

# THE BIBLE TEACHING ON DEATH

## I. THE BIBLE TEACHES THAT DEATH IS A UNIVERSAL CERTAINTY

- A. Death is an appointment all will keep (**Hebrews 9:27**).
- B. Not only does the Bible describe death as certain, but also it describes life as short and irrevocable (**2 Samuel 14:14; Isaiah 38:12; Psalms 39:5; James 4:14**).
- C. The only exception to the universality of death is those who are alive when Jesus returns (**John 14:1-6; 1 Thessalonians 4:13-18**).

## II. THE BIBLE TEACHES THAT DEATH IS A RESULT OF SIN

- A. Adam and Eve were created to live, but sin entered the picture and this resulted in their being separated from the tree of life (**Genesis 2:16-17; 3:23-24; Romans 5:12**).
- B. The wages of sin is death, both physically and spiritually (**Romans 6:23**).
- C. Death is linked to Adam, but life is tied to Christ (**1 Corinthians 15:21-22**).

## III. THE BIBLE TEACHES THAT DEATH IS THE SEPARATION OF THE SOUL AND BODY

- A. The point of death has been widely debated.
  - 1. Clinical Death is the absence of pulse or respiration. Yet, a person can be "maintained" in this condition of life-support machines for an extended period of time.
  - 2. Biological Death is when there is a flat EEG, a straight lined EKG, and when rigor mortis begins. This takes place some 4 to 6 minutes after breathing stops.
  - 3. The Bible says simply that death is when the soul leaves the body (**Genesis 35:18**)
- B. We would not expect the Bible to use scientific language, but to simply link death to the separation of the body and the spirit that lives in it (**Ecclesiastes 12:7; James 2:26**).

## IV. THE BIBLE TEACHES THAT THE RESURRECTION AND JUDGMENT WILL FOLLOW DEATH

- A. The Bible certainly does not indicate that death is the end of one's existence.
- B. Bodies will be raised from the grave (**John 5:28-29; 11:25**).
- C. The universal judgment will follow the resurrection (**Hebrews 9:27; Revelation 20:11-15**).

# DEATH: THE LAST TABOO

## Introduction

1. Where as sex may have been our former “last taboo” subject, death seems to have taken its place.
2. Nearly 6,000 Americans die every day.
3. In his book, The Last Enemy, Richard Wolff wrote: “Death cannot be divorced from life and should not be viewed in isolation. It might almost be called a mode of existence. Death permeates life. Life and death coexist.”
4. One author compared the contemplation of death to looking at the sun. Too much will blind you, but from time to time we need to look at it to remember that it is still there.
5. This lesson will focus on our tendency to deny death’s reality.

## Discussion

### I. HOW DO WE DENY DEATH?

- A. We deny death by simply failing/refusing to talk about it.
  1. Bringing up the subject of death is a good way to end polite conversation.
  2. Perhaps we think that our failure to talk about death will keep it from happening.
- B. We deny death by using terms that soften its obvious harshness.
  1. Terms such as “undertaker,” “coffin,” hearse,” “corpse,” “tomb stone,” etc. are seldom heard.
  2. People don’t even die anymore; they expire. They are not dead; they have departed.
  3. Now we have “funeral directors,” “funeral coaches,” “departed loved ones,” and “memorial gardens.”
- C. We deny death by living as if we will never die.
  1. I would not suggest that we become morbid and preoccupied with the subject, but the fact remains that we are all terminal.
  2. James reminds us that our life is only a vapor (**James 4:13-15**).

### II. WHY DO WE DENY DEATH?

- A. We deny death because we have no faith in the afterlife.
  1. If this is all there is to it, why not deny death? If we are no better off than the animals when we die, why not deny death?
  2. Christians should view death as “eternity’s dressing room” (**Matthew 25:31-46; 1 Corinthians 15:19-23**)
- B. We deny death because we have made such advances in health and medicine that we feel like we can hold it off.

## AFTERLIFE

- A. Three kinds of life pictured in the Bible.
  - 1. Physical life – Gen. 2:7
  - 2. Spiritual life – Eph. 2:1
  - 3. Eternal life – Mt. 25:46; Tit. 1:2
  
- B. Three kinds of death.
  - 1. Physical death – Rom. 5:12; Jas. 2:26
  - 2. Spiritual death – Eph. 2:1, Isa. 59:1-2
  - 3. Eternal death – Rev. 20:14-15
  
- C. The spirit is alive after the body goes back to the grave.
  - 1. Matt. 22:23-32 –Read-Overhead-
  
  - 2. Luke 20:37-38-Read-Overhead-
  
  - 3. Luke 9:29-31-Read-Overhead-
  
- D. Where is the spirit of man between death and the resurrection?
  - 1. Sheol, Hades, Tartarus, Hell-Overhead-
  
  - 2. Sheol and Hades-Overhead
  
  - 3. There is punishment for sin in Hades-Luke 16:19-31-Read-Overhead-
  
  - 4. There are blessings in Hades-Paradise-Overhead.

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WORDS

JAMES MEADOWS

I. Grave (geber) - Bury (gabor)

A. Grave (geber)

1. Grave (geber) mentioned 34 times in Old Testament:

a. Gen. 50:5	l. 2 Chron. 34:28	w. Jer. 8:1
b. Ex. 14:11	m. Job 3:22	x. Jer. 20:17
c. Num. 19:16	n. Job 5:26	y. Jer. 26:23
d. Num. 19:18	o. Job 10:19	z. Ezek. 32:22
e. 2 Sam. 2:32	p. Job 17:1	aa. Ezek. 32:23
f. 2 Sam. 19:37	q. Job 21:32	bb. Ezek. 32:25
g. 1 Kgs. 22:20	r. Psa. 88:5	cc. Ezek. 37:12
h. 1 Kgs. 14:13	s. Psa. 88:11	dd. Ezek. 37:12
i. 2 Kgs. 22:20	t. Isa. 14:19	ee. Ezek. 37:13
j. 2 Kgs. 23:6	u. Isa. 53:9	ff. Ezek. 37:13
k. 2 Chron. 34:4	v. Isa. 65:4	gg. Ezek. 39:11
		hh. Nah. 1:14

2. Grave (mnema or mnemcion) mentioned 8 times in New Testament:

a. Matt. 27:52	d. Jn. 5:28	g. Jn. 11:38
b. Matt. 27:53	e. Jn. 11:17	h. Jn. 12:17
c. Lk. 11:44	f. Jn. 11:31	

B. Bury (gabor - From same root word as geber) - Mentioned 86 times in Old Testament:

1. Gen. 23:4, 6, 6, 8, 11, 13, 15, 19	19. 2 Sam. 4:12
2. Gen. 25:9	20. 2 Sam. 21:14
3. Gen. 35:29	21. 1 Kgs. 2:31; 11:15
4. Gen. 47:29, 30	22. 1 Kgs. 13:29, 31, 31
5. Gen. 48:7	23. 1 Kgs. 14:13, 18
6. Gen. 49:29, 31, 31	24. 1 Kgs. 15:8
7. Gen. 50:5, 5, 6, 7, 13, 14	25. 1 Kgs. 22:37
8. Num. 11:34; 33:4	26. 2 Kgs. 9:10, 28, 34, 35
9. Deut. 21:23	27. 2 Kgs. 10:35
10. Deut. 34:6	28. 2 Kgs. 12:21
11. Josh. 24:30, 32, 33	29. 2 Kgs. 13:9, 20, 21
12. Jud. 2:9	30. 2 Kgs. 15:7
13. Jud. 16:31	31. 2 Kgs. 21:26
14. 1 Sam. 25:1	32. 2 Kgs. 23:30
15. 1 Sam. 28:3	33. 1 Chron. 10:12
16. 1 Sam. 31:13	34. 2 Chron. 9:31
17. 2 Sam. 2:4, 5, 32	35. 2 Chron. 14:1
18. 2 Sam. 3:32	36. 2 Chron. 16:14
	37. 2 Chron. 21:20
	38. 2 Chron. 22:9
	39. 2 Chron. 24:16, 25
	40. 2 Chron. 25:28

41. 2 Chron. 26:23  
 42. 2 Chron. 27:9  
 43. 2 Chron. 28:27  
 44. 2 Chron. 32:33  
 45. 2 Chron. 33:20

46. Psa. 79:3  
 47. Jer. 7:32; 14:16  
 48. Jer. 19:11, 11  
 49. Ezek. 39:11, 12, 13, 14, 15  
 50. Hos. 9:6

## II. SHEOL

A. In the K.J.V. it is translated grave in the following place (Sheol in ASV and most others):

1. Gen. 37:35	10. Job 17:13	19. Prov. 1:12
2. Gen. 42:38	11. Job 21:13	20. Prov. 30:16
3. Gen. 44:29	12. Job 24:19	21. Eccle. 9:10
4. Gen. 44:31	13. Psa. 6:5	22. Song of Sol. 8:6
5. 1 Sam. 2:6	14. Psa. 30:3	23. Isa. 14:11
6. 1 Kgs. 2:6	15. Psa. 31:17	24. Isa. 38:10
7. 1 Kgs. 2:9	16. Psa. 49:14	25. Isa. 38:18
8. Job 7:9	17. Psa. 88:3	26. Ezek. 31:14
9. Job 14:13	18. Psa. 89:48	27. Hos. 13:14

✓ B. The Septuagint translators met with the word Sheol 65 times. (Overhead)

1. They never translated it Gehenna, the lake of fire.
2. They never translated it the grave (geber, Hebrew) and (mnema, Greek)
3. 61 times they translated it Hades.
4. The word "sheol" is always singular. There is only one "sheol," one "hades," although there are many graves.

C. The Bible speaks of "lowest Sheol" (Deut. 32:22) which implies "higher" or "upper" Sheol - Tartarus and Paradise.

## ✓ III. HADES (Overhead)

A. Sheol in the Old Testament and Hades in the New Testament refer to the same place

1. Psa. 16:10 - "Thou wilt not leave my soul in hell (sheol)."
2. Acts 2:27 - "Because thou wilt not leave my soul in hell (hades)."
3. "Here is positive proof that the word 'sheol' in the Hebrew has the same meaning as the Greek word 'hades' in the New Testament." (V. E. Howard)

✓ B. The word Hades appears in the following New Testament verses:

(Overhead)

- |                |                            |
|----------------|----------------------------|
| 1. Matt. 11:23 | 7. Rev. 1:18               |
| 2. Matt. 16:18 | 8. Rev. 6: <del>18</del> 8 |
| 3. Lk. 10:15   | 9. Rev. 20:13              |
| 4. Lk. 16:23   | 10. Rev. 20:14             |
| 5. Acts 2:27   | 11. 1 Cor. 15:55           |
| 6. Acts 2:31   |                            |

✓ C. Hades - What does it mean? (Overhead)

1. "It has reference to the abode of the departed, the unseen world into which men pass at death. The better translation today is 'hades,' not 'hell,' as it is in the K.J. translation. When the K.J. translators translated it hell they meant it not in the sense of the place of punishment of the wicked but 'in its primary and natural sense' of the unseen and 'covered place.' It is translated Sheol in the Old Testament, which does not mean the grave, the place of burial." (James Hastings, Editor, Dictionary of the Bible, Vol. II, p. 274) Cf. Psa. 16:10; Acts 2:27
2. "Hades, a compound Greek word that simply means the unseen, but when applied to the state of the dead, the unseen realm of the dead." (Woods, Sermons on Salvation, p. 18).
3. "The term Hades designates the place of disembodied spirits. It is as its etymology indicates the unseen." (McGarvey, Acts, p. 34)
4. "Hades, literally the unseen or the invisible world, is, according to Thayer, the realm of the dead, or the common receptacle of disembodied spirits."
5. "The unseen." (Liddell and Scott)
6. "The invisible abode or mansion of the dead." (T. S. Green)
7. "The place of departed spirits." (W. J. Hickle)
8. "The abode of the dead" (Robinson)
9. "The underworld - the world of departed spirits" (Sophodes)
10. "The common receptacle of disembodied spirits" (Thayer)
11. The Sheol of the Old Testament and Hades of the New Testament refers to the same place.

✓ IV. HELL - GEHENNA (Overhead)

A. It appears in 12 New Testament verses.

- |                |                |              |
|----------------|----------------|--------------|
| 1. Matt. 5:22  | 5. Matt. 18:9  | 9. Mk. 9:45  |
| 2. Matt. 5:29  | 6. Matt. 23:15 | 10. Mk. 9:47 |
| 3. Matt. 5:30  | 7. Matt. 23:33 | 11. Lk. 12:5 |
| 4. Matt. 10:28 | 8. Mk. 9:43    | 12. Jas. 3:6 |

B. Gehenna is made up of Ge which in Greek means earth, and henna, part referring to the place of Henna, literally the place of "Hinnom or valley of Hinnom." (Cf. 2 Kgs. 23:10) Give background!!!

V. TARTARUS (Greek verb tartaroo translated Tartarus and means to "cast into.")

A. 2 Pet. 2:4; Jude 6 - "For if God spared not the angels that sinned, but cast them down to hell. . ." (Tartarus)

B. Tartarus is the place where angels and the spirits of the wicked are kept until the judgment and final sentencing.

1. In Greek mythology the place of restraint and punishment for the souls of wicked men often death.
2. Peter, writing in Greek, used here a word they would understand to convey the idea of the abode of the wicked.

VI. PARADISE - Transliteration of the Greek word paradeisos.

A. The word Paradise appears 3 times in the New Testament:

Luke 23:43; 2 Cor. 12:3, 4; Rev. 2:7

B. From Xenophon's descriptions of the parks and gardens of ancient Persian kings.

C. The Septuagint translators (Greek Old Testament) used it in Gen. 2:8 to describe the garden of Eden.

✓ D. Paradise (Overhead)

1. "To the penitent thief on the cross the Savior said: 'Verily I say unto thee, Today shalt thou be with me in paradise.'  
(Luke 23:43) The word 'paradise' originally meant a Persian



garden, but came figuratively to denote a place of great blessing! Such is its significance here.'

- a. Jesus, on the day of his death, journeyed with the penitent thief to Paradise.
- b. But, notwithstanding the fact that he went to Paradise that day, he did not ascend to his Father. (Jn. 20:17: "I am not yet ascended to my Father.")
- c. His Father was in Heaven.
- d. Jesus, therefore, did not go to heaven during the interval of his death.
- e. Paradise, as it contemplates the state of the blessed dead, is thus not heaven. (That it will eventually be, we strongly believe; that Paradise in this passage does not designate heaven, we stoutly affirm.)
- f. During the period of his death, the Lord was in Hades. (Acts 2:27, 31)
- g. But he was in Paradise during this time.
- h. Therefore Paradise is in Hades.
- i. But though in Paradise, in Hades, he was not in Heaven.
- j. Therefore, Paradise, in Hades, is not heaven.

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# HADES

**MATTHEW 11:23**

**MATTHEW 16:18**

**LUKE 10:15**

**LUKE 16:23**

**ACTS 2:27**

**ACTS 2:31**

**REV. 1:18**

**REV. 6:8**

**REV. 20:13**

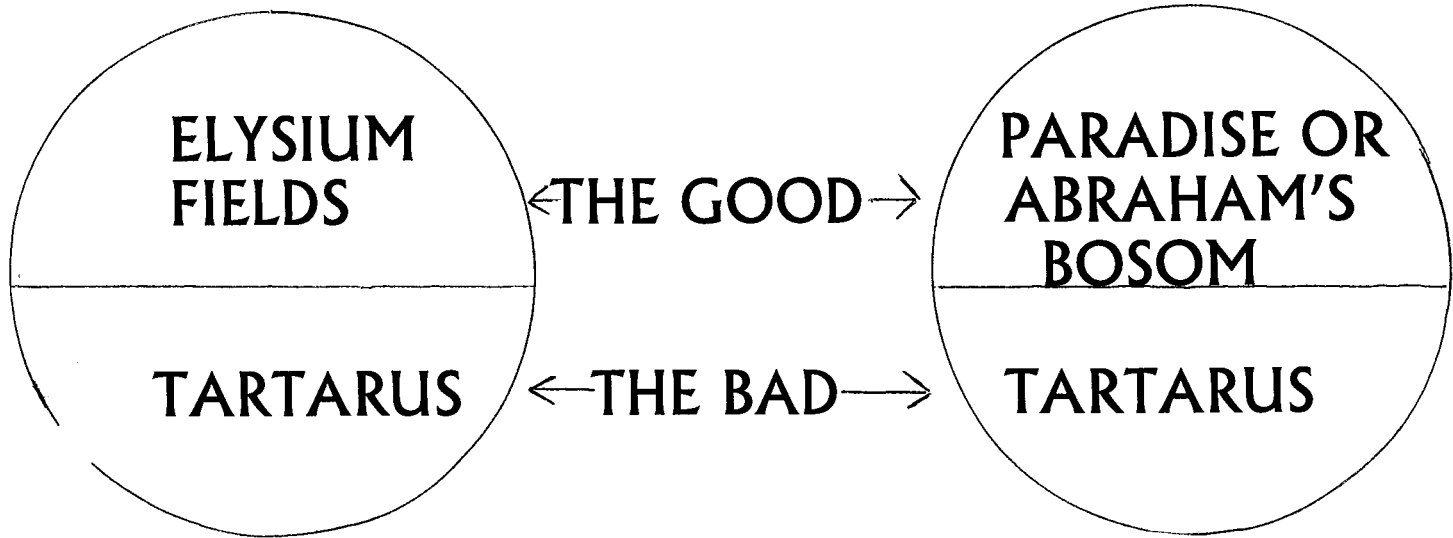
**REV. 20:14**

*1 COR. 15:55*

# HADES

## INFERNUS

## HADES



GREEK & ROMAN  
VIEW

THE NEW  
TESTAMENT  
VIEW

# HELL

**MATTHEW 5:22**

**MATTHEW 5:29,30**

**MATTHEW 10:28**

**MATTHEW 18:9**

**MATTHEW 23:15**

**MATTHEW 23:33**

**MARK 9:43**

**MARK 9:45**

**MARK 9:47**

**LUKE 12:9**

**JAMES 3:6**

## Eternal and everlasting

1. Eternal, everlasting occur 75 times in the N.T.
2. The Greek word is aionios in the original and has no limitations. It is exhaustive of eternity.
3. The Bible use of the words eternal and everlasting show hell is unending (Mt. 18:8; 25:46; 2 Thess. 1:9; 2 Pet. 2:17; Jude 13; Rev. 14:10-11).
4. Some try to get around this meaning by asserting that the wicked will be annihilated (cease to exist).

- a. God will destroy (Mt. 10:28).
- b. Jesus used the word apollumi (used 92 times in the N.T.).
- c. The idea of annihilation is never found in the word apollumi.
  - (1) The prodigal son was "lost" (apollumi) (Lk. 15:32). Did he cease to exist?
  - (2) Jesus came to seek and save the "lost" (apollumi) (Lk. 19:10). Did he

come to seek people  
who did not exist?

(3) The same word is  
used to describe the  
eternity of heaven  
as hell (1 John  
2:25; John 3:16;  
Mt. 25:46).



# HERE IS HIS ARGUMENT:

- A. GOD IS NOT THE GOD OF THE DEAD. (V. 32B)
  
- B. HE IS THE GOD OF ABRAHAM (V. 32A)
  
- C. THEREFORE, ABRAHAM IS NOT DEAD.

# IRRESISTIBLE CONCLUSIONS:

- A. TO DENY THIS CONCLUSION IS SIMPLY TO DENY WHAT THE LORD SAID.
- B. IF THE STATEMENTS OF MOSES AND OUR LORD ARE TRUE THEN ABRAHAM IS ALIVE.
- C. IF ONE DENIES THIS, HE AFFIRMS THAT GOD IS GOD OF THE DEAD, OR DENIES THAT HE IS THE GOD OF ABRAHAM.

1. IF HE AFFIRMS THAT GOD IS GOD OF THE DEAD HE AFFIRMS A FALSEHOOD.
2. IF HE DENIES THE LATTER (GOD OF ABRAHAM) HE DENIES THE TRUTH.

# **ABRAHAM IS NOW ALIVE!**

- A. THOUGH HE IS ALIVE  
HE DOES NOT LIVE IN  
THE FLESH.**
  
- B. IT FOLLOWS THEN  
THAT HE IS ALIVE IN  
SPIRIT, CONTINUING  
TO LIVE ON AS ALL IN  
THE SPIRIT WORLD DO.**

JESUS TAUGHT THAT GOD IS GOD OF THE LIVING. "NOW THAT THE DEAD ARE RAISED, EVEN MOSES SHOWED AT THE BUSH WHEN HE CALLED THE LORD THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB" (LUKE 20:37,38).

## **A. SYLLOGISM:**

- 1. GOD IS NOT THE  
GOD OF THE DEAD,  
BUT OF THE LIVING;**
- 2. BUT GOD IS THE  
GOD OF ABRAHAM,  
ISAAC, AND JACOB;**
- 3. THEREFORE,  
ABRAHAM, ISAAC  
AND JACOB ARE  
ALIVE.**

**B. THIS CONCLUSION IS  
IRRESISTIBLE: TO DENY  
IT IS SIMPLY TO DENY  
WHAT THE LORD SAID.**

C. IF THE STATEMENTS OF MOSES AND OUR LORD BE TRUE, IT MUST FOLLOW THAT ABRAHAM IS ALIVE.

D. ABRAHAM IS NOW ALIVE! THOUGH ALIVE, HE DOES NOT LIVE IN THE FLESH, IT HAVING LONG CENTURIES PAST RETURNED TO THE DUST. IT FOLLOWS THEN THAT HE IS ALIVE IN SPIRIT, CONTINUING TO LIVE ON, AS ALL DO, IN THE SPIRIT WORLD.

**LUKE 9:29-31 - "AND AS HE PRAYED, THE FASHION OF HIS COUNTENANCE WAS ALTERED, AND HIS RAIMENT WAS WHITE AND GLISTENING. AND, BEHOLD, THERE TALKED WITH HIM TWO MEN, WHICH WERE MOSES AND ELIAS: WHO APPEARED IN GLORY, AND SPAKE OF HIS DECEASE WHICH HE SHOULD ACCOMPLISH AT JERUSALEM."**



1. AT THE  
TRANSFIGURATION  
MOSES WAS IN THE  
GRAVE (DEUT. 34:5).
  
2. ELIJAH HAD ALREADY  
LEFT THE EARTH (2  
KINGS 2:1).
  
3. YET BOTH WERE ALIVE:
  - A. "THERE TALKED  
WITH HIM TWO MEN"
  - B. "WHO APPEARED IN  
GLORY"
  - C. "AND SPAKE OF HIS  
DECEASE."

4. EXPLAIN THIS  
WITHOUT A SPIRIT  
THAT LIVES ON AFTER  
THE BODY IS DEAD.

**SHEOL**

**HADES**

**TARTARUS**

**GEHENNA**

THE SEPTUAGINT  
TRANSLATORS MET WITH  
THE WORD SHEOL 65  
TIMES.

1. THEY NEVER  
TRANSLATED IT  
GEHENNA, THE LAKE  
OF FIRE.
2. THEY NEVER  
TRANSLATED IT THE  
GRAVE (GEBER,  
HEBREW) AND  
(MNEMA, GREEK).
3. 61 TIMES THEY  
TRANSLATED IT HADES.
4. THE WORD "SHEOL" IS

ALWAYS SINGULAR.  
THERE IS ONLY ONE  
"SHEOL," ONE "HADES,"  
ALTHOUGH THERE ARE  
MANY GRAVES.

THE BIBLE SPEAKS OF  
"LOWEST SHEOL" (DEUT.  
32:22) WHICH IMPLIES  
"HIGHER" OR "UPPER"  
SHEOL - TARTARUS AND  
PARADISE.

**HADES**  
**SHEOL IN THE OLD TESTAMENT**  
**AND HADES IN THE NEW**  
**TESTAMENT REFER TO THE SAME**  
**PLACE.**

1. **PSA. 16:10 - "THOU WILT NOT LEAVE MY SOUL IN HELL (SHEOL)."**
  
2. **ACTS 2:27 - "BECAUSE THOU WILT NOT LEAVE MY SOUL IN HELL (HADES)."**
  
3. **"HERE IS POSITIVE PROOF THAT THE WORD 'SHEOL' IN THE HEBREW HAS THE SAME MEANING AS THE GREEK WORD 'HADES' IN THE NEW TESTAMENT." (V. E. HOWARD)**

# HADES - WHAT DOES IT MEAN?

1. "IT HAS REFERENCE TO THE ABODE OF THE DEPARTED, THE UNSEEN WORLD INTO WHICH MEN PASS AT DEATH. THE BETTER TRANSLATION TODAY IS 'HADES,' NOT 'HELL,' AS IT IS IN THE K.J. TRANSLATION. WHEN THE K.J. TRANSLATORS TRANSLATED IT HELL THEY MEANT IT NOT IN THE SENSE OF THE PLACE OF PUNISHMENT OF THE WICKED BUT 'IN ITS PRIMARY AND NATURAL SENSE' OF THE UNSEEN AND 'COVERED PLACE.' IT IS TRANSLATED SHEOL IN THE OLD

TESTAMENT, WHICH DOES NOT MEAN THE GRAVE, THE PLACE OF BURIAL." (JAMES HASTINGS, EDITOR, DICTIONARY OF THE BIBLE, VOL. 11, P. 274). CF. PSA. 16:10; ACTS 2:27.

2. "HADES, A COMPOUND GREEK WORD THAT SIMPLY MENS THE UNSEEN, BUT WHEN APPLIED TO THE STATE OF THE DEAD, THE UNSEEN REALM OF THE DEAD." (WOODS, SERMONS ON SALVATION, P. 18).

3. "THE TERM HADES DESIGNATES THE PLACE OF DISEMBODED SPIRITS. IT IS AS



**ITS ETYMOLOGY INDICATES THE UNSEEN." (McGARVEY, ACTS, P. 34).**

- 4. "HADES, LITERALLY THE UNSEEN OR THE INVISIBLE WORLD, IS, ACCORDING TO THAYER, THE REALM OF THE DEAD, OR THE COMMON RECEPTACLE OF DISEMBODIED SPIRITS."**
- 5. "THE UNSEEN." (LIDDELL AND SCOTT).**
- 6. "THE INVISIBLE ABODE OR MANSION OF THE DEAD." (T. S. GREEN)**
- 7. "THE PLACE OF DEPARTED**

**SPIRITS." (W. J. MICKLE)**

- 8. "THE ABODE OF THE DEAD"  
(ROBINSON).**
- 9. "THE UNDERWORLD - THE  
WORLD OF DEPARTED SPIRITS"  
(SOPHODES).**
- 10. "THE COMMON RECEPTACLE  
OF DISEMBODIED SPIRITS"  
(THAYER).**
- 11. THE SHEOL OF THE OLD  
TESTAMENT AND HADES OF  
THE NEW TESTAMENT REFERS  
TO THE SAME PLACE.**

# PARADISE

1. JESUS, ON THE DAY OF HIS DEATH, JOURNEYED WITH THE PENITENT THIEF TO PARADISE.
2. BUT, NOTWITHSTANDING THE FACT THAT HE WENT TO PARADISE THAT DAY, HE DID NOT ASCEND TO HIS FATHER (JOHN 20:17: "I AM NOT YET ASCENDED TO MY FATHER.")
3. HIS FATHER WAS IN HEAVEN, MATT. 3:14-17.

4. JESUS, THEREFORE, DID NOT GO TO HEAVEN DURING THE INTERVAL OF HIS DEATH.

5. PARADISE, AS IT CONTEMPLATES THE STATE OF THE BLESSED DEAD, IS THUS NOT HEAVEN (THAT IT WILL EVENTUALLY BE, WE STRONGLY BELIEVE: THAT PARADISE IN THIS PASSAGE DOES NOT DESIGNATE HEAVEN, WE STOUTLY AFFIRM.)

6. DURING THE PERIOD OF HIS DEATH, THE LORD WAS IN HADES (ACTS 2:27,31).

7. BUT HE WAS IN PARADISE DURING THIS TIME.

8. THEREFORE PARADISE IS IN HADES.

9. BUT THOUGH PARADISE IS IN HADES, HE WAS NOT IN HEAVEN.

10. THERE, PARADISE, IN HADES, IS NOT HEAVEN.