abraham and Lazarus were. Abraham and his grandson Jacob were doubtless in the same place in sheol or hades. The place in hades where the rich man was, being in plain sight of Abraham's bosom, with only a gulf between, may well be supposed to have been in the same world of the dead. Peter, to make his meaning clear to his hearers at the day of Pentecost, repeats by saying, 'Neither was he left in hades, nor did his flesh see corruption' (Acts 2: 31). The repetition should make the meaning the more clear and the more emphatic to us." 31

The writer of the articles in the Queensland Messenger

31. Love, op. cit., pp. 180-181.

admits that ᾗς in this connection could mean "the state of death"; but, for the sake of consistency, he prefers the meaning "hell". He writes:

"In the case of Acts 2, 27-31, hades might possibly be construed to mean simply the state of death. But why? It is not necessary. Let it mean hell in the same sense as the other passages. This is quite in harmony also with the context, and the doctrine of Christ's vicarious suffering. By suffering the tortures of hell on the cross (Matt. 27, 46) Christ has saved us from such suffering in hell. Hades is used also by heathen authors, Homer and others, to denote the place of everlasting suffering for the wicked after death." 32

E. I COR. 15, 55

A. V.: "O death, where is thy sting? O grave, where is thy victory?"

Nestle: οὐ θάνατος, οὐ κτενεῖς, τὸ κίβητος;

οὐ θάνατος, οὐ κτενεῖς (ᾗς), τὸ κτενεῖς;

We have previously stated our reasons for including this verse among the hades-passages, in spite of the fact that the better manuscripts prefer the reading οὐ κτενεῖς.

It is interesting to note that Luther here translates "Hoelle", and the Norwegian, having rendered ᾗς as "Dødes Rige" in Acts 2, 27. 31, here has 'Helvede'. On this passage Luther writes:

"Da hier vornehmlich Paulus von der seligen Auferstehung der Gläubigen geredet, V. 20. Anm. V.

32. Queensland Messenger, op. cit., l. c.

43. 44. 58. so gibt diess sehr grosse Anzeige, dass hierdurch die Hoelle, nicht das Grab oder der blosser Stand der Todte, sondern, wie Matth. 10, 28; 16, 18; Luc. 16, 23. der unselige Stand der Qual, und die Macht des Teufels, der des Todes Gewalt hatte, Hebr. 2, 14. gemeinet sei; weil in der allgemeinen Auferstehung oeffentlich an allen Auserwählten sich zeigen wird, wie nicht nur der leibliche, sondern auch der andere ewige Tod, Offen. 2, 11. allen Sieg an ihnen verloren habe." 33

From the following statement, it is apparent that Dr. Kretzmann prefers the reading Dei:

"Death, who, like a poisonous serpent, has used his sting to put people to death, has lost this sting. He that was accustomed to having the victory at all times, has himself been definitely conquered." 34

Matthew Henry and Dr. Lenski also prefer Dei here, yet the latter goes into detail on the subject. We quote:

"Paul retains Hosea's apostrophe to death. The Hebrew has an exclamation, which the LXX converts into questions. Paul chooses the latter. The effect is not changed, for the questions too are highly dramatic. The best codices address 'death' in both questions, although the Hebrew has sheol in the second, for which the LXX uses hades. Since Paul throughout speaks only of death he goes no farther when he borrows from Hosea. The Hebrew reads: 'O death, I will be thy plagues; O sheol, I will be thy destruction'. The LXX: 'O death, where is thy punishment? where thy sting, O hades?' Paul appropriates 'sting' (the A. V., following the old textus receptus, places 'sting' into the first question; the R. V. follows the better texts). Hosea has Jehovah announce nothing less than the

33. Hirschberger Bibel, p. 337.

34. Kretzmann, op. cit., Vol. II, p. 167.

utter abolition of death, so that actually Paul can do no better than to appropriate Hosea's words when he himself declares the destruction of death in the resurrection on the last day. Unfortunately the old error still passes as stock in trade that in Hosea's time the resurrection was as yet 'no plain truth' and certainly no source of comfort. A fair examination of the Old Testament reveals the very contrary.

"Paul sees death for ever conquered, and he sings a song of triumph over the vanquished foe. It is important to preserve the emphasis in both questions. This rests on the interrogative 'where'. The vocative 'death' (or, if we prefer: 'O death!') is placed in the middle of the question where it escapes emphasis.... Death is only an instrument in God's hands, and having done its temporary work is thrown aside; and resurrection steps in, and with its supreme victory reverses all of that which seemed a victory for death.....

"Hosea has sheol in the second exclamation: 'O sheol, I will be thy destruction!' The Hebrew sheol refers to the place where death's power is displayed. The term is broad, and thus comes to be used in various connections in the Old Testament. But insufficient study and unbalanced theological imagination have resulted in great confusion and in a mass of extravagant error when discussing this term. In the Old Testament all men are said to pass into sheol, since all must give up life and enter into death. This type of statement entirely disregards the difference that separates men in death. Then the Old Testament uses sheol with reference to the wicked, in an intensified sense, with the implication that sheol is their proper punishment. When now the LXX translated the Old Testament they had only the Greek term hades (the unseen place) to use for the Hebrew term sheol. That hades is only a translation for sheol in the Greek Old Testament, has often been overlooked. In all such passages we must go back to the Hebrew, and see in what sense sheol is used there, whether in the broad or in the narrow sense. The New Testament Greek, apart from Old Testament quotations, uses hades, in the specific sense of 'hell', the place of torment for the damned. This appears with the greatest clearness from the description which the New Testament appends to hades.

"Thus the use of sheol and of hades in the Scriptures becomes entirely clear. The bodies of all of the dead enter the grave. The souls of the righteous at once pass into the hands of the Father and of Christ (Acts 7, 59; Phil. 1, 23; etc.); those of the wicked are cast into hades or hell. The godly souls never enter hades, never enter sheol in the sense of hell. Only their bodies enter sheol, in the sense of the state of death and the grave. It is the grossest kind of perversion of Scripture to deny the existence of hell on the strength of Old Testament passages that employ sheol in the broad sense. Where the New Testament uses hades without quoting this word, it never means 'grave', but it always means 'hell'." 35

The Queensland Messenger: "1 Cor. 15, 55 and Rev. 1, 18, speak of hades as an enemy whom Christ has conquered. This victory is given to believers (v. 57). What becomes of our victory over hades, if hades claims all people as its victims?" 36

F. REV. 1, 18

A. V.: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Nestle: καὶ ἐγὼ, καὶ ἔπερσεν ταναὸς καὶ ἰδοὺ εἰμὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾗδου.

The words of this passage were spoken to John of Patmos by the Son of Man. John begins to describe his vision. He heard a voice behind him, "a great voice, as of a trumpet,

35. Lenski, R. C. H., Interpretation of St. Paul's First and Second Epistles to the Corinthians, Lutheran Book Concern, Columbus, Ohio, 1935, pp. 762-765.

36. Queensland Messenger, op. cit., l. c.

(v. 11) saying, I am Alpha and Omega, the First and the Last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia." When John turned to see the voice that spoke to him, he (v. 12) "saw seven golden candlesticks; (v. 13) and in the midst of the seven candlesticks one like unto the Son of Man." The immediate effect of this vision upon John caused him to fall like dead at the feet of the Son of Man. The latter laid His right hand upon John, and said, (v. 17-18) "Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell (τῆς ᾗτου) and of death," etc.

Again we must ask what the meaning of ᾗτου is in this passage. According to the following statement, it is apparent that Dr. Kretzmann here would render ᾗτου as "hell":

"Christ was dead, He did truly lay down His life in death for the guilt of mankind, but His last cry on the cross, with which He commended His spirit into the hands of His heavenly Father, was a cry of victory, John 10, 18; Rom. 6, 9. 10. By His victory over death and hell Christ is the Living One from eternity to eternity, also according to His human nature. And He has the keys of death and hell, unlimited power to save and to condemn. Those that accept Him in true faith as the Savior of the world will receive at His hands eternal life with all the unspeakable bliss that this implies; those that reject His atonement will receive the sentence of everlasting death and damnation." 37

37. Kretzmann, op. cit., pp. 593-594.

38. Henry, op. cit., Vol. VI.

Dr. Fuerbringer presents the same view in his lecture notes on Revelation:

"'Kleis tou thanatou kai tou hadou'. This is a picture and symbol of the power of God. He has the power over death and hell, and He can save and keep. He closes the gates of Hell for His own. He opens them for the devil and his servants. Death and hell are personified as places. Hades here does not mean the condition of death, or death, but everlasting punishment. Like the Hebrew word Sheol, it may mean death, but it also means hell. This power of Christ is a consolation for John. It makes him able and fit for his office. He is to know the majesty of Christ, then proclaim it." 38

Matthew Henry comments:

"I have the keys of hell and of death, a sovereign dominion in and over the invisible world, opening and none can shut, shutting so that none can open, opening the gates of death when he pleases and the gates of the eternal world, of happiness or misery, as the Judge of all, from whose sentence there lies no appeal." 39

Lenski also here goes into great detail in stating his reasons for interpreting hades as "hell" in this passage. We quote:

"That he died for our sins and rose for our justification is not stated here, but it underlies this designation, as it does in v. 5: 'the First-born of the dead'. Here the result is made prominent, which does not stop with time but extends into the other world: 'and I have the keys of the death

38. Fuerbringer, L., Class Notes on Revelation, Mimeograph Company, Concordia Seminary, St. Louis, Mo., p. 6.

39. Henry, op. cit., Vol. VI.

and of the hades'. As 'the Living One' who was dead and yet is living for ever, these keys are in his possession. In Matth. 16, 19 Jesus calls them 'the keys of the Kingdom of the heavens', and as the one who owns these keys he bestows them on Peter, namely, the power to bind and to loose, to open the door of Christ's rule of grace to the repentant sinner and to lock that door against the impenitent sinner. This is the same as opening death and hell to the impenitent and closing them for the penitent.

"We may admit that in 6, 8 and in 20, 14 'the death and the hades' are personified. This is not the case here, where Jesus says he has 'the keys of the death and of the hades'. 'The death' cannot be a place like 'the hades', so that the keys unlock and lock both alike. 'The keys' is plural, as in Matth. 18, 19, to convey the idea that the double power is meant, namely, to keep from hell and to consign to hell,--in Matthew to bind and to loose (John 20, 23); yet in Rev. 3, 7 we have only one key, 'the key of David' for opening so that no one shuts and for shutting so that no one opens. We thus interpret that Christ has the double power ('the keys') to save from, and to consign to 'the death (this state) and the hades' (this place). It is worth nothing that 'the death' and 'the hades' are articulated, like 'the sin' and 'the death' in Rom. 4, 12. Throughout Romans Paul distinguishes between 'sin' (in general, whatever is of this nature) and 'the sin', this deadly, damning power.

"Yet in considering Revelation more must be said about hades, especially in view of 6, 8 and 20, 14. The word itself means 'the unseen place'. It is used in general as a designation for hell,--but do not capitalize like the R. V., since we do not capitalize heaven. In 6, 8 'the Death' slays men in judgment, and 'the hades' keeps following after to gather in the souls of those slain in judgment. 'The hades' is the unseen place that swallows up the human souls of the damned until judgment day. Thus in 20, 13 'the death and the hades' give up 'the dead, those that are in them', and in 20, 14 both the death and the hades are thrown into the lake of fire. The fact to be noted well is that in 1, 18; 6, 8; 20, 13 and 14 'the death and the hades' appear in conjunction. In other words, Revelation uses hades as a name for the place unto which 'the death' delivers the souls of the human beings who are damned. Until judgment

day hell functions only for the souls of the damned, and is thus termed 'hades', the unseen place. When hell is mentioned as receiving both the souls and the bodies of the damned, Jesus calls hell 'the Gehenna' and 'the Gehenna of the fire', and in Rev. 20, 14-15 'the lake of the fire', in 21, 8 'the lake, the one burning with fire and brimstone, which is the death, the second'. How 'the death and the hades' are thrown at last into 'the lake of the fire' we shall see in 20, 14.....

"In the New Testament hell is used ten times: four times by Jesus in Matthew and Luke, four times in Revelation, twice in Acts as a translation for the Hebrew sheol. The LXX had no other Greek word to use for sheol.....

"Neither the Greek nor the English has a word corresponding to the Hebrew sheol. Hence all the translations in the A. V. are of necessity interpretative. When sheol applies to the dead in general as merely dead, the A. V. uses 'grave', which conveys the general idea without verbal correspondence. When sheol applies to men who are damned, the A. V. uses 'hell', which answers similarly. In the New Testament things are far simpler, for the New Testament writers wrote Greek and used 'hades', and this only in the sense of the place for the damned, even in Acts 2, 27 and 31 where the Hebrew sheol is rendered by 'hades' ('hell'). This summarizes the linguistic data, though more may be added." 40

An entirely opposite view is held by Love. He explains this passage in the following manner:

"When Christ in the book of Revelation says, 'I was dead, and behold, I am alive for evermore', he added, 'And I have the keys of death and of hades' (Rev. 1: 18). He having been dead and now being alive, it seems quite natural and appropriate for him to say that he had the keys of--the power over--death and the world of the dead. But to understand him as saying that he had the keys of death, and of the place of a part of the dead only, seems

40. Lenski, Interpretation of St. John's Revelation, Lutheran Book Concern, Columbus, Ohio, 1935, pp. 74-77.

unnatural and inappropriate. Therefore we infer that hades was the world of all the dead." 41

G. REV. 6, 8

A. V.: "And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

Nestle: καὶ εἶδον, καὶ ἰδὼν ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ [ὅ] θάνατος, καὶ ὁ ἔδωκε ἡκολούθει μετ' αὐτοῦ, καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτείνειν ἐν ῥομφαίᾳ καὶ ἐν λιμῇ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

In this sixth chapter of the book of Revelation is described to us the opening of six of the seven seals by the Lamb. Here begins the narration of some of the happenings which would strike the Christian Church, the Church Militant, beginning with the time at which John wrote, and ending with the great Day of Judgment. Whenever a seal of the scroll was opened, the special event with which it was connected came forth from the roll and was presented to the seer in a picture or symbol.

We are concerned with the opening of the fourth seal and

41. Love, op. cit., pp. 178-179.

the interpretation of its symbolism. Dr. Kretzmann gives the following interpretation of the opening of this seal:

"And I saw, and, behold, a livid horse; and he that sat upon him, his name was Death, and Hell followed after him, and to them was given power over the fourth part of the earth; to kill with sword and with hunger and with death, and by the wild beasts of the earth. Here is a gruesome picture, the horse of a pale green, livid color, and his rider Death, with Hell at his heels, with pestilence and mortality, death in all its various forms, as their instruments of punishment. Everything that will bring death upon mankind in extraordinary and unusual forms is here mentioned. Truly, these words and their type have been fulfilled in the many devastating wars and famines and pestilences of which history tells, of which the majority of people living today have been witnesses. But hell, although it accompanies death and threatens to devour all men that die, has no power over those that are in God's hands. It is true, on the one hand, that in the midst of life we are in death; but it is also true, on the other, that in the midst of death we are in life, for we are in the hands of our Redeemer." 42

Concerning the opening of this seal, Dr. Fuerbringer's notes relate this information:

"This seal announces a new visitation. The pale horse indicates death. The pallid color is the color of death. Hence this scourge consists in a great mortality through ravaging pestilence, also by wild animals and poisonous reptiles. And right after, Hades follows. Hades devours those whom death kills. Thus God shows His wrath over against the world. Here Hades means the condition of death." 43

42. Kretzmann, op. cit., p. 611.

43. Fuerbringer, op. cit., p. 21.

From the following quotation, it would seem that Matthew Henry here takes ἄδης to mean "hell" in the strict sense of the word:

"Upon opening the fourth seal, which John is commanded to observe, there appears another horse, of a pale colour. Here observe, 1. The name of the rider--Death, the king of terrors; the pestilence which is death in its empire, death reigning over a place or nation, death on horseback, marching about, and making fresh conquests every hour. 2. The attendants or followers of this king of terrors--hell, a state of eternal misery to all those who die in their sins; and, in times of such a general destruction, multitudes go down unprepared into the valley of destruction. It is an awful thought, and enough to make the whole world to tremble, that eternal damnation immediately follows upon the death of an impenitent sinner." 44

Lenski again states definitely that ἄδης also here must mean "hell" and nothing else. He expresses his opinion in the following manner:

"This horse is χλωρός, livid, pallid, pale, surely a fitting color. 'Was given authority' etc. surely means by the Lamb, not by the devil. The nominative: θάνατος is one of the several common ways employed in Greek for introducing a name, here the rider's name: 'the Death', who, like the other riders, is already personified in the substantivized participle 'the one sitting upon the horse'. So also ἄδης is personified, as again in 20, 14, the article being used in both instances for this reason. Hades 'keeps following' the Death rider to gather in the souls of those whom he kills off, ἀνεστίναι effective aorist.

"Here again we are told that hades means the Totenreich, the fabled intermediate place into which all the souls of the dead go, and not hell, the place

of the damned. The argument supposed to clinch this idea is that calamitous death strikes also Christians, and that these surely do not go into hell, the place of the damned. Where then do they go, save into the Totenreich? But where did the soul of Stephen go (Acts 7, 59)? And what about Paul's desire to depart and be with Christ (Phil. 1, 23)? The departed saints of both Testaments at once entered heaven. Right here in v. 9 the souls of the slain martyrs appear in no Totenreich, but beneath the heavenly altar. Comp. 20, 4. The vision of this fourth horseman does not deal with the godly.

"These four are riders of judgment. In John 3, 18 Jesus says: ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται, the believer in Christ is not judged; John 5, 24: ὁ εἰς κτίριον οὐκ ἔρχεται, does not come into judgment. The judgments here symbolized sweep the ungodly into hades. The godly may die in war, suffer because of the injustice of wages and food, die during the calamitous deaths that again and again sweep the world, these are afflictions (θλίψεις) for the trials (πειρασμοί), chastisement as sons (παιδεία κυρίου, Heb. 12, 5), evidences of God's love, not judgment (κρίσις), not evidences of wrath. These symbols picture what comes upon the ungodly world, and no more. So hell follows after this fourth horseman and swallows up the souls of his victims. To think of a Totenreich into which all men pass is pointless, for no man ever became immortal on earth since Adam fell. On the supposition of a Totenreich the Lamb would not need to send out his riders of judgment at all." ⁴⁵

Love's interpretation of this passage is in direct contradiction to that of the previous writer. He considers ἐκείνη here to mean the place of all the dead, as is apparent from this statement:

"John 'saw, and behold, a pale horse: and he that sat upon him, his name was death; and hades followed with him' (6:8). We can see why the place of

45. Lenski, op. cit., pp. 229-230.

the whole world of the dead should follow in obedience to death; but we cannot see why only the place of the punishment of the wicked should follow death." 46

The writer of the article in the Queensland Messenger has the following to say on this passage: (p. 98)

"Rev. 6, 8, speaks of hell which followed with Death and had power over one-fourth part of the earth. Hell threatens to devour all men that die, but it does not devour believers, hence also here it cannot mean the place of all the dead. Neither can this be proven from Rev. 20, 13-14." 47

H. REV 20, 13-14

A. V.: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. 14. And death and hell were cast into the lake of fire. This is the second death."

Nestle: καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ θάνατος καὶ ἡ ᾗδης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὸ ἔργον αὐτῶν. v. 14. καὶ ὁ θάνατος καὶ ἡ ᾗδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός.

At once we recognize these passages as part of the twentieth chapter of Revelation, which is the fortress of Chiliasts, or Millennialists. A refutation of the erroneous

46. Love, op. cit., p. 179.

47. Queensland Messenger, op. cit., l. c.

interpretations of this chapter on the part of Chiliasts would take us too far afield, since there are almost as many different forms of Chiliasm as there are exponents of the theories. Let us quickly dispose of the matter by referring to Article XVII of the Augsburg Confession, which deals "Of Christ's Return to Judgment". We read: (Trig. p. 51)

"Also they teach that at the Consummation of the World Christ will appear for judgment, and will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils He will condemn to be tormented without end.

"They condemn the Anabaptists, who think that there will be an end to the punishment of condemned men and devils.

"They condemn also others, who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed." 48

The first part of this chapter describes the era of comparative quiet, during which time the Church of Christ will be propagated. This period of "The Thousand Years of the Church" is following by the loosing of Satan and his subsequent attempt, with the aid of all antichristian forces, to overthrow the Church. The seer then describes Satan's condemnation to everlasting torment, where he "shall be tormented day and night forever and ever" (v. 10). The chapter closes

48. Concordia Triglotta, Concordia Publishing House, St. Louis, Mo., 1921, p. 51.

with this brief description of the last Judgment:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. v. 12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. v. 13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. v. 14. And death and hell were cast into the lake of fire. This is the second death. v. 15. And whosoever was not found written in the book of life was cast into the lake of fire." 49

We are concerned primarily with verses 13 and 14, in which the word ἐκ τούτων occurs. To what do ἐκ τούτων refer? Dr. Kretzmann writes:

"...The doom of the enemies of God is very briefly indicated: And death and hell were thrown into the lake of fire. These two great enemies of mankind, that have dogged its footsteps ever since the first sin, will be disposed of forever in a punishment which fits their crime: This is the second death, the lake of fire. From this death all children of God are free, since they are partakers of the first resurrection, since the second death, eternal damnation, has no power over them. But as for the unbelievers: And if any one was not found written in the Book of Life, he was thrown into the lake of fire." 50

We quote in part Dr. Fuerbringer's notes:

49. Rev. 20, 11-15.

50. Kretzmann, op. cit., p. 649.

51. Fuerbringer, op. cit., p. 33.

52. Henry, op. cit.

"Wherever the dead are to be found, on earth, in the sea, in hell, they must appear before the throne of God.....Whose names are not recorded therein (i. e., the book of life) will be cast into hell.....All those that will be thrown into hell have risen from the dead, but now both body and soul will burn in everlasting fire." 51

Although Matthew Henry does not really discuss our problem, it would seem from the following quotation that he refers to ὁ θάνατος as "hell":

"Those who have made a covenant with death, and an agreement with hell, shall then be condemned with their infernal confederates, cast with them into the lake of fire, according to the rules of life laid down in the scripture." 52

Lenski also here goes into great detail to present his interpretation of ὁ θάνατος in this passage. We quote the greater part of his discussion on our problem:

"The dead standing before the Throne are neither only bodies devoid of their souls, nor only souls devoid of their bodies, but the dead whose souls and whose bodies are united again, thus to be judged at the last day. Hence John writes: 'and the death and the hades gave the dead in them.' Separated from their bodies by death, the souls too are returned for the final judgment, now joined again to their bodies. Whether you regard ὁ θάνατος and ὁ ᾍδης as personifications, naming two powers, or leave them unpersonified like 'the sea', the Greek articles would be used, and though but one verb is used, it is in the plural and, like the two articles, indicates a plural subject: 'the death' not identical with 'the hades'. 'The death' is the power which separated the soul from the body, in the godly as well as in the ungodly, and removed the soul. Where

51. Fuerbringer, op. cit., p. 39.

52. Henry, op. cit.

the souls of the godly are taken by 'the death' has been plainly told us in v. 4. Now 'the death' gives these souls that were in it, that once more in their bodies they may 'stand before the Throne', on the day of final and public judgment.

"'The hades' is thus properly added; for the souls of the ungodly, which at death were transferred to hades or hell (Luke 16, 23), must also appear in their bodies, 'to stand before the Throne' for the final public judgment. This is the reason for indicating this fact about the souls of the ungodly, which is done briefly by adding 'and the hades',--hell too will 'give'--~~giver~~ and ~~giver~~ imply no compulsion, only ready and willing giving. All shall stand alike before the Throne for the public judgment, the souls united again with their bodies. The supposition that 'the hades' compels us to think that all 'the dead', both the great and the small, standing before the Throne' (v. 12) are only the ungodly is fallacious, violating what is said about 'the sea', violating also all else said about the last judgment in the rest of Scripture, notably in Matth. 25, as already indicated.....

"To see why 'the death and the hades' are made companions review the notes on 1, 18 and on 6, 8 where they ride out together. Here they end together. We need not say again that 'the hades' is not the Totenreich.....Here as in 6, 8 'the death and the hades' are associated as companions, very much like 'the beast and the pseudo-prophet' (v. 10), both pairs personifications, not actual persons.....

"Some make 'the beast and the false prophet' two human beings, cast as such into the lake of fire. See, however, on chapter 13. With 'the death' nobody can do this, nor with 'the hades',--they are not two human beings. As regards 'the death' the commentators seem well satisfied that it is here 'thrown into the lake of fire',--we too care nothing what becomes of 'the death' in the lake. It is enough to know, that it will never kill any more. The same is true with regard to the death's companion, 'the hades',--it will never receive another wicked human soul, as it did when 'the death' killed wicked men on earth. The only difficulty is that with hades meaning hell, and the lake of fire also meaning hell we may wonder how the one can 'be thrown' into the other. We have the answer in the statement: 'This death (oñtes & oñtes, subject, not oñtes alone, as

in our versions) is the second death, (namely) the lake of the fire' (apposition to *ἡ ἑσχατο*). 'This death' = the throwing of the two companions, death and hades, into the lake of fire,--this is the second death, namely, to put it tersely: this death is the lake of fire. Here 'the second (death)' is the term corresponding to 'the first resurrection' (v. 6), both alike symbolical expressions, the latter the transfer of the souls of the blessed into heaven, the former the transfer of death and hades, and therefore also of all the wicked killed bodily by the death with their souls at first sent to the hades, into the lake of eternal fire,--i. e. the wicked now at last with both body and soul after the final judgment in hell, the lake of the fire.

"The difficulty about the hades being thrown into the lake of the fire thus solves itself. 'The Gehenna' ('the Gehenna of the fire', Matth. 5, 22), 'the hades', 'the abyss', 'the lake of the fire', etc., all mean hell, and not so many different terrible places, despite what commentators and even dictionaries (misled by commentators) may say. Each of these terms has only its own connotation, derived less from the etymology than from the use to which it is put. Thus *ἡ ἑσχατο*, 'the unseen place' (found ten times in the New Testament) = hell as the place into which the souls of the wicked go at death til at the resurrection the death and the hades give up these souls, to be united again with their bodies, and thus to stand before Christ's judgment Throne and to receive their verdict. 'The lake of the fire', = hell, but as the place into which the wicked will be thrown with body and soul at the final judgment.

"Thus Jesus uses the right word in Luke 16, 23: 'In the hades having lifted up his eyes',--in the hades because the reference is to the soul of Dives, his body being buried on earth, as the parable itself states. Thus again Jesus uses the right word in Matth. 10, 28: 'Fear him who is able to destroy both soul and body in Gehenna',--in Gehenna because soul and body reunited on judgment day are sent to hell as the place for both. As in Luke 16, 23 Gehenna could not be substituted for the hades, so in Matth. 10, 28 the hades could not be used in place of Gehenna. In Acts 2, 27 'hades' is properly used with 'my soul', and is here a translation for the Hebrew sheol.

"More becomes plain. Of the ten instances of hades four appear in Revelation, and each of the four

joins 'the death' and 'the hades'. We see why. Because 'the death' separates the body of the wicked from the soul, and while the body of the wicked lies in the grave (or the sea, v. 30) till judgment day, the wicked soul is kept in the hades till that day. It is thus that 'the death' and 'the hades' form companions in Rev. 1, 18; 6, 8; 20, 13 and 14. It is thus that 'the death' and 'the hades' are thrown on judgment day into the lake of the fire, into which the bodies and the souls of the damned are thrown (v. 15). This means: an end of hell's (hades) holding only wicked souls transferred to it by the killings of temporal death,--now, after the last judgment there is only 'the second death', 'the lake of the fire', i. e. no more holding only of souls, but only the everlasting burning for Satan (v. 10) and for all his antichristian powers (19, 20), and for all his dupes, the latter body and soul, in quenchless fire (20, 10)." 53

Gruber upholds Lenski's view on the interpretation of this passage. After quoting verses 13-15, he continues:

"From this it is clear that, as the sea and the grave gave up the bodies, so Hades gave up their souls, for judgment. And although the language is figurative, it thus appears that the Hades of the lost no less than the graves of their bodies will, at judgment, be superseded by the lake of fire. Hades, therefore, seems to be used of the place of the punishment of the lost soul between death and the resurrection of the body, after which the re-embodied soul will be consigned to the lake of fire, the final hell or Gehenna of eternity, for body and soul. Thus Christ says, 'And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell' (Matt. 10: 28), using the word Gehenna (translated hell) of this place of punishment for body and soul." 54

53. Lenski, op. cit., pp. 614-619.

54. Gruber, op. cit., p. 22.

Love, on the other hand, presents an entirely different view. He writes concerning this passage:

"At the scene of judgment, why should only death, and the place of punishment among the dead, give up the dwellers in them for the great account? But, making hades mean the world of all the dead, it agrees with teaching elsewhere, that the righteous, as well as the wicked, shall be judged at the great day. Judging from these three passages in Revelation alone, it would seem impossible that hades should mean the world of the wicked dead only; or, that it should mean the grave only. Was it the grave only that followed death on the pale horse? They were evidently beings, not mere bodies or dust, that followed death." 55

Pearson has this to say about the interpretation of hades in these verses:

"In all the passages in the Revelation Death and Hades are linked together as enemies which Christ destroys. In 20:13f they are represented as delivering up 'the dead that were in them' on the eve of the final Judgment. Then Death and Hades were cast into the lake of fire--were destroyed. Apparently the two terms are here synonymous. As Dr. Geerhardus Vos says (International Standard Bible Dictionary, p. 1315), 'If this is more than a poetic duplication of terms, Hades will stand for the personified state of death, Death for the personified cause of this state'." 56

55. Love, op. cit., l. c.

56. Pearson, op. cit., l. c.

MEANING OF HADES IN EACH PASSAGE
AND REASONS FOR THE INTERPRETATION

In the previous chapter I have presented the views of various exegeses and commentators. In this chapter I shall present what I consider the correct interpretation of each hades passage and my reasons for taking that view. I do not, however, presume to know more about this subject than any of the writers whose views I have presented. I am merely stating my view, which, after thorough investigation and study, seems to be most tenable.

CHAPTER VII

MEANING OF HADES IN EACH PASSAGE
AND REASONS FOR THE INTERPRETATION

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell."

The chief objection to the interpretation that hades here means "the state or condition of the dead" is that hades would be a senseless statement and Jesus's solemn threat to the wicked inhabitants of Capernaum would be meaningless, if only the state of death were meant. At first glance, this appears to be a formidable argument. However, those who object to this interpretation forget that in hades all men are not in the same condition. The wicked at once are in torment and the believers are at once with Christ in bliss and happiness.

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A. MATT. 11, 23 - LUKE 10, 15

"And thou, Capernaum, which are exalted unto heaven, shalt be brought down to hell."

The chief objection to the interpretation that hades here means "the state or condition of the dead" is that hades would be a senseless statement and Jesus's solemn threat to the wicked inhabitants of Capernaum would be meaningless, if only the state of death were meant. At first glance, this appears to be a formidable argument. However, those who object to this interpretation forget that in hades all men are not in the same condition. The wicked at once are in torments and the believers are at once with Christ in bliss and happiness.

Furthermore, if the expression ἐξ ἑλὺς καπernaυμ is to be translated literally, then also the expression ἐλὺς σθεναρῶν ἀγαθῶν must be taken literally. This cannot be the case, for Capernaum was not literally "exalted unto heaven". Christ here uses figurative expressions. Capernaum's being "exalted unto heaven" consisted in this, that its inhabitants had been privileged to hear some of His most powerful sermons and to witness many notable miracles. Christ had also made His home in Capernaum during His Galilean ministry. Yet, in spite of these great spiritual privileges and blessings, they had rejected Christ. They had been most highly exalted, now they would be most deeply degraded. This is merely a figurative statement of a fall from the height of glory to the deepest degradation. Thayer points out that this phrase is used metaphorically and means, "to (go or) be thrust down into the depth of misery and disgrace".¹

Similar expressions are found elsewhere in the Old Testament. In Psalms 107, 18, we read, "And they drew near unto

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

When Christ used the expression πέτρα ἐκείνη in this passage, He did not thereby coin a new phrase, or use one that was unfamiliar to His disciples. This very expression

1. Thayer, op. cit., l. c.

had been used by Hezekiah, king of Judah, centuries before, when he said, "I shall go to the gates of the grave".

(Is. 38, 10) The Hebrew for "I shall go to the gates of the grave" is סִימִי בְּשַׁעַר מוֹת, and these words are rendered by the same expression in the Septuagint as Christ uses here in this passage.

It is obvious that Hezekiah had no intention of going to hell, the place of everlasting fire and woe. However, he did fear that his end had come, that he must go to sheol, and if he once passed through the gates of sheol, he knew he could not return. He did not want to die, but he wanted still longer to praise and serve God, for he says:

"For the grave (sheol) cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth." ²

Similar expressions are found elsewhere in the Old Testament. In Psalm 107, 18, we read, "And they drew near unto the gates of death," and again in Job 38, 17, "Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?" The Hebrew expression used in both these passages for "the gates of death" is בְּשַׁעַר מוֹת. The shadows of death, the gates of death, the realm of the dead which receives all men after their death, is here meant.

2. Is. 38, 18-19.

G. Vos, in The International Standard Bible Encyclo-
paedia writes:

"The figure implied is that of hades as a strong-
hold of power of evil or death which warriors stream
forth to assail the church as the realm of life.....
the gates of Hades, i.e. the realm of death, serving
in common parlance as a figure of the greatest con-
ceivable strength, because they never allow to es-
cape what has once entered through them." ³

Pearson's explanation has been stated before; however,
I quote it again, because I consider it to be very plausible:

"'The gates of Hades', found in Matt. 16: 18,
is a proverbial expression, used frequently in
Greek literature, also in the Old Testament and in
the Apocrypha. Here it seems to stand for the powers
of the underworld that oppose the church, or, as many
think, for death which is 'the last enemy.' The
meaning is that, in spite of all powers of death
and of the nether world, the church will go on tri-
umphantly to its consummation." ⁴

This I believe is the intended meaning of the expression
ἡ δαίμων in this passage, and therefore it includes all the
powers of the world beyond that oppose the sacred Temple of
Christ. The fact that hades means, "the state of death",
which characterizes the souls of all dead men until the judg-
ment day, need not cause us great concern, for here it is
used figuratively, and the literal meaning cannot be pressed.

3. Vos, G., "International Standard Bible Encyclopedia",
Vol. II, p. 1315.

4. Pearson, op. cit., pp. 309-310.

C. LUKE 16, 23

"And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

At first glance, it would seem that here hades can mean nothing but hell, the place of torments, the abode of the wicked after death, and I must admit that, if this were the only place where hades is used in the New Testament, that is perhaps the meaning I would give hades. When Dives died, he entered the place of torments; when Lazarus died, he entered the abode of the blessed. Of so much, at least, we may be certain. However, as Vos states: "The parable is certainly not intended to give us topographical information about the realm of the dead, although it presupposes that there is a distinct place or abode for the righteous and wicked respectively." ⁵

But must we not say that here hades means hell? As I have stated before, the one meaning that we can definitely ascribe to hades and sheol is "the state or condition of disembodied existence", the state or condition of the soul after death before it is reunited with the body. ⁶ Practically all Bible scholars admit this usage. At the time of Christ and even in the patristic era, the general conception still pre-

5. Vos, op. cit., l. c.

6. Cf. Gen. 37, 35; Is. 38, 10; etc.

vailed that all men, believers and unbelievers alike, enter into this state, hades. The world beyond, hades, was conceived of as being divided into two sections, two compartments: the one, Abraham's bosom, the final abode of the blessed; the other, gehenna, or Tartarus, the place of torments and fire, the final abode of the wicked.

I see no reason why we cannot say that Christ employed the prevailing conception of hades and used the term in that sense in this parable. The rich man was in hades, he was in torments. But Lazarus was also in hades, he was in Abraham's bosom, he was in the blissful abode of departed souls. We cannot arbitrarily change the original meanings of words to suit our own wishes and ideas. This view in no way militates against the analogia fidei. There is no indication in this parable, nor in any other passage of Scripture, that hades is a realm of the dead where conversion is made possible for those who in this life remained without the Gospel, for in verse 26 we read: "And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

D. ACTS 2, 27. 31

"Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.....He seeing this before spake of the resurrection of Christ, that

his soul was not left in hell, neither his flesh did see corruption."

We have noted that this passage is quoted by Peter from Ps. 16, 10, where Sheol is used. The Greek rendition is hades. From this passage in Psalm 16, Peter is trying to prove Christ's resurrection from the dead, not His descent into hell. That Peter means to emphasize Christ's resurrection is apparent from verse 31, "He seeing this before spoke of the resurrection of Christ, that his soul was not left in hades, neither his flesh did see corruption."

Furthermore, it is obvious that Christ's descent into hell is not meant here for still another reason. In the expression used in this passage a note of fear and concern is added, while in reality Christ's descent into hell was a glorious and triumphant victory, which, as many of our exegeses believe, occurred after the soul and body had been reunited again on the resurrection morn. ⁷

Many of our own theologians believe that in this passage hades means "the state of death". Although Dr. J. T. Mueller holds that sheol and hades "properly signify 'the place (reol)

7. Kretzmann, P. E., Ibid., Vol. II, p. 543: "Christ, having returned to bodily life in His spiritual state of being, on the third day, descended in His glorified body, to the abode of the damned, there proclaiming to these souls the result of their unbelief by demonstrating His victory before them and the devils, to their utter chagrin and discomfiture, and to the further confirmation of their damnation. Thus the words, 'He descended into hell,' are full of glorious comfort to all Christians that place their trust in Christ, their victorious Head."

in which the wicked suffer and in all eternity sustain the the most miserable condition and ineffable tortures' (Gerhard)," he also states that "the terms šimū and šim may denote either the state of death or the grave, Ps. 16, 10; Acts 2, 27. 31."⁸

In support of my interpretation of this passage, I again quote the following statement of Matthew Henry:

"What follows is the matter of his hope, or assurance...that the soul shall not continue in a state of separation from the body; for, besides that this is some uneasiness to a human soul made for its body, it would be the continuance of death's triumph over him who was in truth a conqueror over death: 'Thou wilt not leave my soul in hell' (in hades, in the invisible state, so hades properly signifies); 'but, though thou suffer it for a time to remove thither, and to remain there, yet thou wilt remand it; thou wilt not leave it there, as thou dost the souls of other men'."⁹

E. 1 COR. 15, 55

"O death, where is thy sting? O grave, where is thy victory?"

This passage is also a quotation from the Old Testament, from Hosea 13, 14, where šimū is used. However, the better New Testament manuscripts do not translate sheol by hades, but śimū. If hell were the intended reading in this passage, then surely copyists would have been extremely careful to preserve at least the reading śimū.

8. Mueller, J. T., Christian Dogmatics, Concordia Publishing House, St. Louis, Mo., 1934, p. 634.

9. Henry, op. cit., Vol. VI.

The text and context say nothing at all about hell, the place of torment. The meaning of the words according to the foregoing is simply this: All men must die, and their bodies putrify in the grave; but this fact need not cause us distress or worry, for the time will come when "this corruptible must put on incorruption, and this mortal must put on immortality".¹⁰ On the last day the soul will be reunited with the body, for "death, who, like a poisonous serpent, has used his sting to put people to death, has lost this sting. He that was accustomed to having the victory at all times, has himself been definitely conquered."¹¹ "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."¹²

F. REV. 1, 18

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

When Christ, the "great voice", spoke these words to John of Patmos in his vision, what did he mean? The Messiah had prayed, "Thou wilt not leave my soul in hell (hades, sheol)".¹³

10. 1 Cor. 15, 53.

11. Kretzmann, op. cit., p. 167.

12. 1 Cor. 15, 57. pp. 170-171.

13. Acts, 2, 27; Ps. 16, 10.

He was not forsaken in hades, God had heard His prayer, He had risen triumphantly from the grave. Now He can say to John for his comfort and assurance, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell (hades) and of death."

Christ had died and had been in the state of death, in hades. Now He is alive, He has conquered death and hades, He has arisen victoriously. Death and hades have lost their sting, for now Christ has the keys to death and hades, He has the power to unlock the gates of hades, to open the doors of hades from which none can escape.

I am in sympathy with Love's interpretation and prefer his exegesis on this verse, which I state again:

"When Christ in the book of Revelation says, 'I was dead, and behold, I am alive for evermore,' he added, 'And I have the keys of death and of hades' (Rev. 1: 18). He having been dead and now being alive, it seems quite natural and appropriate for him to say that he had the keys of--the power over--death and the world of the dead. But to understand him as saying that he had the keys of death, and of the place of a part of the dead only, seems unnatural and inappropriate. Therefore we infer that hades was the world of all the dead." 14

It is true that by His victory over death and hell Christ has the keys of death and hell, unlimited power to save and to condemn, but I do not think that such is the intended meaning of this passage.

14. Love, op. cit., pp. 178-179.

G. Rev. 6, 8

"And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

As we have seen in the previous chapter, this verse describes the opening of the fourth seal. The opening of the seals announces the temporal and bodily tribulations of the Church in this world.

When the fourth seal was opened, the seer beheld a pale horse, "and his name that sat on him was Death, and Hell (hades) followed with him." The pale and pallid color is the color of death. The rider of the horse is death, and he is followed by hades. Death runs its course through the world, and hades follows after it, for all who die must enter into the state or condition of disembodied existence. Hades devours all those whom death kills. The Christians too are killed "with sword, and with hunger, and with death, and with the beasts of the earth." However, God sends and governs all the various kinds of death, and these have no power over us, unless it is given them by God. Yet we have the comforting assurance that, "All things work together for good to them that love God." (Rom. 8, 28)

Although Dr. Fuerbringer contends that in Rev. 1, 18, hades means hell, he holds that here hades means the condition of death. He says that "this scourge consists in a great mortality through ravaging pestilence, also by wild animals and poisonous reptiles. And right after, Hades follows. Hades devours those whom death kills. Thus God shows His wrath over against the world. Here Hades means the condition of death." 15

Hades does not mean hell in this passage, for calamitous death also strikes the Christians. Indeed, when they died they are at once with Christ in eternal bliss, but they are also in hades, in the condition of death.

H. REV. 20, 13 - 14

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death."

In this description of the last judgment, death and hades are personified, as in Rev. 6, 8. The sea, death, and hades are described as delivering up the dead which were in them. Whether ὁ θάνατος is here taken literally as giving up the

15. Fuerbringer, op. cit., p. 21.

dead which were in it (meaning those who were destroyed by the flood, those who die at sea, etc.), need not concern us greatly, for death and hades also deliver up the dead which are in them. Certainly, this includes all who have ever died, for, "We must all appear before the judgment seat of Christ." ¹⁶

Another interpretation that is advanced is that death and the sea have the bodies of all human beings, while hades has their souls, for the soul and the body are reunited before they are judged.

On the interpretation of this passage Love writes:

"At the scene of judgment, why should only death, and the place of punishment among the dead, give up the dwellers in them for the great account? But, making hades mean the world of all the dead, it agrees with teaching elsewhere, that the righteous, as well as the wicked, shall be judged at the great day." ¹⁷

Vos, in The International Standard Bible Encyclopaedia states:

"Death and Hades are here represented as delivering up the dead on the eve of the final judgment. If this is more than a poetic duplication of terms, Hades will stand for the personified state of death, Death for the personified cause of this state." ¹⁸

If hades here meant hell (γέεννα), a contradiction and impossibility would result, for death and hades are cast into

16. 2 Cor. 5, 10.

17. Love, op. cit., l. c.

18. Vos, op. cit., l. c.

the lake of fire; and, as shall be noted in the following chapter, γάρρα and Αἶνυς τοῦ νεκρῶ are synonymous terms. If the meaning hell is maintained, then the passage would read, "And death and hell were cast into hell." This cannot possibly be the case.

Lenski and Gruber, who hold that in each passage where hades occurs it must mean hell, circumvent the difficulty by the following explanation:

"Hades, therefore, seems to be used of the place of the punishment of the lost soul between death and the resurrection of the body, after which the reem-bodied soul will be consigned to the lake of fire, the final hell or Gehenna of eternity, for body and soul. Thus Christ says, 'And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell' (Matt. 10: 28), using the word Gehenna (translated hell) of this place of punishment for body and soul."¹⁹

It would seem as though this interpretation is not consistent with the general use of hades. Christ, too, was in hades; but, as has been pointed out, Acts 2, 27. 31 (Ps. 16, 10) does not refer to His descent into a place of torment.

The meaning simply is this, that death and hades, the state of death, will be abolished--they will be cast into the lake of fire; for after the final judgment there is no bodily death nor any longer an abode for the dead. Death no longer rules over men. The wicked, however, those whose names were

19. Gruber, op. cit., l. c.

not written in the book of the Lamb, will suffer eternal death--they will be cast into the lake of fire. This is the second death, from which there can be no recovery.

CHAPTER VIII

RELATION OF HADES TO OLYMPIA, ARUSSOS, ETC.

If we were obliged to base our doctrine of eternal punishment and retribution on the plain passages of the Old Testament and the prophecies of the New Testament, we could hardly be confronted with an extremely difficult task. There are practically no obstacles and little chance of confusion or misunderstanding which are not met by the plain passages of the Old Testament and the prophecies of the New Testament. In certain passages the plain passages are very clearly and easily understood by most people.

However, there are passages which are not so plain, and which, being so, are not so plain as they seem to be.

CHAPTER VIII

RELATION OF HADES TO GEHENNA, ABUSSOS, ETC.

of this doctrine of eternal punishment as important. It is not only of importance to the doctrine of eternal punishment, but also of importance to the doctrine of eternal punishment.

HADES

In studying the terms and expressions which are used in the New Testament to designate Hell and eternal punishment, we find that the most familiar word is hades. It is used by the apostles and the evangelists. It is interesting to note that hades is used in the New Testament to designate Hell and eternal punishment, and also gehenna in the New Testament. There are also other words which are used in the New Testament to designate Hell and eternal punishment, but they are not so familiar as hades and gehenna.

RELATION OF HADES TO GEHENNA, ABUSSOS, ETC.

If we were obliged to base our doctrine of eternal punishment and retribution on the sheol-passages of the Old Testament and the hades-passages of the New Testament, we would indeed be confronted with an extremely difficult task. There are practically no scholars and Bible students outside of Lutheran and extremely fundamental groups who are of the opinion that in certain passages sheol and hades may mean "hell", as commonly understood by most people.

However, Scriptures are replete with terms and expressions, which, beyond all doubt, can mean nothing else than hell, the place of eternal punishment for the wicked. As will be emphasized more fully later on in this chapter, Christ considered this doctrine of future punishment so important, that seldom did He speak more emphatically than when He spoke on this and related subjects.

A. γέεννα

In studying the terms and expressions which are used in the New Testament to designate hell and eternal punishment, we find that the most familiar word is γέεννα, which is rendered "hell" by both the Authorized and the Revised Versions. It is interesting to note that Moffatt merely transliterates and would read "Gehenna" in the passages where γέεννα occurs, with but one exception (James 3, 6) where he uses "hell".

gēnna is used in twelve passages in the New Testament. In all but one instance, that exception being James, 3, 6, the word occurs in the synoptic Gospels and in each case is used by Christ Himself. It appears seven times in Matthew, three times in Mark, once in Luke, and once in the epistle of James.

According to Thayer, gēnna is derived from the Chaldean gēnna, or, more fully, gēnna-ḡlā nā, and means, "the valley of the son of lamentation, the valley of lamentation, gēnna being used for gēnna, lamentation".¹ Gehenna was the name of a valley on the south and east of Jerusalem, "which was so called from the cries of the little children who were thrown into the fiery arms of Moloch (q. v.),² i.e. of an idol having the form of a bull. The Jews so abhorred the place after these horrible sacrifices had been abolished by king Josiah (2 K. xxiii. 10),³ that they cast into it not only all manner of refuse, but even the dead bodies of animals and of unburied criminals who had been executed. And since fires were

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1. Thayer, op. cit., p. 111.
 2. Thayer, Ibid., p. 417: "Moloch, name of the idol-god of the Ammonites, to which human victims, particularly young children, were offered in sacrifice. According to the description in the Jalkūt ((Rashi (vulg. Jarchi)) on Jer. vii. (31)), its image was a hollow brazen figure, with the head of an ox, and outstretched human arms. It was heated red-hot by fire from within, and the little ones placed in its arms to be slowly burned, while to prevent their parents from hearing their dying cries the sacrificing-priests beat drums."
 3. 2 Kings 23, 10: "And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Moloch."

always needed to consume the dead bodies, that the air might not become tainted by their putrefaction, it came to pass that the place was called Yairra Teu nees (this common explanation of the descriptive gen. Teu nees is found in Rabbi David Kimchi (fl. c.A.D. 1200) on Ps. xivii. 13. Some suppose the gen. to refer not to purifying fires but to the fires of Moloch; others regard it as the natural symbol of penalty (cf. Lev. x. 2; etc....)....; and then this name was transferred to that place in Hades where the wicked after death will suffer punishment: Mt. v. 22, 29ff.", ⁴ etc.

Vincent, in Word Studies in the New Testament gives the following information concerning gehenna:

"The word Gehenna, rendered hell, occurs outside of the Gospels only in James 3, 6. It is the Greek representative of the Hebrew Ge-Hinnom, or Valley of Hinnom, a deep, narrow glen to the south of Jerusalem where, after the introduction of the worship of the fire-gods by Ahaz, the idolatrous Jews sacrificed their children to Moloch. Josiah formally desecrated it, 'that no man might make his son or his daughter pass through the fire to Moloch' (2 Kings 23, 10). After this it became the common refuse-place of the city, into which the bodies of criminals, carcasses of animals, and all sorts of filth were cast. From its depth and narrowness, and its fire and ascending smoke, it became the symbol of the place of the future punishment of the wicked. So Milton:

'The pleasant valley of Hinnom, Tophet thence
'And black Gehenna called, the type of hell.'

As fire was the characteristic of the place, it was called the Gehenna of fire. It should be carefully distinguished from Hades (ᾍδης), which is never used

4. Thayer, op. cit., p. 111.

for the place of punishment, but for the place of departed spirits, without reference to their moral condition." 6

γέεννα occurs for the first time in the New Testament in Christ's Sermon on the Mount, Matt. 5, 22, where He uses the word in the following statement: "But whosoever shall say, Thou fool, shall be in danger of hell-fire." Nestle:

ἔρογες ἄνθρωπον εἰς τὴν γέενναν τοῦ πυρός.

The meaning of this utterance of Christ is clear. In the eyes of God, it is a great and grievous sin to call any one a fool, μωρὸς, to call him a good-for-nothing, worthless fool, and to express contempt for a man's heart and character. This damnable sin shall be punished "in the gehenna of fire". Here, as elsewhere, Christ uses this figure in speaking of the punishment of hell-fire. That Christ really means eternal damnation is apparent from 1 John 3, 15, where He calls those who thus hate their brother "murderers", and then continues: "And ye know that no murderer hath eternal life abiding in him."

Christ uses the word γέεννα again in the Sermon on the Mount, Matt. 5, 29. 30, where we read:

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body be cast into hell (εἰς)

ῥῆμα). And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell (εἰς ῥῆμα)."

A parallel passage is found in Mark 9, 43-48, where εἰς ῥῆμα is explained:

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched: And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched."

In unmistakable terms is the endless duration of the agonies of the damned clearly described in these passages. The hand, the foot, and the eye are named as prominent members of the body in the actual committing of sin, through which the evil desire of the heart finds its expression. These are the members of the body that offend, they incite to the actual committing of sin. Therefore, these members and all the members of the body must be controlled, regardless of whatever cost to feeling the act may involve. Of course, Christ uses symbolic or figurative language here. He does speak of these members as if actual execution or mutilation were to be done upon the bodily organs, but it is

only the sinful exercise of the organ which is meant. To pluck one's eye out will not remove the evil desires from the heart. Therefore constant watchfulness is necessary, lest the sin which is committed bring upon such a person the punishment of hell-fire.

This solemn warning makes a deep impression on account of the earnestness of the Savior and because of His specific and repeated references to the fire of hell. He again here represents the Valley of Hinnom, near Jerusalem, where all the refuse of the city was burned, as a type of the fires of hell. The fires of the Valley of Hinnom burned day and night, without ceasing, so also the fires of hell will offer no respite, "the fire is not quenched".

But not only is hell described as a place of endless fire, but according to Mark's account hell is also a place "where their worm dieth not". This terrifying idea of an undying worm, everlastingly consuming a body which cannot be consumed in everlasting fire, is taken from the closing words of the prophet Isaiah, chapter 66, 24:

"And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched."

This passage, perhaps, furnished the Jews with their phraseology on the subject of future punishment. "As the worms were continually feeding on the remains of carcasses and refuse that was dumped out into that valley, so some of

the torments of hell will be like the ceaseless gnawing of worms." ⁶ These expressions are again figurative, for literal fire and literal worm could not subsist together.

This warning of the Sermon on the Mount is repeated in Matt. 18, 9: "It is better for thee to enter into life with one eye, than having two eyes to be cast into hell fire." What holds true of Matt. 5, 29, 30 and Mark 9, 43-48, may be repeated in connection with this passage.

γέεννα is also used by Christ in Matt. 10, 28: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Christ here tells His disciples that there is only one whom they should fear. Persecuting enemies can destroy or injure only the body. Not even has Satan absolute power over body and soul. The only fear that should be in the hearts of Christ's disciples is a deep-rooted fear, a reverence which stands in holy dread of Him that judges and condemns both soul and body in everlasting destruction.

Here γέεννα is described as a place of punishment for the body as well as the soul, as though the torment that awaits the lost will have elements of suffering adapted to the material as well as the spiritual part of our nature, both of which will exist for ever.

This warning and admonition is made the more solemn in a parallel passage, Luke 12, 5, where we read: "But I will

6. Kretzmann, op. cit., Vol. I., p. 218.

forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him."

Christ twice uses παύρα in the twenty-third chapter of Matthew's Gospel in pronouncing condemnation upon the hypocrisy of the scribes and Pharisees. The first instance is in verse 15, where Christ says: "Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves."

The scribes and Pharisees were noted for their eagerness in gaining proselytes for the Jewish religion. They crossed the seas, they traveled into deserts seeking men and women that might be gained for the Jewish Church. But in adding people to the Church outwardly, they harmed their souls for all eternity by teaching them a religion of hypocrisy. They introduced them into far greater idolatry than before--the faith in their own good works. Thus the scribes and Pharisees make such an one twofold more the child of hell than themselves. He was condemned for the hypocrisy he practised in the religion he left and that which he now embraced. His final lot would be destruction in hell, he would become a child of hell, ὡς υἱὸς ἑλίου.

Also in verse 33 of this chapter does Christ use παύρα in pronouncing condemnation upon the scribes and Pharisees: "Ye serpents, ye generation of vipers, how can ye escape the

damnation of hell?" Because of their many and repeated sins, because of their cold hearts and deaf ears, because of their base hypocrisy, Christ calls them serpents, offspring of vipers, and tells them it will be impossible for them to escape the damnation of hell, and the vipers the vipers.

As mentioned previously, fierra occurs in only one passage outside of the Gospel accounts, that passage being James 3, 6: "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."

Simply because it is not Christ Himself who here uses the term fierra, it does not follow that the word loses its force and significance. Gehenna here, too, is represented as a place of fire, for the tongue is set on fire by it.

St. James describes the tongue as a fire, a world of unrighteousness. Although the tongue is a small member of the body, yet it takes a position of leadership among the members, it stains the entire body and inflames "the wheel of nature", and itself is inflamed by hell. Dr. Kretzmann writes:

"The tongue steps forth among the members, it assumes the leadership among them, it rules them, it makes them do its bidding. Thus it happens that it succeeds in staining the whole body, in polluting all the members; it sets in motion and inflames the wheel of nature, the whole circle of innate passions, jealousy, backbiting, slander, blasphemy, and every vile deed. Truly the tongue, if permitted to pursue its course, unhindered, is inflamed of hell, is in the control of Satan himself."

Thus we see that in these twelve passages where γένος is used, in not one instance can it mean anything but hell. It is not merely the grave, or the state and condition of the dead, but is something far worse. In five of the twelve passages it is spoken of as fire, and in Mark it is pictured as an "unquenchable fire", a "fire not to be quenched". What a solemn warning our Savior thus gives to all men. May we all heed the admonition.

B. ἄβυσσος

Another term used in the New Testament to designate the abode of the wicked after death is ἄβυσσος, and means, "bottomless", "unbounded", "pit", "deep", or "abyss". In classical Greek literature it was conceived of as a very deep gulf or chasm in the lowest parts of the earth. The Septuagint renders the Hebrew אֵינֶם by ἄβυσσος.

ἄβυσσος occurs in nine passages in the New Testament, and in most cases it is referred to especially as the abode of demons. Thus it is used in Luke 8, 31, the only time the word occurs in the Gospels. It is used here in Luke's account of Christ's healing a demoniac in the country of the Gadarenes. When Christ asked the demoniac, "What is thy name?", he said, "Legion; because many devils were entered into him." (Luke 8, 30). The demons knew that their time for torturing this man was over, and so they pleaded with Christ not to commit them to the abyss, to the pit of hell. Luke writes: (v. 31)

"And they besought him that he would not command them to go out into the deep." They pleaded that, if they must quit their hold of this man, Christ should not commit them to hell, but He should permit them to continue their diabolic work in another form, namely, by entering a herd of swine.

Exclusive of this passage in Luke and a number of passages in the Revelation of St. John, ~~descend~~ occurs in but one other passage, that being in Romans 10, 7, where Paul writes: "Who shall descend into the deep? (that is, to bring Christ again from the dead.)"

This passage is rather difficult to understand unless it is taken in its context. In this chapter the apostle laments the fact that, while the Gentiles have accepted the righteousness of faith, the Jews have refused to obey the Gospel and have rejected the salvation offered to all men. Paul explains that the Jews are the cause of their own rejection, because of their refusal to accept the righteousness of God. "They, being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the Law for righteousness to every one that believeth." (Rom. 10, 3. 4.)

The righteousness of the Law is described by Moses thus: "the man which doeth those things shall live by them." (Rom. 10, 5, quoted from Lev. 18, 5.) Every person that keeps all the commandments and precepts of the Law perfectly will thereby obtain eternal life. However, we know that this is impossible

for sinful man to accomplish, and so Paul proves the universality of the righteousness of faith from the Old Testament by rendering freely the content of Deut. 30, 11-14, in the following words: (Rom. 10, 6-10.)

"But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Paul wishes to remind us that the way of justification and salvation is not made impossible by insuperable difficulties, as though it were necessary for some one to ascend up into heaven to bring Christ down from above, or to descend into the abyss (ἄβυσσος) to bring Christ up from the dead. Disregarding the fact that these are impossibilities, they are unnecessary, for we have the "Gospel of Christ; for it is the power of God unto salvation to every one that believeth." (Rom. 1, 16.)

To return to the use of ἄβυσσος in this passage, it would seem that here it could impossibily mean "hell", a synonym of ἔσθρα. Indeed, Christ descended into hell, but if Paul would have reference to that, he would not have added, "that is, to bring up Christ again from the dead," καὶ ἵνα ἡμεῖς ἔσθρα

ἡ ἀβύσσος ἀναρᾷ αὐτόν. ἡ ἀβύσσος here means the place of the dead, the abode or state of the dead, and, thus seems to be used here as a synonym of ἡ ἄδης.

St. John uses the term ἡ ἀβύσσος seven times in his Apocalypse. It occurs twice in the first two verses of chapter nine. In this chapter is described the sounding of the fifth and sixth trumpets by the angels. (It is to be remembered that the sounding of the trumpets represent what will happen to the Church.) In verses one and two we read:

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

There can be no doubt about the meaning of the expression τῇ ἀβύσσῳ ἡ ἀβύσσος, meaning, the pit of the abyss. Satan is to be understood as the star which falls from heaven. Unto him is given the key to the pit of the abyss, which is the abode of the devil and his angels. He opened the pit of the abyss, and smoke arose out of the pit like the smoke of a great furnace; and the sun was darkened, and the air, from the smoke of the pit.

John uses ἡ ἀβύσσος again in verse eleven of this chapter: "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon,

but in the Greek tongue hath his name Apollyon." ⁸

From the smoke that came from the bottomless pit, there came forth locusts, which are to be understood as Satanic powers and influences. St. John gives a description of the locusts and then says, "They had a king over them which is the angel of the bottomless pit." Although only τῷ ἀγγέλῳ is used here, and not τῷ πελάγῳ τῷ ἀβύσσου, as in verses one and two, there can be no doubt that the same pit of the abyss is meant, namely, the very depths of hell.

ἄγγελος is used again in Rev. 11, 7: "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

The "they" referred to in this verse are the two witnesses of the Lord who shall bear testimony of the truth in the days of the general apostasy, during the reign of Antichrist. Undoubtedly, the beast out of the abyss is no one but the man of sin, the Roman Antichrist. "With the power of hell Antichrist makes war upon the faithful servants of God, overcomes them, and finally puts them to death." ⁹

8. Ibid., p. 619. Commentators are not in agreement as to who is the angel of the bottomless pit (v.11). Some hold that it refers to Napoleon; others think it refers to Arius, presbyter of the congregation at Alexandria in Egypt at the beginning of the fourth century; others "find in this fallen star and in the hords that followed him, led by the angel from the abyss, the Pope and his entire hierarchy. And it is true that every detail of the picture as here drawn may well be applied to this antichristian system in all its ramifications, to this day the greatest enemy of the Church of Christ in the whole world."

9. Ibid., p. 623.

In the seventeenth chapter of Revelation, the kingdom of Antichrist is symbolized by the Great Harlot. In verse eight John again uses ἡ ἀβύσος in the following connection:

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit (ἡ ἀβύσος), and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

Without going into the exegesis of this verse, it is obvious that ἡ ἀβύσος has the same meaning here that it has in the other passages in which John uses the term.

ἡ ἀβύσος occurs twice in the first three verses of the well-known twentieth chapter of Revelation:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

The passage is so familiar and the interpretation is so well-known to us, that exegesis is unnecessary. An angel from heaven, with the key of the bottomless pit, binds Satan and throws him into the pit of the abyss, where he must remain for a thousand years. Here, too, ἡ ἀβύσος, the pit, means the abode of the devil and all his evil forces, the very depths of hell.

C. Tartarus

In 2 Pet. 2, 4, St. Peter uses the word Tartarus, to thrust down to Tartarus. It is the first aorist participle active of the verb ταρταρειν, and, in the New Testament, is found only in this passage. According to Thayer, Tartarus is "the name of a subterranean region, doleful and dark regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds; it answers to the Gehenna of the Jews." 10

The Century Dictionary and Cyclopedia gives the following information on Tartarus:

"A deep and sunless abyss, according to Homer and the early Greek mythology as far below Hades as earth is below heaven. It was closed by adamantine gates, and in it Zeus imprisoned the rebel Titans. Later poets describe Tartarus as the place in which the spirit of the wicked receive their due punishment; and sometimes the name is used as synonymous with Hades, for the lower world in general." 11

The word is used by St. Peter in the following connection:

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." The meaning is clear. Because of the fact that certain angels, whom God had originally created in holiness and purity, rebelled against Him and be-

10. Thayer, op. cit., p. 615.

11. The Century Dictionary and Cyclopedia, op. cit., Vol. 7, p. 6194.

came guilty of grave wickedness, they were committed to the chains and pits of the darkness of hell, they were thrust down to Tartarus, to the abode of the wicked dead.

D. φυλακή

The word φυλακή is used frequently in the New Testament. In the majority of cases it is used merely to mean "prison", as in Acts 12, 5,¹² or, in other places, as "watch", as in Matth. 24, 43.¹³ However, in several passages the word is to be understood to mean "hell". Thus it is to be understood in Matt. 5, 25 (and its parallel, Luke 12, 58):

"Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."

When a spiritual or heavenly meaning is applied to this passage, it briefly means that impenitent sinners, those who refuse to make amends, those who continue in a state of enmity to God, will be cast into prison, into hell, from which there is no escape.

Hell is also referred to as a prison in Rev. 20, 7, where the aged prophet of Patmos writes: "And when the thousand

12. Acts 12, 5, "Peter therefore was kept in prison."

13. Matt. 24, 43: "But know this, that if the goodman of the house had known in what watch (φυλακή) the thief would come, he would have watched, and would not have suffered his house to be broken up."

years are expired, Satan shall be loosed out of his prison." As stated previously, in three passages of this chapter hell is called g'aurres, where the angel of the Lord confined Satan for a thousand years. In this seventh verse, we are told that Satan is released from the pit, or the abyss, which is hell.

In one other passage does g'udary occur in the New Testament where it means "hell", and that is the familiar in 1 Pet. 3, 18-19, which speaks of Christ's descent into hell:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison."

Because of the many and conflicting views concerning Christ's descent into hell, I shall dispose of the matter by referring to Article IX of the Epitome of the Formula of Concord:

"It has also been disputed among some theologians who have subscribed to the Augsburg Confession concerning this article: When and in what manner the Lord Christ, according to our simple Christian faith, descended to hell: whether this was done before or after His death; also, whether it occurred according to the soul alone, or according to the divinity alone, or with body and soul, spiritually or bodily; also, whether this article belongs to the passion or to the glorious victory and triumph of Christ.

"But since this article, as also the preceding (i.e., "Of the Person of Christ"), cannot be comprehended by the senses or by our reason, but must be grasped by faith alone, it is our unanimous opinion that there should be no disputation concerning it, but that it should be believed and

taught only in the simplest manner; according as Dr. Luther, of blessed memory, in his sermon at Torgau in the year 1533 has explained this article in an altogether Christian manner, separated from it all useless, unnecessary question, and admonished all godly Christians to Christian simplicity of faith.

"For it is sufficient that we know that Christ descended into hell, destroyed hell for all believers, and delivered them from the power of death and of the devil, from eternal condemnation and the jaws of hell. But how this occurred we should (not curiously investigate, but) reserve until the other world, where not only this point (mystery), but also still others will be revealed, which we here simply believe, and cannot comprehend with our blind reason." 14

E. OTHER EXPRESSIONS USED FOR HELL

There are many other specific terms used in the New Testament to designate the abode, or the state and condition of the wicked dead. The following is a catalogue of these terms in the passages in which they occur:

1. "Outer darkness", εἰς τὴν ὀμίαν τὴν ἑξωτερικὴν. Matt. 8, 12: "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." 15
2. "The blackness of darkness", ὁ ἄβυσσος τοῦ ὀμίτου. Jude 13: "To whom is reserved the blackness of darkness for ever." 16

14. Concordia Triglotta, op. cit., p. 827.

15. Cf. Matt. 22, 13; 25, 30; 24, 51; Luke 13, 18.

16. Cf. 2 Pet. 2, 17.

3. "Everlasting punishment," εἰς κέλευθρον αἰώνιον.
Matt. 25, 46: "And these shall go into everlasting punishment: but the righteous into life eternal."

4. "Eternal damnation," αἰώνιον κείρωσις. Mark 3, 29:
"He that blasphemeth against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

5. "Damnation," κείρωσις. John 5, 29: "They that have done evil unto the resurrection of damnation." ¹⁷

6. "Damnation," κείρωσις. Matt. 23, 14: "Ye shall receive the greater damnation." ¹⁸

7. "Everlasting destruction," ὁλεθρὸν αἰώνιον.
2 Thess. 1, 9: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." ¹⁹

8. "Furnace of fire," εἰς τὴν κλίμακον τοῦ πυρός.
Matt. 13, 42: "And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." ²⁰

9. "Lake of fire," εἰς τὴν λίμνην τοῦ πυρός. Rev. 19,
20: "These both were cast alive into a lake of fire burning with brimstone." ²¹

17. Cf. Matt. 23, 33.

18. Cf. Mark 12, 40; Luke 20, 47; Rom. 3, 8; 13, 2; 1 Cor. 11, 29; 1 Tim. 5, 12.

19. Cf. 1 Tim. 6, 9.

20. Cf. verse 50.

21. Cf. ch. 20, 10. 14. 15; 21, 8; 2 Pet. 3, 7.

REFUTATION OF ERRORS CONCERNING HADES

Many false doctrines, teachings that are contrary to the analogue fidei, have their origin in the word analogia. There are so many anti-Scriptural views concerning Hades, that it would be an almost hopeless task to trace each error individually. However, there are several common errors that are somewhat general which I shall present and attempt to refute with Biblical argumentation.

A. HADES SIMILAR TO LIMBO

In the first place, **CHAPTER IX** shows the error that Christ at His death **REFUTATION OF ERRORS CONCERNING HADES** of the saints of the old testament from their intermediate state and to take them with Him into heaven. This also corresponds to the Roman Catholic conception of the limbo which, they assert, ceased to exist after Christ's death. Dr. Deane undoubtedly had reference to this teaching when he wrote:

"We are told that the believers under the first covenant had received no revelation that a heavenly life would begin for them immediately after death; that, accordingly, an intermediate state between life on earth and life in heaven was provided for them and that this state was hades (hell). Here believers and unbelievers alike were detained until the hour of Christ's resurrection. However, they are represented as having been kept in two different sections of hades, the believers in one, which afforded them some of the pleasures of the heavenly life, the unbelievers in another, which was a different place. At the resurrection of Christ the occupants of the first section were transferred to

REFUTATION OF ERRORS CONCERNING HADES

Many false doctrines, teachings that are contrary to the analogia fidei, have their origin in the word hades (sheol). There are so many anti-Scriptural views concerning hades, that it would be an almost hopeless task to treat each error individually. However, there are several erroneous views that are somewhat general which I shall present and attempt to refute with Biblical argumentation.

A. HADES SIMILAR TO LIMBUS PATRUM

In the first place, there are those who teach that Christ at His death descended into hades to free the souls of the saints of the old covenant from that intermediate state and to take them with Him into heaven. This idea corresponds to the Roman Catholic conception of the limbus patrum, which, they assert, ceased to exist after Christ's descent. Dr. Dau undoubtedly had reference to this teaching when he wrote:

"We are told that the believers under the first covenant had received no revelation that a heavenly life would begin for them immediately after death; that, accordingly, an intermediate state between life on earth and life in heaven was provided for them and that this state was sheol (hades). Here believers and unbelievers alike were confined until the hour of Christ's resurrection. However, they are represented as having been kept in two different sections of sheol, the believers in one, which afforded them some of the pleasures of the heavenly life, the unbelievers in another, which was a dismal place. At the resurrection of Christ the occupants of the first section were transferred to

heaven, so that this section is now vacant, while the occupants of the other section are said to be still confined until the day of judgment, when they will be transferred to the real hell." ¹

This view is promulgated by Luthardt, as is apparent from the following quotations:

"Verwandt mit den heidnischen Anschauungen vom Hades, als den Ort der abgeschiedenen, schattenhaft lebenden Seelen, theilweise verbunden mit der Idee der Vergeltung, lauten die alttestamentlichen Aeusserungen ueber das Scheol. Das Neue Testament nimmt zunaechst die alttestamentliche Anschauung vom Hades in entwickelter Gestalt herueber, so im Gleichniss Luc. 16, 22 ff. In diesen Hades nun ging Christus selbst mit seinem Tode, aber er ist zugleich im Paradies, und mit ihm der Saecher Luc. 23, 43, und nimmt die alttestamentlichen Frommen mit sich aus dem Hades, Matth. 27, 52. f. Seitdem kommen die Glaebigen nicht mehr in den Hades, sondern als selige und vollendete Geister, Hebr. 12, 23., in den Himmel zu Christo 2 Cor. 5, 6. 8. Phil. 1, 23. Offenb. 7, 9. ff., zur seligen Ruhe Kap. 6, 11. 14, 13., waehrend der Hades seinen Todten erst am Ende herausgibt, um dann nicht mehr zu sein, Offenb. 20, 13. f." ²

This view is not tenable, because it is anti-Biblical. Scripture proofs that men as Luthardt adduce are not proofs at all, for they are misapplied and do not prove what they are intended to prove. As, for example, Matt. 27, 52-53, merely states that when Christ died, one of the phenomenal occurrences was the opening of the graves (*τὰ μνημεία*, meaning, sepulchre or tomb), "and many bodies of the saints which slept arose, and came out of the graves after his resur-

1. Dau, op. cit., pp. 32-33.

2. Ramelow, op. cit., p. 61.

rection, and went into the holy city, and appeared unto many." If this would refer to the releasing of the Old Testament believers from hades, or from the limbus patrum, it would have been impossible for any one to witness this miraculous act. Yet in Matt. 27, 54, we are told that, "When the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God."

Thus can all their would-be Scripture proofs be demonstrated to be incorrect. But not only are these passages misapplied, they are also contrary to other clear Scripture passages. If "The Preacher" knew that he would first be confined to hades, or to the limbus patrum, how could he have written: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it"? ³

B. HADES A PLACE OF DEVELOPMENT

Another common error that is taught concerning hades is the view that hades is a place of development for the believers. Exponents of this theory hold that the believer must first go through a process of purification before he can approach the Great White Throne. This view dangerously approximates the

3. Eccl. 12, 7.

Roman Catholic conception of purgatory,⁴ as is admitted by Kahnis in his Dogmatik III, 553 f.:

"Somit haben wir Grund, in jener Welt einen Mittelzustand anzunehmen, in welchem noch eine Entscheidung moeglich ist fuer die, welche sich in dieser Welt noch nicht entscheiden konnten. Auch nach mittelalterlicher Anschauung gibt es zwischen der Hoelle und dem Fegfeuer Uebergaenge. In der Idee des Fegfeuers aber liegt unzweifelhaft eine Wahrheit, naemlich, dass fuer viele Christen noch eine Laeuterung noethig ist. Gross ist die Zahl von Christen, von denen man nicht sagen kann, dass Christus ihr Leben ist. Aber sie haben doch einen Zug zu ihm und bekennen das, was sie von ihm erkannt haben, in einer Lauterkeit, Selbstlosigkeit, Treue des Wandels, welche viele Christen, die staerker in Worten als in Werken sind, nur beschaemen kann. Soll fuer sie keine Hoffnung sein? Nicht klein ist endlich die Zahl von Christen, die, soweit Menschen urtheilen koennen, im wahren Glauben stehen, aber deren Glaube noch stark versetzt ist mit den Schlacken des alten Menschen, so dass man urtheilen moechte, dass sie so, wie sie sind, nicht ins Paradies kommen koennen, wenn das Paradies Paradies bleiben soll. Man sage nicht, dass mit dem Leibe auch viel vom alten Menschen abfallen werde. Warum laesst man den Glaebigen zukommen, was man den Unglaebigen nicht zugesteht? Die Eigenthuemlichkeit eines Menschen laesst sich nicht mit einem Zauberschlag beseitigen. Wie soll einem Christen, dem es an Liebe fehlt, durch den Tod auf einmal ein Strom von Liebe werden? Und so muessen wir wohl annehmen,

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4. "Purgatory is a state of suffering after this life in which those souls are for a time detained who depart this life after their deadly sins have been remitted as to the stain and guilt and as to the everlasting pain that was due to them, but who have on account of those sins still some debt of temporal punishment to pay, as also those souls which leave this world guilty only of venial sins. In purgatory these souls are purified and rendered fit to enter into heaven, where nothing defiled enters." (J. Faa di Bruno, Catholic Belief, edited from the Italian by L. A. Lamber, New York, 1884, p. 161, quoted from Popular Symbolics, p. 201.)

dass in jener Welt noch fuer Laeuterung und Entwicklung Raum ist. Sonach wuerden in jener Welt drei Orte, und mit ihren Zustaende, zu unterscheiden sein: Der Strafort (gelim), der mittlere Ort der Entscheidung und Laeuterung und der Freudenort (maerker)."⁵

This view is even held by some Lutherans. Dr. H.

Martensen, bishop of Seeland, Denmark, writes:

"Da keine Seele...in einem voellig abgeschlossenen und fertigen zustande dieses Dasein verlaesst, muss der Mittelzustand als ein Reich fortgesetzter Entwicklung gedacht werden, wo die Seelen vorbereitet und reif werden sollen fuer das juengste Gericht. Obgleich die katholische Lehre vom Fegefeuer verworfen ist, weil sie mit so vielen krassen und falschen Zustaetzen ist, so enthaelt sie doch die Wahrheit, dass der Mittelzustand in rein geistigem Sinne ein Purgatorium sein muss, bestimmt zur Laeuterung der Seele. Fragen wir denn, wie wir nach den Andeutungen, welche die Offenbarung uns gibt, uns die Beschaffenheit dieses Reichs denken sollen, so bezeichnet das neue Testament es als Hades, damit erinnernd an die alttestamentliche Vorstellung vom Scheol, vom Schattenreich."⁶

Similar is the view held by Swedenborg, stated in his Himmel und Hoelle, pp. 421 and 426:

"Die Welt der Geister ist weder Himmel noch Hoelle, sondern ein Mittelort oder Zustand zwischen beiden. Denn dahin geht der Mensch zuerst nach dem Tode, und dann wird er nach einer gewissen Periode, deren Dauer davon abhaengt, was fuer ein Leben er in der Welt gefuehrt hat, entweder in den Himmel erhoben, oder in die Hoelle geworfen.' Ferner: 'In der Welt der Geister gibt es eine grosse Zahl, weil die erste Versammlung aller (nach dem Tode) da stattfindet und

5. Ramelow, op. cit., pp. 59-60.

6. Martensen, cf. Lehre und Wehre, Vol. 17, pp. 290-291; Concordia Theological Monthly, Vol. VIII, pp. 214-216.

alle geprüeft und fuer ihren endlichen Aufenthalt vorbereitet werden. Die Periode ihres Vorweilens in jener Welt ist nicht in allen Faellen gleich. Einige treten nur ein und werden kurz darauf entweder in den Himmel gebracht oder hinunter in die Hoelle geworfen; einige bleiben nur einige Wochen da, andere einige Jahre, aber nicht mehr als dreissig!" 7

We must ask ourselves the question, has this theory any Scriptural foundation? Does Scripture anywhere teach that there is a "purgatory of grace", or an intermediate state where a purgatorial opportunity is provided for those who are not fully prepared for heaven?

We are constrained to answer that such theories are vicious, for they are diametrically opposed to the cardinal doctrine of our Christian belief, namely, the doctrine of justification by faith alone. John 3, 16, "He that believeth on the Son hath everlasting life," leaves no room for a purgatorial opportunity. When Christ told the penitent thief on the cross, "Today shalt thou be with me in paradise," (Luke 23, 43), He did not tell him that he would first be required to go through a process of purification before he would be admitted into heaven. No, that same day the soul of the dying thief was admitted into paradise.

This purgatorial theory is also contrary to the teaching of justification as a forensic act. Since God declares the sinner righteous, there is nothing we can do toward our salvation in this world, nor in the world to come, as is evident

7. Cf. Ramelow, op. cit., p. 61.

from Eph. 2, 8-9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast."

Sanctification is only through the means of grace. The Word of God is "the power of God unto salvation to every one that believeth," (Rom. 1, 16). The purgatorial theory ascribes to punishment what can be ascribed only to the Word of God.

Furthermore, the Bible teaches clearly and repeatedly that the time of grace and of sanctification is restricted only to the present life, as Paul says, "Behold, now is the accepted time; behold, now is the day of salvation." ⁸

Lastly, this theory leads to carnal security. It appeals to the old Adam, who, instead of putting aside his "besetting sin", hopes for an opportunity to do so in eternity.

C. HADES OFFERS A SECOND CHANCE

A view that has become rather popular in recent years is the one which teaches that hades is a middle state in which an opportunity to hear the Gospel is offered those who in this life never heard the Gospel. Dr. L. Dahle, a Norwegian theologian, presented this view in his treatise on "Life after Death and the Future of the Kingdom of God," which view Dr. T. Graebner summarized as follows:

8. Cf. John 9, 4; Eph. 5, 16; Gal. 6, 10; etc.

"The souls of believers at once are blessed and united with God. Those who have resisted the call of the Gospel in this life are lost, without hope of any reversal of judgment. All the dead are in a state of incomplete soul-development. This is the Mittelzustand--a stage of waiting. The temporary abode of the wicked (during this time of waiting) is Hades. All who do not after death immediately enter heaven, enter Hades (p. 145. 149). No soul goes to hell at once. Hell (Gehenna, Tartarus) does not exist before Judgment Day. In the middle state, the blessed (in heaven) may grow in virtue, the wicked (in Hades) may advance in depravity (p. 163 sqq.). For the blessed there is no danger of relapse; for the souls in Hades, that have not rejected Christ in this life, there is a hope of conversion.

"Now, Rev. Dahle does not aver that the doctrine of a possible conversion of such as in this life never heard the Gospel is a clear doctrine of Scripture. Yet he maintains that if we 'go back to the fundamental principles of the scriptural teachings' (p. 171), we are forced to some such conclusion. Since God earnestly desires the salvation of all men; since Christ has been a ransom for all; and since the Gospel-call is general, universal--therefore the probability grows strong that all who have died in ignorance of the Gospel will be given an opportunity to accept Christ in Hades (p. 172. 178. 180). Christ went to the souls in prison and preached to them, 1 Pet. 3. The souls referred to are the souls of all men who died in ignorance of the New Testament Gospel. Christ preached to them this Gospel (p. 199), the effect of which preaching, Rev. Dahle admits, is not stated by Peter, but may be regarded as self-evident. The souls that accept Christ now go to Paradise, those who reject Him are no longer unbelievers, but infidels, are lost." ⁹

Among the exponents of this view is also the Evangelical Synod of North America. Popular Symbolics, referring to the

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9. Graebner, T., "Christ's Descent into Hell and the Possibility of Conversion after Death," from Theological Quarterly, Vol. XII, No. 1, 1908, Concordia Publishing House, St. Louis, Mo., pp. 24-25.

Evangelical Catechism (1929) and Dr. Irion's Evangelical Fundamentals, II, states:

"The Evangelical Synod explicitly teaches salvation after death by teaching that 'Jesus went to the place of the departed spirits and brought them the message of salvation' (Qu. 67), since 'they who died before Christ's death had no way of knowing what He had done.' Expl. of C., 80. The claim is made that whosoever had an opportunity in this world to come to faith cannot expect another, but the spirits in Hades can be saved if they now wish to accept the Gospel. Irion, l.c., 195." ¹⁰

Other quotations could be presented, but these two present the fundamental ideas of this erroneous view. Nor is it necessary to go into great detail in refuting this error.

The matter of Christ's descent into hell was discussed in the fore-going chapter, where Article IX of the Formula of Concord is quoted. However, in addition it might be added that the entire context of 1 Pet. 3, 18-19, says nothing about Gospel preaching, but speaks clearly of the judgment and condemnation of the unbelievers.

This theory is contrary to Scripture passages which teach a judgment immediately after death, as Hebrews 9, 27: "It is appointed unto men once to die, but after this the judgment."

10. Popular Symbolics, Concordia Publishing House, St. Louis, Mo., 1934, p. 315.

This theory also does violence to the Scriptural definition of unbelief. Nowhere does Scripture make a distinction between ignorance and unbelief. There is no neutral ground, Mark 16, 16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." It is not our duty to investigate the hidden will of God, viz., how God will deal with the heathen. We must exercise our faith in considering the justice of God in the damnation of the heathen. This is an admonition to be zealous in mission work. The commission to preach the Gospel to all men, lest, through our neglect people be lost, would lose all force and meaning, if there were a second chance.

CONCLUSION

CHAPTER X

CONCLUSION

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Before I bring this treatise to a close, I shall again briefly summarize the results of my investigation.

We know that in eternity there are no limitations of space or time. However, when the Holy Ghost inspired His penmen to write the pages of the Sacred Book, He accommodated Himself to our finite mode of speech. And so the Bible speaks of heaven as a place, as for example when Christ says, "I go to prepare a place for you." (John 14, 2) It also speaks of hell as a place--"A furnace of fire: there shall be wailing and gnashing of teeth." (Matt. 13, 50) We therefore speak of heaven as a place and hell as a place.

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From the parable in Luke 16, and numerous other passages, we must conclude that there are only two places in the beyond, heaven, the abode of the blessed, and hell, the place of eternal torment, the abode of the wicked. This fact must be kept in mind when we speak of sheol and hades.

If, then, hades (sheol) is not a place, what is it? That the righteous are conceived of as entering hades (cf. LXX, hades translated sheol) is seen from many passages as Gen. 37, 35; 42, 38; etc., for pious Jacob says, "I will go down into sheol unto my son mourning." The wicked are also in hades, for the rich man was in hades, "being in torments", Luke 16, 23. According to this parable in Luke 16, it would seem that both body and soul are in hades. This conclusion

cannot justifiably be drawn from the parable, for we know that the bodies remain in the grave until the day of judgment.

Hades also means more than death, for Scripture uses other terms for death, θάνατος, θνήσκειν. It also implies more than grave, μνημείοι, μνήμα, τάφ. Also these facts must be remembered when we define hades. Accordingly, in my opinion, hades may best be defined as "the state or condition of death", "the state of disembodied existence". The use of hades and sheol in general in Scriptures seems to indicate that state or condition of the soul from the time it leaves the body at death until it is reunited with the body on judgment day. I hesitate to speak of hades or sheol as a "region" or "realm" of the dead, because the Bible speaks of only the abode of the blessed and the abode of the damned. We cannot speak of hades or sheol as a place, a locale.

We need not hesitate to accept this view, for it accords very well with the analogia fidei. Nor need we think that by accepting this view we are weakening our doctrine of eternal punishment and damnation. As has been demonstrated, there are many terms and expressions used in the Bible which definitely substantiate our teaching on this point.

This interpretation is also in accordance with sound hermeneutical rules; for, if the original meaning of a word and the meaning it had at the time it was used, fits the context in which it is used, we have no right arbitrarily to change that meaning.

Most of the literature that has been written in our circles on the subject of sheol and hades has been written against those who deny the doctrine of hell altogether or weaken it by defining hades as an intermediate state, a place of second chance. We forfeit or concede nothing to Universalists, Annihilationists, Russelites, Adventists, etc., by defining hades as "the state of disembodied existence".

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