

Study: Resurrection or life immediately
after death ?

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Resurrection or life immediately after death ?

In this as well as in a series of other articles, we will touch a very serious topic that has been the source of long discussions and many questions. This topic refers to what happens after death and it will be approached from the point of view of the Bible, which we honestly believe that, being what God has said, is the only source that can give us reliable information.

1. Death: God does not want us ignorant

Starting the research on our subject, we will go to I Thessalonians 4:13 where we read:

I Thessalonians 4:13

"But I do not want you to be ignorant, brethren, concerning those who have fallen asleep..."

As it is obvious from this passage, God does not want us ignorant about those "who have fallen asleep" i.e. the dead ones. In contrast, He wants us informed, which in turn means that He has also provided all the information that is necessary for the elimination of any ignorance or misunderstanding. The only that is needed from our part to receive this information is simply to continue reading on the same passage. Really, verses 13-18 of the same chapter tell us:

I Thessalonians 4:13-18

"But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. For if we

believe that Jesus died and rose again, even so God will bring with him those that sleep in Jesus. For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep. For the Lord himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first: Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air: And thus we shall always be with the Lord. Therefore comfort one another with these words."

As it can be seen, this passage refers to the "dead in Christ" or those that "sleep in Jesus" i.e. to those that died believing in the Lord Jesus Christ. Though these are only a category of the total of the dead ones, the conclusions drawn from the above passage regarding the state of the dead have general application¹.

Moving now to what the above passage tells us, i.e. to the information that God gave us, to eliminate our ignorance and misunderstanding about the dead ones, we can see that no reference is made to a supposed life immediately after death. In contrast, what this passage clearly points out is the resurrection as the **ONLY** exit from the death state and the only way to enter again into life. Really according to the above passage, the dead in Christ will be raised in the day of the Lord's coming, while the alive Christians will be caught up that day with them in heaven to meet the Lord in the air. "AND THUS WE (all Christians, dead and alive) **SHALL** EVER BE WITH THE LORD", which in turn means that since we **SHALL** (future tense) be with the Lord, no dead is with the Lord now nor if we will die, will we be

¹Really, as we will see though there are differences regarding the time that each category of dead (believers, unbelievers, people lived under other administrations) will be raised as well as what will follow these resurrections (eternal life, condemnation, judgment according to the law) there is no difference among them regarding the present state of the dead that compose them.

immediately with the Lord. Instead, we SHALL be with him at his coming.

Apart from the above passage of I Thessalonians 4:13-18 that was given to us so that we may be fully aware about the dead in Christ, God's Word contains more passages that corroborate what I Thessalonians 4:13-18 told us. Such a passage is I Corinthians 15:20-24, where starting from verses 20-22, we read:

I Corinthians 15:20-22

"But now is Christ risen from the dead, *and* become the firstfruits of those who have fallen asleep. For since by man *came* death, by man also *came* the resurrection of the dead. For as in Adam all die, even so in Christ **ALL SHALL be made alive.**"

From this passage two things are made clear. The first is that ALL will be made alive, though, as verse 23 that follow tells us, "every man in his own order" i.e. not all simultaneously. Apart from this, something else that the above passage makes also clear is that the dead SHALL be made alive, which in turn means that **THEY ARE NOT** alive now, and thus the doctrine that teaches the contrary i.e. that they are alive now, cannot be correct. When now shall the dead be made alive is something that is answered in verses 23-24 of the same chapter, where we read:

I Corinthians 15:23-24

"But each one **in his own order**: Christ the firstfruits, afterward those *who are* Christ's at his coming. Then *comes* the end, when he delivers the kingdom to God the Father; when he puts an end to all rule and all authority and power."

The first - and the only one till now - that was raised from the dead is Christ. However, his resurrection will not be unique for ever, for

in the future it will be followed: in a first place by the resurrection of those that are Christ's i.e. those that died believing in the Lord Jesus Christ and then, by the resurrection of the remaining ones. The time that the first of these resurrections, i.e. the resurrection of those that are Christ's, will happen is defined as the time of Christ's coming, which is what I Thessalonians 4 also told us. From this, it can be concluded that since, according to the "timetable" of the above passage, the dead in Christ will be the first that will be made alive and since the day that this will happen will be the day of Christ's coming, which is still future, apart from the Lord Jesus, there is NO dead that is alive now. In contrast, all SHALL be made alive in the future, and each one in his own order.

2. "With what body will the dead come"?

The Bible not only tells us that those that died believing in Christ will be raised in the day of his coming, but it also tells us with what body they will be raised. Really, starting from I Corinthians 15:35-41 we read:

I Corinthians 15:35-41

"But someone will say, "How are the dead raised up? And **with what body do they come?** Foolish one, what you sow is not made alive unless it dies. And what you sow, you do not sow that body that shall be, but bare grain - perhaps wheat, or some other *grain*. But God gives it a body as He pleases, and to each seed its own body. All flesh is not the same flesh, but *there is one kind of* flesh of men, another flesh of animals, another of fish, *and* another of birds. *There are* also celestial bodies, and terrestrial bodies: but the glory of the celestial is one, and the *glory* of the terrestrial is another. *There is* one glory of the sun,

another glory of the moon, and another glory of the stars: for *one* star differs from *another* star in glory."

The reason that Paul makes all these references to the seed that grows to something different, a plant, and to the differences among bodies and "fleshes" etc. is shown in the beginning of the passage, where we are explicitly told that all these are said with reference to "how the dead are raised up, and with what body they come", as well as in verse 42 where we read:

I Corinthians 15:42

"SO ALSO is the resurrection of the dead....."

The phrase "so also" connects what precedes it (verses 35-41) with what follows it ("the resurrection of the dead"). In other words, as a seed, though it "dies" it gives a whole plant, so also though this earthly body will die another body will succeed it in the resurrection. And as the bodies are not all the same, so also the resurrected body will not be the same with this earthly body. Moreover, as the celestial and the terrestrial bodies differ in glory so also the resurrection body will differ from the earthly body. As verses 42-45 tell us:

I Corinthians 15:42-45

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: **It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.** And so it is written, The first man Adam was made a living soul. The last Adam a life-giving spirit."

(NKJV-KJV)

In this passage, the phrase "natural body" is a translation of the Greek phrase "σῶμα ψυχικόν" (*soma psuchikon*), where the word "*psuchikon*" is the adjective form of the noun "*psuche*" that means "soul". Thus, "*soma psuchikon*" means "soul body" i.e. a body whose life is based on soul². This is the body that we have now, the body that "is sown" (I Corinthians 15:44). However, this body is inappropriate for the eternal life that God has promised us. Really as I Corinthians 15:50 tells us:

I Corinthians 15:50

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption."

This body of flesh and blood, being corruptible, is unable to inherit incorruption, and thus it has to be changed. As verses 53-55 say:

I Corinthians 15:53-55

"this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Only when the mortal and corruptible body we have now will put on immortality and incorruption, death will have been swallowed up in victory. For the new body - the body that is raised (I Corinthians 15:44) - that will take the place of the present corruptible soul body - the body that is sown (I Corinthians 15:44) - will be incorruptible, death will have no power over it. It will not be a soul body i.e. a body whose life is based on soul, but a spiritual body i.e. a body with the same properties and

²For more about soul, see Appendix 1.

abilities as the body of the Lord Jesus Christ, the only one that till now has a body like this. As verses 44-49 of I Corinthians 15 tell us:

I Corinthians 15:44-49

"There is a natural body (*soma psuchikon*), and there is a spiritual body (*soma pneumatikon*). And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. However, the spiritual is not first, but the natural; and afterward the spiritual. The first man *was* of the earth, earthly: the second man *is* the Lord from heaven. As *was* the earthly, so also *are* they that are earthy: and as *is* the heavenly, so also *are* they that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

(NKJV-KJV)

Any man that has passed from the face of the earth, Adam and Christ included, had a soul body. However, Jesus is the only one that went further than this, for though he died, he didn't remain dead as all the others, but he was raised, after three days and three nights, with an incorruptible, spiritual, body. Thus, the spiritual body is not a theoretical concept, but a reality since it is the body that the Lord Jesus Christ has now³. And as we now wear Adam's "uniform", the soul body - "the image of the earthly" - so one day, the day of Christ's coming, we will also wear his "uniform", the spiritual body, - "the image of the

³Since after his resurrection Jesus Christ has a spiritual body, a reasonable way to get more information about the properties and abilities of this body would be through a study of the post-resurrection gospel references. By doing this we can see that: the spiritual body is a body with supernatural abilities since the raised Christ could automatically and suddenly appear and disappear (see Luke 24:31, 37). Moreover, it is a body with variable form (Mark 16:12), though it has both flesh and bones and it can be touched, i.e. it is a literal body (Luke 24:39).

heavenly". When will this happen is something that is answered in verses 51-52 of the same chapter of I Corinthians, where we read:

I Corinthians 15:51-52

"Behold, I tell you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed."

And as I Thessalonians 4:15-18 also told us:

I Thessalonians 4:15-18

"For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep. For the Lord himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first: Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air: And thus we shall always be with the Lord. Therefore comfort one another with these words."

Concluding therefore, from what we have seen by now:

God does not want us ignorant about those that died and for this reason, He has supplied in His Word all the relevant information for our benefit. Thus, according to this information, Christ is the first and the only one that though he died he is alive NOW, as God raised him from the dead. As I Corinthians 15:23 characteristically told us, he is the **FIRST**fruits, the **FIRST** one. Following him, the next that will be made alive will be those that are Christ's i.e. the dead Christians, while in a later time the remaining dead will follow (I Corinthians 15:23).

Regarding now the time that the dead in Christ will be made alive, the Word defines it as the time of the Lord's coming. In turn, this means that since the Lord's coming is still a future event, the dead can by no means be alive now. Instead, they SHALL be made alive that day. However, this will not be the only event that will happen that day, as along with the raising of the dead Christians, those Christians that will be alive that day will be caught up with the raised ones in the clouds, to meet the Lord in the air (I Thessalonians 4:17). And as I Thessalonians 4:17 tells us: "AND THUS WE (all Christians) SHALL ALWAYS BE WITH THE LORD".

Regarding now the body that the dead will have that day, this will be what the Bible calls "spiritual body" i.e. an incorruptible, immortal body like the body that Jesus Christ has now. This will also be the body that the alive Christians that will be caught up in the clouds that day will get, in substitution of the present corruptible soul body. According to the Word, all this will take just "a twinkling of an eye" (I Corinthians 15:52), and can happen anytime, even in the next moment from now. The exact time is not something that God has revealed in His Word and therefore no-one can know it (see I Thessalonians 5:1-2, Mark 13:32, II Peter 3:4-13)

3. Some further analysis regarding the dead

Despite the fact that the Word of God states very clearly the truth about the dead ones, a look at what most Christians believe shows great differences. Really, for many Christians when one dies his soul continues to live and after it is judged, it goes to heaven where it is with the Lord and its loved ones, having full consciousness and praising the Lord in a blissful state. Thus, according to this "common view", death is

actually a friend by which we obtain a better life in "the other side". A comparison of this view to what we saw that God revealed for our benefit, makes its faultiness obvious. However, apart from the passages we have seen by now, the Word contains even more that make the wrong of the "common view" and its claims more than evident. Below, the main claims of this view will be examined and put against the Word of God⁴.

[3.1. Is heaven the place where the dead go after death?](#)

As we saw in part 1, the first group of dead that will go to heaven will be the raised Christians, in the day of the Lord's coming. From this, it can be easily concluded that no dead is in heaven now - apart of course from the raised Christ - and no-one goes there after his death. Where therefore do the dead go after death? The answer that the Bible gives is in the gravedom, as this is the meaning of the words "l̄zav" (Sheol) and "çäçò" (Hades) that the Bible uses to denote the place of the dead. A complete understanding of the characteristics of the gravedom can be obtained by a word study of these two words. For this purpose appendix 2 contains a complete list of their occurrences in the Bible.

[3.2 Do the dead have consciousness and knowledge?](#)

Another claim of tradition is that after death, the dead continue living, having full knowledge and consciousness and helping the living ones. Again, from what God told us so that we may no longer be ignorant it is obvious that a claim like this cannot be right. Really, according to what we saw, the dead are not alive now which in turn means that they cannot do things that can be assigned to and

⁴For the examination of what the Bible defines as soul, and the relative claim of "soul's immortality" the reader is referred to appendix 1 of this article.

characterize the living ones only. Ecclesiastes 9:4-6, 9 truly leaves no space for any different opinion. Thus there we read:

Ecclesiastes 9:4-6, 9

"But for him who is joined to all the living there is hope, for a living dog is better than a dead lion. For the living KNOW that they will die; **THE DEAD KNOW NOTHING, and they have no more reward, for the memory of them is forgotten. Also their love, their hatred, and their envy have now perished; NEVERMORE WILL THEY HAVE A SHARE IN ANYTHING DONE UNDER THE SUN.** Whatever your hand finds to do, do it with your might **FOR THERE IS NO WORK OR DEVICE OR KNOWLEDGE OR WISDOM IN THE GRAVE (Sheol) WHERE YOU ARE GOING.**"

As it is obvious from this passage, the dead are not conscious, and "nevermore will they have a share in anything done under the sun" i.e. in anything done in life. This not only refutes the claim of consciousness and knowledge after death but it also refutes the claim of many denominations that "holy" dead men appeared to other "holy" men and spoke to them, or that such persons as Mary hear and answer prayers. As we saw, according to the Bible, with the exception of the raised Christ there is no man that died and is alive now. Thus there is no dead that can appear to alive people or hear and answer prayers for, being dead, he has no consciousness and cannot "have a share in anything done under the sun."

[3.3 Do the dead praise God?](#)

Another claim of tradition regarding the dead, is that when one dies he goes to heaven where he praises God. Though from the

examination of the information that God gave us so that we may be informed and not ignorant, it is obvious that this claim is again false, as the dead are neither in heaven nor they are alive so that they can praise, the Word answers this claim directly as well. Thus Psalms 6:5 tells us:

Psalms 6:5

"For in death *there is no remembrance of You* [God]. In the grave [Sheol] who shall give you thanks?"

Contrary to the tradition's ideas, the Word makes clear that "in death there is NO remembrance" of God. In Sheol, the gravedom, no one will give Him thanks for no one is alive there so that he can do that. In contrast, it is the LIVING and only they that will praise God and give Him thanks. Really, Isaiah 38:18-19 tells us:

Isaiah 38:18-19

"For SHEOL CANNOT THANK YOU [God], DEATH CANNOT PRAISE YOU; Those who go down to the pit cannot hope for Your truth. THE LIVING, THE LIVING MAN, HE SHALL PRAISE YOU...."

It is the living and not the dead that will thank and glorify God. It is now that we will thank Him and praise Him and not when we will die.

[3.4 Is death a friend sent by God?](#)

In addition to the above, another claim of tradition is that death is a friend sent by God to bring us nearer to Him. Again, what we have seen in parts 1 and 2, is enough to show that this claim is again false. Really, if death was a friend sent by God then there would be no reason

for God to cancel its effects with the resurrection. This shows that death cannot be a friend, as tradition supports. Really, in I Corinthians 15:26 we read:

I Corinthians 15:26

"The last ENEMY that will be destroyed is death"

Death is not a friend, as many present it, but an enemy and as such it will be destroyed⁵. From this we can additionally conclude that death being an enemy that God will destroy, cannot have God as originator. Who is then the real originator of death? The answer is given in Hebrews 2:14 where we read:

Hebrews 2:14

"He himself (Jesus) likewise shared in the same that through death he might destroy him WHO HAD THE POWER OF DEATH **THAT IS THE DEVIL**"

It is the devil therefore, and not God, that has the power of death. As John 8:44 characteristically tells us:

John 8:44

"You (He means the Jews with whom he was speaking) are of *your* father the devil, and the desires of your father you want to do. He (the devil) was **MURDERER FROM THE BEGINNING**"

Devil was a murderer from the beginning. In contrast, God not only He never desired death, but working to exactly the contrary direction, supplied a complete solution to the death problem. What is

⁵See Revelation 20:14 for the exact record of its destruction.

this solution? The believing in the Lord Jesus Christ. Really as Jesus said in John 11:25

John 11:25

"Jesus said to her, "I'm the RESURRECTION and the life. He who believes in me, though he may die, HE SHALL LIVE"

When shall he live? We have already seen it: in the day of the coming of the Lord when "the dead shall be raised incorruptible, and we shall be changed" (I Corinthians 15:52).

[4. Conclusion](#)

In this article, we studied the subject of what happens after death. As we saw, apart from the Lord Jesus Christ that was raised from the dead, there is no other dead that is alive now. The next ones that will be made alive, will be those that are Christ's i.e. the dead Christians, in the day of the Lord's coming. The body they will have that day, will not be a soul body, like the one they used to have up to their death, but a spiritual body, like the body that the Lord Jesus has now. The resurrection of the dead Christians will be followed by the catching up of those Christians that will be alive that day, and whose body will also be changed from soul to spiritual. After all this, "WE (all Christians, dead and alive) SHALL ALWAYS BE WITH THE LORD" (I Thessalonians 4:17).

Having examined what the Bible says about the dead, we moved on and examined some common claims of tradition in the light of what God's Word says. Thus, we saw that the dead:

- i) do not go to heaven but to gravedom.
- ii) have no consciousness and no share to what happens in life
- iii) do not praise God neither give Him thanks.

Moreover, we saw that:

- iv) death is not a friend that brings us nearer to God, but an enemy that will be destroyed and that
- iv) it does not have God as originator but the devil.

From all the above, it should be clear that death is not a hope that as Christians we should have. Instead, our hope is the coming of the Lord Jesus Christ, by which, if we are dead we will be risen, and if we are alive will be caught up in the clouds to meet the Lord in the air (I Thessalonians 4:17). As Christians therefore, we should not wait for the day of our death but for the day of the Lord's coming. As Philippians 3:20-21 characteristically tells us:

Philippians 3:20-21

"For our citizenship is IN HEAVEN, FROM WHICH WE ALSO EAGERLY WAIT FOR THE SAVIOUR, THE LORD JESUS CHRIST, WHO WILL TRANSFORM OUR LOWLY BODY (the soul body) THAT IT MAY BE CONFORMED TO HIS GLORIOUS BODY (the spiritual body), according to the working by which he is able even to subdue all things to himself."

May we therefore open our ears and hearts not to the false "comfort" of the religion but to the true comfort of the Word, so that we may wait not for the day of the miserable event of death but for the day of the glorious coming of the Lord, in which our present corruptible soul body will be transformed "that it may be conformed to his glorious body" and after which "we shall always be with the Lord".

**Examination of Scriptures used to back up
the doctrine of life immediately after death**

Lazarus and the rich man

Note: This article is connected to the following main article: [Resurrection or life immediately after death ?](#) I believe you need to read that article first in order to understand the scope of the below one.

We have seen up to now that the Bible clearly teaches that the dead are dead, i.e. they are **without consciousness**, waiting for the resurrection. This we recognise is against the traditional view that believes that though somebody dies “his soul continues living”. We have however seen, from a multitude of Scriptures, that this traditional view cannot be correct, as it contradicts Scripture. There are though a few passages of the Bible that being misunderstood are used by tradition to support its doctrine of a supposed life immediately after death. One such passage is the story of the rich man and Lazarus, given in Luke 16:19-31. There we read:

Luke 16:19-31

"There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that in your lifetime you

received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. 'And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.' Then he said, 'I beg you therefore, father, that you would send him to my father's house, 'for I have five brothers, that he may testify to them, lest they also come to this place of torment.' Abraham said to him, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.' But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.'"

Now before we say anything about a passage, especially one that seems to contradict many other passages, we need to study its context. To whom did Jesus say this story? This we can easily find by looking at the verses that precede the above passage. Starting from Luke 16:1 we can see that the Lord spoke to His disciples and gave them a teaching that ended with the following conclusion: "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. **You cannot serve God and mammon.**" (Luke 16:13) Now to this the Pharisees that were around responded as follows: "And the Pharisees also, who were covetous, heard all these things: and they derided him" (Luke 16:14). Then Jesus moved on and replied to them:

Luke 16:15-19

"And He said to **THEM [the Pharisees]**, You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God. The law and the prophets *were* until John. Since that time the kingdom of God

has been preached, and everyone is pressing into it. And it is easier for heaven and earth to pass away than for one tittle of the law to fail. Whoever divorces his wife and marries another commits adultery; and whoever marries her who is divorced from *her* husband commits adultery. There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day.”

I have intentionally included verse 19 in the above. Because this is part of the same talk that started in verse 15 and was addressed to “them”, them being the Pharisees. It was to them that Jesus tell the story of Lazarus and the rich man. He was not giving there a sermon to the people or a teaching to his disciples (though they were present). In contrast His eyes were looking at the Pharisees and His words were addressed to **them**. It was only after He completed this story that He turned again to the disciples, for we are reading in Luke 17:1 “then He said to the disciples...”. In other words, looking in chapter 16 as a whole we can see that what the Lord said in that chapter was addressed to two different groups of people: what he said from Luke 16:1 to 13 was addressed to the disciples with the Pharisees hearing. To this the Pharisees reacted deriding him. Then from verses 15-31 (which also includes the story we are looking at) He turned to the Pharisees and addressed them. When He was done with them, He turned again to the disciples (Luke 17:1).

It was therefore to the Pharisees that the Lord addressed the Lazarus and the rich man story. Now looking at this story we may feel very perplexed as there are elements in this that are not seen elsewhere in the Bible. Let’s see some of them:

i) The rich man died and went to Hades, where he was apparently tormented. As it appears from the passage he was still conscious as he could see, feel and speak. Moreover he had still sympathy and concern for his brothers and he wanted to warn them. This description of Hades and the state of the dead is in obvious contradiction with many Scriptures, some of which we give below:

Ecclesiastes 9:4-6, 10

"But for him who is joined to all the living there is hope, for a living dog is better than a dead lion. For the living KNOW that they will die; BUT THE DEAD KNOW NOTHING, and they have no more reward, for the memory of them is forgotten. **Also their love, their hatred, and their envy have now perished**; NEVERMORE WILL THEY HAVE A SHARE IN ANYTHING DONE UNDER THE SUN. Whatever your hand finds to do, do it with your might FOR THERE IS NO WORK OR DEVICE OR KNOWLEDGE OR WISDOM IN THE GRAVE (Sheol) WHERE YOU ARE GOING."

Psalms 6:5

"For in death *there is* no remembrance of you: in the grave (Hebrew: Sheol, Hades in Septuagint) who will give you thanks?"

Psalms 31:17

"let them be silent in the grave (Hebrew: Sheol, Hades in Septuagint)".

Psalms 115:17

"The dead do not praise the LORD, nor any who go down into silence. [Septuagint: go down into Hades i.e. Hades = silence]"

Psalms 30:9

“What profit *is there* in my blood, when I go down to the pit? Will the dust praise you? Will it declare your truth? ”

Isaiah 38:18-19

“For the grave [Sheol] cannot praise you, death can *not* celebrate you: they that go down into the pit cannot hope for your truth. The living, the living, he shall praise you, as I *do* this day: the father shall make known your truth to the children. ” (NKJV-KJV)

As it is obvious from the above, Sheol (in Hebrew) or Hades (in Greek) is a place of silence and non-consciousness. There is no tormenting or refreshing there. There are no feelings of sympathy and there is no knowledge there. There are really more than 70 [occurrences of the words Sheol and Hades in the Bible](#) and nowhere do we see in them the characteristics we see in the above story. Really in our story we see the rich man in Hades, speaking, feeling, having sympathy and being tormented. Why is that? Before we see the why, let's also see some other points of this story. Let's focus on the poor Lazarus.

ii) So for poor Lazarus we read:

Luke 16:22

“And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom”

Once again this sentence contains strange references, unprecedented in the Bible. Indeed, there is no other Biblical reference to “Abraham's bosom” and to angels bringing people there. There are as we said more than 70 [occurrences of the words Sheol and Hades in the](#)

[Bible](#) that define Hades, literally the grave, as the place that all dead – without distinction – go. But we never read of an “Abraham’s bosom” there, nor do we read that the poor or the just go to a different place than the rich or the unjust. Why is Jesus making such references that have no parallel in the Scripture and in fact contradict it in many points?

The answer can be found by going back to the context: to whom was Jesus addressing this story? As we saw this was not intended to be a general teaching on the dead but it was addressed specifically to the Pharisees that scorned him because he was teaching that there is no way to work both God and money. This audience we read were “lovers of money”, “covetous” and they “were justifying themselves among men”. The Pharisees had, as we can read in other places in the Scripture, traditions that didn’t have anything to do with the Word of God. They believed things that were foreign to Scripture and made the Word of God of no effect. Mark 7:1-13 give us some insight on how far from the Bible this sect was:

Mark 7:1-13

“Then the Pharisees and some of the scribes came together to Him, having come from Jerusalem. Now when they saw some of His disciples eat bread with defiled, that is, with unwashed hands, they found fault. For the Pharisees and all the Jews do not eat unless they wash *their* hands in a special way, holding the tradition of the elders. *When they come* from the marketplace, they do not eat unless they wash. And there are many other things which they have received and hold, *like* the washing of cups, pitchers, copper vessels, and couches. Then the Pharisees and scribes asked Him, “Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed

hands?" He answered and said to them, "Well did Isaiah prophesy of you hypocrites, as it is written: 'This people honours Me with *their* lips, But their heart is far from Me. And in vain they worship Me, **Teaching as doctrines the commandments of men.**' "**For laying aside the commandment of God, you hold the tradition of men**--the washing of pitchers and cups, and many other such things you do." He said to them, "*All too* well you reject the commandment of God, that you may keep your tradition. "For Moses said, 'Honor your father and your mother'; and, 'He who curses father or mother, let him be put to death.' "But you say, 'If a man says to his father or mother, "Whatever profit you might have received from me *is* Corban" --'(that is, a gift *to God*), "then you no longer let him do anything for his father or his mother, **making the word of God of no effect through your tradition which you have handed down. And many such things you do.**"

The last phrase "and many such things you do" shows that the above were not the only instances where the Pharisees were clearly deviating from Scripture. In fact, as it happens many times today, they had replaced the Word of God with their traditions. Their teaching were not teachings coming from the Scripture but traditions with no base on the Bible and in fact traditions that were blatantly contradicting the Bible. Now why do I say all these things about the Pharisees? The reason is simple: because though the "bosom of Abraham" and the other strange things that appear in the rich man and Lazarus story do not appear anywhere else in the Bible, and in fact contradict other references in the Bible, they do appear in the traditions the Pharisees believed. Josephus Flavious was a historian of the 1st century that was born around 37 or 38 A.D i.e. he was very close to the time of the Lord's ministry. He claims in his autobiography to be a Pharisee and among others he has written the

following work: “Josephus' Discourse to the Greeks Concerning Hades”. There we read the Pharisees' beliefs about Hades and the “after life”:

“Hades is a place in the world not regularly finished; a subterranean region, where the light of this world does not shine. . . . This region is allowed as a place for custody of souls, which angels are appointed as guardians to them, who distribute them temporary punishment, agreeable to everyone's behaviour and manners. In this region there is a certain place set apart, as a lake of unquenchable fire, wherein we suppose no one hath hitherto been cast; but it is prepared for a day afordetermined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust and those who have been disobedient to God . . . shall be adjudged to this everlasting punishment, . . . while the just shall obtain an incorruptible and never-fading kingdom. These are now indeed confined in Hades, but not in the same place wherein the unjust are confined.

For there is one descent into this region, at whose gate we believe there stands an archangel with an host; which gate when those pass through that are conducted down by the angels appointed over souls, that do not go the same way; **but the just are guided to the right hand, and are led with hymns sung by the angels appointed over that place**, 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.** But as to the unjust, they are dragged by force to the left hand, by the angels allotted for punishment. . . . Now these angels that are set over these souls, drag them into the neighbourhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapour; but when they have a nearer view of this spectacle, as a terrible and exceeding great prospect of fire, they are struck with fearful expectation of a future judgment, and in effect

punished thereby; **and not only so, but where they see the place [or choir] of the fathers and of the just, even hereby are they punished; for a chaos deep and large is fixed between them;** insomuch that a just man that hath compassion upon them, cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it⁶.

The Bosom of Abraham, the just being in it, the angels bringing them there, the punishment of the unjust, the chaos between these two places and the other points we read above as the view of the Pharisees, have no parallel in any other part of the Scripture except the story of the rich man and the Lazarus. In other words: WHAT THE LORD USED IN THIS STORY, SPEAKING TO THE PHARISEES, WAS WHAT THE PHARISSES THEMSELVES BELIEVED TO BE HAPPENING AFTER DEATH. He used their own story to pass his own message. We can understand the Lord's point in the conclusion given in the last sentence of the above story:

Luke 16:31

“If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.”

Obviously the rich man hadn't heard, which is to say hadn't followed, the Moses and the prophets, the Word of God, and ended up tormented. He was an unjust rich and his richness didn't help him to avoid getting the tormenting share. On the other hand the poor man, though he was poor he was a man that followed the Word of God, the Moses and the prophets, and because of this ended up in Abraham's bosom. And this is exactly what the Lord wanted to tell to these

⁶ You can find the complete text in the following place on the Internet:
http://wesley.nnu.edu/biblical_studies/josephus/hades.htm

Pharisees. In Luke 16:13 he told the disciples “you cannot serve God and mammon”. Then Luke 16:14 tells us: “Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him”. These people were lovers of money and they were not keeping the Word of God, the Moses and the prophets. In fact as we read elsewhere they were making the Word of God of no effect. Yet, they thought that somehow they would be saved – which according to their (false) traditions meant that after death they would go to the “Bosom of Abraham”. Then the Lord, using their own weapons, their very own traditions, turns to them and gives them a story where the poor ended up in the Bosom of Abraham because he kept the Word of God but the rich and unjust – like they were – ended up in torment. The riches were not sufficient to save him from this. Only keeping the Word of God could do this. It is a teaching to covetous Pharisees that in short tells them: “don’t think that riches will save you. What will save you is to follow the Word of God (the Moses and the prophets)”. To tell them this, the Lord used one of the most effective ways: their own language i.e. the language of their traditions about salvation and condemnation.

To conclude, the Lord didn’t intend with this story to give a sermon on what happens in the afterlife, as many have taken His words to mean, ignoring the context and the Pharisees beliefs that elsewhere the Lord judged severely saying that they bring the Word of God to no effect. What the Lord did, was addressing the Pharisees, using their very own beliefs about the afterlife to tell them that what matters is not riches but keeping the Word of God. He used their own framework, their own beliefs about afterlife, to add his own conclusion. He could choose another framework to say the same thing. But few will doubt that the most effective way to speak to somebody is using a language that is familiar to him. And this is what the Lord did: he spoke to them using

their picture of the afterlife as a framework, adding to it the message He wanted. It is very sad that many have taken this framework, these wrong Pharisaic beliefs, and turn them into a doctrine about the dead. This is indeed a doctrine but a Pharisaic one. We hope that this article will help the reader to draw his own conclusions.

Moses and Elias in the Lord's transfiguration

One other record that is sometimes a source of confusion on the topic of whether the dead are actually living today or not is the record of the Lord's transfiguration. In this record we have Moses and Elias appearing together with the Lord and from this sometimes people conclude that these prophets must have been alive in order to appear in the scene of the transfiguration. As we will see from a careful examination of the text this needs not to be the case. The record of transfiguration is given in the gospel of Matthew from verses 1 to 9 (we can also find it in the gospels of Mark and Luke). There we read:

Matthew 17:1-9

“Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. And behold, Moses and Elijah appeared to them, talking with Him. Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah." While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!" And when the disciples heard *it*, they fell on their faces and were greatly afraid. But Jesus came and touched them and said, "Arise, and do not be afraid." When they had lifted up their eyes, they saw no one but Jesus only. Now as they came down from the mountain, Jesus commanded them, saying, "Tell the **VISION** to no one until the Son of Man is risen from the dead.”

In this passage it appears that Moses and Elijah had a conversation with Jesus and the question is: does this mean that these two prophets were alive, though at least for Moses we read explicitly in Deuteronomy 34:5-6

Deuteronomy 34:5-6

“So Moses the servant of the LORD **died** there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, opposite Bethpeor”

And in Joshua 1:2 God said:

“Moses my servant is dead”

According to what we have seen in the [main article](#) the dead are NOT alive now. They are all sleeping waiting for the resurrection. The only one that was dead and is alive now is the Lord Jesus Christ, whom God raised from the dead. Therefore Moses could not be alive and physically speak with Jesus on the day of transfiguration. The resurrections had not happened and thus Moses was not alive on that day. What then happened in the transfiguration? The key word to understand this is the word **“vision”** in Matthew 17:9, where Jesus told the disciples to “tell the **vision** to no man”. When Moses and Elias spoke to Jesus this was a supernatural vision and therefore didn’t require nor it meant that these two prophets were alive at that time. We can understand this even better by looking at the New Testament occurrences of the Greek word that is translated as vision here. This Greek word is the word “ὄραμα” (horama).

Occurrences of the word “horama” - vision in the New Testament

The case of the Paul and Ananias

In Acts 9:10-12 we read:

“Now there was a certain disciple at Damascus named Ananias; and to him the Lord said in a **vision**, "Ananias." And he said, "Here I am, Lord." So the Lord *said* to him, "Arise and go to the street called Straight, and inquire at the house of Judas for *one* called Saul of Tarsus, for behold, he is praying. "And in a **vision** he has seen a man named Ananias coming in and putting *his* hand on him, so that he might receive his sight.”

Paul had seen Ananias in a vision, without Ananias even knowing it! The Lord told this to Ananias afterwards. In other words the fact that a person appears in a vision **does not mean that this person is there physically**. God can use his image to communicate a message to somebody. But this does not mean that this person is there at the time of the vision. In turn, the fact that Moses and Elias appeared in the transfiguration vision does not mean that they were there physically nor it means that they were alive at the time of the vision.

The case of Peter and the sheet with the various animals

Acts 11:5-10 (see also Acts 10:17 and Acts 10:19)

“I [Peter] was in the city of Joppa praying; and in a trance I saw a **vision**, an object descending like a great sheet, let down from heaven by four corners; and it came to me. “When I observed it intently and

considered, I saw four-footed animals of the earth, wild beasts, creeping things, and birds of the air. "And I heard a voice saying to me, 'Rise, Peter; kill and eat.' "But I said, 'Not so, Lord! For nothing common or unclean has at any time entered my mouth.' "But the voice answered me again from heaven, 'What God has cleansed you must not call common.' "Now this was done three times, and all were drawn up again into heaven.

The great sheet, led down from heaven and its content was shown to Peter in a VISION. We all understand reading this passage that God didn't have to physically get all these animals, put them in a table and present them to Peter. We understand reading the word "vision" that what Peter saw was something that God showed to him and didn't require the physical presence of these animals. The conclusion is the same as previously with Ananias: the fact that something or somebody is shown in a vision does not require its physical presence in the vision. It is a picture that God gives to communicate a message to the one to whom He shows the vision.

In the same way we need to understand that the fact that Moses and Elias appeared in the transfiguration vision, does not mean that these two prophets were alive or physically present in the vision.

The case of Peter and his deliverance from the prison

Acts 12:6-10

"And when Herod was about to bring him out, that night Peter was sleeping, bound with two chains between two soldiers; and the guards before the door were keeping the prison. Now behold, an angel of the Lord stood by *him*, and a light shone in the prison; and he struck Peter

on the side and raised him up, saying, "Arise quickly!" And his chains fell off *his* hands. Then the angel said to him, "Gird yourself and tie on your sandals"; and so he did. And he said to him, "Put on your garment and follow me." **And he went out and followed him, and did not know that what was done by the angel was real, but thought he was seeing a vision.** When they were past the first and the second guard posts, they came to the iron gate that leads to the city, which opened to them of its own accord; and they went out and went down one street, and immediately the angel departed from him."

Now this is NOT a vision. An angel came and literally woke up Peter and delivered him from the prison. This did require physical presence of the angel and it was a physical presence. Look now what Peter thought initially:

"And he went out and followed him, and did not know that what was done by the angel was real, but thought he was seeing a vision."

Peter thought initially that what was happening was NOT TRUE BUT IT WAS A VISION. This makes a contrast between a vision and reality: Had this incidence been a vision it would not be physically real. If it was physically real then it wouldn't be a vision. When Paul saw Ananias healing him in a vision, it was not physically real i.e. Ananias was not there nor he actually healed Paul at the time of the vision. When however Ananias went, knocked Paul's door, put his hands on Paul's eyes and healed him it was no longer a vision but it was physically real.

Applying this to what happened in the Lord's transfiguration we are told that this was a vision i.e. it was something that God showed, a message that God wanted to convey, and it was important for this

message to have Elias and Moses appearing there. But God didn't have to make these prophets physically alive in order to have them in the vision. Their appearance in this **vision** didn't require their physical presence there.

The case of Paul and the man of Macedonia

Acts 16:9-10

“And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, "Come over to Macedonia and help us." Now after he had seen the vision, immediately we sought to go to Macedonia, concluding that the Lord had called us to preach the gospel to them.”

Now did this man of Macedonia come all the way from Macedonia and stood there literally? Nobody of us thinks so. Right? We all understand that since the text says that he appeared **in a vision** it was not there literally, physically. In the same way, and though we may be repetitive, it is again obvious that Elias and Moses didn't have to be physically there to be shown in the vision of the transfiguration. God can present whatever and whoever He desires in a vision in order to convey His message. What is presented in a vision does not have in any way to be physically there.

The case of the Lord speaking to Paul

Acts 18:9-11

“Now the Lord spoke to Paul in the night by a vision, "Do not be afraid, but speak, and do not keep silent; "for I am with you, and no one will attack you to hurt you; for I have many people in this city." And he continued *there* a year and six months, teaching the word of God among them.”

Now the person speaking here is very important, because it is the Lord Jesus Christ. This person IS ALIVE for God raised Him from the dead. He is the only dead that is alive now and he appeared to Paul in a vision telling him to continue preaching the gospel in Corinth. I have no reason whatsoever to argue whether Jesus was physically there or not, for Jesus is ALIVE and has a spiritual body with supernatural abilities. This is a case much different than any other one.

The case of Moses and the burning bush

Acts 7:31

“When Moses saw *it* [the burning bush], he wondered at the sight [Greek: horama]: and as he drew near to observe, the voice of the Lord came to him,”

This is the only case where the word “horama” is translated “sight” and not “vision”. Reading the detailed record of this incident in Exodus we see that “God called unto him [Moses] out of the midst of the bush” (Exodus 3:4) and a whole conversation took place between God and Moses there (see Exodus chapters 3 and 4). Some visions are shown

in the night, may be in the sleep, as in the case of the Lord speaking to Paul to continue his preaching in Corinth and in the case of the Macedonian through whom the Lord told Paul to go and preach the gospel there. Others again happen with the eyes wide open, as in the case of Peter and the sheet with the various animals. What is important to understand is that a vision is a supernatural way which God can choose to communicate a message to His people. The fact that something appears in a vision does not mean that it is physically there. What appears in a vision is important in relationship to the message that God wants to convey. It is part of this message. Visions can also be shown to me and you. As it says in Acts 2:17:

Acts 2:17

“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and **your young men shall see visions** [Greek: horaseis, from the same root as horama] and your old men shall dream dreams: ”

We understand that these visions, are supernatural messages that God can show to us and whatever is involved there does not have to be physically there not to physically exist at all for us to see it.

We could go on and examine the usage of the word vision in the Old Testament but I think we have exhausted the subject. We know from the Scripture that Moses and Elias appeared in the transfiguration in what was a **vision**. From what we have seen, it is I believe obvious that the fact that they appeared in this vision does not mean require nor it means that they were alive during the time of the vision.

"Absent with the body, present with the Lord"

In II Corinthians 5:6-8, we read:

II Corinthians 5:6-8

"Therefore *we are* always confident, knowing that, while we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord."

For many people what the phrase "to be absent from the body, and to be present with the Lord", means is that when one dies is immediately with the Lord. However, a careful reading shows that this is not what the passage says. Really, what it says is that **"WE ARE WILLING** to be absent from the body, **AND PRESENT WITH THE LORD"**. The phrase "we are willing" shows that the passage states a will, a wish, which is not a wish to die but a wish "to be absent from the body and present with Lord". Though a full and clear picture of what this phrase means will be possible only after the examination of its context, we can from the outset preclude that it could ever mean that when one dies he is immediately with the Lord for in a case like this, there would be a stark contradiction with I Thessalonians 4:15-17 that says:

I Thessalonians 4:15-17

"For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those which are asleep. For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ will rise first: Then we who are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the

air: **AND THUS [i.e. by this way, the resurrection of the dead Christians and the changing of the body of the alive ones] we SHALL always be with the Lord."**

If in II Corinthians 5:6-8 God said that when one dies he is immediately with the Lord, then how could in I Thessalonians 4:17 the same God say that "AND THUS (i.e. by the resurrection, and the changing of the bodies) we SHALL always be with the Lord?" Obviously either the Word is wrong, which is impossible, or the interpretation that is usually given to II Corinthians 5:6-8 is wrong. As we will see by studying the context the later is the case. Thus starting from II Corinthians 4:13 - about fifteen verses earlier - we read:

II Corinthians 4:13-14

"We having the same spirit of faith, according to what is written, I believed, and therefore I spoke; we also believe, and therefore speak; Knowing that he who raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you."

What Paul knew by revelation was not that after one dies he continues to live together with the other dead. Instead what he knew and taught was that: "he which RAISED up the Lord Jesus shall RAISE up us also by Jesus, and shall present *us* with you." Paul waited and still waits the resurrection, to be presented, to be together, with those Corinthian believers. The last time he saw them was in the last time he visited Corinthus, and the next time he will see them will be when both he and they will be RAISED to meet, together with the alive believers, the Lord in the air. Obviously therefore, the context of our passage is not about death but about its exact opposite: the **RESURRECTION** of the dead. But let's continue:

II Corinthians 4:18-5:4

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal. For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

When this passage speaks for a "tabernacle" and for a "house" it obviously does not mean a physical lifeless structure. Really, it is not possible "to be clothed upon" with a physical house, nor is it possible by changing it that "mortality might be swallowed up of life". When therefore in the above passage the words "house" and "tabernacle" are used, they are used with the meaning of an ALIVE structure, an ALIVE house. In other words they are used with the meaning of a body which as we know is the "house" of our being⁷. This is also affirmed by the controversial verses 6-8 that follow the above passage and which speak for a BODY. As therefore the above passage (and others as well - see below) tells us, there are two bodies. The one is the earthly body or house which we desire to substitute with the other that is the heavenly body or house. As the passage says when we will be clothed upon with our heavenly body THEN "mortality will be swallowed up of life". The reader that carefully read the last issue may remember that I

⁷This is also the way that the word "tabernacle" is used in II Peter 1:13-14.

Corinthians 15:35-58 says exactly the same. Really there, starting from verse 44 we read:

I Corinthians 15:44-54

"There is a natural [soul] body, and there is a spiritual body. And so it is written, "The first man Adam became a living being." The last Adam became a life-giving spirit. However, the spiritual [body] is not first, but the natural [body], and afterward the spiritual. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy [the earthly, natural, body], we shall also bear the image of the heavenly [the heavenly, spiritual body]. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be RAISED incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. **So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, DEATH IS SWALLOWED UP IN VICTORY."**

When "will death be swallowed up in victory" (I Corinthians 15:54)? When "shall mortality be swallowed up in life" (II Corinthians 5:4)? The answer of the two passages is very clear: this will happen when "this corruptible shall have put on incorruption, and this mortal shall have put on immortality". It will happen when this "earthy" house (II Corinthians 5:1) or soul body (I Corinthians 15:44), will be

substituted with the heavenly house (II Corinthians 5:2) or spiritual body (I Corinthians 15:44), which in turn will occur when the Lord will come back (I Thessalonians 4:15-17). As I Corinthians 15:52-54 tells us, **"THEN [and only then] shall be brought to pass the saying that is written, Death is swallowed up in victory."**

From all the above it should be clear that the context of the "controversial" passage of II Corinthians 5:6-8 does not speak for death as a hope but for the changing of the bodies, from earthly to heavenly, and from soul to spiritual, which as we saw will happen in the day of the Lord's coming. With this in mind, let's now reread verses 6-8:

II Corinthians 5:6-8

"Therefore *we are* always confident, knowing that, whilst we are at home in the body (the earthly body), we are absent from the Lord (we need the heavenly body to be with him): For we walk by faith, not by sight: We are confident, *I say*, and willing rather to be absent from the body (the earthly body), and to be present with the Lord."

Being in this body we are absent from the Lord. Do we therefore want to be absent from this earthly body? Of course yes, for "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Does it mean that we want to die? Of course not. Really where does the passage says something like this? In contrast, as II Corinthians 5:4 made clear: "we **DON'T** want to be unclothed, **BUT** to be clothed upon". What therefore we should really desire is not to die (be "unclothed") for then though we may be absent from the earthly body we will also be absent from the Lord for we will not have the heavenly body either. In contrast, what we should really desire is to be "clothed upon" with our heavenly body, abandoning the present earthly body. Only then, when our earthly body will have been substituted by

our heavenly body, we will be present with the Lord (II Thessalonians 4:17). When will this happen? I Corinthians 15 was very clear: "in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet will sound, and **the dead will be raised incorruptible, and we shall be changed.** For this corruptible must put on incorruption, and this mortal *must* put on immortality. **So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.**"

Amen!

APPENDICES

Appendix 1

Body, Soul, Spirit

Few scriptures are so much misunderstood as the ones that refer to the fall of Adam and Eve. Unfortunately, misunderstanding of these passages has caused no end of confusion and misunderstanding in many other areas of the Bible as well. Indeed, if we do not have a clear understanding of what happened in Genesis: 1-3 then we will not also have a good understanding of what Jesus Christ accomplished as saviour. Really, why should we need a saviour for? What did Jesus Christ restore? Many of us know that Jesus Christ redeemed us from what Adam did. But do we know what exactly happened when Adam did what he did? Also we know that today after we believe in Jesus Christ we get holy spirit. But why do we need holy spirit for and why it was not available before the day of Pentecost? To answer to these and to many other questions, a clear understanding of what is said in the first three chapters of Genesis is more than necessary. That's why I consider what we are going to see in this study as especially significant and I ask for your attention.

1. "In the day that you eat of it you shall surely die"

To start approaching our topic, let's go to the first book of the Bible, the Genesis. There, after God made man, He imposed a restriction on him and He also made known the penalty, for the case that this restriction was violated. So let's read:

Genesis 2:16-17

"And the Lord God commanded the man, saying "Of every tree of the garden you may freely eat; But of the tree of the knowledge of good and evil you shall not eat, for **in the day** that you eat of it you shall surely die".

The restriction that God imposed on Adam was that he should not eat from the tree of the knowledge of good and evil⁸. The penalty for the case that this restriction was violated was that: "**in the day** (pay attention: that very day) that you eat of it you shall surely die". Two very significant things have to be noted in that penalty. The first is that if Adam ate from the tree death would happen immediately, **in that very day**. The second is that this would happen surely. The phrase "you shall SURELY die" has exactly the purpose to put emphasis on the fact that death would happen 100%, surely, in that day.

Now let's go to chapter 3 of Genesis to see if Adam and Eve kept what God told them:

Genesis 3:1-6

"Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, "Has God indeed said "you shall not eat of every tree of the garden?" And the woman said to the serpent, We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, "You shall not eat it, nor shall you touch it, lest you die." Then the serpent said to the woman "You shall not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God,

⁸Tradition has made many of us to think an apple when we read this passage. Well, the Bible does not say apple. Does it? What it says is "of the tree of the knowledge of good and evil". Therefore, the so-called "apple" is just a human invention.

knowing good and evil." So when the woman saw that the tree *was* good for food, that it was pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ATE. She also gave to her husband with her and he ATE."

This passage describes how the serpent, which is another name for Satan⁹, deceived Eve. We have already seen in issue 1 of this journal that Satan succeeded in his purposes, because Eve didn't know the Word of God **accurately**. It is the **accurate** knowledge of the Word of God that gives terrible headaches to Satan. So finally, Adam and Eve ate from the tree of the knowledge of good and evil. Having done that, according to what God had said, they should have died at that moment. The problem here is that Genesis 5:5-6 says:

Genesis 5:5-6

"After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters. So all the days that Adam lived were nine hundred and thirty years; and he died."

Therefore, according to the Bible, Adam continued to have life in his body for many many years after he ate from the tree of the knowledge of good and evil. On the other hand, God had said that if he ate from that tree he would surely die in the same day. At first glance, here there is a problem about what finally happened in the day that Adam and Eve ate from that tree. Did they die as God said, or they didn't

⁹As in the case of the "apple", tradition has made us to think of a snake that speaks here. However, the Bible explains what it means when it says "serpent". So, Revelation 20:1-2 tells us: "Then I (John) saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. He laid hold of the dragon, THAT OLD SERPENT, WHO IS THE DEVIL AND SATAN, and bound him for a thousand years." (NKJV-KJV). Can it be clearer that the "serpent" of Genesis 3 is the Devil?

die? Who will solve us this "problem"? Man's ideas, theories, religion and tradition? No! Only one can give us answers, and this is no other than the Word of God. And if you want this Word to give you answers, you have to leave it to speak for itself (self interpretation).

In our case, since God cannot lie (Numbers 23:19) in the day that Adam and Eve ate from that tree they really died. Actually, it was Devil that said, when he deceived Eve, "you shall not surely die". Thus, if they didn't die that day, as God said, then Satan was right and God was wrong which is simply impossible. However, that's exactly what many teach today when they say "actually when God said that they would surely die He meant that just the sperm of death would be planted". The Word of God does not need such kind of defence. Actually it does not need any defence at all for it is truth and truth can stand by itself. What the Word needs is to be rightly divided and then boldly proclaimed. Returning to our topic: SINCE GOD SAID THAT THEY WOULD SURELY DIE THAT VERY DAY, THEY INDEED DIED THAT DAY. However, since they continue to have life in their bodies even after they ate from the tree of the knowledge of good and evil, it is self-evident that they must have had another form of life, in addition to the life of their bodies, that was lost in the day that they ate and for this reason it was death (absence of a form of life). So, we have to search the Scriptures to see how man was created and what were the parts of his being. Knowledge of what composed the life of the first man will also enable us to see what was lost in that day.

2. "For dust you are"

To start our research regarding the first man let's go to Genesis 2:7. There it says:

Genesis 2:7

"And the Lord God formed man *of* the dust of the ground....."

Which part of man did God form of the dust of the ground? His body. That's why the elements of the human body can be found in the ground. So one part of the first human being was the body. But let's continue:

Genesis 2:7

"And the Lord God formed man of the dust *of* the ground, and breathed into his nostrils the breath of life and man became a living soul (soul = nephesh in Hebrew)"

(KJV)

We saw that God formed man's body of the dust of the ground. However, this body didn't have life. It was just formed, without life. Then, the Word of God tells us that God "breathed into his nostrils the breath of life and man became a living soul". Therefore, what is soul? Soul is what gives life to the body. The fact that people do not understand, the simple truths of the Word of God described at that point has caused no end of confusion. Here, the Word of God tells us, that soul is what gives life to the body. Without soul the body is dead. Where is the soul, the life of the body, the life of the flesh? The Word of God again is very accurate:

Leviticus 17:11, 13-14

"For the life (nephesh in Hebrew) **of the flesh is in the blood....**Whatever man of the children of Israel, or of the strangers who dwell among you, who hunts and catches any animal or bird that may be

eaten, he shall pour out its blood, and cover it with dust; **For it** (i.e. the blood) **is the life** (nephesh) **of all flesh**; the blood of it is for the life (nephesh) of it: therefore I said to the children of Israel "You shall not eat the blood of any flesh: **for the life** (nephesh) **of all flesh is its blood**"

(NKJV-KJV)

We saw in Genesis 2:7 that soul (nephesh) is what gives life to the body. Here in Leviticus we see that "the life of the flesh is in the blood". In the above passage the word life is a translation of the Hebrew word "nephesh" that is translated as soul in Genesis 2:7 as well as in 471 out of the 753 other places where it occurs. Therefore, what is nephesh or soul? According to Genesis 2:7 soul is what gives life to the body. Where is the nephesh, the life of the body, the soul? According to Leviticus 17:11-14 it is in the blood: "For the life (nephesh, soul) of the flesh is in the blood". How this soul life passes from generation to generation? Through the blood. That's why Acts 17:26 says:

Acts 17:26

"And He has made from ONE BLOOD every nation of men to dwell on all the face of the earth".

The "one blood" of this passage is the blood of Adam which passes from generation to generation and actually is the blood that all of us have.

Actually, soul is not something that only man has. Animals have also soul which again is in the blood. Although this is immediately understood from the above passage of Leviticus, where we are told that the life of all flesh is in the blood let's go to Genesis 1:20-21, 29-30 to see it there as well:

Genesis 1:20-21

And God said, Let the waters bring forth abundantly the moving creature (nephesh, soul; see also KJV-margin) that has life (nephesh, soul) and fowl *that* may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature (nephesh, soul) that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good"

(KJV)

Genesis 1:29-30

"And God said "Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree whose fruit yield seed; to you it shall be for food. And to every beast of the earth, and to every bird of the air, and to every thing that creeps upon the earth , wherein *there* is a living soul (KJV margin - nephesh in Hebrew) I *have given* every green herb for meat:" and it was so."

(NKJV-KJV)

Therefore, not only man but also the animals have "nephesh" i.e. "soul". This is not strange at all, if we understand that soul is what gives life to the body. When you die there is no more life, no more soul. The same happens with the animals. Soul is for them the same that is for man i.e. what gives life to the body. Although, there is no problem about what is defined as soul in the Bible, the problem is created when we go to the Bible with the preconceived idea that soul is immortal. If soul was immortal, then really the souls of the various animals would also be

immortal, since they have "nephesh" as man has "nephesh". Soul is not something immortal. It just gives life to the body. When you stop having life in your body, you have no more soul.

By now, we have seen that the Bible teaches that God formed the body of man of the dust of the ground, and that He gave to that body life i.e. soul. The same is also true for the animals. They also have body and soul. Every man in the world, believer or unbeliever, has body and soul. It can therefore be concluded that since Adam died 930 years old, when he ate from the tree of the knowledge of good and evil he obviously didn't lose neither his body nor his soul. Thus, since something had to die for Adam that day, he must originally have had at least one more part, which was lost, died, when he ate. So, let's continue searching the Scriptures to see what they say about that.

3. "So God created man in his own image, in the image of God He created him"

To continue our enquiry let's go to Genesis 1:26-27. There it says:

Genesis 1:26-27

"Then God said "let us make man in our image, according to our likeness.... So God created man **in His own image, in the image of God** He created him; male and female He created them"

According to this passage, God created man "in His own image". Here is a very critical point, a key point, if we want to understand not only what happened in the day that Adam and Eve ate from the tree of the knowledge of good and evil, but also other passages of the Bible,

where what is said here has reflections upon. Reading the above passage, the question that has to be asked is what is the image of God? What does He look like? John 4:24 tells us:

John 4:24

"God is Spirit"

God is not flesh but **Spirit**. That is His image. Therefore, when the Word of God tells us that God created man according to His image, it means that in addition to body and soul man also had that which is the image of God i.e. spirit. In order to understand better the usage of the phrase "in his image" in the above critical passage, let's see another place where this phrase occurs.

Genesis 5:1-3

"This is the book of the generations of Adam. In the day that God created man, **In the likeness of God made He him**; Male and female created He them ; and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat a *son* **in his own likeness, after his image**; and called his name Seth"

(KJV)

This passage says that Adam begat a son "in his own likeness, after his image". What does it mean? It means that as Adam was, so his son was i.e. as Adam had hands so Seth had hands. As Adam had feet so Seth had feet etc. As Adam was body and soul so Seth was body and soul. Similarly, when the Word says that God created man "in his image", "in the likeness of God", what it means is that as God is, so Adam was. God is not flesh. He does not have feet, hands, head. He is

spirit. So as God is spirit so Adam had spirit. One could ask, why did God make Adam apart from body and soul, spirit as well? The simple reason is that without spirit Adam could not communicate with God Who is spirit. God being spirit, cannot communicate with the body and soul. They are different things. You see, you cannot receive the messages of the radio station unless you have a radio receiver. You may have a washing machine. But the fact that you have a washing machine does not make possible for you to receive the messages of the radio station. You necessarily need a radio receiver. Similarly, God is spirit and to communicate with Him you must have spirit. Body and soul are enough for things of the five senses. But when it comes to the things of God, what you need is spirit. This truth is also explained in I Corinthians 2:14:

I Corinthians 2:14

"But the natural (psuchikos in the Greek) man does not receive the things of the Spirit of God, for they are foolishness to him: nor can he know *them*, because they are spiritually discerned."

In this passage, the word translated "natural" is the Greek adjective ψυχικός (psuchikos), which comes from the noun ψυχή (psuchi) which means soul. So, psuchikos means "a soul man" i.e. a man with body and soul only¹⁰. According to that passage a man who is only body and soul "does not receive the things of the Spirit of God". As it was said above to receive "the things of the spirit of God", to communicate with God you need the appropriate receiver i.e. spirit. That's why the passage says: "nor can he (the man of body and soul) know them because they are spiritually discerned". The man of body and

¹⁰The same word, psuchicos (soul man, a man of body and soul) is also used in I Corinthians 15:44, 46, James 3:15 and Jude 19.

soul is impossible to know the things of God for the simple reason that such things have to do with the spirit, "they are spiritually discerned", and since he lacks spirit he cannot know them. Summarising all the above, Adam had body, formed from the dust of the ground, soul that gives life to the body and spirit to communicate with God. He was body, soul and spirit. Having established that, there is no question about what happened in the day that Adam and Eve ate from the tree of the knowledge of good and evil. God had told them that in the day that they would eat, they would surely die. Bearing in mind that death means the absence of a form of life, we can now see what died that day. Adam was body, soul and spirit and his body died many years after the day that he ate. Now since what permits to a body to live is soul, Adam had body and soul even after he ate from that tree. On the other hand, since God is always right in what He says, something had to die that day. Since Adam was body, soul and spirit before he ate and since, as we saw, he continued to have body and soul after he ate what was lost for him that day, was the spirit that God gave him. He continued to have body and soul but he didn't have spirit. The spirit departed from him and this was death for him since spirit, a form of life that he had before he ate, was no more there.

You see, how clearly the Bible settles the things when you leave it to interpret itself. It was actually this loss of the spirit that was restored in the day of Pentecost where holy spirit was made available, so that today after believing in Jesus Christ you are again body soul and spirit. However, this as well as other very interesting points on this topic will be examined in a next issue.

APPENDIX 2

Occurrences of the words "Sheol" and "Hades" in the Bible

D) The word Sheol

Genesis 37:35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the **Sheol** unto my son mourning. Thus his father wept for him.

Genesis 42:38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the **Sheol**.

Genesis 44:29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the **Sheol**.

Genesis 44:31 It shall come to pass, when he seeth that the lad is not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the **Sheol**.

Numbers 16:30 But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the **Sheol**; then ye shall understand that these men have provoked the LORD.

Numbers 16:33 They, and all that *appertained* to them, went down alive into the **Sheol**, and the earth closed upon them: and they perished from among the congregation.

Deuteronomy 32:22 For a fire is kindled in mine anger, and shall burn unto the lowest **Sheol**, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

1 Samuel 2:6 The LORD killeth , and maketh alive : he bringeth down to the **Sheol** , and bringeth up .

2 Samuel 22:6 The sorrows of **Sheol** compassed me about ; the snares of death prevented me;

1 Kings 2:6 Do therefore according to thy wisdom , and let not his hoar head go down to the **Sheol** in peace .

1 Kings 2:9 Now therefore hold him not guiltless : for thou *art* a wise man , and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the **Sheol** with blood .

Job 7:9 As the cloud is consumed and vanisheth away : so he that goeth down to the **Sheol** shall come up *no more*.

Job 11:8 *It is* as high as heaven ; what canst thou do ? deeper than **Sheol** ; what canst thou know ?

Job 14:3 O that thou wouldest hide me in the **Sheol** , that thou wouldest keep me secret , until thy wrath be past , that thou wouldest appoint me a set time , and remember me!

Job 17:13 If I wait , the **Sheol** is mine house : I have made my bed in the darkness .

Job 17:16 They shall go down to the bars of the **Sheol** , when *our* rest together is in the dust .

Job 21:13 They spend their days in wealth , and in a moment go down to the **Sheol** .

Job 24:19 Drought and heat consume the snow waters : *so doth* the **Sheol** *those which* have sinned .

Job 26:6 **Sheol** is naked before him, and destruction hath no covering .

Psalms 6:5 For in death *there is* no remembrance of thee: in the **Sheol** who shall give thee thanks ?

Psalms 9:17 The wicked shall be turned into **Sheol** , *and* all the nations that forget God .

Psalms 16:10 For thou wilt not leave my soul in **Sheol** ; neither wilt thou suffer thine Holy One to see corruption .

Psalms 18:5 The sorrows of **Sheol** compassed me about : the snares of death prevented me.

Psalms 30:3 O LORD , thou hast brought up my soul from the **Sheol** : thou hast kept me alive , that I should not go down to the pit .

Psalms 31:17 Let me not be ashamed , O LORD ; for I have called upon thee: let the wicked be ashamed , *and* let them be silent in the **Sheol** .

Psalms 49:14 Like sheep they are laid in the **Sheol** ; death shall feed on them; and the upright shall have dominion over them in the morning ; and their beauty shall consume in the **Sheol** from their dwelling .

Psalms 49:15 But God will redeem my soul from the power of the **Sheol** : for he shall receive me. Selah .

Psalms 55:15 Let death seize upon them, *and* let them go down quick into **Sheol** : for wickedness *is* in their dwellings , *and* among them.

Psalms 86:13 For great *is* thy mercy toward me: and thou hast delivered my soul from the lowest **Sheol** .

Psalms 88:3 For my soul is full of troubles : and my life draweth nigh unto the **Sheol** .

Psalms 89:48 What man *is he that* liveth , and shall not see death ? shall he deliver his soul from the hand of the **Sheol** ? Selah .

Psalms 116:3 The sorrows of death compassed me, and the pains of **Sheol** gat hold upon me: I found trouble and sorrow .

Psalms 139:8 If I ascend up into heaven , thou *art* there: if I make my bed in **Sheol** , behold, thou *art there*.

Psalms 141:7 Our bones are scattered at the **Sheol's** mouth , as when one cutteth and cleaveth *wood* upon the earth .

Proverbs 1:12 Let us swallow them up alive as the **Sheol** ; and whole , as those that go down into the pit :

Proverbs 5:5 Her feet go down to death ; her steps take hold on **Sheol** .

Proverbs 7:27 Her house is the way to **Sheol** , going down to the chambers of death .

Proverbs 9:18 But he knoweth not that the dead *are* there; *and that* her guests *are* in the depths of **Sheol** .

Proverbs 15:11 **Sheol** and destruction *are* before the LORD : how much more then the hearts of the children of men ?

Proverbs 15:24 The way of life is above to the wise , that he may depart from **Sheol** beneath .

Proverbs 23:4 Thou shalt beat him with the rod , and shalt deliver his soul from **Sheol** .

Proverbs 27:20 **Sheol** and destruction are never full ; so the eyes of man are never satisfied .

Proverbs 30:16 The **Sheol** ; and the barren womb ; the earth *that* is not filled with water ; and the fire *that* saith not, *It is enough* .

Ecclesiastes 9:10 Whatsoever thy hand findeth to do , do *it* with thy might ; for *there is* no work , nor device , nor knowledge, nor wisdom , in the **Sheol** , whither thou goest .

Song of Solomon 8:6 Set me as a seal upon thine heart , as a seal upon thine arm : for love is strong as death ; jealousy is cruel as the **Sheol** : the coals thereof *are* coals of fire , *which hath* a most vehement flame .

Isaiah 5:14 Therefore **Sheol** hath enlarged herself , and opened her mouth without measure : and their glory , and their multitude, and their pomp , and he that rejoiceth , shall descend into it.

Isaiah 14:9 **Sheol** from beneath is moved for thee to meet *thee* at thy coming : it stirreth up the dead for thee, *even* all the chief ones of the earth ; it hath raised up from their thrones all the kings of the nations .

Isaiah 14:11 Thy pomp is brought down to the **Sheol** , *and* the noise of thy viols : the worm is spread under thee, and the worms cover thee.

Isaiah 14:15 Yet thou shalt be brought down to **Sheol**, to the sides of the pit .

Isaiah 28:15 Because ye have said , We have made a covenant with death , and with **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:

Isaiah 28:18 And your covenant with death shall be disannulled , and your agreement with **Sheol** shall not stand ; when the overflowing scourge shall pass through , then ye shall be trodden down by it.

Isaiah 38:10 I said in the cutting off of my days , I shall go to the gates of the **Sheol** : I am deprived of the residue of my years .

Isaiah 38:18 For the **Sheol** cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth .

Isaiah 57:9 And thou wentest to the king with ointment , and didst increase thy perfumes , and didst send thy messengers far off , and didst debase *thyself even* unto **Sheol** .

Ezekiel 31:15 Thus saith the Lord GOD ; In the day when he went down to the **Sheol** I caused a mourning : I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed : and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

Ezekiel 31:16 I made the nations to shake at the sound of his fall , when I cast him down to **Sheol** with them that descend into the pit : and all the trees of Eden , the choice and best of Lebanon , all that drink water , shall be comforted in the nether parts of the earth .

Ezekiel 31:17 They also went down into **Sheol** with him unto *them that be* slain with the sword ; and *they that were* his arm , *that* dwelt under his shadow in the midst of the heathen .

Ezekiel 32:21 The strong among the mighty shall speak to him out of the midst of **Sheol** with them that help him: they are gone down , they lie uncircumcised , slain by the sword .

Ezekiel 32:27 And they shall not lie with the mighty *that are* fallen of the uncircumcised , which are gone down to **Sheol** with their weapons of war : and they have laid their swords under their heads , but their iniquities shall be upon their bones , though *they were* the terror of the mighty in the land of the living .

Hosea 13:14 I will ransom them from the power of the **Sheol** ; I will redeem them from death : O death , I will be thy plagues ; O **Sheol** , I will be thy destruction : repentance shall be hid from mine eyes .

Amos 9:9 Though they dig into **Sheol** , thence shall mine hand take them; though they climb up to heaven , thence will I bring them down :

Jonah 2:2 And said , I cried by reason of mine affliction unto the LORD , and he heard me; out of the belly of **Sheol** cried I, *and* thou heardest my voice .

Habakkuk 2:5 Yea also, because he transgresseth by wine , *he is* a proud man , neither keepeth at home , who enlargeth his desire as **Sheol** , and is as death , and cannot be satisfied , but gathereth unto him all nations , and heapeth unto him all people:

II) The word Hades

Matthew 11:23 And thou , Capernaum , which art exalted unto heaven , shalt be brought down to **Hades** : for if the mighty works , which have been done in thee , had been done in Sodom , it would have remained until this day .

Matthew 16:18 And I say also unto thee , That thou art Peter , and upon this rock I will build my church ; and the gates of **Hades** shall not prevail against it .

Luke 10:15 And thou , Capernaum , which art exalted to heaven , shalt be thrust down to **Hades** .

Luke 16:23 And in **Hades** he lift up his eyes , being in torments , and seeth Abraham afar off , and Lazarus in his bosom .

Acts 2:27 Because thou wilt not leave my soul in **Hades**, neither wilt thou suffer thine Holy One to see corruption .

Acts 2:31 He seeing this before spake of the resurrection of Christ , that his soul was not left in **Hades** , neither his flesh did see corruption .

1 Corinthians 15:55 O death , where is thy sting ? O **Hades** , where is thy victory ?

Revelation 1:18 I *am* he that liveth , and was dead ; and , behold , I am alive for evermore , Amen ; and have the keys of **Hades** and of death .

Revelation 6:8 And I looked , and behold a pale horse : and his name that sat on him was Death , and **Hades** 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 .

Revelation 20:13 And the sea gave up the dead which were in it ; and death and **Hades** delivered up the dead which were in them : and they were judged every man according to their works .

Revelation 20:14 And death and **Hades** were cast into the lake of fire . This is the second death .