

The Concept of *Hell* in the New Testament

*A compendium of terms and phrases related to the concept of “hell”
in the New Testament with definitions of key terms,
Scripture verses in English, Greek and parsed Greek,
the full passage showing the context of each verse,
and occurrence charts showing where the terms and phrases
fall within the New Testament.*

For individual verses (NASB):

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For all Greek texts (GNT & GNP):

The Greek New Testament, edited by Kurt Aland, Mathew Black, Carlo M.
Marini, Bruce M. Metzger and Allen Wikgren, Fourth Revised Edition.
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γέεννα - hell

A. Dictionary Entries for γέεννα:

A Greek-English Lexicon of the New Testament and Other Christian Literature:

γέεννα, ης, ἡ *Gehenna*, Grecized fr. גֵּהֶנֶם (א) (B-D-F §39, 8; Josh 15:8b; 18:16b; Neh 11:30) cp. Targum גֵּהֶנֶם (s. Dalman, Gramm.² 183), really גֵּהֶנֶם (א) (Josh 15:8a; 18:16a; 2 Ch 28:3; Jer 7:32; cp. 2 Kings 23:10, where the kethibh has the pl.: sons of Hinnom) *Valley of the Sons of Hinnom*, a ravine south of Jerusalem. There, acc. to later Jewish popular belief, God's final judgment was to take place (cp. Just., A I, 19, 8). In the gospels it is the place of punishment in the next life, *hell*: κρίσις τῆς γ. *condemnation to G. Mt 23:33*. βάλλεσθαι (εἰς) (τὴν) γ. (cp. SibOr 2, 291) **5:29; 18:9; Mk 9:45, 47**; ἐμβαλεῖν εἰς τὴν γ. **Lk 12:5**; ἀπελθεῖν εἰς (τὴν) γ. **Mt 5:30; Mk 9:43**; ἀπολέσαι ἐν γ. **Mt 10:28**; υἱὸς γ. *a son of hell 23:15* (dominantly a Semitism, s. υἱὸς 2 cβ; Bab. Rosh ha-Shana 17b בני גֵּהֶנֶם). Cp. the oracle Hdt. 6, 86, γ: the perjurer is Ὀρκου πάϊς; Menand. Dyskolos 88 υἱὸς ὀδύνης). ἔνοχον εἶναι εἰς τὴν γ. (sc. βληθῆναι) **5:22**. As a place of fire γ. (τοῦ) πυρός (PGM 4, 3072 γέννα πυρός; ApcEsdr 1:9 p. 25, 1 Tdf.; SibOr 1, 103) *hell of fire 5:22; 18:9*; 2 Cl 5:4. Of the tongue φλογιζομένη ὑπὸ τῆς γ. *set on fire by hell Js 3:6*.—GDalman, RE VI 418ff; PVolz, Eschatol. d. jüd. Gem.'34, 327ff; GBeer, D. bibl. Hades: HHoltzmann Festschr, 1902, 1–29; Billerb. IV 1928, 1029–1118.—B. 1485. M-M.¹

fr. **fr.** = from

B-D-F **B-D-F** = FBlass, ADebrunner, RFunk, A Greek Grammar of the New Testament and Other Early Christian Literature—List 6

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Dalman **Dalman** = GD., various works—List 6

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

pl. **pl.** = plural

acc. to **acc. to** = according to

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Just **Just**, II A.D.—List 5

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

SibOr **SibOr** = Oracula Sibyllina, II–III A.D.—List 5

Hdt. **Hdt.** = Herodotus, V B.C.—List 5

Menand **Menand**, various dramas cited; IV–III B.C.—List 5

sc. **sc.** = scilicet (one may understand, supply)

PGM **PGM** = Papyri Graecae Magicae—List 4

ApcEsdr **ApcEsdr** = Apocalypse of Esdras—List 2

Tdf. **Tdf.** = CvTischendorf—List 1, beg.

SibOr **SibOr** = Oracula Sibyllina, II–III A.D.—List 5

2 Cl **2 Cl** = 2 Clement—List 1

RE **RE** = Realencyclopädie für protestantische Theologie und Kirche—List 6

Billerb. **Billerb.** = HLStrack and PBillerbeck, Kommentar z. NT aus Talmud u. Midrasch—List 6

The Complete Word Study Dictionary:

1067. γέεννα *géenna*; gen. *geénnēs*, fem. noun. Hell, the place or state of the lost and condemned (Matt. 5:29, 30; 10:28 [cf. Matt. 23:15; James 3:6]). Represents the Hebr. *gā-Hinnom* (the Valley of Tophet) and a corresponding Aramaic word. Found twelve times in the NT, eleven of which are in the Synoptic Gospels and in every instance spoken by the Lord Himself. Many times the word *Hádēs* (86) is wrongly translated “hell” or “grave.” Terms descriptive of hell are found in Matt. 13:42; 25:46; Phil. 3:19; 2 Thess. 1:9; Heb. 10:39; 2 Pet. 2:17; Jude 1:13; Rev. 2:11; 19:20; 20:6, 10, 14; 21:8. The word *Gehenna* is derived from the Hebr. expression, *gā-Hinnom*, Valley of Hinnom (Josh. 15:8; Neh. 11:30) which is an abbreviated form of “valley of the son of Hinnom” (2 Kgs. 23:10; 2 Chr. 28:3; 33:6; Josh. 18:16; Jer. 7:31, 32; 19:2, 6). In the Sept. this name appears variously as *pháragx* (5327), ravine, *Onom* or *Ennom* (Josh. 15:8); *gaienna* (Josh. 18:16); *Gaibenthom* or *Gēbeenom* (2 Chr. 28:3); *ge Bane Ennom* or *ge Beenom* (2 Chr. 33:6). Elsewhere we find generally *pháragx*, ravine, of the son of Hinnom.

This place became so notorious through its evil associations that it was simply called “the valley” (Jer. 2:23; 31:40), and the gate of Jerusalem leading toward it “the valley gate” (2 Chr. 26:9; Neh. 2:13, 15; 3:13). This valley lay to the south and southwest of Jerusalem. Topographically, it provided the boundary between Judah and Benjamin (Josh. 15:8; 18:16) and the northern limit of the district occupied by the tribe of Judah after the captivity (Neh. 11:30), and it lay in front of the gate Harsith of Jerusalem (Jer. 19:2).

Religiously it was a place of idolatrous and human sacrifices. These were first offered by Ahaz and Manasseh who made their children to “pass through the fire” to Molech in this valley (1 Kgs. 16:3; 2 Kgs. 21:6; 2 Chr. 28:3; 33:6). These sacrifices were probably made on the “high places of Tophet which is in the valley of the son of Hinnom” (Jer. 7:31 [cf. Jer. 32:15]). In order to put an end to these abominations, Josiah polluted it with human bones and other corruptions (2 Kgs. 23:10, 13, 14). But this worship of Molech was revived under Jehoiakim (Jer. 11:10–13; Ezek. 20:30). In consequence of these idolatrous practices in the Valley of Hinnom, Jeremiah prophesied that one day it would be called the “valley of slaughter” and that they should “bury them in Tophet, till there be no place to bury” (Jer. 7:32; 19:11).

It is also referred to as a place of punishment for rebellious or apostate Jews in the presence of the righteous. Gehinnom or Gehenna is not actually mentioned with this meaning in the OT, but it is this and no other place that is implied in Is. 50:11, “in a place of pain shall ye lie down” (a.t.). Furthermore, in Is. 66:24 it bears this new connotation and the punishment of

B. B. = CDBuck, A Dictionary of Selected Synonyms—List 6

M-M M-M = JMoulton/GMilligan, Vocabulary of Greek Testament—Lists 4, 6

¹ William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 190–191.

gen (genitive)

cf (compare, comparison)

OT (Old Testament)

the apostate Jews is conceived of as eternal: “They . . . shall look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.” The punishment of Gehenna is implied also in Dan. 12:2, “some to shame and everlasting abhorrence” (a.t.). This particular word “abhorrence” occurs in these two passages only, and the reference in both is to Gehenna. Therefore, Gehenna was always conceived of as a place of both corporeal and spiritual punishment, not only for the Jews, but for all the wicked in the presence of the righteous.

In the NT Gehenna is presented always as the final place of punishment into which the wicked are cast after the last judgment. It is a place of torment both for body and soul as indicated in Matt. 5:29, 30, “It is profitable for thee that one of thy members should perish, and not that thy whole body go into Gehenna” (a.t.). The Lord Jesus did not have the living in mind here, but the dead, for it is not until after the final judgment that the wicked are cast into Gehenna. At the resurrection, the spirit and the body are united. Both are punished in Gehenna. Gehenna as the last punishment was conceived of also as the worst. It slays both soul (the incorporeal spiritual part of man) and body (the corporeal)—not in the absolute sense of annihilation, but relatively in that it permitted a change of state that could suffer the pain and punishment of Gehenna. Thus in Matt. 10:28, “Fear him which is able to destroy both soul and body in Gehenna” (a.t. [cf. Luke 12:5]). Gehenna is conceived of as a fire (Matt. 5:22; 18:9); an unquenchable fire (Mark 9:45); a place where “their worm dieth not, and the fire is not quenched” (Mark 9:48); a “furnace of fire” (Matt. 13:42, 50); “the outer darkness” (Matt. 8:12; 22:13; 25:30); a “lake of fire” (Rev. 19:20; 20:10, 14, 15; 21:8). Because fire is often used as an apocalyptic symbol of judgment (especially eschatological judgment) it is difficult to insist that the flames are material. Nevertheless, such a symbol clearly represents a real and painful judgment. Hades, the place of the disembodied wicked spirits, is finally cast into it (Rev. 20:14). In the NT, Hades and Gehenna seem never to be confused together. See *Hádēs* (86), the place of the departed souls often translated “hell,” but mistakenly so; *ábussos* (12), abyss, bottomless pit; *tartaróō* (5020), to incarcerate in eternal torment, spoken of the fallen angels.²

NT (New Testament)

cf (compare, comparison)

NT (New Testament)

² Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000).

Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament):

1147 γέεννα (*geenna*), ης (*ēs*), ἡ (*hē*): n.fem.; ≡ DBLHebr 1628 + 2183; Str 1067; TDNT 1.657—LN 1.21 **hell**, Gehenna, a Hellenized transliteration of the Hebrew, “Hinnom Valley.” A ravine just SSW of the Temple Mount in Jerusalem. A place of trash fires and perpetually burning rubbish, hence the figurative extension of a place of eternal punishment (Mt 5:22, 29; 10:28; 23:15, 33; Mk 9:43; Lk 12:5; Jas 3:6)³

The Exegetical Dictionary of the New Testament:

γέεννα, ης, ἡ *geenna* Gehenna; hell*

1. In the OT and Judaism — 2. In the NT — 3. Related expressions

Lit.: BILLERBECK IV, 1016–1165. — H. W. HUPPENBAUER, *BHH* I, 533. — J. JEREMIAS, *TDNT* I, 657–58. — For further bibliography → ἄβυσσος; see *TWNT* X, 959, 1022. — C. MILIKOWSKY, “Which Gehenna? Retribution and Eschatology in the Synoptic Gospels and in Early Jewish Texts,” *NTS* 34 (1988) 238–49.

1. The NT designation of the fiery place of punishment, γέεννα, was originally a topographical proper name. The “Valley of Hinnom” (Heb. *gê-hinnōm*, Josh 15:8b; 18:16b; Aram. *gêhinnām*, *b. ‘Erub.* 19a), “valley of the son of Hinnom” (Josh 15:8a; 18:16a), or “valley of the sons of Hinnom” (2 Kgs 23:10), was the name of a valley in the southern part of Jerusalem that today is called *Wādī er-Rabābi*. Sacrifices of children took place here under Ahaz and Manasseh (2 Kgs 16:3; 21:6). Because of these sacrifices, Josiah allowed the valley

n. noun, or nouns

fem. feminine

DBLHebr Swanson, *A Dictionary of Biblical Languages With Semantic Domains: Hebrew (Old Testament)*

Str Strong’s *Lexicon*

TDNT Kittel, *Theological Dictionary of the New Testament*

LN Louw-Nida *Greek-English Lexicon*

³ James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

* All New Testament occurrences of this word are mentioned in the body of this article.

BHH Biblisch-historisches Handwörterbuch I–III (single pagination; ed. B. Reicke and L. Rost; 1962–66)

TDNT Theological Dictionary of the NT I–X (ed. G. Kittel and G. Friedrich; 1964–76)

TWNT Theologisches Wörterbuch zum NT I–X (ed. G. Kittel and G. Friedrich; 1933–79)

NTS New Testament Studies

Heb. Hebrew

Aram. Aramaic

b. Babylonian Talmud

‘Erub. *‘Erubin*

to become unclean (2 Kgs 23:10). Prophetic threats of judgment identified the Valley of Hinnom as a future “valley of slaughter” (Jer 7:32; 19:6).

Jewish apocalyptic literature developed the idea that one day God would purify the defiled world and throw evildoers into purifying fire (cf. *1 Enoch* 10:13; 18:11-16, etc.; *Jub.* 9:15; 1QH 3:29–36; 2 *Bar.* 37:1; see further the words of John the Baptist: Matt 3:10, 12 par. Luke 3:9, 17). In the conclusion of Isa 31:9; 66:24 (cf. Mark 9:48), the anticipated hell of fire is located in the Valley of Hinnom (*1 Enoch* 26:4; 27:1-3; 54:1-6; 56:3f.; 90:26f.). Eventually Jewish literature named the hell of fire itself *gêhinnom/gêhinnām*, or γέεννα in its Greek form, without reference to the topography of Jerusalem (4 *Ezra* 7:36; 2 *Bar.* 59:10; 85:13; *Sib. Or.* i.103; ii.292; rabbinic examples in Billerbeck 1023–25, 1029ff.).

2. In 12 places the NT also designates the place of eternal punishing fire (→ πῦρ) as γέεννα; 11 occurrences are found in the Synoptic Gospels (Matt 5:22, 29f.; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5), 1 in James (3:6). Γέεννα is also localized in → ᾗδης in the → ἄβυσσος. But ᾗδης is considered the abode of the dead for only a limited time between death and the resurrection, while γέεννα is thought of as the place of eternal torment for the godless after the final judgment.

On the basis of Jesus’ Sermon on the Mount, γέεννα threatens both the person who is scornful of a brother (Matt 5:22) and the adulterer (vv. 29f.). Another passage holds out the prospect of the judgment of γέεννα to the Pharisees (23:33) and their proselytes (v. 15). A fearless confession before other people is exhorted in reference to him who can condemn to γέεννα (where soul and body perish, Matt 10:28); God himself is meant, not the devil (Matt 10:28b par. Luke 12:5). One who leads others to rebellion or is led to rebellion must be prepared to be thrown into the eternal fire (Matt 18:9 par. Mark 9:43, 45, 47). James is thinking along similar lines when he describes the tongue as transmitting the fire of γέεννα—for those who allow themselves to be led astray by words (Jas 3:6).

3. In other places in the NT where the eternal punishment of fire is considered, the idea of γέεννα is always in the background, even when the word is not actually present. This is true especially for the use of κάμινος (Matt 13:42, 50; cf. Rev 9:2) or λίμνη τοῦ πυρός (Rev 19:20; 20:10, 14f.; 21:8; cf. 14:10); not only the godless (cf. also Luke 16:24) but also Satan with his demons will be destroyed in it by eternal fire (Matt 25:41; Rev 19:20; 20:10, 14; cf. *T. Jud.* 25:3; → ἄβυσσος 2). Perhaps 1 Cor 3:10–15; 2 Pet 3:5–13 (cf. Mark 9:49; Luke 17:29f.) teach that these expressions assume the purifying power of fire. Early Christianity shares this view of eschatology with contemporary Judaism. To be sure, the NT forgoes a detailed description of the torments of hell; its reference to hell and its fire is useful for its ethical goals, not for the satisfaction of any religious curiosity (cf. on the other hand *1 Enoch*

par. parallel

Billerbeck (H. Strack and) P. Billerbeck, *Kommentar zum NT aus Talmud und Midrasch* I-IV (1922-28)

vv. verses

v. verse

par. parallel

par. parallel

27:3f.). Some amount of present eschatology (cf. John 3:18f.; 12:31; 1 John 2:8f.) is encountered where γέννα already threatens or controls human beings (Matt 5:22; 23:15; Jas 3:6).

O. Böcher⁴

Greek-English Lexicon of the New Testament based on Semantic Domains:

1.21 γέννα, ης, f: a place of punishment for the dead—‘Gehenna, hell.’ φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γένναν ‘fear rather him who has the authority to throw (you) into hell after killing you’ Lk 12:5.

The Greek term γέννα is derived from a Hebrew phrase meaning ‘Valley of Hinnom,’ a ravine running along the south side of Jerusalem and a place where the rubbish from the city was constantly being burned. According to late Jewish popular belief, the last judgment was to take place in this valley, and hence the figurative extension of meaning from ‘Valley of Hinnom’ to ‘hell.’ In most languages γέννα is rendered as ‘place of punishment’ or ‘place where the dead suffer’ or ‘place where the dead suffer because of their sins.’⁵

⁴ Horst Robert Balz and Gerhard Schneider, *Exegetical Dictionary of the New Testament* (Grand Rapids, Mich.: Eerdmans, 1990–), 239–240.

f feminine

⁵ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 5.

The Theological Dictionary of the New Testament:

† γέννα* (→ αἰώνιος, πῦρ).

1. γέννα (γέννα,¹ γέννα²) is a Gk. form of the Aram. גִּיהֶנָּם (b. Erub, 19a),³ which for its part derives from the Heb. גִּי-הֶנָּם (Jos. 15:8; 18:16), an abbreviation of the original גִּי בְּנֵי-הֶנָּם (Jos. 15:18)⁴ or גִּי בְּנֵי הָנֶם (2 K. 23:10, Ketib). This name was given to the Wādi er-raābbi in South Jerusalem, which later acquired a bad reputation⁵ because sacrifices were offered in it to Moloch in the days of Ahaz and Manasseh (2 K. 16:3; 21:6). The threats of judgment uttered over this sinister valley in Jer. 7:32; 19:6; cf. Is. 31:9; 66:24, are the reason why the Valley of Hinnom came to be equated with the hell of the last judgment in apocalyptic literature from the 2nd cent. B.C. (the oldest instances are in Eth. En. 90:26; 27:1 ff.; 54:1 ff.; 56:3f.). The name *gehinnom* thus came to be used for the eschatological fire of hell (NT; bRH, 16b; 4 Est. 7:36; S. Bar. 59:10; 85:13; Sib., 1, 103; 2, 291; 4, 186, vl.). This is the stage of development reflected in the NT. In the 1st cent. A.D. the term

† † before the heading of an article indicates that all the New Testament passages are mentioned in it.

* γέννα. G. Dalman, RE³, VI, 418 ff.; Str.-B., IV, 1022–1118; Schl. Mt., 171; Dausch Synpt. 4, 105.

¹ Sib., 1, 103: εἰς γένναν. The one ν is supported by the metre. In the NT cf. Mk. 9:45 E al 47 D.

² V. Aristot. Pol., VII, 16, p. 1335a, 20 f.; Preisigke Wört., s.v.; Sickb. K.⁴, 37 f., which also gives the most recent Roman Catholic literature.

Gk. Greek.

Aram. Aramaic.

b. Babylonian Talmud when before tractates from the Mishnah.

Erub *Erubin*, Mishnah-, Tosefta-, Talmud tractate *Interminglings* (evasions of the Sabbath commandment) (Strack, *Einl.*, 38 f.).

³ Rich material on Jewish customs is to be found in Str.-B., I, 500 ff., also 45 f.; II, 398 f. The institution of the 7 day feast is traced back to Moses himself in j Ket., 25a, 26.

Heb. Hebrew.

⁴ Also written גִּי אֶבְרָהִם (Jer. 7:32).

⁵ Cf. Joach. Jeremias, *Jerusalem zur Zeit Jesu* (1923), 17.

Eth. En. Ethiopian Enoch, ed. A. Dillmann, 1851; R. Charles, 1906.

NT New Testament.

S. Bar. Syrian Apocalypse of Baruch, originally Hebrew and strongly dependent on 4 Esdras (c. 100 A.D.), ed. R. Charles, 1896.

Sib. Sibyllines, the Sibylline Oracles in 14 books, collected in the 5th or 6th century A.D. for the propagation of Judaism or Christianity, composed at various periods, and predominantly Jewish but partly Christian in derivation.

vl. *varia lectio*.

NT New Testament.

was further extended⁶ to cover the place where the ungodly were punished in the intermediate state (→ ἄδης), but this is not so in the NT.

The LXX does not have γέεννα. Joseph. mentions neither the term nor the matter, probably because he was a Pharisee and thus denied the resurrection of the ungodly (Bell., 3, 374 f.; Ap., 2, 218). Philo does not know the word and uses τάρταρος instead (Exsecr., 152).⁷

2. Fundamental for an understanding of the γέεννα passages in the NT, which occur only in the Synoptists and John, is the sharp distinction made by the NT between → ἄδης and γέεννα. This distinction is a. that Hades receives the ungodly only for the intervening period between death and resurrection, whereas Gehenna is their place of punishment in the last judgment; the judgment of the former is thus provisional but the torment of the latter eternal (Mk. 9:43 and par.; 9:48). It is then b. that the souls of the ungodly are outside the body in Hades, whereas in Gehenna both body and soul, reunited at the resurrection, are destroyed by eternal fire (Mk. 9:43 and par., 45, 47 and par., 48; Mt. 10:28 and par.).

γέεννα is pre-existent (Mt. 25:41).⁸ It is manifested as the fiery abyss (Mk. 9:43 etc.; cf. ἡ κάμινος τοῦ πυρός, Mt. 13:42, 50) only after the general resurrection (→ ἀνάστασις) and the last judgment (→ κρίσις) (cf. βάλλεσθαι, Mk. 9:45, 47 and par.; ἐμβάλλειν, Lk. 12:5). Those who fall victim to divine judgment at the last day (Mt. 5:22; 23:33) will there be destroyed by everlasting fire. The ungodly are the υἱοὶ γεέννης (Mt. 23:15), together with Satan and the demons (Mt. 25:41; 8:29; cf. ἡ λίμνη τοῦ πυρός, Rev. 19:20; 20:10, 14 f., into which the ungodly, Satan, the beast and his prophet, death and hell are thrown).

In the NT there is no description of the torments of hell as in apocalyptic literature. If they are mentioned, it is only to rouse consciences to fear of the wrath of the heavenly Judge (Mt.

⁶ The oldest attestation is in b. Ber., 28b; Jochanan b. Zakkai (dc. 80 A.D.).

NT New Testament.

Joseph. Flavius Josephus, Jewish author (c. 37–97 A.D.) in Palestine and later Rome, author in Greek of the Jewish War and Jewish Archaeology, which treat of the period from creation to Nero, ed. B. Niese, 1887 ff.

Bell. *Bellum Judaicum*.

Ap. *Contra Apionem*.

Exsecr. *De Exsecrationibus*.

⁷ Cf. Str.-B., IV, 1034, *ad loc.*

NT New Testament.

NT New Testament.

par. parallel.

par. parallel.

par. parallel.

par. parallel.

⁸ 8 Cf. 4 Esr. 7:36. Even in Rabb. lit. the pre-existence of Gehenna is solidly maintained.

par. parallel.

NT New Testament.

10:28 and par.). The κρίσις (sentence)⁹ τῆς γεέννης (Mt. 23:33) is a κρίσις τῆς ὀργῆς (Mt. 3:7 and par.). The severity of the judgment of God on sin is expressed by Jesus in His threatening of γέεννα even to disciples who wound their brothers with contemptuous words (Mt. 5:22). No sacrifice is too costly in the war against sin (Mt. 9:43 ff.).

It is significant that the oldest Rabbinic reference to Gehenna (T. Sanh., 13, 3 and par.) tells us that the disciples of Shammai, as distinct from those of Hillel, ascribe to Gehenna a purgatorial as well as a penal character, namely, in the case of the שְׂקוּלִים or בְּיָנוּגִים, i.e., those whose merits and transgressions balance one another. It may be that this conception of a purificatory character of the final fire of judgment underlies such passages as Mk. 9:49; 1 C. 3:13–15; cf. 2 Pt. 3:10.

Joachim Jeremias⁶

par. parallel.

⁹ Schl. Mt., 686.

par. parallel.

T. Tosefta (Strack, *Einl.*, 74 ff.), ed. G. Kittel-H. Rengstorff, 1933 ff.

Sanh. *Sanhedrim* Mishnah-, Tosefta-, Talmud tractate *On the court of justice and its procedure* (Strack, *Einl.*, 51 f.).

par. parallel.

Joachim Jeremias Joachim Jeremias, Greifswald (Vol. 1), Göttingen (Vol. 2–7).

⁶ Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 657–658.

B. Occurrences of γέννα in the New Testament:

(12 occurrences in 12 verses)

Matthew 5:22 (NASB) "But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, 'You good-for-nothing,' shall be guilty before the supreme court; and whoever says, 'You fool,' shall be guilty enough to go into the fiery **hell**."⁷

Matthew 5:22 (GNT) Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ· ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ· μωρέ, ἔνοχος ἔσται εἰς τὴν **γένναν** τοῦ πυρός.⁸

Matthew 5:22 (GNP) Ἐγὼ•OP1_SN•ἐγὼ δὲ•CCB•δέ λέγω•V1SPAI•λέγω ὑμῖν•OP2_PD•ὁμῆς ὅτι•CSN•ὅτι πᾶς•JMSNX•πᾶς ὁ•AMSN•ὁ ὀργιζόμενος•V_PPPMSN•ὀργίζω τῷ•AMSD•ὁ ἀδελφῷ•NMSD•ἀδελφός αὐτοῦ•OP3MSG•αὐτός ἔνοχος•JMSNX•ἔνοχος ἔσται•V3SFMi•εἰμί τῇ•AFSD•ῇ κρίσει•NFSM•κρίσις· ὃς•ORRMSN•ὅς δ'•CCB•δέ ἂν•TU•ἂν εἴπῃ•V3SAAS•εἶπον τῷ•AMSD•ὁ ἀδελφῷ•NMSD•ἀδελφός αὐτοῦ•OP3MSG•αὐτός· ῥακά•NMSN•ῥακά, ἔνοχος•JMSNX•ἔνοχος ἔσται•V3SFMi•εἰμί τῷ•ANS•τό συνεδρίῳ•NNSD•συνέδριον· ὃς•ORRMSN•ὅς δ'•CCB•δέ ἂν•TU•ἂν εἴπῃ•V3SAAS•εἶπον· μωρέ•JMSVX•μωρός, ἔνοχος•JMSNX•ἔνοχος ἔσται•V3SFMi•εἰμί εἰς•PA•εἰς τὴν•AFSA•ῇ **γένναν**•NFSM•**γέννα** τοῦ•ANS•τό πυρός•NNSG•πῦρ.⁹

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

Matthew 5:29 (GNT) εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς **γένναν**.

Matthew 5:29 (GNP) εἰ•CSE•εἰ δὲ•CCB•δέ ὁ•AMSN•ὁ ὀφθαλμός•NMSN•ὀφθαλμός σου•OP2_SG•σύ ὁ•AMSN•ὁ δεξιὸς•JMSNX•δεξιός σκανδαλίζει•V3SPAI•σκανδαλίζω σε•OP2_SA•σύ, ἔξελε•V2SAAM•ἐξαίρεω αὐτὸν•OP3MSA•αὐτός καὶ•CCK•καὶ βάλε•V2SAAM•βάλλω ἀπὸ•PG•ἀπὸ σοῦ•OP2_SG•σύ· συμφέρει•V3SPAI•συμφέρω γάρ•CCX•γάρ σοι•OP2_SD•σύ ἵνα•CSN•ἵνα ἀπόληται•V3SAMS•ἀπόλλυμι ἓν•JMSNX•εἷς τῶν•ANPG•τό μελῶν•NNPG•μέλος σου•OP2_SG•σύ καὶ•CCK•καὶ μὴ•TN•μή ὅλον•JMSNX•ὅλος τὸ•ANS•τό σῶμά•NNSN•σῶμα σου•OP2_SG•σύ βληθῇ•V3SAPS•βάλλω εἰς•PA•εἰς **γένναν**•NFSM•**γέννα**.

⁷ *New American Standard Bible : 1995 Update*. LaHabra, CA: The Lockman Foundation, 1995.

⁸ Aland, Barbara, Kurt Aland, Matthew Black et al. *The Greek New Testament*. 4th ed. Federal Republic of Germany: United Bible Societies, 1993, c1979.

⁹ *The GRAMCORD Greek New Testament Morphological Database & Research System*. Vancouver: The Gramcord Institute, 1999.

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

Matthew 5:30 (GNT) καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς **γέενναν** ἀπέλθῃ.

Matthew 5:30 (GNP) καὶ•cck•καὶ εἰ•cse•εἰ ἡ•afsn•ἡ δεξιὰ•jfsnx•δεξιός σου•op2_sg•σύ χεὶρ•nfsn•χεὶρ σκανδαλίζει•v3spai•σκανδαλίζω σε•op2_sa•σύ, ἔκκοψον•v2saam•ἔκκόπτω αὐτήν•op3fsa•αὐτός καὶ•cck•καὶ βάλε•v2saam•βάλλω ἀπὸ•pg•ἀπὸ σοῦ•op2_sg•σύ· συμφέρει•v3spai•συμφέρω γάρ•ccx•γάρ σοι•op2_sd•σύ ἵνα•csn•ἵνα ἀπόληται•v3sams•ἀπόλλυμι ἓν•jnsnx•εἷς τῶν•anpg•τό μελῶν•nnpg•μέλος σου•op2_sg•σύ καὶ•cck•καὶ μὴ•tn•μή ὅλον•jnsnx•ὅλος τὸ•ansn•τό σῶμά•nnsn•σῶμα σου•op2_sg•σύ εἰς•pa•εἰς **γέενναν•nfsa•γέεννα** ἀπέλθῃ•v3saas•ἀπέρχομαι.

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

Matthew 10:28 (GNT) καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνει· φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν **γέεννῃ**.

Matthew 10:28 (GNP) καὶ•cck•καὶ μὴ•tn•μή φοβεῖσθε•v2pppm•φοβέω ἀπὸ•pg•ἀπὸ τῶν•ampg•ὁ ἀποκτεννόντων•v__papmpg•ἀποκτείνω τὸ•ansa•τό σῶμα•nnsa•σῶμα, τὴν•afsa•ἡ δὲ•ccv•δέ ψυχὴν•nfsa•ψυχὴ μὴ•tn•μή δυναμένων•v__ppmpg•δύναμαι ἀποκτείνει•v__aan•ἀποκτείνω· φοβεῖσθε•v2pppm•φοβέω δὲ•ccv•δέ μᾶλλον•bc•μᾶλλον τὸν•amsa•ὁ δυνάμενον•v__ppmsa•δύναμαι καὶ•ccc•καὶ ψυχὴν•nfsa•ψυχὴ καὶ•ccc•καὶ σῶμα•nnsa•σῶμα ἀπολέσαι•v__aan•ἀπόλλυμι ἐν•pd•ἐν **γέεννῃ•nfsd•γέεννα**.

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

Matthew 18:9 (GNT) καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν **γέενναν** τοῦ πυρός.

Matthew 18:9 (GNP) καὶ•cck•καὶ εἰ•cse•εἰ ὁ•amsn•ὁ ὀφθαλμός•nmsn•ὀφθαλμός σου•op2_sg•σύ σκανδαλίζει•v3spai•σκανδαλίζω σε•op2_sa•σύ, ἔξελε•v2saam•ἔξαιρέω αὐτὸν•op3msa•αὐτός καὶ•cck•καὶ βάλε•v2saam•βάλλω ἀπὸ•pg•ἀπὸ σοῦ•op2_sg•σύ· καλὸν•jnsnx•καλός σοί•op2_sd•σύ ἐστιν•v3spai•εἰμί μονόφθαλμον•jmsax•μονόφθαλμος εἰς•pa•εἰς τὴν•afsa•ἡ ζωὴν•nfsa•ζωὴ εἰσελθεῖν•v__aan•εἰσερχομαι ἢ•tp•ἢ δύο•jmpax•δύο ὀφθαλμοὺς•nmpa•ὀφθαλμός ἔχοντα•v__papmsa•ἔχω βληθῆναι•v__apn•βάλλω εἰς•pa•εἰς τὴν•afsa•ἡ **γέενναν•nfsa•γέεννα** τοῦ•ansg•τό πυρός•nnsn•πῦρ.

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

Matthew 23:15 (GNT) Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν **γεέννης** διπλότερον ὑμῶν.

Matthew 23:15 (GNP) Οὐαὶ•οὐαὶ ὑμῖν•OP2_PD_ὕμεῖς, γραμματεῖς•NMPN_γραμματεὺς καὶ•CCK_καὶ Φαρισαῖοι•NMPN_Φαρισαῖος ὑποκριταί•NMPN_ὕποκριτῆς, ὅτι•CSC_ὅτι περιάγετε•V2PPAI_περιάγω τὴν•AFSA_ἡ θάλασσαν•NFSΑ_θάλασσα καὶ•CCK_καὶ τὴν•AFSA_ἡ ξηρὰν•JFSAX_ξηρὸς ποιῆσαι•V__AAN_ποιέω ἓνα•JMSAX_εἷς προσήλυτον•NMSA_προσήλυτος, καὶ•CCK_καὶ ὅταν•CST_ὅταν γένηται•V3SAMS_γίνομαι ποιεῖτε•V2PPAI_ποιέω αὐτὸν•OP3MSA_αὐτός υἱὸν•NMSA_υἱός **γεέννης**•NFSG_γέεννα διπλότερον•BC_διπλοῦς ὑμῶν•OP2_PG_ὕμεῖς.

Matthew 23:33 (NASB) "You serpents, you brood of vipers, how will you escape the sentence of **hell**?

Matthew 23:33 (GNT) ὄφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς **γεέννης**;

Matthew 23:33 (GNP) ὄφεις•NMPN_ὄφεις, γεννήματα•NNPN_γέννημα ἐχιδνῶν•NFPG_ἔχιδνα, πῶς•BX_πῶς_2 φύγητε•V2PAAS_φεύγω ἀπὸ•PG_ἀπὸ τῆς•AFSG_ἡ κρίσεως•NFSG_κρίσις τῆς•AFSG_ἡ **γεέννης**•NFSG_γέεννα;

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

Mark 9:43 (GNT) Καὶ ἐὰν σκανδαλίζῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν ἐστὶν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν **γέενναν**, εἰς τὸ πῦρ τὸ ἄσβεστον.

Mark 9:43 (GNP) Καὶ•CCK_καὶ ἐὰν•CSE_ἐάν σκανδαλίζῃ•V3SPAS_σκανδαλίζω σε•OP2_SA_σύ ἢ•AFSN_ἡ χεὶρ•NFSN_χεὶρ σου•OP2_SG_σύ, ἀπόκοψον•V2SAAM_ἀποκόπτω αὐτήν•OP3FSA_αὐτός•καλὸν•JNSNX_καλὸς ἐστὶν•V3SPAI_εἰμί σε•OP2_SA_σύ κυλλὸν•JMSAX_κυλλός εἰσελθεῖν•V__AAN_εἰσερχομαι εἰς•PA_εἰς τὴν•AFSA_ἡ ζωὴν•NFSΑ_ζωὴ ἢ•TP_ἢ τὰς•AFPA_ἡ δύο•JFPAX_δύο χεῖρας•NFPA_χεὶρ ἔχοντα•V__PAPMSA_ἔχω ἀπελθεῖν•V__AAN_ἀπέρχομαι εἰς•PA_εἰς τὴν•AFSA_ἡ **γέενναν**•NFSΑ_γέεννα, εἰς•PA_εἰς τὸ•ANSA_τό πῦρ•NNSA_πῦρ τὸ•ANSA_τό ἄσβεστον•JNSAX_ἄσβεστος.

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

Mark 9:45 (GNT) καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλόν ἐστὶν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν **γέενναν**.

Mark 9:45 (GNP) καὶ·cck·καὶ ἐὰν·cse·ἐὰν ὁ·amsn·ὁ πούς·nmsn·πούς σου·op2_sg·σύ σκανδαλίζῃ·v3spas·σκανδαλίζω σε·op2_sa·σύ, ἀπόκοψον·v2saam·ἀποκόπτω αὐτόν·op3msa·αὐτός· καλόν·jnsnx·καλός ἐστὶν·v3spai·εἰμί σε·op2_sa·σύ εἰσελθεῖν·v__aan·εἰσερχομαι εἰς·pa·εἰς τὴν·afsa·ἡ ζωὴν·nfsa·ζωὴ χωλὸν·jmsax·χωλός ἢ·tp·ἢ τοὺς·ampa·ὁ δύο·jmpax·δύο πόδας·nmpa·πούς ἔχοντα·v__papmsa·ἔχω βληθῆναι·v__apn·βάλλω εἰς·pa·εἰς τὴν·afsa·ἡ **γέενναν·nfsa·γέεννα**.

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

Mark 9:47 (GNT) καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλόν σέ ἐστὶν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν **γέενναν**,

Mark 9:47 (GNP) καὶ·cck·καὶ ἐὰν·cse·ἐὰν ὁ·amsn·ὁ ὀφθαλμός·nmsn·ὀφθαλμός σου·op2_sg·σύ σκανδαλίζῃ·v3spas·σκανδαλίζω σε·op2_sa·σύ, ἔκβαλε·v2saam·ἐκβάλλω αὐτόν·op3msa·αὐτός· καλόν·jnsnx·καλός σέ·op2_sa·σύ ἐστὶν·v3spai·εἰμί μονόφθαλμον·jmsax·μονόφθαλμος εἰσελθεῖν·v__aan·εἰσερχομαι εἰς·pa·εἰς τὴν·afsa·ἡ βασιλείαν·nfsa·βασιλεία τοῦ·amsn·ὁ θεοῦ·nmsg·θεός ἢ·tp·ἢ δύο·jmpax·δύο ὀφθαλμοὺς·nmpa·ὀφθαλμός ἔχοντα·v__papmsa·ἔχω βληθῆναι·v__apn·βάλλω εἰς·pa·εἰς τὴν·afsa·ἡ **γέενναν·nfsa·γέεννα**,

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

Luke 12:5 (GNT) ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν **γέενναν**. ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε.

Luke 12:5 (GNP) ὑποδείξω·v1sfai·ὑποδείκνυμι δέ·ccv·δέ ὑμῖν·op2_pd·ὁμεῖς τίνα·oigmsa·τίς_2 φοβηθῆτε·v2paps·φοβέω φοβήθητε·v2papm·φοβέω τὸν·amsa·ὁ μετὰ·pa·μετὰ τὸ·ansa·τό ἀποκτεῖναι·v__aan·ἀποκτείνω ἔχοντα·v__papmsa·ἔχω ἐξουσίαν·nfsa·ἐξουσία ἐμβαλεῖν·v__aan·ἐμβάλλω εἰς·pa·εἰς τὴν·afsa·ἡ **γέενναν·nfsa·γέεννα**. ναὶ·tm·ναὶ λέγω·v1spai·λέγω ὑμῖν·op2_pd·ὁμεῖς, τοῦτον·odemsa·οὗτος φοβήθητε·v2papm·φοβέω.

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

James 3:6 (GNT) καὶ ἡ γλῶσσα πῦρ· ὁ κόσμος τῆς ἀδικίας ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς **γεέννης**.

James 3:6 (GNP) καὶ•CCK•καὶ ἡ•AFSN•ἡ γλῶσσα•NFSN•γλῶσσα πῦρ•NNSN•πῦρ· ὁ•AMSN•ὁ κόσμος•NMSN•κόσμος τῆς•AFSG•ἡ ἀδικίας•NFSG•ἀδικία ἡ•AFSN•ἡ γλῶσσα•NFSN•γλῶσσα καθίσταται•V3SPPI•καθίστημι ἐν•PD•ἐν τοῖς•ANPD•τό μέλεσιν•NNPD•μέλος ἡμῶν•OP1_PG•ἡμεῖς, ἡ•AFSN•ἡ σπιλοῦσα•V__PAPFSN•σπιλόω ὅλον•JNSAX•ὅλος τὸ•ANSA•τό σῶμα•NNSA•σῶμα καὶ•CCK•καὶ φλογίζουσα•V__PAPFSN•φλογίζω τὸν•AMSA•ὁ τροχὸν•NMSA•τροχός τῆς•AFSG•ἡ γενέσεως•NFSG•γένεσις καὶ•CCK•καὶ φλογιζομένη•V__PPPFSN•φλογίζω ὑπὸ•PG•ὑπό τῆς•AFSG•ἡ **γεέννης**•NFSG•**γέεννα**.

C. Verses in their Contexts:

Matthew 5:17-48 (ESV)

{17} “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. {18} For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. {19} Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. {20} For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. {21} “You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ {22} But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the **hell** of fire. {23} So if you are offering your gift at the altar and there remember that your brother has something against you, {24} leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. {25} Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. {26} Truly, I say to you, you will never get out until you have paid the last penny. {27} “You have heard that it was said, ‘You shall not commit adultery.’ {28} But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart. {29} If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into **hell**. {30} And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into **hell**. {31} “It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ {32} But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery. {33} “Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’ {34} But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God, {35} or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. {36} And do not take an oath by your head, for you cannot make one hair white or black. {37} Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from evil. {38} “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ {39} But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. {40} And if anyone would sue you and take your tunic, let him have your cloak as well. {41} And if anyone forces you to go one mile, go with him two miles. {42} Give to the one who begs from you, and do not refuse the one who would borrow from you. {43} “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ {44} But I say to you, Love your enemies and pray for those who persecute you, {45} so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. {46} For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? {47} And if you greet only your brothers, what more are you doing than

others? Do not even the Gentiles do the same? {48} You therefore must be perfect, as your heavenly Father is perfect.¹⁰

Matthew 10:1-42 (ESV)

{1} And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction. {2} The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; {3} Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; {4} Simon the Zealot, and Judas Iscariot, who betrayed him. {5} These twelve Jesus sent out, instructing them, “Go nowhere among the Gentiles and enter no town of the Samaritans, {6} but go rather to the lost sheep of the house of Israel. {7} And proclaim as you go, saying, ‘The kingdom of heaven is at hand.’ {8} Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay. {9} Acquire no gold or silver or copper for your belts, {10} no bag for your journey, or two tunics or sandals or a staff, for the laborer deserves his food. {11} And whatever town or village you enter, find out who is worthy in it and stay there until you depart. {12} As you enter the house, greet it. {13} And if the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. {14} And if anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town. {15} Truly, I say to you, it will be more bearable on the day of judgment for the land of Sodom and Gomorrah than for that town. {16} “Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves. {17} Beware of men, for they will deliver you over to courts and flog you in their synagogues, {18} and you will be dragged before governors and kings for my sake, to bear witness before them and the Gentiles. {19} When they deliver you over, do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour. {20} For it is not you who speak, but the Spirit of your Father speaking through you. {21} Brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death, {22} and you will be hated by all for my name’s sake. But the one who endures to the end will be saved. {23} When they persecute you in one town, flee to the next, for truly, I say to you, you will not have gone through all the towns of Israel before the Son of Man comes. {24} “A disciple is not above his teacher, nor a servant above his master. {25} It is enough for the disciple to be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much more will they malign those of his household. {26} “So have no fear of them, for nothing is covered that will not be revealed, or hidden that will not be known. {27} What I tell you in the dark, say in the light, and what you hear whispered, proclaim on the housetops. {28} And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in **hell**. {29} Are not two sparrows sold for a penny? And not one of them will fall to the ground apart from your Father. {30} But even the hairs of your head are all numbered. {31} Fear not, therefore; you are of more value than many sparrows. {32} So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven, {33} but whoever denies me before men, I also will deny before my Father who is in heaven. {34} “Do not think that I have

¹⁰ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

come to bring peace to the earth. I have not come to bring peace, but a sword. {35} For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. {36} And a person's enemies will be those of his own household. {37} Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me. {38} And whoever does not take his cross and follow me is not worthy of me. {39} Whoever finds his life will lose it, and whoever loses his life for my sake will find it. {40} "Whoever receives you receives me, and whoever receives me receives him who sent me. {41} The one who receives a prophet because he is a prophet will receive a prophet's reward, and the one who receives a righteous person because he is a righteous person will receive a righteous person's reward. {42} And whoever gives one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he will by no means lose his reward." ¹¹

Matthew 18:1-9 (ESV)

{1} At that time the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" {2} And calling to him a child, he put him in the midst of them {3} and said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. {4} Whoever humbles himself like this child is the greatest in the kingdom of heaven. {5} "Whoever receives one such child in my name receives me, {6} but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea. {7} "Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the one by whom the temptation comes! {8} And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than with two hands or two feet to be thrown into the eternal fire. {9} And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter life with one eye than with two eyes to be thrown into the **hell** of fire."¹²

Matthew 23:1-39 (ESV)

{1} Then Jesus said to the crowds and to his disciples, {2} "The scribes and the Pharisees sit on Moses' seat, {3} so do and observe whatever they tell you, but not the works they do. For they preach, but do not practice. {4} They tie up heavy burdens, hard to bear, and lay them on people's shoulders, but they themselves are not willing to move them with their finger. {5} They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long, {6} and they love the place of honor at feasts and the best seats in the synagogues {7} and greetings in the marketplaces and being called rabbi by others. {8} But you are not to be called rabbi, for you have one teacher, and you are all brothers. {9} And call no man your father on earth, for you have one Father, who is in heaven. {10} Neither be called instructors, for you have

¹¹ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

¹² *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

one instructor, the Christ. {11} The greatest among you shall be your servant. {12} Whoever exalts himself will be humbled, and whoever humbles himself will be exalted. {13} “But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people’s faces. For you neither enter yourselves nor allow those who would enter to go in. {15} Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of **hell** as yourselves. {16} “Woe to you, blind guides, who say, ‘If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.’ {17} You blind fools! For which is greater, the gold or the temple that has made the gold sacred? {18} And you say, ‘If anyone swears by the altar, it is nothing, but if anyone swears by the gift that is on the altar, he is bound by his oath.’ {19} You blind men! For which is greater, the gift or the altar that makes the gift sacred? {20} So whoever swears by the altar swears by it and by everything on it. {21} And whoever swears by the temple swears by it and by him who dwells in it. {22} And whoever swears by heaven swears by the throne of God and by him who sits upon it. {23} “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others. {24} You blind guides, straining out a gnat and swallowing a camel! {25} “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence. {26} You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean. {27} “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people’s bones and all uncleanness. {28} So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness. {29} “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous, {30} saying, ‘If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.’ {31} Thus you witness against yourselves that you are sons of those who murdered the prophets. {32} Fill up, then, the measure of your fathers. {33} You serpents, you brood of vipers, how are you to escape being sentenced to **hell**? {34} Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town, {35} so that on you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar. {36} Truly, I say to you, all these things will come upon this generation. {37} “O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! {38} See, your house is left to you desolate. {39} For I tell you, you will not see me again, until you say, ‘Blessed is he who comes in the name of the Lord.’ ”¹³

¹³ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

Mark 9:42-50 (ESV)

{42} “Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea. {43} And if your hand causes you to sin, cut it off. It is better for you to enter life crippled than with two hands to go to **hell**, to the unquenchable fire. {45} And if your foot causes you to sin, cut it off. It is better for you to enter life lame than with two feet to be thrown into **hell**. {47} And if your eye causes you to sin, tear it out. It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into **hell**, {48} ‘where their worm does not die and the fire is not quenched.’ {49} For everyone will be salted with fire. {50} Salt is good, but if the salt has lost its saltiness, how will you make it salty again? Have salt in yourselves, and be at peace with one another.”¹⁴

Luke 12:1-12 (ESV)

{1} In the meantime, when so many thousands of the people had gathered together that they were trampling one another, he began to say to his disciples first, “Beware of the leaven of the Pharisees, which is hypocrisy. {2} Nothing is covered up that will not be revealed, or hidden that will not be known. {3} Therefore whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed on the housetops. {4} “I tell you, my friends, do not fear those who kill the body, and after that have nothing more that they can do. {5} But I will warn you whom to fear: fear him who, after he has killed, has authority to cast into **hell**. Yes, I tell you, fear him! {6} Are not five sparrows sold for two pennies? And not one of them is forgotten before God. {7} Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows. {8} “And I tell you, everyone who acknowledges me before men, the Son of Man also will acknowledge before the angels of God, {9} but the one who denies me before men will be denied before the angels of God. {10} And everyone who speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the Holy Spirit will not be forgiven. {11} And when they bring you before the synagogues and the rulers and the authorities, do not be anxious about how you should defend yourself or what you should say, {12} for the Holy Spirit will teach you in that very hour what you ought to say.”¹⁵

James 3:1-12 (ESV)

{1} Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness. {2} For we all stumble in many ways. And if anyone does not stumble in what he says, he is a perfect man, able also to bridle his whole body. {3} If we put bits into the mouths of horses so that they obey us, we guide their whole bodies as well. {4} Look at the ships also: though they are so large and are driven by strong winds, they are guided by a very small rudder wherever the will of the pilot directs. {5} So also the tongue is a small

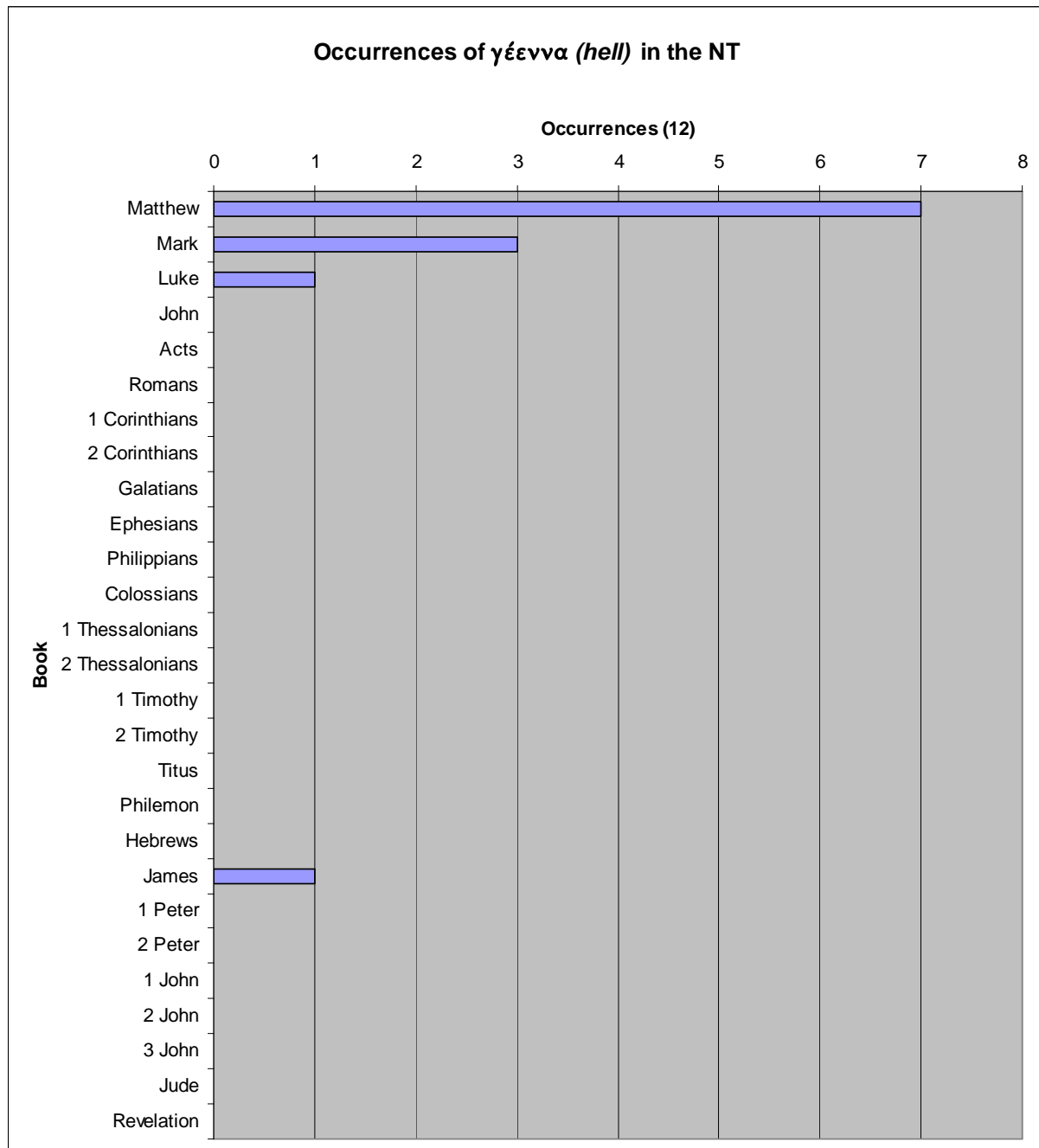
¹⁴ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

¹⁵ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

member, yet it boasts of great things. How great a forest is set ablaze by such a small fire! {6} And the tongue is a fire, a world of unrighteousness. The tongue is set among our members, staining the whole body, setting on fire the entire course of life, and set on fire by **hell**. {7} For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by mankind, {8} but no human being can tame the tongue. It is a restless evil, full of deadly poison. {9} With it we bless our Lord and Father, and with it we curse people who are made in the likeness of God. {10} From the same mouth come blessing and cursing. My brothers, these things ought not to be so. {11} Does a spring pour forth from the same opening both fresh and salt water? {12} Can a fig tree, my brothers, bear olives, or a grapevine produce figs? Neither can a salt pond yield fresh water.¹⁶

¹⁶ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

D. Chart of Occurrences of γέννα in the New Testament:



ἄδης - *Hades*

A. Dictionary Entries for ἄδης:

A Greek-English Lexicon of the New Testament and Other Christian Literature:

ἄδης, ου, ὁ (w. var. spellings Hom.+)

1 Orig. proper noun, god of the nether world, ‘Hades’, then *the nether world, Hades* as place of the dead, **Ac 2:27, 31** (Ps 15:10; Eccl 9:10; PGM 1, 179; 16, 8; Philo, Mos. 1, 195; Jos., Bell. 1, 596, Ant. 6, 332). Of Jonah’s fish ἐκ τοῦ κατωτάτου ἄδου. In the depths, contrasted w. heaven ἕως (τοῦ) ἄδου **Mt 11:23; Lk 10:15** (PsSol 15:10; cp.; Is 14:11, 15); ἐν τῷ ἄδῃ **16:23**; ἐν Ἄιδου ApcPt Rainer. Accessible by gates (but the pl. is also used [e.g. Hom., X., Ael. Aristid. 47, 20 K.=23 p. 450 D.] when only one gate is meant), hence πύλαι ἄδου (Il. 5, 646; Is 38:10; Wsd 16:13; 3 Macc 5:51; PsSol 16:2.—Lucian, Menipp. 6 the magicians can open τοῦ Ἄιδου τὰς πύλας and conduct people in and out safely) **Mt 16:18** (s. on πέτρα 1b and πύλη a); locked ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ἄδου **Rv 1:18** (the genitives are either obj. [Ps.-Apollod. 3, 12, 6, 10 Aeacus, the son of Zeus holds the κλεῖς τοῦ Ἄιδου; SEG VIII, 574, 3 (III A.D.) τῷ τὰς κλεῖδας ἔχοντι τῶν καθ’ Ἄιδου (restored)] or possess.; in the latter case death and Hades are personif.; s. 2). ὠδῖνες τοῦ ἄδου (Ps 17:6) Pol 1:2; **Ac 2:24** v.l. (for θανάτου). εἰς ἄδου (sc. δόμους

var. **var.** = various(ly)

Hom **Hom** , VIII B.C.—List 5

Orig **Orig** , var. works, II–III A.D.—List 5

PGM **PGM** = Papyri Graecae Magicae—List 4

Philo **Philo** = P. of Alexandria, I B.C.–I A.D.—List 5

Jos. **Jos.** = Josephus. This abbr. used when follow by title; I A.D.—Lists 5

PsSol **PsSol** = Psalms of Solomon—List 2

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

ApcPt Rainer **ApcPt Rainer** = Rainer Fgm. of the Apocalypse of Peter—List 1

pl. **pl.** = plural

e.g. **e.g.** = exempli gratia (for example)

Hom **Hom** , VIII B.C.—List 5

X. **X.** = Xenophon, V–IV B.C.—List 5

Ael. Aristid. **Ael. Aristid.** = Aelius Aristides, II A.D.—List 5

D **D** = Didache, except that in a list of manuscripts or as textual variant D refers to Codex Bezae—List 1

Il. **Il.** = Iliad, s. Hom.—List 5

PsSol **PsSol** = Psalms of Solomon—List 2

Lucian **Lucian** , II A.D.—List 5

obj. **obj.** = object, objective

Ps.-Apollod **Ps.-Apollod** , myth., I/II A.D.—List 5

SEG **SEG** = Supplementum Epigraphicum Graecum—List 3

possess. **possess.** = possessive

personif. **personif.** = personified

Pol **Pol** = Polycarp to the Philippians—List 1

B-D-F §162, 8; Hom. et al.; Bar 3:11, 19; Tob 3:10; En 102:5; 103:7; Ar. 11, 3) **Ac 2:31** v.l.; 1 Cl 4:12; 51:4 (Just., D. 99, 3 ἐν ᾧδου μένειν; Mel., Fgm. 8b, 44 τοῖς ἐν ᾧδου νεκροῖς; Iambl., Vi. Pyth. 30, 179 ἐν ᾧδου κεῖσθαι τὴν κρίσιν; Hierocles 14, 451 τὰ ἐν ᾧδου κολαστήρια; Simplicius in Epict. p. 108, 14 punishments for sinners ἐν ᾧδου).

2 Hades personif. (perh. derived fr. OT usage, cp. **הַאֵדֶם**, s. JHealey, Mot: DDD 1121–32), w. θάνατος (cp. Is 28:15; Job 38:17; Mel., P. 102, 782 ἐγὼ ... ὁ καταπατήσας τὸν αἴδη) **Rv 6:8; 20:13f; 1 Cor 15:55** v.l.—GBeer, D. bibl. Hades: HHoltzmann Festschr. 1902, 1–30; ERohde, Psyche⁴ I 54ff; 309ff; ADieterich, Nekyia 1893; Bousset, Rel.³ 285f; 293ff; Billerb. IV 1016–29; AHeidel, The Gilgamesh Epic and OT Parallels², '49, 173–91; LSullivan, Theological Studies (Woodstock, Md.) 10, '49, 62ff; JBremmer, DDD 725f. S. also s.v. πνεῦμα 2 and 4c.—B. 1485. Frisk s.v. ᾠδης. M-M. TW.¹⁷

v.l. **v.l.** = varia lectio (variant reading)

sc. **sc.** = scilicet (one may understand, supply)

B-D-F **B-D-F** = FBlass, ADebrunner, RFunk, A Greek Grammar of the New Testament and Other Early Christian Literature—List 6

Hom **Hom**, VIII B.C.—List 5

et al. **et al.** = et alii (and others)

En **En** = I Enoch—List 2

Ar. **Ar.** = Aristides, apologist, II A.D.—List 5

v.l. **v.l.** = varia lectio (variant reading)

1 Cl **1 Cl** = 1 Clement—List 1

Just **Just**, II A.D.—List 5

D **D** = Didache, except that in a list of manuscripts or as textual variant D refers to Codex Bezae—List 1

Mel. **Mel.** = Melito of Sardis, II A.D.—List 5

Fgm. **Fgm.** = fragment, fragmentary

Iambl **Iambl**, phil., III–IV A.D.—List 5

Vi. **Vi.** = Vita, Vitae

Hierocles **Hierocles**, Commentarius in aureum carmen, V A.D.—List 5

Simplicius **Simplicius**, VI A.D.—List 5

Epict **Epict**, various works, I–II A.D.—List 5

personif. **personif.** = personified

perh. **perh.** = perhaps

fr. **fr.** = from

OT **OT** = Old Testament

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

DDD **DDD** = Dictionary of Deities and Demons in the Bible—List 6

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Mel. **Mel.** = Melito of Sardis, II A.D.—List 5

v.l. **v.l.** = varia lectio (variant reading)

Festschr. **Festschr.** = Festschrift, in ref. to any honorary publication

Bousset, Rel. **Bousset, Rel.** = WB., D. Religion des Judentums im neutestamentlichen Zeitalter—List 6

Billerb. **Billerb.** = HLStrack and PBillerbeck, Kommentar z. NT aus Talmud u. Midrasch—List 6

OT **OT** = Old Testament

DDD **DDD** = Dictionary of Deities and Demons in the Bible—List 6

s.v. **s.v.** = sub voce (under the word, look up the word)

B. **B.** = CDBuck, A Dictionary of Selected Synonyms—List 6

The Complete Word Study Dictionary:

86. ᾍδης *hádēs*; gen. *hádou*, masc. noun from the priv. *a* (1), not, and *ideín*, the inf. of the 2d aor. *eídō* (1492), to see. In Homer and Hesiod the word is spelled *Haidēs* meaning obscure, dark, invisible. Hades, the region of departed spirits of the lost (Luke 16:23).

It corresponds to *Sheol* in the OT which occurs 59 times. In the NT, *Hádēs* occurs only 10 times. It is found nowhere in John's gospel, the epistles of Paul, the Epistle to the Hebrews, or the General Epistles. Three of the occurrences are on Christ's lips (Matt. 11:23 [with Luke 10:15]; Matt. 16:18; Luke 16:23). In two of these, the words are obviously used in a figurative sense: in the case of Capernaum to express an absolute overthrow, a humiliation as deep as the former loftiness and pride had been great; in the case of the Church, to express a security which shall be proof against death and destruction. The third occurrence, in the story of the rich man and Lazarus (Luke 16:19–31), is of a different kind and has even been taken to put our Lord's confirmation on the Jewish idea of two compartments in Hades, distinct from and yet near one another. In Acts 2:27, 31, the word *Hádēs* occurs in a quotation from Ps. 16:10 in an application of OT faith in the advent of Christ, His death, and His resurrection. Therefore, it has again the meaning of the world of the departed into which Christ passed like other men, but only to transform its nature from a place accommodating both believers and unbelievers to one for unbelievers only (Matt. 11:23; 16:18; Luke 10:15; 1 Cor. 15:55; Rev. 1:18; 6:8; 20:13, 14).

In all the NT passages except Matt. 11:23; Luke 10:15, Hades is associated with death. It expresses the general concept of the invisible world or abode into which the spirits of men are ushered immediately after death. The prevalent idea connected with it in its association with death are those of privation, detention, and just recompense. The thought of the relative reward of good is subordinate, if expressed at all, to the retribution of evil and to the penal character pertaining to Hades as the minister of death. In none of the passages in which the word itself occurs have we any disclosures or even hints of purgatorial fires, purifying processes, or extended operations of grace.

The state of human beings in Hades is immediate and irreversible after death, although it does not constitute the eternal state, for Hades itself later becomes the exclusive place for unbelievers. It is cast into the lake of fire (Rev. 20:14), while the reign of the just becomes paradise (Luke 23:43; 2 Cor. 12:4; Rev. 2:7) which is ultimately absorbed into the final heaven (Rev. 21:1). Our Lord conclusively teaches in the story of the rich man and Lazarus

Frisk **Frisk** = HF., Griechisches etymologisches Wörterbuch—List 6

s.v. **s.v.** = sub voce (under the word, look up the word)

M-M **M-M** = JMoulton/GMilligan, Vocabulary of Greek Testament—Lists 4, 6

TW **TW** = Theologisches Wörterbuch zum NT; tr. GBromiley, Theological Dictionary of the NT—List 6

¹⁷ William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 19.

gen (genitive)

OT (Old Testament)

NT (New Testament)

that there is no possibility of repentance after death. It is in this light that 1 Pet. 3:18–20 should be viewed (cf. *phulakḗ* [5438], prison).

Unfortunately, both the OT and NT words have been translated in the KJV as “hell” (Ps. 16:10) or the “grave” (Gen. 37:35) or the “pit” (Num. 16:30, 33). Hades never denotes the physical grave nor is it the permanent region of the lost. It is the intermediate state between death and the ultimate hell, Gehenna (*Géenna* [1067]). Christ declares that He has the keys of Hades (Rev. 1:18). In Rev. 6:8 it is personified with the meaning of the temporary destiny of the doomed; it is to give up those who are in it (Rev. 20:13), and is to be cast into the lake of fire (Rev. 20:14).

Syn.: *Géenna* (1067), the final destiny of the wicked, hell; *tartarōō* (5020), the prison of the fallen angels or evil spirits; *ábussos* (12), abyss, the place where the dragon (*drákōn* [1404]), i.e., Satan, is bound during the millennial reign (cf. Luke 8:31; Rev. 9:11); *límne* (3041) and *toú purós* (4442), lake of fire, the place into which the beast and the false prophet are cast after their defeat by Christ. An additional statement in Rev. 21:8 describes those who have their part in the lake of fire, compare the description of those who are outside the city (Rev. 22:15).

Ant.: *parádeisos* (3857), paradise; *kólpos Abraám* (*kólpos* [2859], bosom; *Abraám* [11], Abraham), Abraham’s bosom; *ouranós* (3772), heaven.¹⁸

Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament):

87 ᾗδης (*hadēs*), ου (*ou*), ὁ (*ho*): n.masc.; ≡ DBLHebr 8619; Str 86; TDNT 1.146—**1.** LN 1.19 **abode of the dead**, Hades, the grave, hell (Mt 11:23; Lk 10:15; 16:23; Ac 2:27, 31; Rev 1:18; 6:8; 20:13, 14+; Ac 2:24 v.r.); **2.** LN 23.108 **death** (1Co 15:55 v.r.+), for another

cf (compare, comparison)

OT (Old Testament)

NT (New Testament)

¹⁸ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000).

n. noun, or nouns

masc. masculine

DBLHebr Swanson, *A Dictionary of Biblical Languages With Semantic Domains: Hebrew (Old Testament)*

Str *Strong’s Lexicon*

TDNT Kittel, *Theological Dictionary of the New Testament*

LN Louw-Nida *Greek-English Lexicon*

+ I have cited every reference in regard to this lexeme discussed under this definition.

v.r. *varia lectio*, variant reading in a manuscript

LN Louw-Nida *Greek-English Lexicon*

v.r. *varia lectio*, variant reading in a manuscript

+ I have cited every reference in regard to this lexeme discussed under this definition.

interp, see prior; **3.** LN 12.50 πύλαι ᾗδου (*pylai hadou*), death as an impersonal supernatural power, or as likely, a circumlocution for Satan, formally, “the gates of Hades” (Mt 16:18) ¹⁹

The Exegetical Dictionary of the New Testament:

ᾗδης, ου, ὁ *hqdēs* Hades, the realm of the dead*

Lit.: G. BEER, “Der biblische Hades,” *Theologische Abhandlungen* (FS H. J. Holtzmann, 1902) 3–29. — G. A. Lee, *ISBE* II, 591f. — For further bibliography → ἄβυσσος.

1. According to the ancient oriental and Jewish view of the world shared by the NT, the realm of the dead is a part of the underworld (→ ἄβυσσος). In the NT ᾗδης occurs 10 times, 4 times in Revelation and twice each in Matthew, Luke, and Acts. Matt 11:23 par. Luke 10:15 cites Isa 14:11, 13, 15, and Acts 2:27, 31 cites Ps 16:10; in each case ᾗδης is, as in the LXX, the rendering of Heb. *šē’ōl*, *the realm of the dead*. The lines of definition in relation to the more general concept ἄβυσσος (to Matt 11:23 par. Luke 10:15; cf. Rom 10:6f.) are just as fluid as is the case with γέεννα, the place of punishment and torment (to Luke 16:23f. cf. Matt 18:9 par. Mark 9:47f.).

Whereas in Matt 11:23 par. Luke 10:15 ᾗδης, as the correlate of οὐρανός, is apparently only an image of the monstrous abyss, in Acts 2:27, 31, where Ps 16:10 is understood with reference to Christ’s resurrection, it simply stands for *death*. All remaining occurrences are shaped by the inherited ancient Jewish mythology, unquestionably most strongly in the 4 places in Revelation where ᾗδης is always connected with θάνατος. The exalted Christ possesses the keys of death and Hades (Rev 1:18; cf. ἄβυσσος in 9:1; 20:1); death (θάνατος), the rider of the pale horse, is accompanied by Hades, which should perhaps be imagined as sitting behind him (6:8). Death and Hades, both pictured in personal terms as demonic figures (cf. 1 Cor 15:26, 54–56), must surrender their dead at the final judgment (Rev 20:13), before they themselves are cast into the lake of fire (v. 14). The keys of Hades mentioned in

interp interpretation

LN *Louw-Nida Greek-English Lexicon*

¹⁹ James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

* All New Testament occurrences of this word are mentioned in the body of this article.

FS Festschrift

ISBE International Standard Bible Encyclopedia I-IV (revised edition ed. G. W. Bromiley, et al.; 1979-88)

par. parallel

LXX Septuagint

Heb. Hebrew

par. parallel

par. parallel

par. parallel

v. verse

Rev 1:18 belong to the gates of Hades mentioned in Matt 16:18: the realm of the dead is, like the heavenly city (Rev 21; → Ἱεροσόλυμα, Ἱερουσαλήμ), a walled fortress. In Jesus' parable of the rich man and poor Lazarus Hades is the place of torment (Luke 16:23) and thus, finally, identical with "hell" (→ γέεννα).

2. With the exception of Luke 16:23, Hades is viewed as a place where the dead remain only for a limited time (in addition to Acts 2:27, 31 cf. esp. Rev 20:13f.). The victory over death which God gives to Christ in his resurrection (Rom 6:9; 1 Cor 15:21, 26; 2 Tim 1:10, etc.; → θάνατος) is also the victory over Hades (Acts 2:27, 31; Rev 20:13f.); through baptism Jesus' followers participate in this victory (Rom 6:3–11; Col 2:12–15; 3:1–4). The gates of Hades (Matt 16:18) cannot terrify the one who is already a citizen of the heavenly city (to Rev 21:25–27; 22:14f. cf. Gal 4:26; Heb 12:22–24).

O. Böcher²⁰

Greek-English Lexicon of the New Testament based on Semantic Domains:

ἄδης, ου *m*

a. world of the dead: 1.19

1.19 ἄδης^a, ου *m*: a place or abode of the dead, including both the righteous and the unrighteous (in most contexts ἄδης^a is equivalent to the Hebrew term Sheol)—‘the world of the dead, Hades.’ οὐτε ἐγκατελείφθη εἰς ἄδην ‘he was not abandoned in the world of the dead’ Ac 2:31. There are several problems involved in rendering ἄδης^a as ‘world of the dead,’ since in some languages this may be interpreted as suggesting that there are two different earths, one for the living and another for the dead. In such cases, ἄδης^a may be more satisfactorily rendered as ‘where the dead are’ or ‘where the dead remain.’

In Lk 16:23 ἄδης^a obviously involves torment and punishment. These aspects are important supplementary features of the word ἄδης^a but are not integral elements of the meaning. In Lk 16:23, however, it may be appropriate to use a term which is equivalent to Greek γέεννα meaning ‘hell’ (see 1.21). It is indeed possible that in addressing a GrecoRoman audience Luke would have used ἄδης in a context implying punishment and torment, since this was a typical Greco-Roman view of the next world. But since Luke also uses γέεννα, as in Lk 12:5, it is possible that the choice of ἄδης in Lk 16:23 reflects Luke's intent to emphasize the fact that ἄδης^a includes both the unrighteous and the righteous.²¹

esp. especially

²⁰ Horst Robert Balz and Gerhard Schneider, *Exegetical Dictionary of the New Testament* (Grand Rapids, Mich.: Eerdmans, 1990–), 30–31.

m masculine

²¹ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 5.

b, death: 23.108

23.108 ἄδης^b, ου m (a figurative extension of meaning of ἄδης^a ‘Hades,’ 1.19, as a personification of the power of Hades as the place of the dead)—‘death, power of death.’ ποῦ σου, ἄδη, τὸ νίκος; ‘death, where is your victory?’ 1 Cor 15:55 (apparatus). In 1 Cor 15:55 ἄδη is a variant reading of θάνατε ‘death’ (23.99).

In some languages it is extremely difficult to personify death except as a reference to some demon which may cause death, but this, of course, is not the reference in this passage. The closest equivalent in some languages is ‘how can death be victorious?’ or ‘death cannot be victorious.’ In some instances it may be necessary to represent the personification as ‘you who cause death,’ and thus this expression in 1 Cor 15:55 may be translated as ‘you who cause death will not always be victorious’ or ‘... will not in the end be victorious.’²²

ἄδης: unit

πύλαι ἄδου

death (supernatural power) 12.50 ²³

12.50 πύλαι ἄδου: (an idiom, literally ‘gates of Hades’) death as an impersonal supernatural power—‘death.’ πύλαι ἄδου οὐ κατισχύουσιν αὐτῆς ‘the gates of Hades will not prevail against it’ or ‘death will never be able to overcome it’ Mt 16:18. Some scholars, however, understand πύλαι ἄδου to mean Satanic powers of evil.²⁴

m masculine

²² Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 264–265.

²³ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 4.

²⁴ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 148.

The Theological Dictionary of the New Testament:

† ἄδης* (→ ἄβυσσος).

A. ἄδης in Later Judaism.

In the LXX ἄδης is almost always a rendering of **הַיָּסוּד**. In the OT this signifies the dark (Job 10:21 f.) “realm of the dead” which is set beneath the ocean (26:5) and which consigns all men indiscriminately (Ps. 89:49) behind its portals to an eternal (Job 7:9 f.; 16:22; Qoh. 12:5) shadowy existence (Is. 14:9), cf. 38:10; Job 38:17. This OT **הַיָּסוּד** idea is in essential agreement with the conception of the future world found in popular Babylonian belief.¹

After the Exile this notion went through a sequence of incisive changes.² a. Belief in the resurrection (→ ἀνάστασις) resulted in a temporal limitation of the sojourn in the underworld for the souls of those to be resurrected,³ the earliest instance of this being seen in Is. 26:19. b. Then under the influence of Persian and Hellenistic ideas concerning retribution after death the belief arose that the righteous and the godless would have very different fates, and we thus have the development of the idea of spatial separation in the underworld, the first instance being found in Eth. Enoch, 22. According to Jos. Ant., 18, 14 the Pharisees held this view. c. The penetration into Palestine, through the mediation of the *Diaspora*, of the belief in immortality⁴ led to the idea that the souls of the righteous proceed at once to heavenly

† † before the heading of an article indicates that all the New Testament passages are mentioned in it.

* ἄδης. Str.-B., IV, 1016–1029; G. Dalman, in RE³, VII, 295 ff.; G. Beer, “Der biblische Hades,” in *Theol. Abhandlungen für H. J. Holtzmann* (1902), 3–29; Schürer, II, 639–643; Stade-Bertholet, *Biblische Theologie des AT*, II (1911), 397 f.; A. v. Harnack, “Der Spruch uumlber Petrus als den Felsen der Kirche,” in SAB, 32 (1918), 638–641; W. Bousset, *Kyrios Christos*² (1921), 26–33; H. Meusel, “Zur paulinischen Eschatologie” in NKZ, 34 (1923), 689–701; A. v. Gall, *Βασιλεία του θεου* (1926), 348–351; Bousset-Gressm., 293 ff.; Joach. Jeremias, *Golgotha* (1926), 70–77; Wnd. Pt., 71f.. Cf. also under n. 17.

OT Old Testament.

OT Old Testament.

¹ A. Jeremias, *Das AT im Lichte des Alten Orients*⁴ (1930), 67.

² Str.-B., IV, 1016 f.

³ On the two views of the resurrection of the righteous and the resurrection of all the dead → ἀνάστασις.

Jos. Flavius Josephus, Jewish author (c. 37–97 A.D.) in Palestine and later Rome, author in Greek of the Jewish War and Jewish Archaeology, which treat of the period from creation to Nero, ed. B. Niese, 1887 ff.

Ant. *Antiquitates*.

c. chapter.

⁴ Str.-B., IV, 1017, 1020–1022.

felicity after death, there to await their resurrection (→ παράδεισος). In consequence the term ἄδης/הַיָּסוּף came to be used only of the “place of punishment” for ungodly souls in the underworld.

This third development was still taking place in the time of Jesus, as may be seen from the fact that Jesus Himself knows the second conception according to which the souls of the righteous are in the underworld as well as those of the ungodly (Lk. 16:23, 26),⁵ and yet is also familiar with the third conception now in process of penetration, namely, that the souls of the righteous are in Paradise (Lk. 16:9; 23:43). A similar conjunction is to be found in Josephus, who tells us that the Pharisees locate the souls of both the righteous and the ungodly in Hades (Ant., 18, 14; Bell., 2, 163), and yet who also, himself a Pharisee, espouses the modern view that the souls of the righteous live in the heavenly world until the resurrection, and only the souls of the ungodly are to be found in Hades (Bell., 3, 375). To this co-existence of two conceptions of Hades in the time of the NT there corresponds a twofold use of the word ἄδης/הַיָּסוּף. On the one side, in accordance with the older view, it denotes the whole sphere of the dead;⁶ on the other, it denotes only the temporary sojourn of the souls of the ungodly.⁷

In respect of the duration of this sojourn, there can be no doubt that it was originally thought to be everlasting (→ n. 2). Independently of the changes in the conception of Hades mentioned, this view lived on where only a partial doctrine of the resurrection was taught.⁸ On the other hand, where a general resurrection was expected,⁹ the stay in Hades was thought to be limited in time, as everywhere in the NT.

The fact that there were these different views as to which souls are in Hades, and for how long, meant that there were great variations on this question in the Judaism of NT days.

⁵ *Ibid.*, 1019 f.

Ant. *Antiquitates*.

Bell. *Bellum Judaicum*.

Bell. *Bellum Judaicum*.

NT New Testament.

⁶ Eth. En. 22:1–14; 51:1; 102:5; 103:7; 2 Macc. 6:23; the Pharisees acc. to Jos. Ant., 18, 14; Bell., 2, 163; 4 Esr. 4:41; 7:32; Syr. Bar., 11, 6; 21, 23.

⁷ Eth. En. 63:10; Ps. Sol. 14:6; 15:11; Wis. 2:1; 17:14 (21); Philo Som., I, 151; Sl. En. 10; 40:12–42:2; Jos. Bell., 3, 375; Gr. Bar., 4.

2 Str.-B., IV, 1016 f.

⁸ E.g., the whole of the apocal. and pseudepigr. literature except in the passages mentioned in n. 9; the Pharisees according to Jos. Ant., 18, 14; Bell., 2, 163; and in part the older Tannaites, cf. Str.-B. IV, 1166, 1182 ff.; W. Bacher, *Die Agada der Tannaiten*² (1903), 133 ff.

⁹ E.g., the images used in Eth. En. 51:1 f.; Test. Benj.; 10; Sib., IV, 178–190; 4 Esr. 5:45; 7:32ff.; Syr. Bar. 50:2–51:3; Apc. Mos. 13, 41; and in part the older Tannaites, cf. Str.-B., IV, 1172 ff.; Bacher, *op cit.*, 113 ff.

NT New Testament.

NT New Testament.

B. ἄδης in the NT.

1. The Link with Judaism.

The NT conception of Hades is closely linked with that of later Judaism. This comes out most clearly in Lk. 16:19–31, for here a conception of the time underlies the whole parable,¹⁰ and even in detail, as a comparison with Eth. En., 22 reveals, the depiction of Hades corresponds to the average popular view.¹¹ This link with Judaism means that certain ideas of Hades are common to the whole of the NT. a. The notion of a soul-sleep is just as foreign to the NT as to Judaism; the image of the sleep is introduced (Mk. 5:39 and par.; 1 Th. 5:10; Jn. 11:11–12 etc. → -κοιμάω) simply as an euphemistic description of death. The soul is certainly separated from the body in death, but it experiences temporary retribution in the time between death and the resurrection. When the NT refers to Hades, the reference is to the abode of souls loosed from their bodies (cf. Ac. 2:26 f., 31). b. The NT is also in agreement that Hades lies at the heart of the earth. In contrast to heaven as the highest height it signifies the deepest depth (Mt. 11:23; Lk. 10:15); it is the heart of the earth (Mt. 12:40); one goes down into it (Mt. 11:23; Lk. 10:15; cf. R. 10:7); it is called φυλακή as the underground (cf. Rev. 20:7 and 20:2 f.) prison of the souls of the ungodly (1 Pt. 3:19). The image of the πύλαι ἄδου (Mt. 16:18; cf. Is. 38:10; Ps. Sol. 16:2; Wis. 16:13; 3 Macc. 5:51;¹² and cf. also the “keys of Hades” in Rev. 1:18 → κλείς) is to be understood in terms of the ancient oriental and biblical cosmology according to which the underworld, located in the hollow earth, is enclosed by sacred cliffs.¹³ Finally, the NT agrees that the stay in Hades is limited, as may be seen from the sharp distinction between ἄδης and λέννα. Throughout the NT Hades serves only an interim purpose. It receives souls after death,¹⁴ and delivers them up again at the resurrection (Rev. 20:13). The resurrection constitutes its end (20:14), and it is replaced by γέννα (19:20; 20:10, 14 f.: λίμνη τοῦ πυρός) as the final place of punishment.

NT New Testament.

¹⁰ H. Gressmann, “Vom reichen Mann und armen Lazarus,” SBA, 32 (1918).

Eth. En. Ethiopian Enoch, ed. A. Dillmann, 1851; R. Charles, 1906.

¹¹ Str.-B., IV, 1019 f.

NT New Testament.

NT New Testament.

par. parallel.

NT New Testament.

NT New Testament.

Ps. Sol. Psalms of Solomon, Pharisaic collection of the 1st century B.C., consisting of 18 songs, ed. O. Gebhardt, 1895.

¹² For Rabbinic parallels, v. Str.-B., III, 790; IV, 1087, 1089 f.

¹³ Joachim Jeremias, *Golgotha*, 68–77, 87 f.

NT New Testament.

NT New Testament.

¹⁴ Lk. 16:23; hence Rev. 1:18; 6:8:1 C. 15:55, together with θάνατος in a variant reading.

On the other hand, in another respect we seem to have a double view in the NT. In Ac. 2:27, 31 ἄδης seems to be thought of as a place of assembly for all souls, and in Lk. 16:23 (cf. 26) all the dead are pictured as in the underworld, though Hades itself is used only of the place of punishment of the wicked. Yet there are other passages according to which only the souls of the ungodly are in the underworld (1 Pt. 3:19), whereas the righteous are in “everlasting habitations” (Lk. 16:9), in Paradise (23:43), with the Lord (2 C. 5:8), united with Christ (Phil. 1:23), in the heavenly Jerusalem (Hb. 12:22), under the heavenly altar (Rev. 6:9, with reference to the souls of martyrs), and before the throne of God (Rev. 7:9 referring to martyrs and 14:3 to the unspotted). To this twofold conception, analogous to that found in Judaism of the NT period (→ 147), there corresponds the twofold use of ἄδης in the NT. In some cases the term denotes the place of all the souls of the dead until the resurrection (Ac. 2:27, 31), whereas in others it denotes the place only of the souls of the ungodly (Lk. 16:23) or nonChristians (Rev. 20:13 f.).¹⁵

2. The Early Christian Reconstruction.

If the detailed conception of Hades in the NT is closely linked with contemporary views, these are basically altered by faith in Jesus and His resurrection. Two points are to be underlined.

In virtue of the promise of Jesus His community knows that it is secure from the powers of Hades (Mt. 16:18) because by faith in Him it has access to the kingdom of God (16:19 → κλείς).¹⁶ In particular it knows that its dead are not in Hades, but in the presence of Jesus. This certainty, first declared in the saying to the dying thief on the cross (Lk. 23:43: μετ’ ἐμοῦ), is most sharply expressed by Paul in the phrase σὺν Χριστῷ εἶναι (Phil. 1:23).

The Christian community also knows, however, that Jesus is the Lord of Hades. This certainty, which has its roots in the preaching of Jesus (Mt. 16:18) and in faith in His resurrection (Ac. 2:31), is expressed in the doctrine of the descent to Hades¹⁷ in the time between the death of Christ and His resurrection. This theologoumenon has points of contact with one aspect of ancient redeemer-mythology. Analogies may be found in Babylon (the descent of Ishtar), in Greece (descents in the mysteries), and among the Mandaeans (the descent of Hibil-Ziwa).¹⁸ But there are two distinctive points in the NT, first, that Christ preached the Gospel to the souls in Hades (1 Pt. 3:19 ff.; 4:6), and second, that He has the

NT New Testament.

NT New Testament.

NT New Testament.

¹⁵ The dead who belong to Christ are resurrected already at the beginning of the millennial kingdom (Rev. 20:4–5).

NT New Testament.

¹⁶ J. Jeremias, *Jesus als Weltvollender* (1930), 63.

¹⁷ W. Bousset, *Kyrios Christos*² (1921), 26–31; Wnd. Pt., 71 f. (For bibliography of the descent to Hades, v. Pr.-Bauer, 1081 f.; Wnd. Pt., *ad loc.*)

¹⁸ Wnd. Pt., *ad loc.*

NT New Testament.

keys of death and Hades (Rev. 1:18), in which there is reference to the preceding overthrow of the powers of death in conflict.

Joachim Jeremias²⁵

B. Occurrences of ᾗδης in the New Testament:

(10 occurrences in 10 verses)

Matthew 11:23 (NASB) "And you, Capernaum, will not be exalted to heaven, will you? You will descend to **Hades**; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day."²⁶

Matthew 11:23 (GNT) καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως ᾗδου καταβήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον.²⁷

Matthew 11:23 (GNP) καὶ•cck•καί σύ•op2_sn•σύ, Καφαρναούμ•NFSN•Καφαρναούμ, μὴ•TG•μή ἕως•MG•ἕως οὐρανοῦ•NMSG•οὐρανός ὑψωθήσῃ•V2SFPI•ὑψώ; ἕως•MG•ἕως ᾗδου•NMSG•ᾗδης καταβήσῃ•V2SFMI•καταβαίνω· ὅτι•CSC•ὅτι εἰ•CSE•εἰ ἐν•PD•ἐν Σοδόμοις•NNPD•Σόδομα ἐγενήθησαν•V3PAPI•γίνομαι αἱ•AFPN•αἱ δυνάμεις•NFPN•δύναμις αἱ•AFPN•αἱ γινόμεναι•V__AMPFN•γίνομαι ἐν•PD•ἐν σοί•op2_sd•σύ, ἔμεινεν•V3SAAI•μένω ἂν•TU•ἂν μέχρι•MG•μέχρι τῆς•AFSG•τῆς σήμερον•BX•σήμερον.²⁸

Joachim Jeremias Joachim Jeremias, Greifswald (Vol. 1), Göttingen (Vol. 2–7).

²⁵ Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 146–149.

²⁶ *New American Standard Bible : 1995 Update*. LaHabra, CA: The Lockman Foundation, 1995.

²⁷ Aland, Barbara, Kurt Aland, Matthew Black et al. *The Greek New Testament*. 4th ed. Federal Republic of Germany: United Bible Societies, 1993, c1979.

²⁸ *The GRAMCORD Greek New Testament Morphological Database & Research System*. Vancouver: The Gramcord Institute, 1999.

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

Matthew 16:18 (GNT) καὶ γὰρ ἐγὼ σοὶ λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι Ἶδου οὐ κατισχύσουσιν αὐτῆς.

Matthew 16:18 (GNP) καὶ γὰρ•ΒΧ•καὶ δέ•CCB•δέ σοι•OP2_SD•σύ λέγω•V1SPAI•λέγω ὅτι•CSN•ὅτι σύ•OP2_SN•σύ εἶ•V2SPAI•εἰμί Πέτρος•NMSN•Πέτρος, καὶ•CCK•καὶ ἐπὶ•PD•ἐπὶ ταύτῃ•OAFSD•οὗτος τῇ•AFSD•ῇ πέτρᾳ•NFSD•πέτρα οἰκοδομήσω•V1SFAI•οἰκοδομέω μου•OP1_SG•ἐγὼ τὴν•AFSA•ῇ ἐκκλησίαν•NFSA•ἐκκλησία καὶ•CCK•καὶ πύλαι•NFPN•πύλη Ἶδου•NMSG•Ἶδης οὐ•TN•οὐ κατισχύσουσιν•V3PFAI•κατισχύω αὐτῆς•OP3FSG•αὐτός.

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

Luke 10:15 (GNT) καὶ σὺ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως τοῦ Ἶδου καταβήσῃ.

Luke 10:15 (GNP) καὶ•CCK•καὶ σύ•OP2_SN•σύ, Καφαρναούμ•NFSN•Καφαρναούμ, μὴ•TG•μὴ ἕως•MG•ἕως οὐρανοῦ•NMSG•οὐρανός ὑψωθήσῃ•V2SFPI•ὑψόω; ἕως•MG•ἕως τοῦ•AMSG•ὁ Ἶδου•NMSG•Ἶδης καταβήσῃ•V2SFMi•καταβαίνω.

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

Luke 16:23 (GNT) καὶ ἐν τῷ Ἶδι ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

Luke 16:23 (GNP) καὶ•CCK•καὶ ἐν•PD•ἐν τῷ•AMSD•ὁ Ἶδι•NMSD•Ἶδης ἐπάρας•V__AAPMSN•ἐπαίρω τοὺς•AMPA•ὁ ὀφθαλμοὺς•NMPA•ὀφθαλμός αὐτοῦ•OP3MSG•αὐτός, ὑπάρχων•V__PAPMSN•ὑπάρχω ἐν•PD•ἐν βασάνοις•NFPD•βάσανος, ὁρᾷ•V3SPAI•ὁράω Ἀβραάμ•NMSA•Ἀβραάμ ἀπὸ•PG•ἀπὸ μακρόθεν•BX•μακρόθεν καὶ•CCK•καὶ Λάζαρον•NMSA•Λάζαρος ἐν•PD•ἐν τοῖς•AMPD•ὁ κόλποις•NMPD•κόλπος αὐτοῦ•OP3MSG•αὐτός.

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

Acts 2:27 (GNT) ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς Ἶδην οὐδὲ δώσεις τὸν ὁσίον σου ἰδεῖν διαφθοράν.

Acts 2:27 (GNP) ὅτι•CSC•ὅτι οὐκ•TN•οὐ ἐγκαταλείψεις•V2SFAI•ἐγκαταλείπω τὴν•AFSA•ῇ ψυχὴν•NFSA•ψυχὴ μου•OP1_SG•ἐγὼ εἰς•PA•εἰς Ἶδην•NMSA•Ἶδης οὐδὲ•CCD•οὐδέ δώσεις•V2SFAI•δίδωμι τὸν•AMSA•ὁ ὁσίον•JMSAX•ὁσίος σου•OP2_SG•σύ ἰδεῖν•V__AAN•εἶδον διαφθοράν•NFSA•διαφθορά.

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

Acts 2:31 (GNT) προῖδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ ὅτι οὔτε ἐγκατελείφθη εἰς **ἅδην** οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν.

Acts 2:31 (GNP) προῖδὼν·v__AAPMSN·προεἶδον ἐλάλησεν·v3SAAI·λαλέω περὶ·PG·περὶ τῆς·AFSG·ἡ ἀναστάσεως·NFSG·ἀνάστασις τοῦ·AMSG·ὁ Χριστοῦ·NMSG·Χριστός ὅτι·CSN·ὅτι οὔτε·CCC·οὔτε ἐγκατελείφθη·v3SAPI·ἐγκαταλείπω εἰς·PA·εἰς **ἅδην·NMSA·ἅδης** οὔτε·CCC·οὔτε ἡ·AFSN·ἡ σὰρξ·NFSN·σὰρξ αὐτοῦ·OP3MSG·αὐτός εἶδεν·v3SAAI·εἶδον διαφθοράν·NFS·διαφθορά.

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

Revelation 1:18 (GNT) καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ **ἅδου**.

Revelation 1:18 (GNP) καὶ·CCK·καὶ ὁ·AMSN·ὁ ζῶν·v__PAPMSN·ζάω, καὶ·CCK·καὶ ἐγενόμην·v1SAMI·γίνομαι νεκρὸς·JMSN·νεκρός καὶ·CCK·καὶ ἰδοὺ·ἰδοὺ ζῶν·v__PAPMSN·ζάω εἰμι·v1SPAI·εἰμί εἰς·PA·εἰς τοὺς·AMPA·ὁ αἰῶνας·NMPA·αἰών τῶν·AMPG·ὁ αἰώνων·NMPG·αἰών καὶ·CCK·καὶ ἔχω·v1SPAI·ἔχω τὰς·AFPA·ἡ κλεῖς·NFPA·κλεῖς τοῦ·AMSG·ὁ θανάτου·NMSG·θάνατος καὶ·CCK·καὶ τοῦ·AMSG·ὁ **ἅδου·NMSG·ἅδης**.

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

Revelation 6:8 (GNT) καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ [ὁ] θάνατος, καὶ ὁ **ἅδης** ἠκολούθει μετ' αὐτοῦ καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς ἀποκτείνειν ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

Revelation 6:8 (GNP) καὶ·CCK·καὶ εἶδον·v1SAAI·εἶδον, καὶ·CCK·καὶ ἰδοὺ·ἰδοὺ ἵππος·NMSN·ἵππος χλωρός·JMSN·χλωρός, καὶ·CCK·καὶ ὁ·AMSN·ὁ καθήμενος·v__PMPMSN·κάθημαι ἐπάνω·MG·ἐπάνω αὐτοῦ·OP3MSG·αὐτός ὄνομα·NNSN·ὄνομα αὐτῷ·OP3MSD·αὐτός [ὁ·AMSN·ὁ] θάνατος·NMSN·θάνατος, καὶ·CCK·καὶ ὁ·AMSN·ὁ **ἅδης·NMSN·ἅδης** ἠκολούθει·v3SIAI·ἀκολουθέω μετ'·PG·μετὰ αὐτοῦ·OP3MSG·αὐτός καὶ·CCK·καὶ ἐδόθη·v3SAPI·δίδωμι αὐτοῖς·OP3MPD·αὐτός ἐξουσία·NFSN·ἐξουσία ἐπὶ·PA·ἐπὶ τὸ·ANSA·τό τέταρτον·JNSAX·τέταρτος τῆς·AFSG·ἡ γῆς·NFSG·γῆ ἀποκτείνειν·v__AAN·ἀποκτείνω ἐν·PD·ἐν ῥομφαίᾳ·NFS·ῥομφαία καὶ·CCK·καὶ ἐν·PD·ἐν λιμῷ·NMSD·λιμός καὶ·CCK·καὶ ἐν·PD·ἐν θανάτῳ·NMSD·θάνατος καὶ·CCK·καὶ ὑπὸ·PG·ὑπὸ τῶν·ANPG·τό θηρίων·NNPG·θηρίον τῆς·AFSG·ἡ γῆς·NFSG·γῆ.

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

Revelation 20:13 (GNT) καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ καὶ ὁ θάνατος καὶ ὁ **ᾗδης** ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

Revelation 20:13 (GNP) καὶ•cck•καὶ ἔδωκεν•v3saai•δίδωμι ἡ•afsn•ἡ θάλασσα•nfsn•θάλασσα τοὺς•ampa•ὁ νεκροὺς•jmpax•νεκρός τοὺς•ampa•ὁ ἐν•pd•ἐν αὐτῇ•op3fSD•αὐτός καὶ•cck•καὶ ὁ•amsn•ὁ θάνατος•nmsn•θάνατος καὶ•cck•καὶ ὁ•amsn•ὁ **ᾗδης**•nmsn•**ᾗδης** ἔδωκαν•v3paa•δίδωμι τοὺς•ampa•ὁ νεκροὺς•jmpax•νεκρός τοὺς•ampa•ὁ ἐν•pd•ἐν αὐτοῖς•op3MPD•αὐτός, καὶ•cck•καὶ ἐκρίθησαν•v3papi•κρίνω ἕκαστος•odemsn•ἕκαστος κατὰ•pa•κατὰ τὰ•anpa•τό ἔργα•nnpa•ἔργον αὐτῶν•op3MPG•αὐτός.

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

Revelation 20:14 (GNT) καὶ ὁ θάνατος καὶ ὁ **ᾗδης** ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός.

Revelation 20:14 (GNP) καὶ•cck•καὶ ὁ•amsn•ὁ θάνατος•nmsn•θάνατος καὶ•cck•καὶ ὁ•amsn•ὁ **ᾗδης**•nmsn•**ᾗδης** ἐβλήθησαν•v3papi•βάλλω εἰς•pa•εἰς τὴν•afsa•ἡ λίμνην•nfsa•λίμνη τοῦ•ansg•τό πυρός•nnsG•πῦρ. οὗτος•odemsn•οὗτος ὁ•amsn•ὁ θάνατος•nmsn•θάνατος ὁ•amsn•ὁ δεύτερός•jmsnx•δεύτερος ἐστιν•v3spai•εἰμί, ἡ•afsn•ἡ λίμνη•nfsn•λίμνη τοῦ•ansg•τό πυρός•nnsG•πῦρ.

C. Verses in their Contexts:

Matthew 11:20-24 (ESV)

{20} Then he began to denounce the cities where most of his mighty works had been done, because they did not repent. {21} “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. {22} But I tell you, it will be more bearable on the day of judgment for Tyre and Sidon than for you. {23} And you, Capernaum, will you be exalted to heaven? You will be brought down to **Hades**. For if the mighty works done in you had been done in Sodom, it would have remained until this day. {24} But I tell you that it will be more tolerable on the day of judgment for the land of Sodom than for you.”²⁹

Matthew 16:13-20 (ESV)

{13} Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” {14} And they said, “Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.” {15} He said to them, “But who do you say that I am?” {16} Simon Peter replied, “You are the Christ, the Son of the living God.” {17} And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. {18} And I tell you, you are Peter, and on this rock I will build my church, and the gates of **hell** shall not prevail against it. {19} I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.” {20} Then he strictly charged the disciples to tell no one that he was the Christ.³⁰

Luke 10:1-24 (ESV)

{1} After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go. {2} And he said to them, “The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. {3} Go your way; behold, I am sending you out as lambs in the midst of wolves. {4} Carry no moneybag, no knapsack, no sandals, and greet no one on the road. {5} Whatever house you enter, first say, ‘Peace be to this house!’ {6} And if a son of peace is there, your peace will rest upon him. But if not, it will return to you. {7} And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house. {8} Whenever you enter a town and they receive you, eat what is set before you. {9} Heal the sick in it and say to them, ‘The kingdom of God has come near to you.’ {10} But whenever you enter a town and they do not receive you, go into its streets and say, {11} ‘Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know

²⁹ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

³⁰ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

this, that the kingdom of God has come near.’ {12} I tell you, it will be more bearable on that day for Sodom than for that town. {13} “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. {14} But it will be more bearable in the judgment for Tyre and Sidon than for you. {15} And you, Capernaum, will you be exalted to heaven? You shall be brought down to **Hades**. {16} “The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me.” {17} The seventy-two returned with joy, saying, “Lord, even the demons are subject to us in your name!” {18} And he said to them, “I saw Satan fall like lightning from heaven. {19} Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you. {20} Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven.” {21} In that same hour he rejoiced in the Holy Spirit and said, “I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will. {22} All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him.” {23} Then turning to the disciples he said privately, “Blessed are the eyes that see what you see! {24} For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.”³¹

Luke 16:19-31 (ESV)

{19} “There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. {20} And at his gate was laid a poor man named Lazarus, covered with sores, {21} who desired to be fed with what fell from the rich man’s table. Moreover, even the dogs came and licked his sores. {22} The poor man died and was carried by the angels to Abraham’s side. The rich man also died and was buried, {23} and in **Hades**, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. {24} And he called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.’ {25} But Abraham said, ‘Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. {26} And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.’ {27} And he said, ‘Then I beg you, father, to send him to my father’s house— {28} for I have five brothers—so that he may warn them, lest they also come into this place of torment.’ {29} But Abraham said, ‘They have Moses and the Prophets; let them hear them.’ {30} And he said, ‘No, father Abraham, but if someone goes to them from the dead, they will repent.’ {31} He said to him, ‘If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.’ ”³²

³¹ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

³² *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

Acts 2:14-41 (ESV)

{14} But Peter, standing with the eleven, lifted up his voice and addressed them: “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. {15} For these people are not drunk, as you suppose, since it is only the third hour of the day. {16} But this is what was uttered through the prophet Joel: {17} “ ‘And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; {18} even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy. {19} And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke; {20} the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day. {21} And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.’ {22} “Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— {23} this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. {24} God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. {25} For David says concerning him, “ ‘I saw the Lord always before me, for he is at my right hand that I may not be shaken; {26} therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope. {27} For you will not abandon my soul to **Hades**, or let your Holy One see corruption. {28} You have made known to me the paths of life; you will make me full of gladness with your presence.’ {29} “Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. {30} Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, {31} he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to **Hades**, nor did his flesh see corruption. {32} This Jesus God raised up, and of that we all are witnesses. {33} Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. {34} For David did not ascend into the heavens, but he himself says, “ ‘The Lord said to my Lord, “Sit at my right hand, {35} until I make your enemies your footstool.” ’ {36} Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.” {37} Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?” {38} And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. {39} For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.” {40} And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.” {41} So those who received his word were baptized, and there were added that day about three thousand souls.³³

³³ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

Revelation 1:9-20 (ESV)

{9} I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus. {10} I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet {11} saying, "Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea." {12} Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, {13} and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest. {14} The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, {15} his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. {16} In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength. {17} When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, "Fear not, I am the first and the last, {18} and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and **Hades**. {19} Write therefore the things that you have seen, those that are and those that are to take place after this. {20} As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches."³⁴

Revelation 6:1-17 (ESV)

{1} Now I watched when the Lamb opened one of the seven seals, and I heard one of the four living creatures say with a voice like thunder, "Come!" {2} And I looked, and behold, a white horse! And its rider had a bow, and a crown was given to him, and he came out conquering, and to conquer. {3} When he opened the second seal, I heard the second living creature say, "Come!" {4} And out came another horse, bright red. Its rider was permitted to take peace from the earth, so that people should slay one another, and he was given a great sword. {5} When he opened the third seal, I heard the third living creature say, "Come!" And I looked, and behold, a black horse! And its rider had a pair of scales in his hand. {6} And I heard what seemed to be a voice in the midst of the four living creatures, saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius, and do not harm the oil and wine!" {7} When he opened the fourth seal, I heard the voice of the fourth living creature say, "Come!" {8} And I looked, and behold, a pale horse! And its rider's name was Death, and **Hades** followed him. And they were given authority over a fourth of the earth, to kill with sword and with famine and with pestilence and by wild beasts of the earth. {9} When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne. {10} They cried out with a loud voice, "O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?" {11} Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been. {12} When he opened the sixth seal, I looked, and behold, there was a great earthquake, and the sun became black as

³⁴ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

sackcloth, the full moon became like blood, {13} and the stars of the sky fell to the earth as the fig tree sheds its winter fruit when shaken by a gale. {14} The sky vanished like a scroll that is being rolled up, and every mountain and island was removed from its place. {15} Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains, {16} calling to the mountains and rocks, “Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb, {17} for the great day of their wrath has come, and who can stand?”³⁵

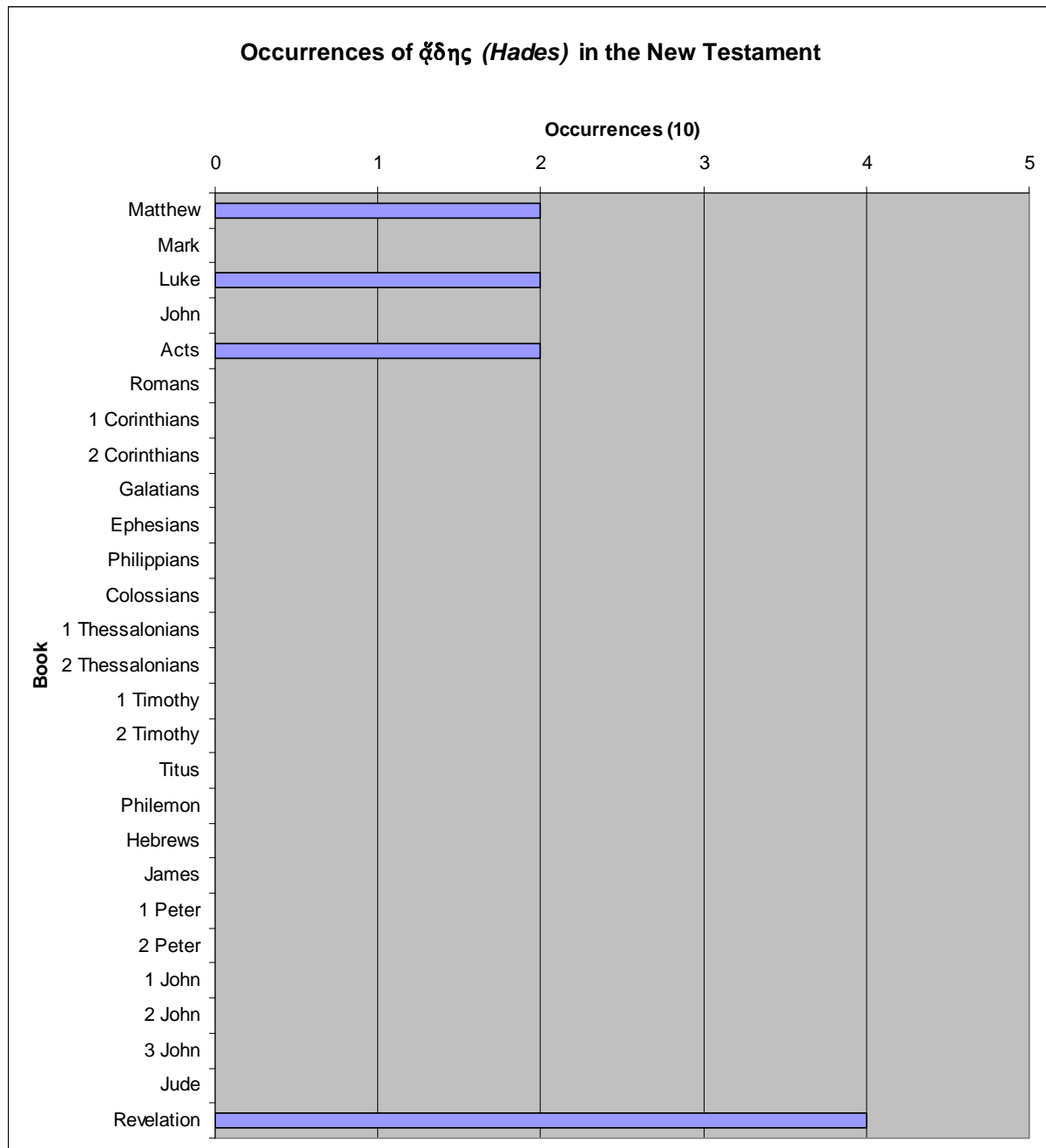
Revelation 20:7-15 (ESV)

{7} And when the thousand years are ended, Satan will be released from his prison {8} and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea. {9} And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them, {10} and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever. {11} Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. {12} And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. {13} And the sea gave up the dead who were in it, Death and **Hades** gave up the dead who were in them, and they were judged, each one of them, according to what they had done. {14} Then Death and **Hades** were thrown into the lake of fire. This is the second death, the lake of fire. {15} And if anyone’s name was not found written in the book of life, he was thrown into the lake of fire.³⁶

³⁵ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

³⁶ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

D. Chart of Occurrences of ᾠδης in the New Testament:



ταρταρόω - *hell*

A. Dictionary Entries for ταρταρόω:

A Greek-English Lexicon of the New Testament and Other Christian Literature:

ταρταρόω (Τάρταρος ‘the Netherworld’) 1 aor. ἐταρτάρωσα (Acusilaus Hist. [V B.C.]: 2 Fgm. 8 Jac. I p. 50; Lydus, Men. 4, 158 p. 174, 26 W.; cp. Sext. Emp., Pyrrh. Hypot. 3, 24, 210 ὁ Ζεὺς τὸν Κρόνον κατεταρτάρωσεν [this compound several times in Ps.—Apollod.: 1, 1, 4; 1, 2, 1, 2; 1, 2, 3]. Tartarus, thought of by the Greeks as a subterranean place lower than Hades where divine punishment was meted out, and so regarded in Israelite apocalyptic as well: Job 41:24; En 20:2; Philo, Exs. 152; Jos., C. Ap. 2, 240; SibOr 2, 302; 4, 186) **hold captive in Tartarus 2 Pt 2:4**.—DELG s.v. Τάρταρος. M-M.³⁷

The Complete Word Study Dictionary:

5020. ταρταρόω *tartarōō*; contracted *tartarō*, fut. *tartarōsō*, from *Tártaros* (n.f.), the subterranean abyss of Greek mythology where demigods were punished. It is mentioned in the pseudepigraphal book of Enoch as the place where fallen angels are confined. It is found only in its verbal form in 2 Pet. 2:4 meaning to cast into or consign to Tartarus. It is part of the realm of death designated in Scripture as *Shē’ōl* (7585) in the OT and *Hādēs* (86) in the NT. These angels are being held in this netherworld dungeon until the day of final judgment. Peter’s usage of this term is not evidence either that Christianity was a syncretistic religion or

aor. **aor.** = aorist

Hist. **Hist.** (after a personal name)=historicus, historian

hist. = historian, historical

Fgm. **Fgm.** = fragment, fragmentary

Jac. **Jac.** = Die Fragmente der griechischen Historiker, ed. FJacoby—Lists 5, 6

Lydus **Lydus** = Joannes Laurentius Lydus, VI A.D.—List 5

Men. **Men.** = De Mensibus

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Sext. Emp. **Sext. Emp.** = Sextus Empiricus, II–III A.D.—List 5

Ps. **Ps.** = pseudo, pseudonymous

En **En** = I Enoch—List 2

Philo **Philo** = P. of Alexandria, I B.C.–I A.D.—List 5

Jos. **Jos.** = Josephus. This abbr. used when follow by title; I A.D.—Lists 5

SibOr **SibOr** = Oracula Sibyllina, II–III A.D.—List 5

DELG **DELG** = PChantraine, Dictionnaire étymologique de la langue grecque—List 6

s.v. **s.v.** = sub voce (under the word, look up the word)

M-M **M-M** = JMoulton/GMilligan, Vocabulary of Greek Testament—Lists 4, 6

³⁷ William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 991.

NT (New Testament)

that Peter himself believed in the pagan myths about Tartarus. Peter has adapted a word and not adopted a theology.³⁸

Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament):

5434 ταρταρώ (*tartaroō*): vb.; ≡ Str 5020—LN 1.25 **cast into hell**, formally, hold captive in Tartarus (2Pe 2:4+)³⁹

The Exegetical Dictionary of the New Testament:

ταρταρώ *tartaroō* cast into Tartarus / hell, imprison in hell*

2 Pet 2:4, of fallen angels, whom God did not spare but “*imprisoned* in pits of gloom *in hell* (σειραῖς ζόφου ταρταρώσας)” (cf. Gen 6:1–4; Isa 24:21f.; Job 41:24 LXX; *1 Enoch* 10:4ff., 11ff.; 12:4ff.; 91:15; *Sib. Or.* ii.302; Jude 6; Rev 20:1–3). In Greek mythology Tartarus is the place of punishment of the Titans and of disobedient gods and is conceived as a gloomy place deep under the earth (cf. Hesiod *Th.* 720ff.; Homer *Il.* 14.279f.), occasionally also as the deepest place in Hades (→ ᾗδης). This conception also influenced Jewish apocalyptic thought. BAGD s.v.; H. von Geisau, *KP* V, 530f.⁴⁰

³⁸ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000).

vb. verb

Str *Strong's Lexicon*

LN *Louw-Nida Greek-English Lexicon*

+ I have cited every reference in regard to this lexeme discussed under this definition.

³⁹ James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

* All New Testament occurrences of this word are mentioned in the body of this article.

LXX Septuagint

Hesiod Hesiod *Theogonia*

Th. Hesiod *Theogonia*

Homer Homer *Iliad*

Il. Homer *Iliad*

BAGD W. Bauer, W. F. Arndt, F. W. Gingrich, and F. Danker, *A Greek-English Lexicon of the NT and Other Early Christian Literature* (21979)

KP Der Kleine Pauly. Lexikon der Antike I-V (ed. von Ziegler and Sontheimer; 1964-75)

⁴⁰ Horst Robert Balz and Gerhard Schneider, *Exegetical Dictionary of the New Testament* (Grand Rapids, Mich.: Eerdmans, 1990–), 336.

Greek-English Lexicon of the New Testament based on Semantic Domains:

1.25 ταρταρώ: (derivative of τάρταρος ‘Tartarus, hell,’ as a place of torture or torment, not occurring in the NT) to cast into or to cause to remain in Tartarus—‘to hold in Tartarus, to cast into hell.’ ἀλλὰ σειραῖς ζόφου ταρταρώσας ‘but held them in Tartarus by means of chains of darkness’ or ‘cast them into hell where they are kept chained in darkness’ 2 Pe 2:4. In many cases it is confusing to add still another term for a designation of hell by transliterating the Greek τάρταρος, and so most translators have preferred to render ταρταρώ as either ‘to cast into hell’ or ‘to keep in hell,’ thus using for ‘hell’ the same term as is employed for a rendering of the Greek term γέννα (1.21).⁴¹

B. Occurrences of ταρταρώ in the New Testament:

(1 occurrence in 1 verse)

2 Peter 2:4 (NASB) For if God did not spare angels when they sinned, but cast them into **hell** and committed them to pits of darkness, reserved for judgment;⁴²

2 Peter 2:4 (GNT) Εἰ γὰρ ὁ θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο ἀλλὰ σειραῖς ζόφου **ταρταρώσας** παρέδωκεν εἰς κρίσιν τηρουμένους,⁴³

2 Peter 2:4 (GNP) Εἰ^{CSE}•εἰ γὰρ^{CCX}•γὰρ ὁ^{AMS}•ὁ θεὸς^{NMS}•θεός ἀγγέλων^{NMPG}•ἄγγελος ἁμαρτησάντων^V•AAPMPG•ἁμαρτάνων οὐκ^{TN}•οὐ ἐφείσατο^{V3SAMI}•φείδομαι ἀλλὰ^{CCV}•ἀλλὰ σειραῖς^{NFPD}•σειρά ζόφου^{NMSG}•ζόφος **ταρταρώσας**^V•AAPMSN•**ταρταρώ** παρέδωκεν^{V3SAAI}•παραδίδωμι εἰς^{PA}•εἰς κρίσιν^{NFSA}•κρίσις τηρουμένους^V•PPMPA•τηρέω,⁴⁴

NT New Testament

⁴¹ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 6.

⁴² *New American Standard Bible : 1995 Update*. LaHabra, CA: The Lockman Foundation, 1995.

⁴³ Aland, Barbara, Kurt Aland, Matthew Black et al. *The Greek New Testament*. 4th ed. Federal Republic of Germany: United Bible Societies, 1993, c1979.

⁴⁴ *The GRAMCORD Greek New Testament Morphological Database & Research System*. Vancouver: The Gramcord Institute, 1999.

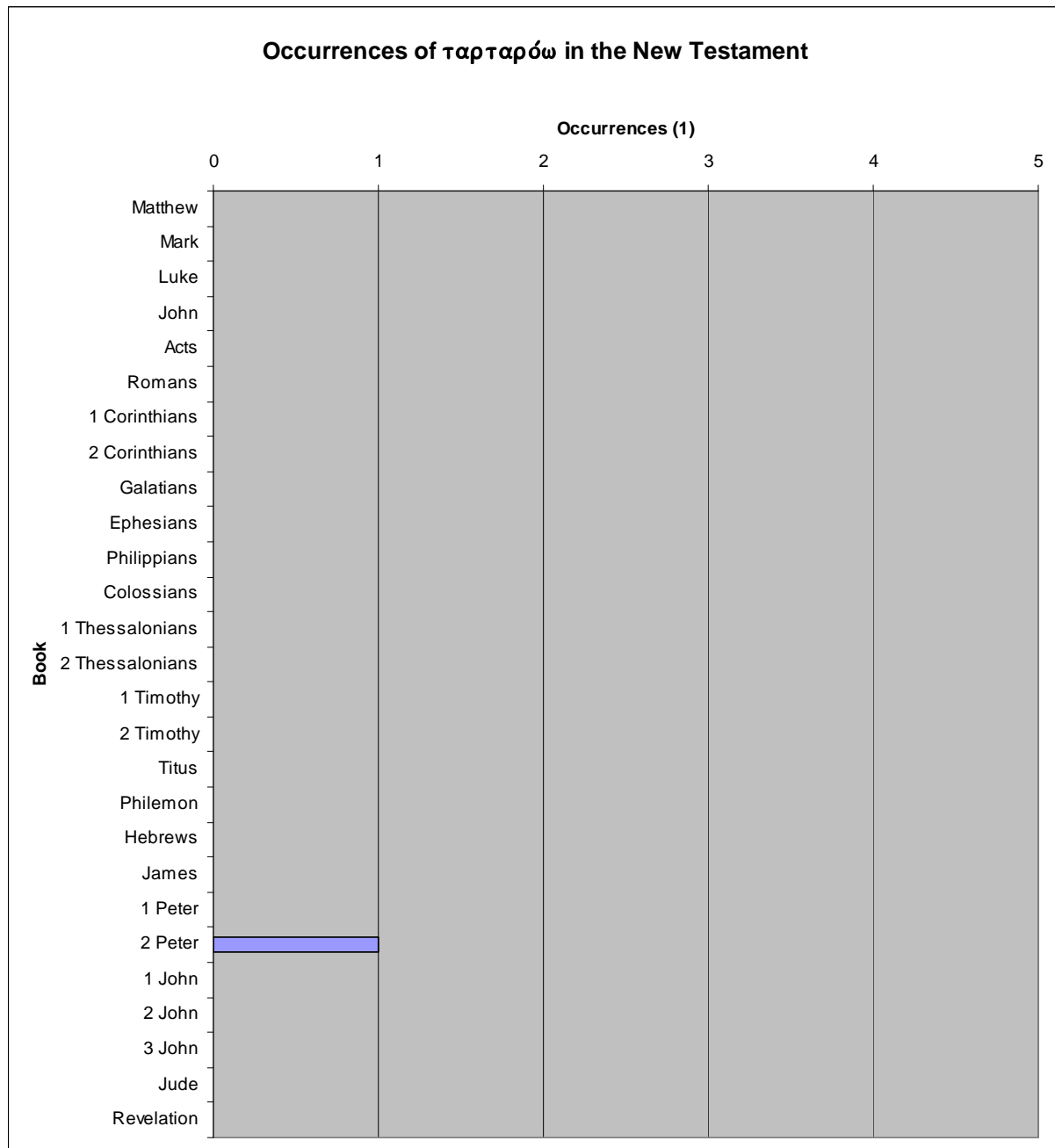
C. Verses in their Contexts:

2 Peter 2:1-22 (ESV)

{1} But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. {2} And many will follow their sensuality, and because of them the way of truth will be blasphemed. {3} And in their greed they will exploit you with false words. Their condemnation from long ago is not idle, and their destruction is not asleep. {4} For if God did not spare angels when they sinned, but cast them into **hell** and committed them to chains of gloomy darkness to be kept until the judgment; {5} if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; {6} if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly; {7} and if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked {8} (for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard); {9} then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment, {10} and especially those who indulge in the lust of defiling passion and despise authority. Bold and willful, they do not tremble as they blaspheme the glorious ones, {11} whereas angels, though greater in might and power, do not pronounce a blasphemous judgment against them before the Lord. {12} But these, like irrational animals, creatures of instinct, born to be caught and destroyed, blaspheming about matters of which they are ignorant, will also be destroyed in their destruction, {13} suffering wrong as the wage for their wrongdoing. They count it pleasure to revel in the daytime. They are blots and blemishes, reveling in their deceptions, while they feast with you. {14} They have eyes full of adultery, insatiable for sin. They entice unsteady souls. They have hearts trained in greed. Accursed children! {15} Forsaking the right way, they have gone astray. They have followed the way of Balaam, the son of Beor, who loved gain from wrongdoing, {16} but was rebuked for his own transgression; a speechless donkey spoke with human voice and restrained the prophet's madness. {17} These are waterless springs and mists driven by a storm. For them the gloom of utter darkness has been reserved. {18} For, speaking loud boasts of folly, they entice by sensual passions of the flesh those who are barely escaping from those who live in error. {19} They promise them freedom, but they themselves are slaves of corruption. For whatever overcomes a person, to that he is enslaved. {20} For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, the last state has become worse for them than the first. {21} For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them. {22} What the true proverb says has happened to them: "The dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire."⁴⁵

⁴⁵ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

D. Chart of Occurrences of ταρταρώ in the New Testament:



ἄβυσσος - *Abyss*

A. Dictionary Entries for ἄβυσσος:

A Greek-English Lexicon of the New Testament and Other Christian Literature:

ἄβυσσος, ου, ἡ (orig. adj., Aeschyl., Hdt.+; so also Dt 33:13. The fem. sg. is used freq. in LXX, w. art. or adj. Gen 1:2; Job 41:23; Ps 77:15; Am 7:4; also En passim; TestSol 2:8 BC; TestJob 33:6; TestLevi 3:9 v.l.; JosAs 12:3, 10; 4 Esdr 8:23 Fgm. c; ApcEsdr 4:21 p. 28, 24 Tdf.; Just. A I, 60, 9 [for ἄδου Dt 32:22]; without art. or adj. LXX; Mel., P. 28, 614. Fem. pl. w. art. or adj. Ps 134:6; 148:7; Prov 8:24; TestLevi 3:9; without art. or adj. freq. LXX; PsSol 17:19) lit. ‘deep hole’, hence: ‘immense depth’ (Diog. L. 4, 5, 27; Iambl., Myst. 6, 5 p. 245,

orig. **orig.** = original(ly)

adj. **adj.** = adjective

Aeschyl **Aeschyl**, V B.C.—List 5

Hdt. **Hdt.** = Herodotus, V B.C.—List 5

fem. **fem.** = feminine

sg. **sg.** = singular

freq. **freq.** = frequent(ly)

LXX **LXX** = Septuaginta, ed. ARahlf, unless otherwise specified—Lists 2, beg.

art. **art.** = article

adj. **adj.** = adjective

En **En** = I Enoch—List 2

TestSol **TestSol** = Testament of Solomon, I–III A.D.—List 2

TestJob **TestJob** = Testament of Job—List 2

TestLevi **TestLevi** = Testament of Levi, s. Test12Patr—List 2

v.l. **v.l.** = varia lectio (variant reading)

JosAs **JosAs** = Joseph and Aseneth—Lists 2, 5

4 Esdr **4 Esdr** = POxy 1010 (15:57–59)—List 2

Fgm. **Fgm.** = fragment, fragmentary

ApcEsdr **ApcEsdr** = Apocalypse of Esdras—List 2

Tdf. **Tdf.** = CvTischendorf—List 1, beg.

Just **Just**, II A.D.—List 5

art. **art.** = article

adj. **adj.** = adjective

LXX **LXX** = Septuaginta, ed. ARahlf, unless otherwise specified—Lists 2, beg.

Mel. **Mel.** = Melito of Sardis, II A.D.—List 5

pl. **pl.** = plural

art. **art.** = article

adj. **adj.** = adjective

TestLevi **TestLevi** = Testament of Levi, s. Test12Patr—List 2

art. **art.** = article

adj. **adj.** = adjective

freq. **freq.** = frequent(ly)

LXX **LXX** = Septuaginta, ed. ARahlf, unless otherwise specified—Lists 2, beg.

PsSol **PsSol** = Psalms of Solomon—List 2

lit. **lit.** = literal(ly); literature (references to [scholarly] literature)

15 Parthey; Herm. Wr. 3, 1; 16, 5; PGM 1, 343; 3, 554; 4, 1148; 1350; 2835; 7, 261; 517; PWarr 21, 29; 31; LXX; En 21:7; Philo, Op. M. 29; SibOr 1, 223).

1 an immensely deep space, *depth, abyss*, gener., contrasted w. sky and earth (Did., Gen. 30, 8) 1 Cl 28:3 (pl. as Dt 8:7; Ps 32:7; 76:17 al.; TestLevi 3:9; Cat. Cod. Astr. VIII/2 p. 173, 29); Dg 7:2. Dark (Gen 1:2), hence unfathomable to the human eye 1 Cl 20:5, and discernible only by God 59:3 (Theoph. Ant. 1, 6, p. 70, 23; cp. Da 3:55 Theod.).

2 a transcendent place associated with the dead and hostile powers, *netherworld, abyss*, esp. the abode of the dead Ro 10:7 (Ps 106:26) and of demons Lk 8:31; dungeon where the devil is kept Rv 20:3; abode of the θηρίον, the Antichrist 11:7; 17:8; of Ἀβαδδών (q.v.), the angel of the underworld 9:11 (cp. PGM 13, 169 and s. Ael. Aristid. 38 p. 724 D. on Philip: ἀνὴρ ὑβριστῆς ἐκ τοῦ βαράθρου τ. γῆς ὀρμώμενος κακῇ μοίρᾳ τ. Ἑλλήνων); φρέαρ τῆς ἁ. 9:1f; capable of being sealed 9:1; 20:1, 3.—JKroll, Gott u. Hölle '32; KSchneider, RAC I 60–62.—DELG. s.v. βυθός. M-M. TW. Sv.⁴⁶

Diog. L. **Diog. L.** = Diogenes Laertius, III A.D.—List 5

Iambl **Iambl**, phil., III–IV A.D.—List 5

Herm. Wr. **Herm. Wr.** = Hermetic Writings—List 5

PGM **PGM** = Papyri Graecae Magicae—List 4

PWarr **PWarr** = The Warren Papyri—List 4

LXX **LXX** = Septuaginta, ed. ARahlf, unless otherwise specified—Lists 2, beg.

En **En** = I Enoch—List 2

Philo **Philo** = P. of Alexandria, I B.C.–I A.D.—List 5

SibOr **SibOr** = Oracula Sibyllina, II–III A.D.—List 5

gener. **gener.** = generally

Did. **Did.** = Didymus Caecus (the Blind), commentator on OT books, IV A.D.—List 5

1 Cl **1 Cl** = 1 Clement—List 1

pl. **pl.** = plural

al. **al.** = alibi (elsewhere), aliter (otherwise), alii (others)

TestLevi **TestLevi** = Testament of Levi, s. Test12Patr—List 2

Dg **Dg** = Letter of Diognetus, attributed to an unidentifiable apologist; II A.D.—List 1

1 Cl **1 Cl** = 1 Clement—List 1

Theoph. Ant. **Theoph. Ant.** = Theophilus Antiochenus, II A.D.—List 5

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Theod. **Theod.** = Theodotion, revision of Greek OT, II A.D.—List 2, beg.

esp. **esp.** = especially

q.v. **q.v.** = quod vide (which see, see that which has just been mentioned)

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

PGM **PGM** = Papyri Graecae Magicae—List 4

Ael. Aristid. **Ael. Aristid.** = Aelius Aristides, II A.D.—List 5

D **D** = Didache, except that in a list of manuscripts or as textual variant D refers to Codex Bezae—List 1

RAC **RAC** = Reallexikon für Antike u. Christentum—List 6

DELG **DELG** = PChantraine, Dictionnaire étymologique de la langue grecque—List 6

s.v. **s.v.** = sub voce (under the word, look up the word)

M-M **M-M** = JMoulton/GMilligan, Vocabulary of Greek Testament—Lists 4, 6

TW **TW** = Theologisches Wörterbuch zum NT; tr. GBromiley, Theological Dictionary of the NT—List 6

The Complete Word Study Dictionary:

12. ἄβυσσος *ábussos*; gen. *abússou*, fem. noun from *a* (1), an intens., and *buthós* (1037), deep. Abyss, an extremely deep place. It occurs only twice outside the book of Revelation (Rom. 10:7, simply the abode of the dead; Luke 8:31, the prison destined for evil spirits). In Rev. 9:1, 2; 11:7; 17:8; 20:1, 3, it is a prison in which evil powers are confined and out of which they can at times be let loose. It is not the lake of fire (Rev. 20:2, 10); nor is Satan regarded as being cast into this prison forever, but only to be so cast for one thousand years (Rev. 20:1, 2).⁴⁷

Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament):

12 ἄβυσσος (*abyssos*), ου (*ou*), ἡ (*hē*): n.fem.; ≡ DBLHebr 9333; Str 12; TDNT 1.9—LN 1.20 **the Abyss**, the very deep place; “the bottomless pit” in some versions (Lk 8:31; Ro 10:7; Rev 9:1, 2, 11; 11:7; 17:8; 20:1, 3+)⁴⁸

Sv Sv (at the end of entries)=HSieben, Voces—List 6

⁴⁶ William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 2.

gen (genitive)

⁴⁷ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000).

n. noun, or nouns

fem. feminine

DBLHebr Swanson, *A Dictionary of Biblical Languages With Semantic Domains: Hebrew (Old Testament)*

Str Strong's *Lexicon*

TDNT Kittel, *Theological Dictionary of the New Testament*

LN Louw-Nida *Greek-English Lexicon*

+ I have cited every reference in regard to this lexeme discussed under this definition.

⁴⁸ James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

The Exegetical Dictionary of the New Testament:

ἄβυσσος, ου, ἡ *abyssos* abyss, underworld*

Lit.: H. BIETENHARD, *DNTT* II, 205–10. — J. JEREMIAS, *TDNT* I, 9f., 146–49, 657f. — B. REICKE, *RGG* III, 404–6. — S. SCHULZ, *BHH* III, 2057f.

1. The NT takes over the Jewish three-level cosmology: the world consists of heaven, earth, and underworld (Phil 2:10; Rev 5:13; → οὐρανός). In the underworld (ἄβυσσος) is not only the realm of the dead (Hades, → ᾠδης) but also Gehenna, the place of punishment (“hell,” → γέεννα).

Of the 9 occurrences of ἄβυσσος in the NT, 7 are found in Revelation alone; the term occurs once in Luke (8:31) and once in Paul (Rom 10:7, citing Ps 107:26). As in the LXX (e.g., Ps 70:20 LXX), ἄβυσσος in Rom 10:7 is the translation of Heb. *ṭhôm* (flood, deep, abyss).

2. In apocalyptic Judaism the abyss is regarded as the prison of punished demons (e.g., *1 Enoch* 10:4–6; 18:11–16; *Jub.* 5:6–10). The NT shares this view (→ δαιμόνιον). Thus in Luke 8:31 the exorcised demons of Gerasa implore Jesus not to banish them into the ἄβυσσος. Those held there under lock and key (Rev 9:1; 20:1) and governed by Abaddon-Apollyon, the ruler of demons (9:11), are briefly freed by a fallen star (v. 2); with the smoke of hell (→ γέεννα) they rise to the earth (vv. 2f.). The Antichrist-“Beast” (cf. 12:17 [Greek editions v. 18]–13:10) also rises out of the abyss (11:7; 17:8), which is equated in Rev 17:8 with the sea of 12:18; 13:1 (cf. Ps 42:8; Dan 7:3). During the thousand-year reign (→ χίλιοι) Satan is held prisoner in the ἄβυσσος (Rev 20:1–3). Only Paul understands ἄβυσσος less as the place of the demons than as the realm of the dead into which no one can descend (Rom 10:7; → ᾠδης).

In these statements about the ἄβυσσος as a prison for the powers opposed to God the NT demonstrates its genetic relationship to ancient Judaism. Like the OT and Judaism, however, it also holds to God’s sovereignty over the demons: God decrees the opening and closing of the abyss (Rev. 9:1; 20:1, 3). With the entire post-Easter community (1 Cor 15:24–28; Phil 2:9f.; Col 2:10, 15; 1 John 3:8; etc.), Revelation praises the resurrected and exalted Christ as

* All New Testament occurrences of this word are mentioned in the body of this article.

DNTT *New International Dictionary of NT Theology* I–III (ed. C. Brown; 1975–78)

TDNT *Theological Dictionary of the NT* I–X (ed. G. Kittel and G. Friedrich; 1964–76)

RGG *Die Religion in Geschichte und Gegenwart* I–VI (ed. K. Galling, et al.; ³1957–62)

BHH *Biblisch-historisches Handwörterbuch* I–III (single pagination; ed. B. Reicke and L. Rost; 1962–66)

LXX Septuagint

LXX Septuagint

Heb. Hebrew

v. verse

vv. verses

v. verse

victor over Satan and his instruments (1:16; 2:12, 16; 17:14; 19:15, 21), which are forever consigned to the fiery place of punishment (19:20; 20:10, 14f.; → γέεννα).

O. Böcher⁴⁹

Greek-English Lexicon of the New Testament based on Semantic Domains:

1.20 ἄβυσσος, ου f: (a figurative extension of meaning of ἄβυσσος ‘pit,’ not occurring in the NT) a location of the dead and a place where the Devil is kept (Re 20:3), the abode of the beast as the antichrist (Re 11:7), and of Abaddon, as the angel of the underworld (Re 9:11)—‘abyss, abode of evil spirits, very deep place.’ τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ’ ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν ‘who can go down to the abyss? that is, to bring Christ up from the dead’ Ro 10:7; καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον ‘and he threw him into the abyss’ Re 20:3. ἄβυσσος is sometimes rendered as ‘a very deep hole’; in other instances, ‘a hole without a bottom’ or ‘the deepest hole in the earth.’⁵⁰

The Theological Dictionary of the New Testament:

† ἄβυσσος* (→ ἄδης).

A description of the underworld as a. the “place of imprisonment for disobedient spirits” (Lk. 8:31; Rev. 9:1, 2, 11; 11:7; 17:8; 20:1,3) and b. the “realm of the dead” (Rom. 10:7).

ἡ ἄβυσσος (originally adj. to a γῆ which is to be filled up but is never completely covered == “unfathomably deep”) is used in later Greek to describe the depths of original time (Preis. Zaub., III, 554; IV, 2835; Corp. Herm., III, 1, XVI, 5), the primitive ocean (Test. Sol., II, 8,

⁴⁹ Horst Robert Balz and Gerhard Schneider, *Exegetical Dictionary of the New Testament* (Grand Rapids, Mich.: Eerdmans, 1990–), 4.

f feminine

NT New Testament

⁵⁰ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 5.

† † before the heading of an article indicates that all the New Testament passages are mentioned in it.

* ἄβυσσος. Pr. B, 3; Str.-B., III, 281 f., 809; A. Schlatter, *Das AT i.d. joh. Apk.* (1912), 85f.

Preis. Zaub. K. Preisendanz, *Papyri Graecae Magicae*, 1928 ff.

Corp. Herm. *Corpus Hermeticum*, collection of Hermetic writings (Poimandres and others), late anonymous products of Hellenistic-Egyptian mysticism, the teachings of which may be found already in the 1st century A.D., ed. W. Scott, 1924.

Test. Sol. *Testament of Solomon*.

B. C. MacCown, 15*), and the world of the dead (Diog. L. 4, 5, 27). In LXX it is mostly used for **תְּהוֹם**, which in the OT describes the original flood or floods of water, and is once used in the plural to denote the realm of the dead (Ps. 71:20). In later Judaism **תְּהוֹם** signified 1. the original flood;¹ 2 the depth of the earth, or interior of the earth, in which are corpses causing defilement;² and 3., under the influence of Persian and Hellenistic conceptions,³ the place in which runaway spirits are confined (Jub. 5:6 ff.; Eth. En., 10:4 ff., 11 ff.; 18:11 ff. etc.; Jd. 6; 2 Pt. 2:4).

In the NT 1. ἄβυσσος is thought of as a “prison for spirits” (Rev. 9:1; 20:1, 3 → κλείς; cf. Pray. Man. 3). A well-like abyss⁴ forms the entrance, from which when it is opened there ascends the smoke of hell-fire (Rev. 9:1–2).⁵ Its inmates until their release in the tribulation before the end are Antichrist (Rev. 11:7; 17:8 → θηρίον cf. Act. Thom., 32), the prince of the underworld (Rev. 9:11 → Ἀβαδδών), demons (Lk. 8:31) and scorpion centaurs (Rev. 9:3 ff.).⁶ After the *parousia* Satan will be shut up in it during the millennial kingdom (20:1, 3). The fact that God has power and control over the world of hostile spirits is clearly expressed in this idea of a spirit prison.

2. R. 10:7 the term **תְּהוֹמוֹת** (LXX ἄβυσσοι, ψ 106:26) signifies the “realm of the dead”,⁷ descent into which is contrasted with ascension into heaven; here, as in b. Git., 84a, Bar.,⁸ τίς καταβήσεται εἰς τὴν ἄβυσσον is an expression for something which is impossible.

Joachim Jeremias⁵¹

Diog. L. Diogenes Laertius, author in the 3rd century A.D. of a not very critical history of Greek philosophy in 10 books, ed. H. G. Huebner, 1828.

OT Old Testament.

¹ For references, cf. Jeremias, *Golgotha* (1926), 54–58, 62–64, 74.

² Cf. Mishnah, e.g., Pes., 7, 7, and *passim*.

³ Beer, in Kautzsch, *Pseudepigraphen* (1900), 242; Loh. Apk., 158.

Jub. Jubilees

Eth. En. Ethiopian Enoch, ed. A. Dillmann, 1851; R. Charles, 1906.

NT New Testament.

⁴ Cf. **פִּי נִיְהַנֵּם** b. Men., 99b/100; Str.-B., IV, 1087 ff.; also S. Nu. 88 on 11:6–7.

⁵ b. Men., 99b: the smoke of the entrance to Gehinnom.

Act. Thom. *Acts of Thomas*.

⁶ Cf. the description of the plague of mice which overtook the Philistines (1 Sam. 6:4) as given in S. Nu., 88 on 11:6–7. The destroying beasts come from the abyss (**תְּהוֹם**) as in Rev. 9:1 ff. Cf. also the Egyptian plague of frogs in Ex. r., 10 on 7:29.

⁷ According to the Rabbinic view She'ol lies under Tehom: Tanch. (Buber), **בְּשֵׁלָה** 15 p. 62; **נֶת** 8 p. 33.

b. Babylonian Talmud when before tractates from the Mishnah.

Git. Gittin.

⁸ Str.-B., III, 281.

B. Occurrences of ἄβυσσος in the New Testament:

(9 occurrences in 9 verses)

Luke 8:31 (NASB) They were imploring Him not to command them to go away into the **abyss**.⁵²

Luke 8:31 (GNT) καὶ παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν **ἄβυσσον** ἀπελθεῖν.⁵³

Luke 8:31 (GNP) καὶ•ccκ•καί παρεκάλουν•v3PIAI•παρακαλέω αὐτὸν•OP3MSA•αὐτός ἵνα•CSN•ἵνα μὴ•TN•μὴ ἐπιτάξῃ•v3SAAS•ἐπιτάσσω αὐτοῖς•OP3NPD•αὐτός εἰς•PA•εἰς τὴν•AFSA•ἡ **ἄβυσσον**•NFSΑ•**ἄβυσσος** ἀπελθεῖν•v__AAN•ἀπέρχομαι.⁵⁴

Romans 10:7 (NASB) or 'WHO WILL DESCEND INTO THE **ABYSS**?' (that is, to bring Christ up from the dead)."

Romans 10:7 (GNT) ἢ• τίς καταβήσεται εἰς τὴν **ἄβυσσον**; τοῦτ' ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.

Romans 10:7 (GNP) ἢ•CCD•ἢ• τίς•OIGMSN•τίς_2 καταβήσεται•v3SFMi•καταβαίνω εἰς•PA•εἰς τὴν•AFSA•ἡ **ἄβυσσον**•NFSΑ•**ἄβυσσος**; τοῦτ'•ODENSN•οὗτος ἔστιν•v3SPAI•εἰμί Χριστὸν•NMSA•Χριστός ἐκ•PG•ἐκ νεκρῶν•JMPGX•νεκρός ἀναγαγεῖν•v__AAN•ἀνάγω.

Joachim Jeremias Joachim Jeremias, Greifswald (Vol. 1), Göttingen (Vol. 2–7).

⁵¹ Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 9–10.

⁵² *New American Standard Bible : 1995 Update*. LaHabra, CA: The Lockman Foundation, 1995.

⁵³ Aland, Barbara, Kurt Aland, Matthew Black et al. *The Greek New Testament*. 4th ed. Federal Republic of Germany: United Bible Societies, 1993, c1979.

⁵⁴ *The GRAMCORD Greek New Testament Morphological Database & Research System*. Vancouver: The Gramcord Institute, 1999.

Revelation 9:1 (NASB) Then the fifth angel sounded, and I saw a star from heaven which had fallen to the earth; and the key of the **bottomless** pit was given to him.

Revelation 9:1 (GNT) Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς **ἀβύσσου**

Revelation 9:1 (GNP) Καὶ·cck·καὶ ὁ·amsn·ὁ πέμπτος·jmsnx·πέμπτος ἄγγελος·nmsn·ἄγγελος ἐσάλπισεν·v3saa·σαλπίζω· καὶ·cck·καὶ εἶδον·v1saa·εἶδον ἀστέρα·nmsa·ἀστήρ ἐκ·pg·ἐκ τοῦ·amsg·ὁ οὐρανοῦ·nmsg·οὐρανός πεπτωκότα·v__rapmsa·πίπτω εἰς·pa·εἰς τὴν·afsa·ἡ γῆν·nfsa·γῆ, καὶ·cck·καὶ ἐδόθη·v3sapi·δίδωμι αὐτῷ·op3msd·αὐτός ἡ·afsn·ἡ κλεῖς·nfsn·κλεῖς τοῦ·ansg·τό φρέατος·nmsg·φρέαρ τῆς·afsg·ἡ **ἀβύσσου·nmsg·ἄβυσσος**

Revelation 9:2 (NASB) He opened the **bottomless** pit, and smoke went up out of the pit, like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit.

Revelation 9:2 (GNT) καὶ ἤνοιξεν τὸ φρέαρ τῆς **ἀβύσσου**, καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκοτώθη ὁ ἥλιος καὶ ὁ ἀήρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.

Revelation 9:2 (GNP) καὶ·cck·καὶ ἤνοιξεν·v3saa·ἀνοίγω τὸ·ansa·τό φρέαρ·nnsa·φρέαρ τῆς·afsg·ἡ **ἀβύσσου·nmsg·ἄβυσσος**, καὶ·cck·καὶ ἀνέβη·v3saa·ἀναβαίνω καπνὸς·nmsn·καπνός ἐκ·pg·ἐκ τοῦ·ansg·τό φρέατος·nmsg·φρέαρ ὡς·tp·ὡς καπνὸς·nmsn·καπνός καμίνου·nmsg·κάμιнос μεγάλης·jmsg·μέγας, καὶ·cck·καὶ ἐσκοτώθη·v3sapi·σκοτώω ὁ·amsn·ὁ ἥλιος·nmsn·ἥλιος καὶ·cck·καὶ ὁ·amsn·ὁ ἀήρ·nmsn·ἀήρ ἐκ·pg·ἐκ τοῦ·amsg·ὁ καπνοῦ·nmsg·καπνός τοῦ·ansg·τό φρέατος·nmsg·φρέαρ.

Revelation 9:11 (NASB) They have as king over them, the angel of the **abyss**; his name in Hebrew is Abaddon, and in the Greek he has the name Apollyon.

Revelation 9:11 (GNT) ἔχουσιν ἐπ’ αὐτῶν βασιλέα τὸν ἄγγελον τῆς **ἀβύσσου**, ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδών, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

Revelation 9:11 (GNP) ἔχουσιν·v3ppai·ἔχω ἐπ’·pg·ἐπὶ αὐτῶν·op3fpg·αὐτός βασιλέα·nmsa·βασιλεύς τὸν·amsa·ὁ ἄγγελον·nmsa·ἄγγελος τῆς·afsg·ἡ **ἀβύσσου·nmsg·ἄβυσσος**, ὄνομα·nnsn·ὄνομα αὐτῷ·op3msd·αὐτός Ἑβραϊστὶ·bx·Ἑβραϊστὶ Ἀβαδδών·nmsn·Ἀβαδδών, καὶ·cck·καὶ ἐν·pd·ἐν τῇ·afsd·ἡ Ἑλληνικῇ·jfsdx·Ἑλληνικός ὄνομα·nnsa·ὄνομα ἔχει·v3spai·ἔχω Ἀπολλύων·nmsn·Ἀπολλύων.

Revelation 11:7 (NASB) When they have finished their testimony, the beast that comes up out of the **abyss** will make war with them, and overcome them and kill them.

Revelation 11:7 (GNT) Καὶ ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς **ἀβύσσου** ποιήσει μετ' αὐτῶν πόλεμον καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς.

Revelation 11:7 (GNP) Καὶ•cck•καὶ ὅταν•cst•ὅταν τελέσωσιν•v3paas•τελέω τὴν•afsa•ἡ μαρτυρίαν•nfsa•μαρτυρία αὐτῶν•op3mpg•αὐτός, τὸ•ansn•τό θηρίον•nnsn•θηρίον τὸ•ansn•τό ἀναβαῖνον•v__papnsn•ἀναβαίνω ἐκ•pg•ἐκ τῆς•afsg•ἡ **ἀβύσσου**•nfsg•**ἄβυσσος** ποιήσει•v3sfaï•ποιέω μετ'•pg•μετά αὐτῶν•op3mpg•αὐτός πόλεμον•nmsa•πόλεμος καὶ•cck•καὶ νικήσει•v3sfaï•νικάω αὐτοὺς•op3mpa•αὐτός καὶ•cck•καὶ ἀποκτενεῖ•v3sfaï•ἀποκτείνω αὐτούς•op3mpa•αὐτός.

Revelation 17:8 (NASB) "The beast that you saw was, and is not, and is about to come up out of the **abyss** and go to destruction. And those who dwell on the earth, whose name has not been written in the book of life from the foundation of the world, will wonder when they see the beast, that he was and is not and will come.

Revelation 17:8 (GNT) Τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν καὶ μέλλει ἀναβαίνειν ἐκ τῆς **ἀβύσσου** καὶ εἰς ἀπώλειαν ὑπάγει, καὶ θαυμασθήσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέπόντων τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστιν καὶ παρέσται

Revelation 17:8 (GNP) Τὸ•ansn•τό θηρίον•nnsn•θηρίον ὃ•orrrnsa•ὅς εἶδες•v2saaï•εἶδον ἦν•v3siaï•εἰμί καὶ•cck•καὶ οὐκ•tn•οὐ ἔστιν•v3spai•εἰμί καὶ•cck•καὶ μέλλει•v3spai•μέλλω ἀναβαίνειν•v__pan•ἀναβαίνω ἐκ•pg•ἐκ τῆς•afsg•ἡ **ἀβύσσου**•nfsg•**ἄβυσσος** καὶ•cck•καὶ εἰς•pa•εἰς ἀπώλειαν•nfsa•ἀπώλεια ὑπάγει•v3spai•ὑπάγω, καὶ•cck•καὶ θαυμασθήσονται•v3pfpi•θαυμάζω οἱ•ampn•οἱ κατοικοῦντες•v__papmpn•κατοικέω ἐπὶ•pg•ἐπὶ τῆς•afsg•ἡ γῆς•nfsg•γῆ, ὧν•orrmprg•ὅς οὐ•tn•οὐ γέγραπται•v3srpi•γράφω τὸ•ansn•τό ὄνομα•nnsn•ὄνομα ἐπὶ•pa•ἐπὶ τὸ•ansa•τό βιβλίον•nnsa•βιβλίον τῆς•afsg•ἡ ζωῆς•nfsg•ζωή ἀπὸ•pg•ἀπὸ καταβολῆς•nfsg•καταβολή κόσμου•nmsg•κόσμος, βλέπόντων•v__papmpg•βλέπω τὸ•ansa•τό θηρίον•nnsa•θηρίον ὅτι•csn•ὅτι ἦν•v3siaï•εἰμί καὶ•cck•καὶ οὐκ•tn•οὐ ἔστιν•v3spai•εἰμί καὶ•cck•καὶ παρέσται•v3sfmi•πάρειμι

Revelation 20:1 (NASB) Then I saw an angel coming down from heaven, holding the key of the **abyss** and a great chain in his hand.

Revelation 20:1 (GNT) Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἔχοντα τὴν κλεῖν τῆς **ἀβύσσου** καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.

Revelation 20:1 (GNP) Καὶ•cck•καὶ εἶδον•v1saaï•εἶδον ἄγγελον•nmsa•ἄγγελος καταβαίνοντα•v__papmsa•καταβαίνω ἐκ•pg•ἐκ τοῦ•amsgrg•ὁ οὐρανοῦ•nmsg•οὐρανός ἔχοντα•v__papmsa•ἔχω τὴν•afsa•ἡ κλεῖν•nfsa•κλείς τῆς•afsg•ἡ **ἀβύσσου**•nfsg•**ἄβυσσος** καὶ•cck•καὶ ἄλυσιν•nfsa•ἄλυσις μεγάλην•jfsaxh•μέγας ἐπὶ•pa•ἐπὶ τὴν•afsa•ἡ χεῖρα•nfsa•χείρ αὐτοῦ•op3msg•αὐτός.

Revelation 20:3 (NASB) and he threw him into the **abyss**, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.

Revelation 20:3 (GNT) καὶ ἔβαλεν αὐτὸν εἰς τὴν **ἄβυσσον** καὶ ἔκλεισεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ ἔτι τὰ ἔθνη ἄχρι τελεσθῇ τὰ χίλια ἔτη. μετὰ ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον.

Revelation 20:3 (GNP) καὶ^{CCK}καὶ ἔβαλεν^{V3SAAI}βάλλω αὐτὸν^{OP3MSA}αὐτός εἰς^{PA}εἰς τὴν^{AFSA}τὴν **ἄβυσσον**^{NFSA}**ἄβυσσος** καὶ^{CCK}καὶ ἔκλεισεν^{V3SAAI}κλείω καὶ^{CCK}καὶ ἐσφράγισεν^{V3SAAI}σφραγίζω ἐπάνω^{MG}ἐπάνω αὐτοῦ^{OP3MSG}αὐτός, ἵνα^{CSF}ἵνα μὴ^{TN}μή πλανήσῃ^{V3SAAS}πλανάω ἔτι^{BX}ἔτι τὰ^{ANPA}τό ἔθνη^{NNPA}ἔθνος ἄχρι^{CST}ἄχρι τελεσθῇ^{V3SAPS}τελέω τὰ^{ANPN}τό χίλια^{JNPNX}χίλιοι ἔτη^{NNPN}ἔτος. μετὰ^{PA}μετὰ ταῦτα^{ODENPA}οὗτος δεῖ^{V3SPAI}δεῖ λυθῆναι^V___^{APN}λύω αὐτὸν^{OP3MSA}αὐτός μικρὸν^{JMSAX}μικρός χρόνον^{NMSA}χρόνος.

C. Verses in their Contexts:

Luke 8:26-39 (ESV)

{26} Then they sailed to the country of the Gerasenes, which is opposite Galilee. {27} When Jesus had stepped out on land, there met him a man from the city who had demons. For a long time he had worn no clothes, and he had not lived in a house but among the tombs. {28} When he saw Jesus, he cried out and fell down before him and said with a loud voice, “What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me.” {29} For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him. He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the desert.) {30} Jesus then asked him, “What is your name?” And he said, “Legion,” for many demons had entered him. {31} And they begged him not to command them to depart into the **abyss**. {32} Now a large herd of pigs was feeding there on the hillside, and they begged him to let them enter these. So he gave them permission. {33} Then the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and drowned. {34} When the herdsmen saw what had happened, they fled and told it in the city and in the country. {35} Then people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid. {36} And those who had seen it told them how the demon-possessed man had been healed. {37} Then all the people of the surrounding country of the Gerasenes asked him to depart from them, for they were seized with great fear. So he got into the boat and returned. {38} The man from whom the demons had gone begged that he might be with him, but Jesus sent him away, saying, {39} “Return to your home, and declare how much God has done for you.” And he went away, proclaiming throughout the whole city how much Jesus had done for him.⁵⁵

⁵⁵ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

Romans 10:1-21 (ESV)

{1} Brothers, my heart's desire and prayer to God for them is that they may be saved. {2} For I bear them witness that they have a zeal for God, but not according to knowledge. {3} For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. {4} For Christ is the end of the law for righteousness to everyone who believes. {5} For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. {6} But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven?' " (that is, to bring Christ down) {7} "or 'Who will descend into the **abyss**?' " (that is, to bring Christ up from the dead). {8} But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); {9} because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. {10} For with the heart one believes and is justified, and with the mouth one confesses and is saved. {11} For the Scripture says, "Everyone who believes in him will not be put to shame." {12} For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. {13} For "everyone who calls on the name of the Lord will be saved." {14} How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? {15} And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!" {16} But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what he has heard from us?" {17} So faith comes from hearing, and hearing through the word of Christ. {18} But I ask, have they not heard? Indeed they have, for "Their voice has gone out to all the earth, and their words to the ends of the world." {19} But I ask, did Israel not understand? First Moses says, "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry." {20} Then Isaiah is so bold as to say, "I have been found by those who did not seek me; I have shown myself to those who did not ask for me." {21} But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people."⁵⁶

Revelation 9:1-21 (ESV)

{1} And the fifth angel blew his trumpet, and I saw a star fallen from heaven to earth, and he was given the key to the shaft of the **bottomless pit**. {2} He opened the shaft of the **bottomless pit**, and from the shaft rose smoke like the smoke of a great furnace, and the sun and the air were darkened with the smoke from the shaft. {3} Then from the smoke came locusts on the earth, and they were given power like the power of scorpions of the earth. {4} They were told not to harm the grass of the earth or any green plant or any tree, but only those people who do not have the seal of God on their foreheads. {5} They were allowed to torment them for five months, but not to kill them, and their torment was like the torment of a scorpion when it stings someone. {6} And in those days people will seek death and will not find it. They will long to die, but death will flee from them. {7} In appearance the locusts were like horses prepared for battle: on their heads were what looked like crowns of gold; their faces were like human faces, {8} their hair like

⁵⁶ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

women's hair, and their teeth like lions' teeth; {9} they had breastplates like breastplates of iron, and the noise of their wings was like the noise of many chariots with horses rushing into battle. {10} They have tails and stings like scorpions, and their power to hurt people for five months is in their tails. {11} They have as king over them the angel of the **bottomless pit**. His name in Hebrew is Abaddon, and in Greek he is called Apollyon. {12} The first woe has passed; behold, two woes are still to come. {13} Then the sixth angel blew his trumpet, and I heard a voice from the four horns of the golden altar before God, {14} saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates." {15} So the four angels, who had been prepared for the hour, the day, the month, and the year, were released to kill a third of mankind. {16} The number of mounted troops was twice ten thousand times ten thousand; I heard their number. {17} And this is how I saw the horses in my vision and those who rode them: they wore breastplates the color of fire and of sapphire and of sulfur, and the heads of the horses were like lions' heads, and fire and smoke and sulfur came out of their mouths. {18} By these three plagues a third of mankind was killed, by the fire and smoke and sulfur coming out of their mouths. {19} For the power of the horses is in their mouths and in their tails, for their tails are like serpents with heads, and by means of them they wound. {20} The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk, {21} nor did they repent of their murders or their sorceries or their sexual immorality or their thefts.

Revelation 11:1-14 (ESV)

{1} Then I was given a measuring rod like a staff, and I was told, "Rise and measure the temple of God and the altar and those who worship there, {2} but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample the holy city for forty-two months. {3} And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth." {4} These are the two olive trees and the two lampstands that stand before the Lord of the earth. {5} And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed. {6} They have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and to strike the earth with every kind of plague, as often as they desire. {7} And when they have finished their testimony, the beast that rises from the **bottomless pit** will make war on them and conquer them and kill them, {8} and their dead bodies will lie in the street of the great city that symbolically is called Sodom and Egypt, where their Lord was crucified. {9} For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb, {10} and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth. {11} But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them. {12} Then they heard a loud voice from heaven saying to them, "Come up here!" And they went up to heaven in a cloud, and their enemies watched them. {13} And at that hour there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest

were terrified and gave glory to the God of heaven. {14} The second woe has passed; behold, the third woe is soon to come.⁵⁷

Revelation 17:1-18 (ESV)

{1} Then one of the seven angels who had the seven bowls came and said to me, “Come, I will show you the judgment of the great prostitute who is seated on many waters, {2} with whom the kings of the earth have committed sexual immorality, and with the wine of whose sexual immorality the dwellers on earth have become drunk.” {3} And he carried me away in the Spirit into a wilderness, and I saw a woman sitting on a scarlet beast that was full of blasphemous names, and it had seven heads and ten horns. {4} The woman was arrayed in purple and scarlet, and adorned with gold and jewels and pearls, holding in her hand a golden cup full of abominations and the impurities of her sexual immorality. {5} And on her forehead was written a name of mystery: “Babylon the great, mother of prostitutes and of earth’s abominations.” {6} And I saw the woman, drunk with the blood of the saints, the blood of the martyrs of Jesus. When I saw her, I marveled greatly. {7} But the angel said to me, “Why do you marvel? I will tell you the mystery of the woman, and of the beast with seven heads and ten horns that carries her. {8} The beast that you saw was, and is not, and is about to rise from the **bottomless pit** and go to destruction. And the dwellers on earth whose names have not been written in the book of life from the foundation of the world will marvel to see the beast, because it was and is not and is to come. {9} This calls for a mind with wisdom: the seven heads are seven mountains on which the woman is seated; {10} they are also seven kings, five of whom have fallen, one is, the other has not yet come, and when he does come he must remain only a little while. {11} As for the beast that was and is not, it is an eighth but it belongs to the seven, and it goes to destruction. {12} And the ten horns that you saw are ten kings who have not yet received royal power, but they are to receive authority as kings for one hour, together with the beast. {13} These are of one mind, and they hand over their power and authority to the beast. {14} They will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful.” {15} And the angel said to me, “The waters that you saw, where the prostitute is seated, are peoples and multitudes and nations and languages. {16} And the ten horns that you saw, they and the beast will hate the prostitute. They will make her desolate and naked, and devour her flesh and burn her up with fire, {17} for God has put it into their hearts to carry out his purpose by being of one mind and handing over their royal power to the beast, until the words of God are fulfilled. {18} And the woman that you saw is the great city that has dominion over the kings of the earth.”⁵⁸

⁵⁷ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

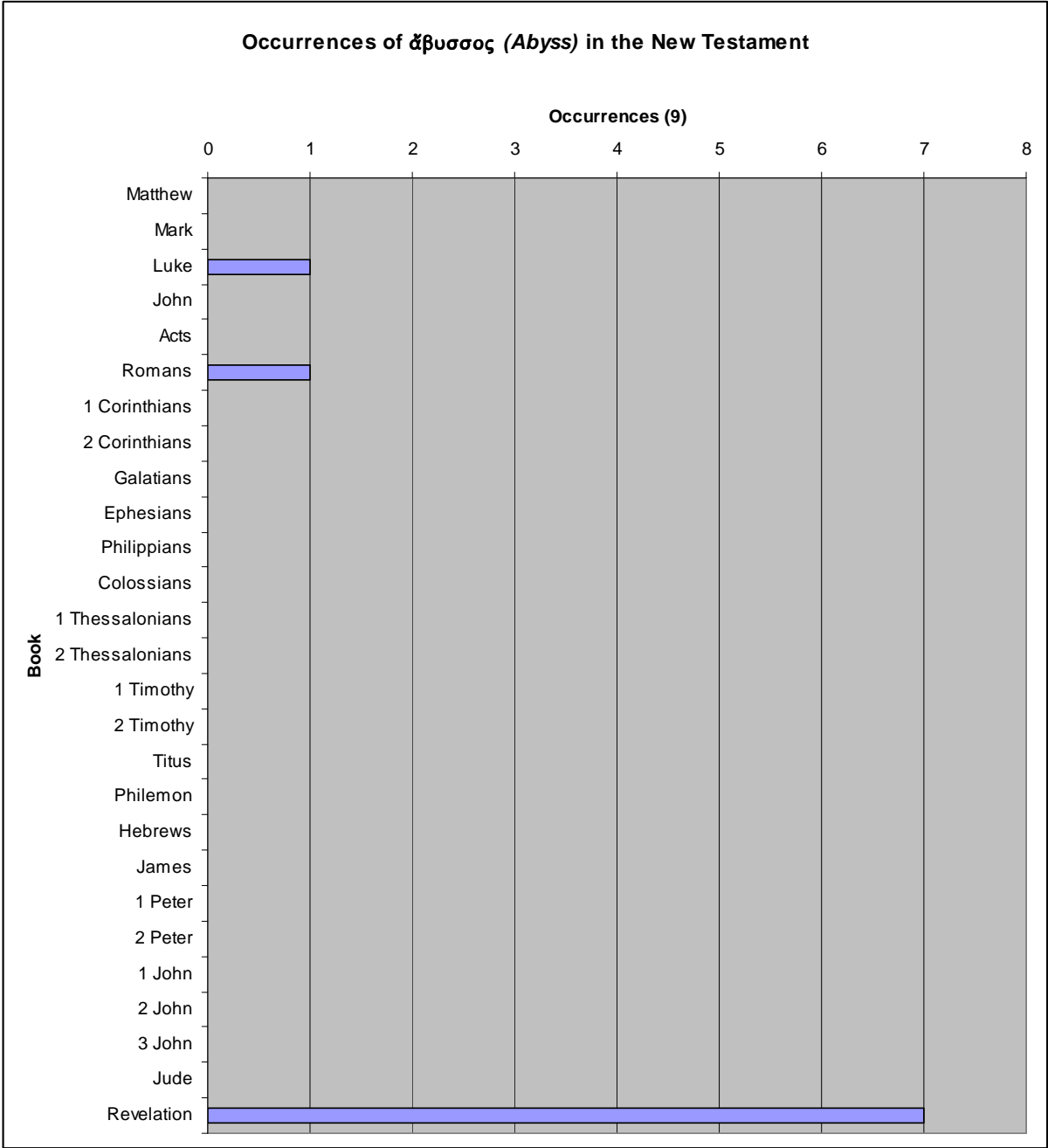
⁵⁸ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

Revelation 20:1-6 (ESV)

{1} Then I saw an angel coming down from heaven, holding in his hand the key to the **bottomless pit** and a great chain. {2} And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, {3} and threw him into the **pit**, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while. {4} Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. {5} The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. {6} Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.⁵⁹

⁵⁹ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

D. Chart of Occurrences of ἄβυσσος in the New Testament:



πῦρ – *fire*

(Absolute occurrences of “fire” related to the concept of “hell”)

A. Dictionary Entries related to πῦρ:

Please see “**The Theological Dictionary of the New Testament**” on page 70 and “**A Greek-English Lexicon of the New Testament and Other Christian Literature**” on page 82 for an overall view of πῦρ *fire* as it relates to the concept of *hell* in the New Testament.

For Matthew 13:40:

The Theological Dictionary of the New Testament, D. Fire in the New Testament,
III. Theological Use, 2. Fire as a Means of Divine Judgment,

c. The Fire of Hell. In the NT, as in apocalyptic, we find not only the fire of eschatological judgment but also eternal hell-fire, the unceasing fiery torment of the damned in the final Gehinnom. In many cases the two ideas merge into one another with no clear-cut frontier between them. Hell-fire occurs chiefly in Mark/ Matthew (13 times) and Rev. (7 times).

(a) In the sayings and parables of Jesus πῦρ is for the most part the opposite of βασιλεία or ζωή, Mt. 13:42; 18:8 f.; 25:41; Mk. 9:43, 45, 47. βασιλεία or ζωή and πῦρ or σκότος represent here the two eschatological possibilities of salvation or perdition.⁸⁹ In Mk. 9:48⁹⁰ hell-fire is described in terms of a quotation which Judaism had already used for the same purpose, namely, Is. 66:24: ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. This also explains the use of τὸ πῦρ τὸ ἄσβεστον for the eternal torments of hell (Mk. 9:43;⁹¹ cf. Mt. 3:12; Lk. 3:17), which is found in the main in Mk. Mt. uses τὸ πῦρ τὸ αἰώνιον for this (Mt. 18:8; 25:41) and describes hell-fire as ἡ γέεννα τοῦ πυρός⁹² (5:22; 18:9)⁹³ or ἡ κάμινος τοῦ πυρός (13:42, 50). The fiery furnace which is a place of earthly torment in the OT (Da. 3:6 ff.) had already become a current term for the place of perdition in later Judaism, → 938, 8.

NT New Testament.

⁸⁹ The combination of πῦρ and σκότος for the place of perdition reflects the fact that dark sheol and fiery Gehinnom had now merged into a single concept.

⁹⁰ In later MSS the quotation was introduced from v. 48 into v. 44 and 46 as well.

⁹¹ In v. 45 εἰς τὸ πῦρ τὸ ἄσβεστον is a later addition.

⁹² In later witnesses τοῦ πυρός was added in Mk. 9:47 to give another instance.

⁹³ D omits τοῦ πυρός.

OT Old Testament.

For Jude 1:23:

The Theological Dictionary of the New Testament, D. Fire in the New Testament,
III. Theological Use, 2. Fire as a Means of Divine Judgment, c. The Fire of Hell,

(b) According to Jd. 7 the wicked inhabitants of Sodom and Gomorrha already suffer the punishment of eternal fire. According to a later Jewish view the fire of judgment depicted in Gn. 19:24 f. still burns on as the subterranean fire of hell. The Dead Sea with its remarkable fiery phenomena offers to all who live in the area a terrifying illustration of the punishment of hell.⁹⁴ The idea of eternal hellfire seems to stand behind the phrase σώζετε ἐκ πυρὸς ἀρπάζοντες in Jd. 23. This echoes the proverbial phrase for being rescued from great danger (Am. 4:11 → 935, 34 ff.), but in the light of v. 7 πῦρ is to be related here, too, to the fire of judgment.⁹⁵

⁹⁴ For the fiery phenomena cf. Philo Abr., 140 f.; Vit. Mos., II, 56. For the paradigmatic aspect of the judgment on Sodom cf. 3 Macc. 2:5.

v. verse.

⁹⁵ Kn. Pt. on Jd. 23.

B. Occurrences of πῦρ in the New Testament: (Absolute occurrences of “fire” related to the concept of “hell”)

(2 occurrences in 2 verses)

Matthew 13:40 (NASB) "So just as the tares are gathered up and burned with **fire**, so shall it be at the end of the age."⁶⁰

Matthew 13:40 (GNT) ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ **πυρὶ** [κατα]καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος.⁶¹

Matthew 13:40 (GNP) ὥσπερ[•]CSP[•]ὥσπερ οὖν[•]CCQ[•]οὖν συλλέγεται[•]V3SPPI[•]συλλέγω τὰ[•]ANPN[•]τό ζιζάνια[•]NNPN[•]ζιζάνιον καὶ[•]CCK[•]καὶ **πυρὶ**[•]NNSD[•]**πῦρ** [κατα]καίεται[•]V3SPPI[•]κατακαίω, οὕτως[•]BX[•]οὕτως ἔσται[•]V3SFM[•]εἰμί ἐν[•]PD[•]ἐν τῇ[•]AFSD[•]ἡ συντελείᾳ[•]NFSD[•]συντέλεια τοῦ[•]AMSG[•]ὁ αἰῶνος[•]NMSG[•]αἰών[•].⁶²

Jude 1:23 (NASB) save others, snatching them out of the **fire**; and on some have mercy with fear, hating even the garment polluted by the flesh.

Jude 1:23 (GNT) οὓς δὲ σώζετε ἐκ **πυρός** ἀρπάζοντες, οὓς δὲ ἐλεᾶτε ἐν φόβῳ μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

Jude 1:23 (GNP) οὓς[•]ORRMPA[•]ὓς δὲ[•]TA[•]δέ σώζετε[•]V2PPAM[•]σώζω ἐκ[•]PG[•]ἐκ **πυρός**[•]NNSG[•]**πῦρ** ἀρπάζοντες[•]V__PAPMPN[•]ἀρπάζω, οὓς[•]ORRMPA[•]ὓς δὲ[•]TA[•]δέ ἐλεᾶτε[•]V2PPAM[•]ἐλεάω ἐν[•]PD[•]ἐν φόβῳ[•]NMSD[•]φόβος μισοῦντες[•]V__PAPMPN[•]μισέω καὶ[•]BX[•]καὶ τὸν[•]AMSA[•]ὁ ἀπὸ[•]PG[•]ἀπὸ τῆς[•]AFSG[•]ἡ σαρκὸς[•]NFSG[•]σάρξ ἐσπιλωμένον[•]V__RPPMSA[•]σπιλώω χιτῶνα[•]NMSA[•]χιτῶν[•].

⁶⁰ *New American Standard Bible : 1995 Update*. LaHabra, CA: The Lockman Foundation, 1995.

⁶¹ Aland, Barbara, Kurt Aland, Matthew Black et al. *The Greek New Testament*. 4th ed. Federal Republic of Germany: United Bible Societies, 1993, c1979.

⁶² *The GRAMCORD Greek New Testament Morphological Database & Research System*. Vancouver: The Gramcord Institute, 1999.

C. Verses in their Contexts:

Matthew 13:36-43 (ESV)

{36} Then he left the crowds and went into the house. And his disciples came to him, saying, “Explain to us the parable of the weeds of the field.” {37} He answered, “The one who sows the good seed is the Son of Man. {38} The field is the world, and the good seed is the sons of the kingdom. The weeds are the sons of the evil one, {39} and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. {40} Just as the weeds are gathered and burned with **fire**, so will it be at the end of the age. {41} The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers, {42} and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. {43} Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.”⁶³

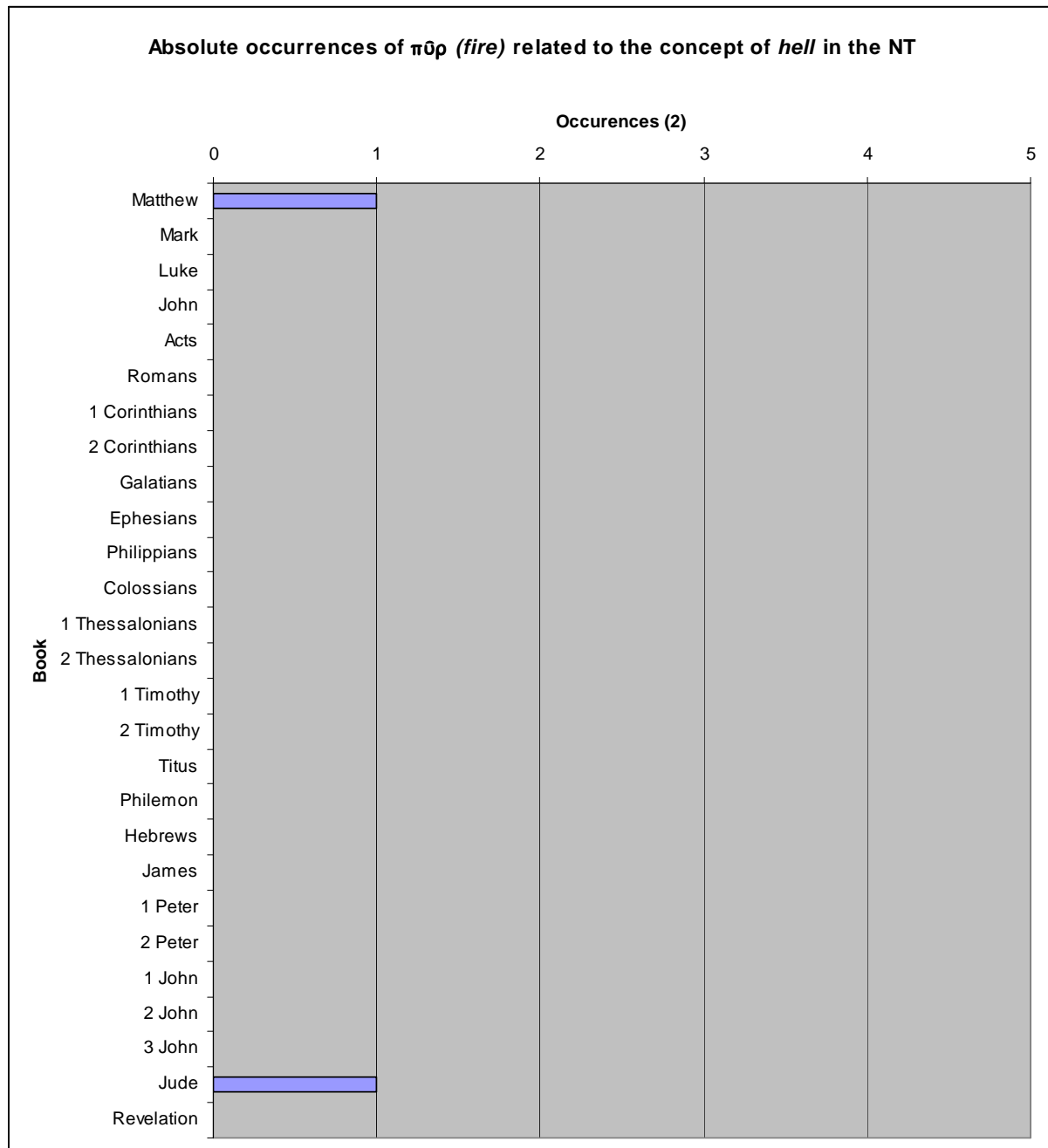
Jude 1:17-23 (ESV)

{17} But you must remember, beloved, the predictions of the apostles of our Lord Jesus Christ. {18} They said to you, “In the last time there will be scoffers, following their own ungodly passions.” {19} It is these who cause divisions, worldly people, devoid of the Spirit. {20} But you, beloved, building yourselves up in your most holy faith and praying in the Holy Spirit, {21} keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life. {22} And have mercy on those who doubt; {23} save others by snatching them out of the **fire**; to others show mercy with fear, hating even the garment stained by the flesh.”⁶⁴

⁶³ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

⁶⁴ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

D. Chart of Absolute Occurrences of $\pi\upsilon\rho$ in the NT:



Phrases

τὴν λίμνην τοῦ πυρός - *lake of fire*

A. Dictionary Entries related to τὴν λίμνην τοῦ πυρός:

Greek-English Lexicon of the New Testament based on Semantic Domains:

1.22 λίμνη τοῦ πυρός (καὶ θείου): (an idiom, literally ‘lake of fire (and sulfur),’ occurring in some slightly different forms six times in Revelation, three times with the addition of θεῖον ‘sulfur’) a place of eternal punishment and destruction—‘lake of fire, hell.’⁷ καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός καὶ θείου ‘then the Devil, who deceived them, was thrown into the lake of fire and sulfur’ Re 20:10.

In a number of languages it is impossible to translate literally ‘lake of fire,’ since water and fire seem to be so contradictory that a lake of fire is not even imaginable. It may be possible in some instances to speak of ‘a place that looks like a lake that is on fire,’ but in other languages the closest equivalent may simply be ‘a great expanse of fire.’ In some parts of the world people are fully familiar with the type of boiling magma in the cone of volcanoes, and terms for such a place may be readily adapted in speaking of ‘a lake of fire,’ since volcanic activity would seem to be the basis for this particular biblical expression.⁶⁵

The Exegetical Dictionary of the New Testament:

6. Finally, the fire of hell is an instrument of the power of divine judgment. The most influential passage for this idea was Isa 66:24. → Γέεννα (2) is called γέεννα τοῦ πυρός (Matt 5:22; 18:9), “unquenchable fire” (Mark 9:48 [cf. vv. 43, 45]; Matt 3:12 par. Luke 3:17), or “eternal fire” (Matt 18:8; 25:41). Judgment by fire is frequently contrasted to possession of ζωή (Mark 9:43; Matt 18:8f.) or to entrance into the βασιλεία τοῦ θεοῦ (Mark 9:47; cf. Matt 13:41–43, 50). Sodom and Gomorrah suffer eternal fire (cf. Gen 18:20f.; 19:1ff.; Isa 1:9; Jer 23:14; Ezek 16:48ff.; *Jub.* 16:5; 2 Macc 2:5; *T. Naph.* 3:4; 4:1; *T. Ash.* 7:1; Matt 10:15; 11:24; Rom 9:29) because of immoral behavior with angels (Jude 7). Jude 23 calls on the readers to snatch doubters out of the fire (of judgment).

⁷ It is possible that λίμνη τοῦ πυρός ‘lake of fire’ does not belong in this class of regions below the earth, but since it is so closely associated with other places of destruction and punishment, it is probably better treated here rather than elsewhere. If the figurative language is derived from a knowledge of volcanic activity, this could lend support to the classification of λίμνη τοῦ πυρός at this point, since it would coincide very closely with related concepts of ‘pit’ and ‘abyss.’

⁶⁵ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 5–6.

vv. verses

par. parallel

One variation of the portrayal of eternal eschatological judgment as a particular place of punishment is the lake of fire in Revelation. It is called simply λίμνη τοῦ πυρός (20:14, 15), λίμνη τοῦ πυρός καὶ θείου (20:10; cf. 21:8), or λίμνη τοῦ πυρός τῆς καιομένης ἐν θείῳ (19:20). The beast and the false prophet are thrown into this lake (19:20), as are the διάβολος (20:10), θάνατος and ἄδης (v. 14), and finally anyone whose name is not written in the book of life (20:15; cf. 14:10). Death in the lake of fire is the “second death,” i.e., eternal death (20:14).⁶⁶

The Theological Dictionary of the New Testament:

D. Fire in the New Testament.

II. Figurative and Transferred Usage.

1. On an OT basis fire is common especially as a figure of divine judgment, → 935, 27 ff. The metaphors are mostly taken from the agricultural sphere: the burning of unfruitful trees (Mt. 3:10 par. Lk. 3:9; Mt. 7:19), of chaff (Mt. 3:12;⁷¹ Lk. 3:17), of tares (Mt. 13:40), of the unfruitful branches of the vine (Jn. 15:6). The reference in the Synoptists is always to eschatological judgment.⁷² In Jm. 5:3 there is a closer interweaving of image and reality and the metaphor describes the consuming severity of judgment on the rich who are guilty towards their neighbours because they heap up transitory wealth even though the last time has already broken in, → III, 335, 24 ff. The proverbial saying about gold tried in the fire (cf. Prv. 17:3; 27:21; Sir. 2:5; Wis. 3:6) is applied in 1 Pt. 1:7 to the keeping of hope and faith in the sorrows of this world, → II, 259, 3 ff., while in Rev. 3:18 it is a summons to repentance directed against the lukewarmness and self-confidence of the faith of the church of Laodicea.

III. Theological Use.

The main influence here is that of the OT and the Jewish apocalyptic tradition.

v. verse

⁶⁶ Horst Robert Balz and Gerhard Schneider, *Exegetical Dictionary of the New Testament* (Grand Rapids, Mich.: Eerdmans, 1990–), 200.

OT Old Testament.

par. parallel.

⁷¹ Here the addition of ἀσβέστω το πύρι detaches the image from the reality: the coming One will deliver up the impenitent to the fire of eternal perdition.

⁷² In Jn. the ref. is to the judgment which takes place with the present decision of faith, Bultmann. J. on 15:6.

OT Old Testament.

2. Fire as a Means of Divine Judgment.

In temporal judgments fire occurs only in allusions to OT scenes. Lk. 9:54 refers to 2 K. 1:10, 12, and the addition ὡς καὶ Ἡλίας ἐποίησεν underlines this. Fire from heaven denotes a miraculous penal intervention on God's part. As compared with this the question of a natural sub-stratum is secondary.⁷⁵ In Lk. 17:26–30 the unexpected coming of judgment in the days of Noah and Lot is compared to the day of the Son of Man. V. 29 quotes Gn. 19:24 (גַּפְרִית וָאֵשׁ) and is thus to be taken transitively: “He (God) caused fire and brimstone (πῦρ καὶ θείον) to rain down from heaven” (cf. הַמָּטִיר).

Mostly fire is found in an eschatological context.

a. The Symbol.

It is especially in Revelation, which makes considerable use of the images of Jewish apocalyptic, that fire occurs among the signs and judgments which precede the final act. The punishments on the sounding of the seventh trumpet are in part analogous to the plagues of Egypt. The combination of fire and hail in the judgment on the earth (Rev. 8:7) reminds us of the seventh plague, Ex. 9:24. It is hard to say for certain whether the expression “as it were a great mountain burning with fire” (8:8) has in view a volcanic eruption⁷⁶ or a star.⁷⁷ The horses of the judgment of the sixth trumpet are painted in mythological colours and spew out fire, smoke and brimstone (9:17f.); they are thereby characterised as hellish monsters spreading destruction. The two witnesses (11:3) are eschatological precursors of the Messiah and are Moses and Elijah according to v. 6, → II, 938, 23 ff.; IV, 863, 21 ff. In a traditional phrase (2 Bασ. 22:9) it is said of them that “fire proceedeth out of their mouth, and devoureth their enemies” (v. 5). This means that they stand under the protection of God's mighty judgment. Those who attack them have to reckon with God, like the opponents of Moses and Elijah. The scene in 2 K. 1:10 was linked with Elijah in the tradition, as may be seen from the description of Elijah as προφήτης ὡς πῦρ in Sir. 48:1 and also from Lk. 9:54. Part of the satanic seduction of the last days is that the pseudoprophet can even make “fire come down from heaven on the earth in the sight of men” (13:13) as a sign of divine validation, cf. 4 Est. 5:4 ff.; Mk. 13:22; 2 Th. 2:9. In Rev. 14:18 a special angel of fire (ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός) comes forth from the heavenly temple with the command to execute judgment (according to the image of the vintage). In Jewish apocalyptic angels are the representatives of mankind (the nations) and of all the natural orders (Eth. En. 60:12–22; angel of water,

OT Old Testament.

⁷⁵ Hck. Lk., *ad loc.* suggests a flash of lightning.

V. verse.

⁷⁶ Had. Apk. and Zn. Apk., *ad loc.*: eruption of Vesuvius.

⁷⁷ Loh. Apk., *ad loc.*

v. verse.

v. verse.

Eth. En. Ethiopian Enoch, ed. A. Dillmann, 1851; R. Charles, 1906.

Rev. 16:5; of wind, 7:1; of fire, Jub. 2:2).⁷⁸ In the sermon at Pentecost (Ac. 2:19) the promise of Jl. 2:30 is regarded as fulfilled by the outpouring of the Spirit.

b. The Eschatological Fire of Judgment. Fire plays a vital role in the NT as the eschatological fire of judgment.

(a) In the Messianic preaching of John the Baptist the final judgment is portrayed already as a baptism of fire. The Q text (Mt. 3:11; Lk. 3:16) is closer to the original here.⁷⁹ The logion describes the gathering of the eschatological community in grace and judgment (cf. the purging of the floor in Mt. 3:12). The coming Messiah will give penitents the Spirit promised for the last time (cf. 1QS 4:20–22) and judge the recalcitrant with fire.

(b) In the sayings of Jesus the fire of the Last Judgment is less prominent than eternal hell-fire. Yet one must presuppose acquaintance with the idea of an eschatological judgment of fire found in the OT and apocalyptic. This is the best starting-point for an interpretation of the difficult sayings Mk. 9:49 and Lk. 12:49. The obscure saying in Mk. 9:49: πᾶς γὰρ πυρὶ ἀλισθήσεται⁸⁰ is to be regarded as a paradoxical riddle.⁸¹ Salt and fire are antithetical concepts. Salt has a purifying, flavouring and preservative power, → I, 228 f. Fire is a fixed metaphor for God's judgment, → I, 658, 35 ff. The combination of these antithetical concepts gives the saying its paradoxical edge. The way to fellowship with God is by judgment of the old man.⁸² He who does not accept this now by denial of self falls victim to the wrath to come. Thus the saying is a material parallel to Mt. 10:39 and to the similar riddle in Mk. 10:25 ff. The double saying in Lk. 12:49 f., which is not from Q, since Mt. does not have it, comprehensively describes the mission of Jesus as a fulfilment of the promise of the Baptist, yet in such a way that the One who baptises with the Spirit and fire must first tread the path of suffering Himself. The fig. use of baptism (→ I, 538, 28 ff.) for severe affliction (cf. Mk. 10:38 and Ps. 11:6)⁸³ is related in v. 50 to Jesus' own death and passion whereby He founds the eschatological community. The parallel forms of v. 49 and v. 50 suggest material correspondence too. Thus v. 49 says that Jesus will bring a judgment of fire on the earth in

Jub. Jubilees

⁷⁸ For the Rabb. cf. Str.-B., III, 820. In the Midr. Gabriel is the angel of fire, Nu. r., 12 on 7:1; cf. b. Pes., 118a.

NT New Testament.

⁷⁹ Bultmann Trad., 263; cf. H. J. Flowers, “ἐν πνεύματι ἁγίῳ καὶ πυρί,” Exp. T., 64 (1952/53), 155 f.

OT Old Testament.

⁸⁰ Lohmeyer on the basis of the African text proposes πᾶσα δὲ οὐσία ἀναλωθήσεται (Loh. Mk., *ad loc.*) but this disrupts the relation between ἀλισθήσεται in v. 49 and τὸ ἄλας in v. 50.

⁸¹ J. Schniewind, *Das Ev. nach Mk., NT Deutsch*, 1⁸ (1958), *ad loc.*

⁸² Cf. the same thought in another theological form in Paul (2 C. 5:17) and John (3:3, 4, 7).

⁸³ Dellling, 102–112.

v. verse.

v. verse.

v. verse.

v. verse.

which He Himself will be implicated. The meaning of πῦρ here is controlled by the basic sense of the eschatological judgment of fire, but the judgment is present in and with Jesus. The attitude to Jesus decides between fellowship with God and alienation from Him. The eschatological possibilities of judgment (πῦρ) and salvation (βασιλεία) are brought home to the dwellers on earth by the coming of Jesus.⁸⁴

(c) πῦρ occurs in 3 passages in Paul, 1 C. 3:13, 15 (3 times); 2 Th. 1:8; R. 12:20. The reference in each case is to the eschatological judgment of fire. In 1 C. 3:13 Paul adopts in his argument the idea that the Lord will execute the last judgment with fire. The coming day will decide concerning the work of preachers, “for it shall appear with fire.” The eschatological judgment of fire will test the quality of every work. The good builder whose work is fire-proof will receive a reward. The poor builder whose work burns up will suffer loss, but not eternal damnation: “he shall be saved, yet so as through fire,” v. 15b. The difficult concluding clause does not describe the punishment as a pursuing by fire⁸⁵ but uses a proverbial saying to make the point that only with the skin of his teeth, and not without great peril, will the one concerned attain to eternal salvation. Paul is here bringing four current ideas into loose connection without following them through consistently: 1. the theme of the house on fire, which derives logically from the metaphorical description of preaching as building; 2. the expectation that the coming Lord will appear with fire (2 Th. 1:8); 3. the idea of an eschatological refining by fire (Mal. 3:2); and 4. the proverbial expression about being saved through fire, i.e., having a narrow escape → 935, 34 ff. The stress is on the incorruptibility and definitiveness of the Last Judgment. In 2 Th. 1:7 f. the *parousia* of Jesus is depicted in OT terms as both judgment and redemption. The revelation of the Lord will be in flaming fire, Ex. 3:2 B → n. 74. What is said about Yahweh in the OT (Is. 66:15) is here transferred to Jesus. There is no hint of the idea of a world conflagration. Fire is essentially a means of punishment used by the Lord when He comes for the Last Judgment. In R. 12:20 Paul uses the quotation from Prv. 25:21 f. to back up his admonition to renounce all revenge. The OT proverb⁸⁶ calls for reconciliation in the paradoxical form: “If you want revenge,

⁸⁴ The pt. is the same in the apocr. saying of Jesus in Orig. in Jer. hom. lat., 3, 3 (ed. A. Baehrens [1925], 312): *Oui iuxta me est, iuxta ignem est; qui longe est a me, longe est a regno*. Cf. J. Jeremias, *Unbekannte Jesusworte* (1951), 53–55.

v. verse.

⁸⁵ Orig. was the first to introduce this idea in connection with the doctrine of a cosmic conflagration, Gnllka, 126; cf. G. Anrich, “Clemens u. Orig. als Begründer d. Lehre vom Fegfeuer,” *Holtzmann-Festschr.* (1902), 97–120.

OT Old Testament.

74 With B we are to read ἐν πυρὶ φλογός. On the readings cf. P. Katz, “Ἐν πυρὶ φλογός” ZNW, 46 (1955), 133–138.

OT Old Testament.

OT Old Testament.

⁸⁶ Behind the proverbial saying about coals of fire on the head there might well stand an Egypt. change-of-heart rite consisting of carrying glowing embers on a layer of ashes in a basin on one’s head. This gives rise to the transf. sense in the proverb: to bring about a change of heart in one’s enemy by acts of kindness, v. S. Morenz, “Feurige Kohlen auf dem Haupt,” ThLZ, 78 (1953), 187–192.

avenge yourself by helping.”⁸⁷ In this way you will overcome your enemy by doing good. Paul sets the metaphor in the context of eschatological judgment, v. 19. Hence the coals of fire acquire a secondary reference to the judgment of fire. If your enemy does not react to your acts of kindness by a change of heart, i.e., if he now dodges the coals of fire on his head, he will not escape the fire of the wrath to come.⁸⁸

(d) In the other NT writings πῦρ refers plainly to the eschatological judgment of fire in Hb. 10:27: ἐκδοχή κρίσεως καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. In Hb. 12:29 the OT definition of God as a consuming fire (πῦρ καταναλίσκων, Dt. 4:24; 9:3) is set in an eschatological context, v. 27. Rev. 20:9 uses a traditional formula (2 K. 1:10) to describe the annihilating fiery judgment of God on the nations Gog and Magog in the final struggle. In 2 Pt. 3:7 the disaster of the flood is compared with a second destruction of the world by fire. The present heaven and earth are being kept for the fire by the same Word of God (τεθησαυρισμένοι ... πυρί). The description which follows makes it clear that a world conflagration is meant. On the day of the Lord “the heavens shall pass away with a great noise, and the elements shall melt in the fire,” v. 10. This late passage is the only one in the NT in which the doctrine of a world conflagration, current in Babylonia, Persia and Greece, is distinctly combined with the apocalyptic concept of judgment.

c. The Fire of Hell. In the NT, as in apocalyptic, we find not only the fire of eschatological judgment but also eternal hell-fire, the unceasing fiery torment of the damned in the final Gehinnom. In many cases the two ideas merge into one another with no clear-cut frontier between them. Hell-fire occurs chiefly in Mark/ Matthew (13 times) and Rev. (7 times).

(a) In the sayings and parables of Jesus πῦρ is for the most part the opposite of βασιλεία or ζωή, Mt. 13:42; 18:8 f.; 25:41; Mk. 9:43, 45, 47. βασιλεία or ζωή and πῦρ or σκότος represent here the two eschatological possibilities of salvation or perdition.⁸⁹ In Mk. 9:48⁹⁰ hell-fire is described in terms of a quotation which Judaism had already used for the same purpose, namely, Is. 66:24: ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. This also explains the use of τὸ πῦρ τὸ ἄσβεστον for the eternal torments of hell (Mk. 9:43;⁹¹ cf. Mt. 3:12; Lk. 3:17), which is found in the main in Mk. Mt. uses τὸ πῦρ τὸ αἰώνιον for this

⁸⁷ P. Volz, *Hi. u. Weisheit, Schr. AT, ad loc.*

v. verse.

⁸⁸ Schl. R., *ad loc.*

NT New Testament.

OT Old Testament.

v. verse.

v. verse.

NT New Testament.

NT New Testament.

⁸⁹ The combination of πῦρ and σκότος for the place of perdition reflects the fact that dark sheol and fiery Gehinnom had now merged into a single concept.

⁹⁰ In later MSS the quotation was introduced from v. 48 into v. 44 and 46 as well.

⁹¹ In v. 45 εἰς τὸ πῦρ τὸ ἄσβεστον is a later addition.

(Mt. 18:8; 25:41) and describes hell-fire as ἡ γέεννα τοῦ πυρός⁹² (5:22; 18:9)⁹³ or ἡ κάμινος τοῦ πυρός (13:42, 50). The fiery furnace which is a place of earthly torment in the OT (Da. 3:6 ff.) had already become a current term for the place of perdition in later Judaism, → 938, 8.

(b) According to Jd. 7 the wicked inhabitants of Sodom and Gomorrha already suffer the punishment of eternal fire. According to a later Jewish view the fire of judgment depicted in Gn. 19:24 f. still burns on as the subterranean fire of hell. The Dead Sea with its remarkable fiery phenomena offers to all who live in the area a terrifying illustration of the punishment of hell.⁹⁴ The idea of eternal hellfire seems to stand behind the phrase σώζετε ἐκ πυρός ἀρπάζοντες in Jd. 23. This echoes the proverbial phrase for being rescued from great danger (Am. 4:11 → 935, 34 ff.), but in the light of v. 7 πῦρ is to be related here, too, to the fire of judgment.⁹⁵

(c) In Rev. the reference of fire and brimstone is usually to eternal damnation in hell. Those who worship the beast and his image fall victim to the endless torments of fire and brimstone in the presence of the holy angels and the Lamb, 14:10.⁹⁶ For hell we find not only ἄβυσσος in 20:3 etc. but also the image of the sulphurous lake of fire: εἰς τὴν λίμνην τοῦ πυρός τῆς καιομένης⁹⁷ ἐν θείῳ (19:20); εἰς τὴν λίμνην τοῦ πυρός καὶ θείου (20:10); ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ (21:8); ἡ λίμνη τοῦ πυρός (20:14f. 3 times). The term “lake of fire” (cf. Eth. En. 90:25), which corresponds materially to the Synoptic ἡ γέεννα τοῦ πυρός, is obviously based on the punishment of Sodom and the view that the Dead Sea is the place where evil spirits and the Sodomites are punished. This may be seen from the combination of fire and brimstone and the concept of the lake; lakes are often holy in pagan cults.⁹⁸

(d) The almost complete absence of any ref. to fire in the Gospel and Epistles of John is connected with the strong emphasis on the present decision of faith regarding Jesus Christ and the lesser prominence of apocalyptic ideas, though expectation of the return of Christ is not abandoned. John opposes the biblical view of the Creator to the Gnostic idea that matter is fire, → 940, 29 ff.⁶⁷

⁹² In later witnesses τοῦ πυρός was added in Mk. 9:47 to give another instance.

⁹³ D omits τοῦ πυρός.

OT Old Testament.

⁹⁴ For the fiery phenomena cf. Philo Abr., 140 f.; Vit. Mos., II, 56. For the paradigmatic aspect of the judgment on Sodom cf. 3 Macc. 2:5.

v. verse.

⁹⁵ Kn. Pt. on Jd. 23.

⁹⁶ Heaven and hell are thus within sight of one another, cf. Lk. 16:19 ff.

⁹⁷ Loh. Apk., *ad loc.*

Eth. En. Ethiopian Enoch, ed. A. Dillmann, 1851; R. Charles, 1906.

⁹⁸ Dionysus is called Λιμναῖος in Aristoph. Ra., 210 f.; Thuc., II, 15, 4; Paus., II, 37, 5.

⁶⁷ Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 941–946.

B. Occurrences of τὴν λίμνην τοῦ πυρός in the New Testament: (or similar phrasing)

(5 occurrences in 4 verses)

Revelation 19:20 (NASB) And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into **the lake of fire** which burns with brimstone.⁶⁸

Revelation 19:20 (GNT) καὶ ἐπιάσθη τὸ θηρίον καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς **τὴν λίμνην τοῦ πυρός** τῆς καιομένης ἐν θείῳ.⁶⁹

Revelation 19:20 (GNP) καὶ•cck•καί ἐπιάσθη•v3sapi•πιάζω τὸ•ansn•τό θηρίον•nnsn•θηρίον καὶ•cck•καί μετ'•pg•μετά αὐτοῦ•op3nsg•αὐτός ὁ•amsn•ὁ ψευδοπροφήτης•nmsn•ψευδοπροφήτης ὁ•amsn•ὁ ποιήσας•v__aapmsn•ποιέω τὰ•anpa•τό σημεῖα•nnpa•σημεῖον ἐνώπιον•mg•ἐνώπιον αὐτοῦ•op3nsg•αὐτός, ἐν•pd•ἐν οἷς•orrrnpd•ὅς ἐπλάνησεν•v3saa•πλανάω τοὺς•ampa•ὁ λαβόντας•v__aapmpa•λαμβάνω τὸ•ansa•τό χάραγμα•nnsa•χάραγμα τοῦ•ansg•τό θηρίου•nnsn•θηρίον καὶ•cck•καί τοὺς•ampa•ὁ προσκυνοῦντας•v__papmpa•προσκυνέω τῇ•afsd•ῇ εἰκόνι•nfsg•εἰκὼν αὐτοῦ•op3nsg•αὐτός· ζῶντες•v__papmpn•ζάω ἐβλήθησαν•v3papi•βάλλω οἱ•ampn•ὁ δύο•jmpnx•δύο εἰς•pa•εἰς **τὴν•afsa•τὴν λίμνην•nfsg•λίμνη τοῦ•ansg•τό πυρός•nnsn•πῦρ** τῆς•afsg•τῆς καιομένης•v__pppfsg•καίω ἐν•pd•ἐν θείῳ•nnsd•θεῖον.⁷⁰

⁶⁸ *New American Standard Bible : 1995 Update*. LaHabra, CA: The Lockman Foundation, 1995.

⁶⁹ Aland, Barbara, Kurt Aland, Matthew Black et al. *The Greek New Testament*. 4th ed. Federal Republic of Germany: United Bible Societies, 1993, c1979.

⁷⁰ *The GRAMCORD Greek New Testament Morphological Database & Research System*. Vancouver: The Gramcord Institute, 1999.

Revelation 20:10 (NASB) And the devil who deceived them was thrown into **the lake of fire** and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.

Revelation 20:10 (GNT) καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς **τὴν λίμνην τοῦ πυρός** καὶ θείου ὄπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

Revelation 20:10 (GNP) καὶ•cck•καὶ ὁ•amsn•ὁ διάβολος•nmsn•διάβολος ὁ•amsn•ὁ πλανῶν•v__papmsn•πλανᾶω αὐτοὺς•op3mpa•αὐτός ἐβλήθη•v3sapi•βάλλω εἰς•pa•εἰς **τὴν•afsa•ἡ λίμνην•nfsa•λίμνη τοῦ•ansg•τό πυρός•nmsg•πῦρ** καὶ•cck•καὶ θείου•nmsg•θεῖον ὄπου•csl•ὄπου καὶ•bx•καὶ τὸ•ansn•τό θηρίον•nmsn•θηρίον καὶ•cck•καὶ ὁ•amsn•ὁ ψευδοπροφήτης•nmsn•ψευδοπροφήτης, καὶ•cck•καὶ βασανισθήσονται•v3pfpi•βασανίζω ἡμέρας•nmsg•ἡμέρα καὶ•cck•καὶ νυκτὸς•nmsg•νύξ εἰς•pa•εἰς τοὺς•ampa•ὁ αἰῶνας•nmpa•αἰών τῶν•ampg•ὁ αἰώνων•nmpg•αἰών.

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

Revelation 20:14 (GNT) καὶ ὁ θάνατος καὶ ὁ ᾠδης ἐβλήθησαν εἰς **τὴν λίμνην τοῦ πυρός**. οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, **ἡ λίμνη τοῦ πυρός**.

Revelation 20:14 (GNP) καὶ•cck•καὶ ὁ•amsn•ὁ θάνατος•nmsn•θάνατος καὶ•cck•καὶ ὁ•amsn•ὁ ᾠδης•nmsn•ᾠδης ἐβλήθησαν•v3sapi•βάλλω εἰς•pa•εἰς **τὴν•afsa•ἡ λίμνην•nfsa•λίμνη τοῦ•ansg•τό πυρός•nmsg•πῦρ**. οὗτος•odemsn•οὗτος ὁ•amsn•ὁ θάνατος•nmsn•θάνατος ὁ•amsn•ὁ δεύτερός•jmsnx•δεύτερος ἐστιν•v3sapi•εἰμί, **ἡ•afsn•ἡ λίμνη•nfsn•λίμνη τοῦ•ansg•τό πυρός•nmsg•πῦρ**.

Revelation 20:15 (NASB) And if anyone's name was not found written in the book of life, he was thrown into **the lake of fire**.

Revelation 20:15 (GNT) καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς **τὴν λίμνην τοῦ πυρός**.

Revelation 20:15 (GNP) καὶ•cck•καὶ εἴ•cse•εἰ τις•oifmsn•τις_1 οὐχ•tn•οὐ εὐρέθη•v3sapi•εὐρίσκω ἐν•pd•ἐν τῇ•afsd•ἡ βίβλῳ•nfds•βίβλος τῆς•afsg•ἡ ζωῆς•nmsg•ζωή γεγραμμένος•v__rppmsn•γράφω, ἐβλήθη•v3sapi•βάλλω εἰς•pa•εἰς **τὴν•afsa•ἡ λίμνην•nfsa•λίμνη τοῦ•ansg•τό πυρός•nmsg•πῦρ**.

Revelation 21:8 (NASB) "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the **lake that burns with fire and brimstone**, which is the second death."

Revelation 21:8 (GNT) τοῖς δὲ δειλοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς ψευδέσιν τὸ μέρος αὐτῶν ἐν **τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ**, ὃ ἐστὶν ὁ θάνατος ὁ δεύτερος.

Revelation 21:8 (GNP) τοῖς•AMPD•ὁ δὲ•CCV•δέ δειλοῖς•JMPDX•δειλός καὶ•CCK•καὶ ἀπίστοις•JMPDX•ἄπιστος καὶ•CCK•καὶ ἐβδελυγμένοις•V__RPPMPD•βδελύσσομαι καὶ•CCK•καὶ φονεῦσιν•NMPD•φονεύς καὶ•CCK•καὶ πόρνοις•NMPD•πόρνος καὶ•CCK•καὶ φαρμάκοις•NMPD•φάρμακος καὶ•CCK•καὶ εἰδωλολάτραις•NMPD•εἰδωλολάτρης καὶ•CCK•καὶ πᾶσιν•JMPDX•πᾶς τοῖς•AMPD•ὁ ψευδέσιν•JMPDX•ψευδής τὸ•ANSN•τό μέρος•NNSN•μέρος αὐτῶν•OP3MPG•αὐτός ἐν•PD•ἐν **τῇ•AFSD•ῇ λίμνῃ•NFSO•λίμνῃ τῇ•AFSD•ῇ καιομένῃ•V__PPPFSD•καίω πυρὶ•NNSD•πῦρ καὶ•CCK•καὶ θείῳ•NNSD•θεῖον**, ὃ•ORRNSN•ὅς ἐστὶν•V3SPAI•εἰμί ὁ•AMSN•ὁ θάνατος•NMSN•θάνατος ὁ•AMSN•ὁ δεύτερος•JMSNX•δεύτερος.

C. Verses in their Contexts:

Revelation 19:17-21 (ESV)

{17} Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly directly overhead, “Come, gather for the great supper of God, {18} to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, both small and great.” {19} And I saw the beast and the kings of the earth with their armies gathered to make war against him who was sitting on the horse and against his army. {20} And the beast was captured, and with it the false prophet who in its presence had done the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into **the lake of fire** that burns with sulfur. {21} And the rest were slain by the sword that came from the mouth of him who was sitting on the horse, and all the birds were gorged with their flesh.⁷¹

Revelation 20:7-15 (ESV)

{7} And when the thousand years are ended, Satan will be released from his prison {8} and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea. {9} And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them, {10} and the devil who had deceived them was thrown into **the lake of fire** and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever. {11} Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. {12} And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. {13} And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. {14} Then Death and Hades were thrown into **the lake of fire**. This is the second death, **the lake of fire**. {15} And if anyone’s name was not found written in the book of life, he was thrown into **the lake of fire**.⁷²

Revelation 21:1-8 (ESV)

{1} Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. {2} And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. {3} And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with

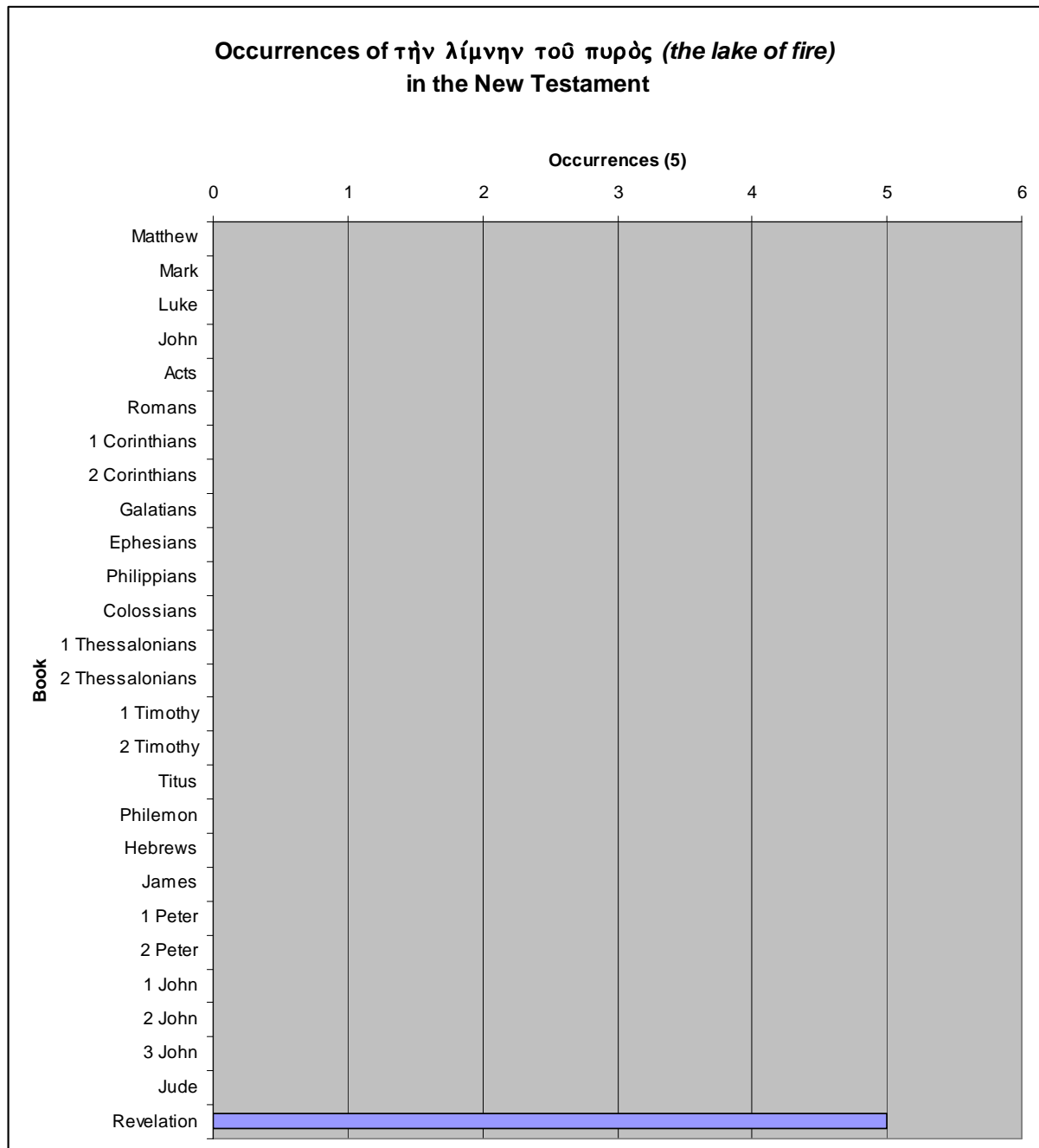
⁷¹ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

⁷² *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

them, and they will be his people, and God himself will be with them as their God. {4} He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.” {5} And he who was seated on the throne said, “Behold, I am making all things new.” Also he said, “Write this down, for these words are trustworthy and true.” {6} And he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment. {7} The one who conquers will have this heritage, and I will be his God and he will be my son. {8} But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in **the lake that burns with fire and sulfur**, which is the second death.”⁷³

⁷³ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

D. Chart of Occurrences of τὴν λίμνην τοῦ πυρὸς in the NT:



τὸ πῦρ τὸ αἰώνιον - *eternal fire*

A. Dictionary Entries related to τὸ πῦρ τὸ αἰώνιον.:

A Greek-English Lexicon of the New Testament and Other Christian Literature:

πῦρ, ὅς, τό (Hom.+) *fire*

ⓑ of fire that is heavenly in origin and nature (cp. Diod S 4, 2, 3 of the ‘fire’ of lightning, accompanying the appearance of Zeus; 16, 63, 3 τὸ θεῖον πῦρ; Just., D. 88, 3 πῦρ ἀνήφθη ἐν τῷ Ἰορδάνῳ [at Jesus’ baptism]. In gnostic speculation Iren. 1, 17, 1 [Harv. I 164, 14]; Hippol., Ref. 6, 9, 5.—Orig., C. Cels. 4, 13, 19): an angel appears to Moses ἐν φλογὶ πυρὸς βάτου *in the flame of a burning thorn-bush* **Ac 7:30** (s. Ex 3:2; cp. Just., A I, 62, 3 ἐν ἰδέᾳ πυρός.—PKatz, ZNW 46, ’55, 133–38). God makes τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα (cp. Ps 103:4, esp. in the v.l. [ARahlf, Psalmi cum Odis ’31]) **Hb 1:7**; 1 Cl 36:3. Corresp., there burn before the heavenly throne seven λαμπάδες πυρός **Rv 4:5** and the ‘strong angel’ **10:1** has πόδες ὡς στῦλοι πυρός, but both of these pass. fit equally well in a. Fire appears mostly as a means used by God to execute punishment: in the past, in the case of Sodom ἔβρεξεν πῦρ καὶ θεῖον ἀπ’ οὐρανοῦ **Lk 17:29** (Gen 19:24; cp. 1QH 3:31). Cp. **Lk 9:54** (4 Km 1:10, 12; TestAbr A 10 p. 88, 13 [Stone p. 24, 13] ἐξ οὐρανοῦ; Jos., Ant. 9, 23 πῦρ ἀπ’ οὐρανοῦ πεσόν). Quite predom. in connection w. the Last

Hom **Hom**, VIII B.C.—List 5

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Diod S **Diod S**, I B.C.—List 5

Just **Just**, II A.D.—List 5

D **D** = Didache, except that in a list of manuscripts or as textual variant D refers to Codex Bezae—List 1

Iren. **Iren.** = Irenaeus, Haereses, II A.D.—List 5

Harv. **Harv.** = WHarvey; s. Iren.—List 5

Hippol **Hippol**, II–III A.D.—List 5

Orig **Orig**, var. works, II–III A.D.—List 5

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

Just **Just**, II A.D.—List 5

ZNW **ZNW** = Zeitschrift für die ntl. Wissenschaft—List 6

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

esp. **esp.** = especially

v.l. **v.l.** = varia lectio (variant reading)

1 Cl **1 Cl** = 1 Clement—List 1

pass. **pass.** = passive (either of grammatical form or of passive experience); also used in reference to literary portion=passage

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

1QH **1QH** = Psalms of Thanksgiving (Hôdāyôt)—List 2, end

TestAbr **TestAbr** = Testament of Abraham, with some interpolations; I B.C./I A.D.—Lists 2, 5

Jos. **Jos.** = Josephus. This abbr. used when follow by title; I A.D.—Lists 5

predom. **predom.** = predominant(ly)

Judgment: the end of the world δι' αἵματος καὶ πυρός Hv 4, 3, 3; cp. **Ac 2:19** (Jo 3:3. Also Sib-Or 4, 173; 5, 376f); **Rv 8:7**. κόσμος αἴρεται ἐν πυρί AcPl Ha 2, 26; 9, 11. The Judgment Day ἐν πυρὶ ἀποκαλύπτεται *makes its appearance with fire* **1 Cor 3:13a**; cp. **13b** (JGnilka, Ist **1 Cor 3:10–15** ... Fegfeuer? '55); **2 Pt 3:7** (on first-century cosmological views s. FDowning, L'AntCl 64, '95, 99–109, esp. 107f). When Jesus comes again he will reveal himself w. his angels ἐν πυρὶ φλογός (cp. Sir 45:19) **2 Th 1:8**. Oft. in Rv: fire is cast fr. heaven upon the earth **8:5**; **13:13**; **20:9** (καταβαίνω 1b). It proceeds fr. the mouths of God's two witnesses **11:5** and fr. the mouths of plague-bringing horses **9:17f**. See **16:8**. For πυρὸς ζῆλος ἐσθίειν μέλλοντος τ. ὑπεναντίους **Hb 10:27** s. ζῆλος 1, end. ἡ χεὶρ μου πυρὶ ἀποπίπτει ἀπ' ἐμοῦ *my hand falls off me from (burning in) the fire* GJs 20:1 (codd.).—The fire w. which God punishes sinners (cp. ApcSed 4:1 κόλασις καὶ πῦρ ἐστὶν ἡ παίδευσίς σου) οὐ σβέννυται (cp. Is 66:24) **Mk 9:48**; 2 Cl 7:6; 17:5. Hence it is called (s. PGM 5, 147 τὸ πῦρ τὸ ἀθάνατον): (τὸ) πῦρ (τὸ) αἰώνιον (4 Macc 12:12; TestZeb 10:3; GrBar 4:16; Just., A I, 21, 6 al.; Tat. 17, 1; Theoph. Ant. 1, 14 [p. 92, 9]) **Mt 18:8**; **25:41**; **Jd 7**; Dg 10:7 (opp. τὸ πῦρ τὸ πρόσκαιρον 10:8). πῦρ ἄσβεστον (ἄσβεστος 1) **Mt 3:12**; **Mk 9:43, 45** v.l.; **Lk 3:17**; 2 Cl 17:7; IEph 16:2; AcPl Ha 1, 22. It burns in the γέννα (τοῦ) πυρός (ApcEsdr 1:9 p. 25, 1 Tdf.; s.

Hv **Hv** = Visions

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

AcPl Ha **AcPl Ha** = Acts of Paul, PHamb—List 1

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

esp. **esp.** = especially

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

fr. **fr.** = from

fr. **fr.** = from

fr. **fr.** = from

GJs **GJs** = Gospel of James (Protevangeliū Jacobi), II A.D.—List 1

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

ApcSed **ApcSed** = Apocalypse of Sedrach—List 2

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

2 Cl **2 Cl** = 2 Clement—List 1

PGM **PGM** = Papyri Graecae Magicae—List 4

TestZeb **TestZeb** = Testament of Zebulon, s. Test12Patr—List 2

GrBar **GrBar** = Greek Baruch (Apocalypsis Baruchi Graece)—List 2

Just **Just**, II A.D.—List 5

al. **al.** = alibi (elsewhere), aliter (otherwise), alii (others)

Tat **Tat**, II A.D.—List 5

Theoph. Ant. **Theoph. Ant.** = Theophilus Antiochenus, II A.D.—List 5

Dg **Dg** = Letter of Diognetus, attributed to an unidentifiable apologist; II A.D.—List 1

opp. **opp.** = opposed to, opposite

v.l. **v.l.** = varia lectio (variant reading)

2 Cl **2 Cl** = 2 Clement—List 1

IEph **IEph** = Ignatius to the Ephesians—List 1

AcPl Ha **AcPl Ha** = Acts of Paul, PHamb—List 1

ApcEsdr **ApcEsdr** = Apocalypse of Esdras—List 2

Tdf. **Tdf.** = CvTischendorf—List 1, beg.

γέννα and cp. En 10:13 τὸ χάος τοῦ πυρός) **Mt 5:22; 18:9** (cp. 1QS 2:7f); **Mk 9:47** v.l.; 2 Cl 5:4 (a saying of Jesus not recorded elsewhere). ἡ λίμνη τοῦ πυρός (καὶ θείου) **Rv 19:20; 20:10, 14ab, 15** (cp. Jos As 12, 10 ἄβυσσον τοῦ πυρός); cp. **Rv 21:8; 14:10, 18; 15:2**. The fiery place of punishment as ἡ κάμινος τοῦ πυρός **Mt 13:42, 50** (diff. AcPl Ha 6, 20 see at the end of a, above). τὸ πῦρ ἐστὶ μετ’ αὐτοῦ *fire awaits that person* AcPlCor 2:37. The fire of hell is also meant in certain parables and allegories, in which trees and vines represent persons worthy of punishment **Mt 3:10; 7:19; Lk 3:9; J 15:6**. The one whose coming was proclaimed by John the Baptist βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί; whether πῦρ in **Mt 3:11; Lk 3:16** refers to reception of the Holy Spirit (esp. in **Lk 3:16**) or to the fire of divine judgment is debatable; for association of πῦρ with πνεῦμα s. **Ac 2:3f**; AcPlCor 2:13 (βαπτίζω 3b). As Lord of Judgment God is called πῦρ καταναλίσκον **Hb 12:29** (Dt 4:24; 9:3.—Mesomedes calls Isis πῦρ τέλεον ἄρρητον [IAndrosIsis p. 145, 14]).—Of a different kind is the idea that fire is to be worshiped as a god (Maximus Tyr. 2, 4b of the Persians: πῦρ δέσποτα; Theosophien 14 p. 170, 11 τὸ πῦρ ἀληθῶς θεός) Dg 8:2.⁷⁴

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

En **En** = I Enoch—List 2

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

1QS **1QS** = The Manual of Discipline—List 2, end

v.l. **v.l.** = varia lectio (variant reading)

2 Cl **2 Cl** = 2 Clement—List 1

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

diff. **diff.** = different(ly)

AcPl Ha **AcPl Ha** = Acts of Paul, PHamb—List 1

AcPlCor **AcPlCor** = Acts of Paul: correspondence with Corinthians (a.k.a. Third Corinthians), text according to PBodmer X—List 1

esp. **esp.** = especially

AcPlCor **AcPlCor** = Acts of Paul: correspondence with Corinthians (a.k.a. Third Corinthians), text according to PBodmer X—List 1

Mesomedes **Mesomedes** = Isis hymn of Mesomedes

IAndrosIsis **IAndrosIsis** = Der Isishymnus von Andros und verwandte Texte—List 3

Maximus Tyr **Maximus Tyr**, II A.D.—List 5

Theosophien **Theosophien** = Fragmente griechischer Theosophien, dates uncertain—List 5

Dg **Dg** = Letter of Diognetus, attributed to an unidentifiable apologist; II A.D.—List 1

⁷⁴ William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 898.

The Complete Word Study Dictionary:

4442. πῦρ *púr*; gen. *purós*, neut. noun. Fire.

(II) Used symbolically:

(D) Of the eternal fire, the place of punishment and abode of demons and the souls of wicked men in Hades, represented under various images, a fiery furnace (Matt. 13:42, 50 [cf. Dan. 3:6, 11, 15]); the Gehenna of fire (Matt. 5:22; 18:9; Mark 9:47 [cf. Is. 66:24, the fire {which} is not quenched]); the fire, the eternal one (*tó púr tó aiónion*) (Matt. 18:8; 25:41; Jude 1:7); the lake of fire (Rev. 19:20; 20:10, 14, 15; 21:8); simply, fire (Rev. 14:10). Because fire is a frequent apocalyptic figure for divine judgment, one need not imagine that the flames spoken of in reference to hell are material. Undoubtedly fire signifies a horrible, painful and real judgment. Still, its symbolic usage in Scripture must be taken into account when interpreting these passages. Also, the fire associated with the baptism in the Holy Spirit is considered by many to be eschatological, alluding to the final judgment of the wicked in contrast to the baptism and gift of the Spirit given to the righteous (Matt. 3:11; Luke 3:16).⁷⁵

gen (genitive)

neut (neuter)

cf (compare, comparison)

cf (compare, comparison)

⁷⁵ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000).

B. Occurrences of τὸ πῦρ τὸ αἰώνιον in the New Testament: (or similar phrasing)

(3 occurrences in 3 verses)

Matthew 18:8 (NASB) "If your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter life crippled or lame, than to have two hands or two feet and be cast into the **eternal fire**."⁷⁶

Matthew 18:8 (GNT) Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλὸν ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.⁷⁷

Matthew 18:8 (GNP) Εἰ·CSE·εἰ δὲ·CCB·δέ ἡ·AFSN·ἡ χεὶρ·NFSN·χεὶρ σου·OP2_SG·σύ ἡ·CCD·ἡ ὁ·AMSN·ὁ πούς·NMSN·πούς σου·OP2_SG·σύ σκανδαλίζει·V3SPAI·σκανδαλίζω σε·OP2_SA·σύ, ἔκκοψον·V2SAAM·ἐκκόπτω αὐτὸν·OP3MSA·αὐτός καὶ·CCK·καὶ βάλε·V2SAAM·βάλλω ἀπὸ·PG·ἀπὸ σοῦ·OP2_SG·σύ· καλὸν·JNSNX·καλός σοί·OP2_SD·σύ ἐστιν·V3SPAI·εἰμί εἰσελθεῖν·V__AAN·εἰσέρχομαι εἰς·PA·εἰς τὴν·AFSA·ἡ ζωὴν·NFSN·ζωή κυλλὸν·JMSAX·κυλλός ἡ·CCD·ἡ χωλὸν·JMSAX·χωλός ἡ·TP·ἡ δύο·JFPAX·δύο χεῖρας·NFPA·χεὶρ ἡ·CCD·ἡ δύο·JMPAX·δύο πόδας·NMPA·πούς ἔχοντα·V__PAPMSA·ἔχω βληθῆναι·V__APN·βάλλω εἰς·PA·εἰς τὸ·ANSA·τό πῦρ·NNSA·πῦρ τὸ·ANSA·τό αἰώνιον·JNSAX·αἰώνιος.⁷⁸

Matthew 25:41 (NASB) "Then He will also say to those on His left, 'Depart from Me, accursed ones, into **the eternal fire** which has been prepared for the devil and his angels;

Matthew 25:41 (GNT) τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· πορεύεσθε ἀπ' ἐμοῦ [οἱ] καταραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.

Matthew 25:41 (GNP) τότε·BX·τότε ἐρεῖ·V3SFAI·εἶπον καὶ·BX·καὶ τοῖς·AMPD·ὁ ἐξ·PG·ἐκ εὐωνύμων·JNPGX·εὐώνυμος· πορεύεσθε·V2PPMM·πορεύομαι ἀπ'·PG·ἀπὸ ἐμοῦ·OP1_SG·ἐγώ [οἱ·AMPN·ὁ] καταραμένοι·V__RPPMPN·καταράομαι εἰς·PA·εἰς τὸ·ANSA·τό πῦρ·NNSA·πῦρ τὸ·ANSA·τό αἰώνιον·JNSAX·αἰώνιος τὸ·ANSA·τό ἡτοιμασμένον·V__RPPNSA·ἐτοιμάζω τῷ·AMSD·ὁ διαβόλῳ·NMSD·διάβολος καὶ·CCK·καὶ τοῖς·AMPD·ὁ ἀγγέλοις·NMPD·ἄγγελος αὐτοῦ·OP3MSG·αὐτός.

⁷⁶ *New American Standard Bible : 1995 Update*. LaHabra, CA: The Lockman Foundation, 1995.

⁷⁷ Aland, Barbara, Kurt Aland, Matthew Black et al. *The Greek New Testament*. 4th ed. Federal Republic of Germany: United Bible Societies, 1993, c1979.

⁷⁸ *The GRAMCORD Greek New Testament Morphological Database & Research System*. Vancouver: The Gramcord Institute, 1999.

Jude 1:7 (NASB) just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of **eternal fire**.

Jude 1:7 (GNT) ὥς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, πρόκεινται δεῖγμα **πυρὸς αἰωνίου** δίκην ὑπέχουσαι.

Jude 1:7 (GNP) ὥς•csp•ὥς Σόδομα•nnpn•Σόδομα καὶ•cck•καὶ Γόμορρα•nfsn•Γόμορρα καὶ•cck•καὶ αἱ•afpn•ἡ περὶ•pa•περὶ αὐτὰς•op3fpa•αὐτὸς πόλεις•nfpn•πόλεις τὸν•amsa•ὁ ὅμοιον•jmsax•ὅμοιος τρόπον•nmsa•τρόπος τούτοις•odempd•οὗτος ἐκπορνεύσασαι•v__AAPFPN•ἐκπορνεύω καὶ•cck•καὶ ἀπελθοῦσαι•v__AAPFPN•ἀπέρχομαι ὀπίσω•mg•ὀπίσω σαρκὸς•nfsg•σάρξ ἑτέρας•oadfsg•ἕτερος, πρόκεινται•v3ppmi•πρόκειμαι δεῖγμα•nnsa•δεῖγμα **πυρὸς•nnsa•πῦρ αἰωνίου•jnsgx•αἰώνιος** δίκην•nfsa•δίκη ὑπέχουσαι•v__PAPFPN•ὑπέχω.

C. Verses in their Contexts:

Matthew 18:1-9 (ESV)

{1} At that time the disciples came to Jesus, saying, “Who is the greatest in the kingdom of heaven?” {2} And calling to him a child, he put him in the midst of them {3} and said, “Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. {4} Whoever humbles himself like this child is the greatest in the kingdom of heaven. {5} “Whoever receives one such child in my name receives me, {6} but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea. {7} “Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the one by whom the temptation comes! {8} And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than with two hands or two feet to be thrown into **the eternal fire**. {9} And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter life with one eye than with two eyes to be thrown into the hell of fire.”⁷⁹

Matthew 25:31-46 (ESV)

{31} “When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. {32} Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. {33} And he will place the sheep on his right, but the goats on the left. {34} Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. {35} For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, {36} I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ {37} Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? {38} And when did we see you a stranger and welcome you, or naked and clothe you? {39} And when did we see you sick or in prison and visit you?’ {40} And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.’ {41} “Then he will say to those on his left, ‘Depart from me, you cursed, into **the eternal fire** prepared for the devil and his angels. {42} For I was hungry and you gave me no food, I was thirsty and you gave me no drink, {43} I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’ {44} Then they also will answer, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?’ {45} Then he will answer them, saying, ‘Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.’ {46} And these will go away into eternal punishment, but the righteous into eternal life.”⁸⁰

⁷⁹ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

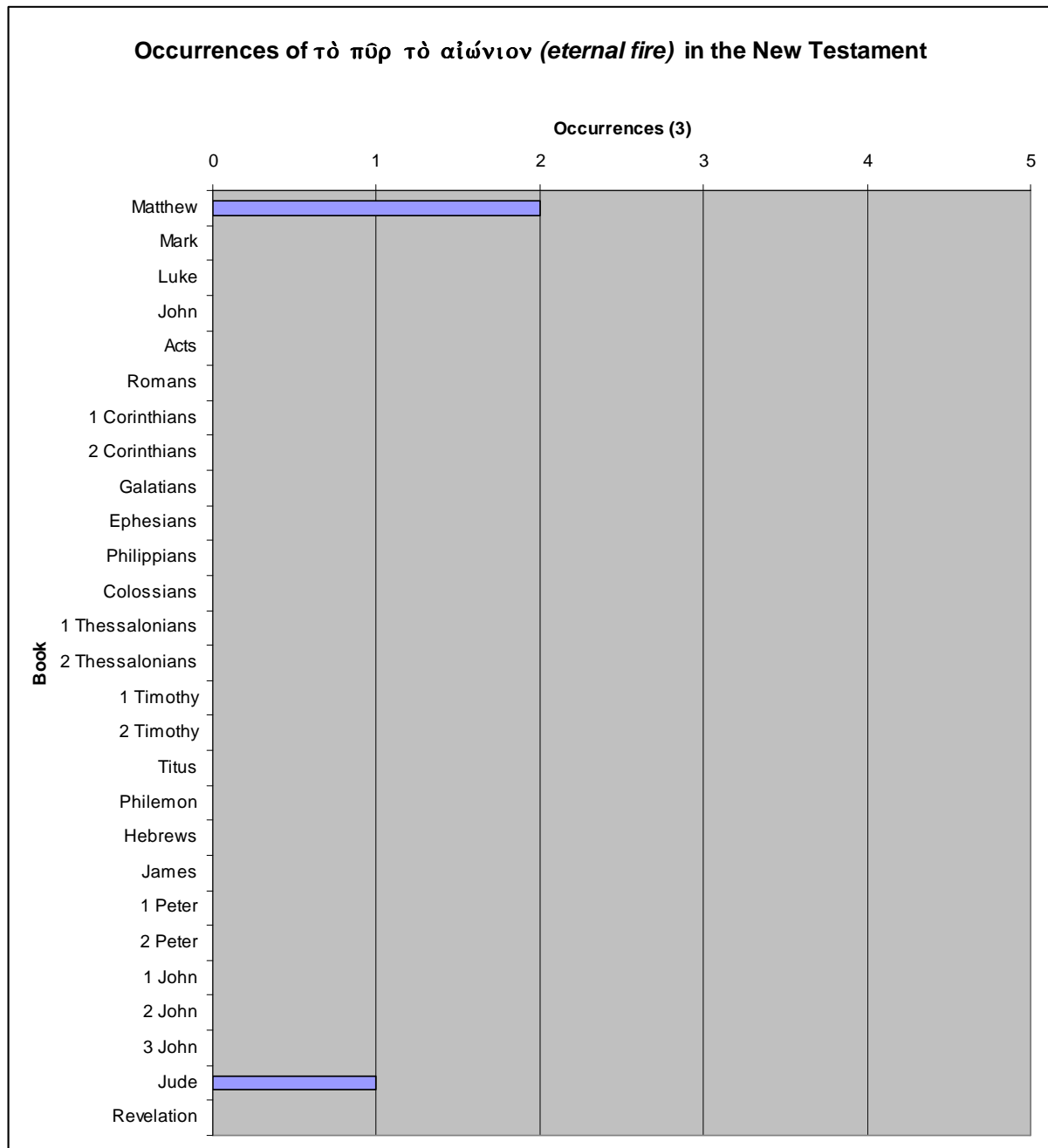
⁸⁰ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

Jude 1:3-16 (ESV)

{3} Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. {4} For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ. {5} Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe. {6} And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day— {7} just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing **a punishment of eternal fire**. {8} Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones. {9} But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, “The Lord rebuke you.” {10} But these people blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively. {11} Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain to Balaam’s error and perished in Korah’s rebellion. {12} These are hidden reefs at your love feasts, as they feast with you without fear, shepherds feeding themselves; waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted; {13} wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the gloom of utter darkness has been reserved forever. {14} It was also about these that Enoch, the seventh from Adam, prophesied, saying, “Behold, the Lord comes with ten thousands of his holy ones, {15} to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him.” {16} These are grumblers, malcontents, following their own sinful desires; they are loud-mouthed boasters, showing favoritism to gain advantage.⁸¹

⁸¹ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

D. Chart of Occurrences of τὸ πῦρ τὸ αἰώνιον in the NT:



τὴν κάμινον τοῦ πυρός - *the furnace of fire*

A. Dictionary Entries related to τὴν κάμινον τοῦ πυρός:

A Greek-English Lexicon of the New Testament and Other Christian Literature:

κάμινος, ου, ἡ (Aeschyl., Hdt. et al.; IG IV, 332; pap, LXX, TestSol 11:7; ParJer 6:23 [fig. for Egypt]; Joseph., loanw. in rabb. S. Schwyzer II 34 n. 2; B-D-F §49, 1) *oven, furnace* καπνὸς καμίνου (Ex 19:18; Job 41:12) **Rv 9:2**. κ. τοῦ πυρός *fiery oven, kiln* (Da 3:6, 11 al.) of potters' kilns (Sir 27:5) 2 Cl 8:2. Of smelters' furnaces (X., Vectig. 4, 49; Diod S 5, 13, 1; 5, 27, 2; Ezk 22:20, 22) **Rv 1:15**; MPol 15:2. κ. πυρός as the place of the fiery trial of the three young men (Da 3:20ff; 4 Macc 16:21; Jos., Ant. 10, 213) 1 Cl 45:7. AcPl Ha 6, 20 in imagery of Rome. Fig. of hell **Mt 13:42, 50**.—DELG. M-M. TW.⁸²

Aeschyl **Aeschyl**, V B.C.—List 5

Hdt. **Hdt.** = Herodotus, V B.C.—List 5

et al. **et al.** = et alii (and others)

IG **IG** = Inscriptiones Graecae—List 3

pap **pap** = papyrus, -yri

LXX **LXX** = Septuaginta, ed. ARahlf, unless otherwise specified—Lists 2, beg.

TestSol **TestSol** = Testament of Solomon, I–III A.D.—List 2

ParJer **ParJer** = Paraleipomena Jeremioi, II? A.D.—List 2

Joseph **Joseph** This abbr. used when no specific texts are cited (s. Jos.); I A.D.—List 5

loanw. **loanw.** = loanword

rabb. **rabb.** = rabbinical (literature etc.)

Schwyz **Schwyz** = ES., Griechische Grammatik—List 6

B-D-F **B-D-F** = FBlass, ADebrunner, RFunk, A Greek Grammar of the New Testament and Other Early Christian Literature—List 6

al. **al.** = alibi (elsewhere), aliter (otherwise), alii (others)

2 Cl **2 Cl** = 2 Clement—List 1

X. **X.** = Xenophon, V–IV B.C.—List 5

Diod S **Diod S**, I B.C.—List 5

MPol **MPol** = Martyrdom of Polycarp; after II A.D.—List 1

Jos. **Jos.** = Josephus. This abbr. used when follow by title; I A.D.—Lists 5

1 Cl **1 Cl** = 1 Clement—List 1

AcPl Ha **AcPl Ha** = Acts of Paul, PHamb—List 1

DELG **DELG** = PChantraine, Dictionnaire étymologique de la langue grecque—List 6

M-M **M-M** = JMoulton/GMilligan, Vocabulary of Greek Testament—Lists 4, 6

TW **TW** = Theologisches Wörterbuch zum NT; tr. GBromiley, Theological Dictionary of the NT—List 6

⁸² William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 506.

The Complete Word Study Dictionary:

2575. κάμινος *káminos*; gen. *kámínou*, fem. noun. A furnace for smelting metals, burning pottery, and so forth (Matt. 13:42, 50; Rev. 1:15; 9:2; Sept.: Gen. 19:28; Jer. 11:4; Dan. 3:6f.).

The furnace of fire is part of the natural imagery of the Parable of the Tares (Matt. 13:30), which in the Parable of the Dragnet becomes a standing expression for the destiny of the wicked (Matt. 13:50). The word furnace must be viewed as the equivalent of *púr* (4442), fire, in referring to punishment. Thus we have eternal fire (Matt. 18:8; 25:41), unquenchable fire (Matt. 3:12; Mark 9:43, 48; Luke 3:17), and the *géenna* (1067) of fire, translated as “the hell of fire” (a.t.) or “hell fire” (Matt. 5:22; 18:9; Mark 9:43, 45, 47). The last of these expressions is found in the same context as the other two and gives the key to their meaning. From the OT associations, the Valley of Hinnom (the name Gehenna in Christ’s time had been appropriated in Jewish thought for the place of the final punishment of the wicked) was a place of burning and corruption, in which body as well as spirit would be tortured. In order to convey His teaching of the final punishment, our Lord used a symbol of punishment of His day. Our Lord’s sayings in Mark 9:43–48 should be considered in connection with Mark 9:49 in which fire is the emblem of the self-discipline in this world by which the destruction of Gehenna in the next world is to be avoided. The destructiveness of fire made the phrase “I will send fire” a common form of prophecy of divine judgment in the OT. This phrase is taken up by Christ (Luke 12:49) as expressing in one aspect the result of His earthly mission. The eyes of the glorified Christ are seen in the vision of the Revelation as a flame of fire (Rev. 1:14; 2:18; 19:12).

Syn.: *kaúsis* (2740), burning; *phlóx* (5395), a blaze, flame; *púr* (4442), fire; *purá* (4443), bonfire; *holokaútōma* (3646), holocaust, a wholly consumed sacrifice; *anthrakiá* (439), burning coals, fire of coals; *kaúma* (2738), a burning, glow, heat.

Ant.: *psúchos* (5592), cold.⁸³

gen (genitive)
fem (feminine)
Sept (Septuagint)
OT (Old Testament)
OT (Old Testament)

⁸³ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000).

The Exegetical Dictionary of the New Testament:

κάμινος, ου, ἡ *kaminos* oven, furnace*

This noun is used literally in images in Revelation: 1:15: the fiery *furnace* (κάμινος πεπυρωμένη; cf. Dan 3:6: κάμινος τοῦ πυρὸς καιομένη; the *furnace*, Ezek 22:20); 9:2: ὡς καπνὸς καμίνου μεγάλης (cf. Exod 19:18). It is also used fig. of the fire of hell: Matt 13:42, 50: βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρὸς (cf. 4 Ezra 7:36; Billerbeck I, 673).⁸⁴

Greek-English Lexicon of the New Testament based on Semantic Domains:

7.73 κάμινος, ου *f*: a construction used for the smelting of ore and burning of ceramic ware—‘furnace, kiln.’ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ ὡς ἐν καμίνῳ πεπυρωμένης ‘his feet were like polished brass that had been refined in a furnace’ Re 1:15. In Mt 13:42 and 50 κάμινος is used figuratively of hell.

In rendering the meaning of κάμινος, the emphasis should be upon the extreme heat, rather than upon the particular type of construction.⁸⁵

* All New Testament occurrences of this word are mentioned in the body of this article.
fig. figurative(ly)

Billerbeck (H. Strack and) P. Billerbeck, *Kommentar zum NT aus Talmud und Midrasch* I-IV (1922-28)

⁸⁴ Horst Robert Balz and Gerhard Schneider, *Exegetical Dictionary of the New Testament* (Grand Rapids, Mich.: Eerdmans, 1990–), 248.

f feminine

⁸⁵ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 91.

B. Occurrences of τὴν κάμινον τοῦ πυρός in the New Testament:

(2 occurrences in 2 verses)

Matthew 13:42 (NASB) and will throw them into the **furnace of fire**; in that place there will be weeping and gnashing of teeth.⁸⁶

Matthew 13:42 (GNT) καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.⁸⁷

Matthew 13:42 (GNP) καὶ·^{CCK}καὶ βαλοῦσιν·^{V3PFAI}βάλλω αὐτοὺς·^{OP3MPA}αὐτός εἰς·^{PA}εἰς τὴν·^{AFSA}ἡ κάμινον·^{NFSA}κάμινος τοῦ·^{ANS}τό πυρός·^{NNSG}πῦρ· ἐκεῖ·^{BX}ἐκεῖ ἔσται·^{V3SFM}εἰμί ὁ·^{AMSN}ὁ κλαυθμὸς·^{NMSN}κλαυθμὸς καὶ·^{CCK}καὶ ὁ·^{AMSN}ὁ βρυγμὸς·^{NMSN}βρυγμὸς τῶν·^{AMP}ὁ ὀδόντων·^{NMPG}ὀδοῦς.⁸⁸

Matthew 13:50 (NASB) and will throw them into the **furnace of fire**; in that place there will be weeping and gnashing of teeth.

Matthew 13:50 (GNT) καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

Matthew 13:50 (GNP) καὶ·^{CCK}καὶ βαλοῦσιν·^{V3PFAI}βάλλω αὐτοὺς·^{OP3MPA}αὐτός εἰς·^{PA}εἰς τὴν·^{AFSA}ἡ κάμινον·^{NFSA}κάμινος τοῦ·^{ANS}τό πυρός·^{NNSG}πῦρ· ἐκεῖ·^{BX}ἐκεῖ ἔσται·^{V3SFM}εἰμί ὁ·^{AMSN}ὁ κλαυθμὸς·^{NMSN}κλαυθμὸς καὶ·^{CCK}καὶ ὁ·^{AMSN}ὁ βρυγμὸς·^{NMSN}βρυγμὸς τῶν·^{AMP}ὁ ὀδόντων·^{NMPG}ὀδοῦς.

⁸⁶ *New American Standard Bible : 1995 Update*. LaHabra, CA: The Lockman Foundation, 1995.

⁸⁷ Aland, Barbara, Kurt Aland, Matthew Black et al. *The Greek New Testament*. 4th ed. Federal Republic of Germany: United Bible Societies, 1993, c1979.

⁸⁸ *The GRAMCORD Greek New Testament Morphological Database & Research System*. Vancouver: The Gramcord Institute, 1999.

C. Verses in their Contexts:

Matthew 13:36-43 (ESV)

{36} Then he left the crowds and went into the house. And his disciples came to him, saying, “Explain to us the parable of the weeds of the field.” {37} He answered, “The one who sows the good seed is the Son of Man. {38} The field is the world, and the good seed is the sons of the kingdom. The weeds are the sons of the evil one, {39} and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. {40} Just as the weeds are gathered and burned with fire, so will it be at the end of the age. {41} The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers, {42} and throw them into **the fiery furnace**. In that place there will be weeping and gnashing of teeth. {43} Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.”⁸⁹

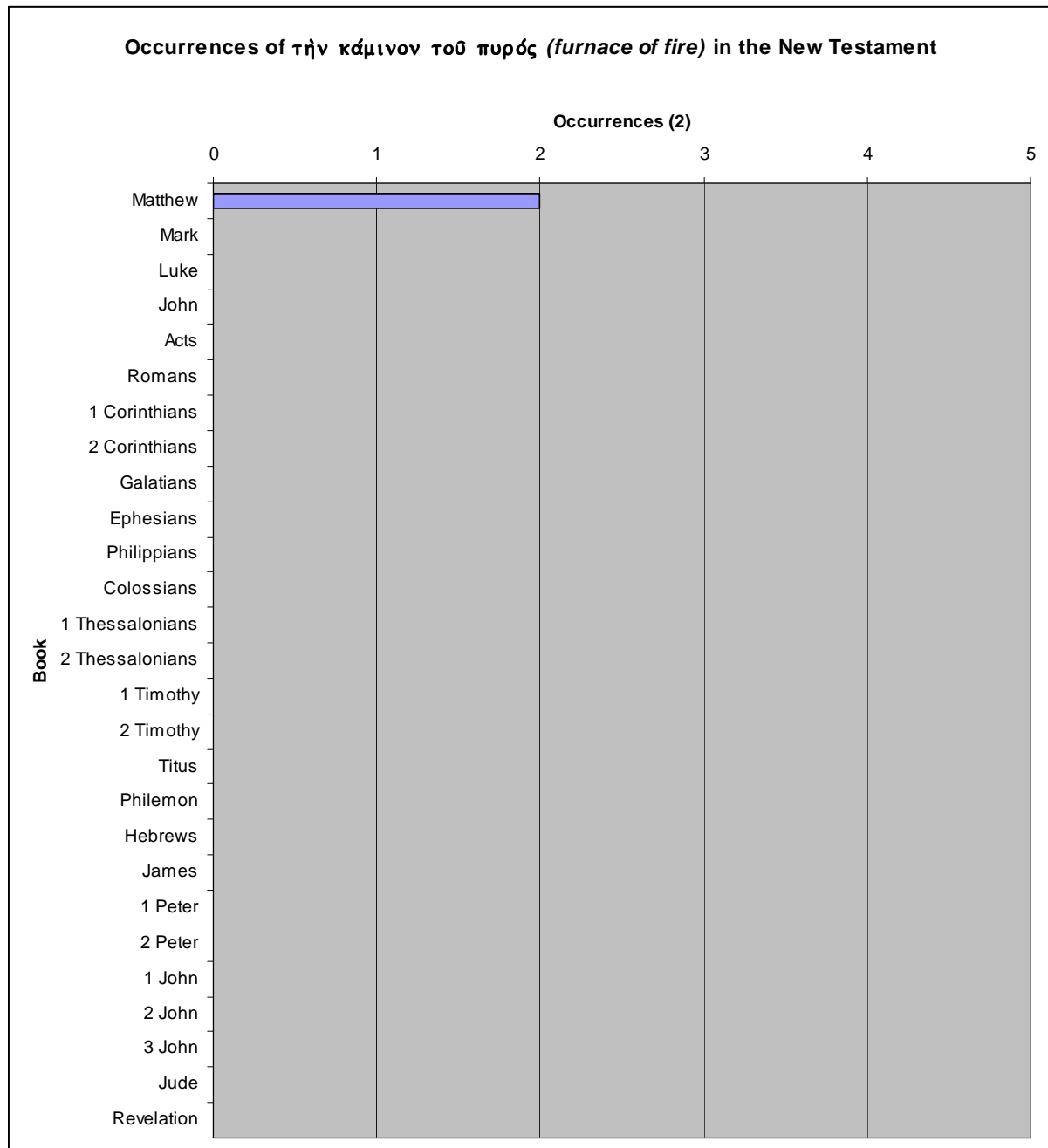
Matthew 13:47-52 (ESV)

{47} “Again, the kingdom of heaven is like a net that was thrown into the sea and gathered fish of every kind. {48} When it was full, men drew it ashore and sat down and sorted the good into containers but threw away the bad. {49} So it will be at the end of the age. The angels will come out and separate the evil from the righteous {50} and throw them into **the fiery furnace**. In that place there will be weeping and gnashing of teeth. {51} “Have you understood all these things?” They said to him, “Yes.” {52} And he said to them, “Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old.”⁹⁰

⁸⁹ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

⁹⁰ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

D. Chart of Occurrences of τὴν κάμινον τοῦ πυρός in the NT:



πυρὶ ἀσβέστω - *unquenchable fire*

A. Dictionary Entries related to πυρὶ ἀσβέστω:

A Greek-English Lexicon of the New Testament and Other Christian Literature:

ἄσβεστος, ον (σβεστός + α-priv., s. σβέννυμι; Hom. et al.; PHolm index; TestSol 11:7; ParJer 9:14 [Christ.] λύχνος; ApcEsdr 1:24 p. 25, 20 Tdf. φλόξ; Jos., Bell. 2. 425; Just., D. 120, 5) of something whose state of being cannot be nullified or stopped; hence

1 of fire *inextinguishable* (Syn. αἰώνιος **Mt 18:8; 25:41**) πῦρ ἄ. (this combin. also Dionys. Hal. 1, 76; Strabo 15, 3, 15; Plut., Num 9, 15, Mor. 410b; 411c; Ael. Aristid. 26, 99 K.=14 p. 365 D.; Aelian, NA 5, 3; Philo, Spec. Leg. 1, 285, Ebr. 134; Job 20, 26 v.l.; Just.; PGM 4, 3070; PWarr 21, 2, 21) **Mt 3:12; Mk 9:43, 45** v.l.; **Lk 3:17**; 2 Cl 17:7; IEph 16:2; AcPl Ha 1, 22.⁹¹

priv. **priv.** = privativum (in grammar: privative, w. negating force)

Hom **Hom** , VIII B.C.—List 5

et al. **et al.** = et alii (and others)

PHolm **PHolm** = Papyrus Graecus Holmiensis—List 4

TestSol **TestSol** = Testament of Solomon, I–III A.D.—List 2

ParJer **ParJer** = Paraleipomena Jeremiou, II? A.D.—List 2

Christ. **Christ.** = Christian

ApcEsdr **ApcEsdr** = Apocalypse of Esdras—List 2

Tdf. **Tdf.** = CvTischendorf—List 1, beg.

Jos. **Jos.** = Josephus. This abbr. used when follow by title; I A.D.—Lists 5

Just **Just** , II A.D.—List 5

D **D** = Didache, except that in a list of manuscripts or as textual variant D refers to Codex Bezae—List 1

Syn. **Syn.** = KAland, Synopsis Quattuor Evangeliorum—List 6

syn. = synopsis, synoptic

combin. **combin.** = combination

Strabo **Strabo** , I B.C.–I A.D.—List 5

Plut **Plut** , I–II A.D.—List 5

Ael. Aristid. **Ael. Aristid.** = Aelius Aristides, II A.D.—List 5

D **D** = Didache, except that in a list of manuscripts or as textual variant D refers to Codex Bezae—List 1

Aelian **Aelian** , II A.D.—List 5

Philo **Philo** = P. of Alexandria, I B.C.–I A.D.—List 5

v.l. **v.l.** = varia lectio (variant reading)

Just **Just** , II A.D.—List 5

PGM **PGM** = Papyri Graecae Magicae—List 4

PWarr **PWarr** = The Warren Papyri—List 4

v.l. **v.l.** = varia lectio (variant reading)

2 Cl **2 Cl** = 2 Clement—List 1

IEph **IEph** = Ignatius to the Ephesians—List 1

AcPl Ha **AcPl Ha** = Acts of Paul, PHamb—List 1

The Complete Word Study Dictionary:

762. ἄσβεστος *ásbestos*; gen. *asbéstou*, masc.–fem., neut. *ásbeston*, adj. from the priv. *a* (1), without, and *sbénnumi* (4570), to quench. Not to be quenched, unquenchable, inextinguishable (Matt. 3:12; Mark 9:43, 45; Luke 3:17 [cf. Matt. 18:8]). In all three instances, it describes the fire that burns the chaff separated from the wheat, the chaff therefore being useless and worthy only of burning (Matt. 3:12). This fire is representative of the means of punishment for those who will not believe, represented by the phrase *kai* (2532), and, and *purí*, the dat. of *púr* (4442), fire, *kai purí*, “and with fire.” Here first are presented those who will be baptized in the Holy Spirit, meaning those who will be accepted by Christ and baptized by Him with the Holy Spirit into His body (1 Cor. 12:13). Those who are not baptized into the body of Christ are the unbelievers and their fate will be punishment by fire, even as befalls the chaff. The verb used in Matt. 3:12 for this burning is *katakaíō* (2618), to burn down completely. Lest the misunderstanding occur that this verb *katakaíō* (in the fut. indic., *katakaúsei*, will burn completely at an indef. time in the future) means annihilation of the unbelievers, and not a permanent and changed state of being involving punishment and pain, the adj. *asbéstō*, unquenchable, is added to explain the verb. It thus characterizes the fire as unquenchable, i.e., inextinguishable. Thus, if the fire burns inextinguishably, then the punishment is without end. In Matt. 3:10, the statement is “and is cast into the fire.” This does not intimate that the unfruitful tree is annihilated. In Mark 9:43, 45, the expression, “the fire inextinguishable” (a.t.) definitely refers to and qualifies Gehenna (*Géenna* [1067]) as the place of everlasting punishment. The expression in Luke 3:17 is similar to the one in Matt. 3:12.

Syn.: *diēnekés* (1336), perpetual, forever.

Ant.: *próskairos* (4340), for a season, temporal; *brachús* (1024), short; *ephēmeros* (2184), for a day.⁹²

Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament):

812 ἄσβεστος (*asbestos*), *on* (*on*): adj.; ≡ Str 762—LN 14.71 **unquenchable**, not able to go out, inextinguishable (Mt 3:12; Mk 9:43; Lk 3:17+; Mk 9:45 v.r.).⁹³

⁹¹ William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 141.

gen (genitive)

adj (adjective, adjectival)

⁹² Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000).

adj. adjective, or adjectival

Str *Strong's Lexicon*

LN *Louw-Nida Greek-English Lexicon*

+ I have cited every reference in regard to this lexeme discussed under this definition.

v.r. *varia lectio*, variant reading in a manuscript

The Exegetical Dictionary of the New Testament:

ἄσβεστος, 2 *asbestos* unquenchable *

Mark 9:43, of the fire of hell (v. 45 v.l.); Matt 3:12 par. Luke 3:17, “but the chaff he will burn with *unquenchable* fire.”⁹⁴

Greek-English Lexicon of the New Testament based on Semantic Domains:

14.71 ἄσβεστος, ον: pertaining to a fire that cannot be put out—‘unquenchable.’ ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον ‘to go to Gehenna, to the fire which cannot be put out’ Mk 9:43. It may be necessary in some languages to render ‘unquenchable’ by an active equivalent, for example, ‘a fire that no one can put out.’⁹⁵

⁹³ James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

* All New Testament occurrences of this word are mentioned in the body of this article.

v. verse

v.l. variant reading

par. parallel

⁹⁴ Horst Robert Balz and Gerhard Schneider, *Exegetical Dictionary of the New Testament* (Grand Rapids, Mich.: Eerdmans, 1990–), 168.

⁹⁵ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 178.

B. Occurrences of πυρὶ ἀσβέστω in the New Testament: (or similar phrasing)

(4 occurrences in 4 verses)

Matthew 3:12 (NASB) "His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with **unquenchable fire**." ⁹⁶

Matthew 3:12 (GNT) οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ καὶ συναξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει **πυρὶ ἀσβέστω**. ⁹⁷

Matthew 3:12 (GNP) οὗ•ORRMMSG•ὅς τὸ•ANSN•τό πτύον•NNSN•πτύον ἐν•PD•ἐν τῇ•AFSD•ῇ χειρὶ•NFSN•χείρ αὐτοῦ•OP3MSG•αὐτός καὶ•CCK•καὶ διακαθαριεῖ•V3SFAI•διακαθαρίζω τὴν•AFSA•ῇ ἄλωνα•NFSN•ἄλων αὐτοῦ•OP3MSG•αὐτός καὶ•CCK•καὶ συναξει•V3SFAI•συναγῶ τὸν•AMSA•ὸ σῖτον•NMSA•σίτος αὐτοῦ•OP3MSG•αὐτός εἰς•PA•εἰς τὴν•AFSA•ῇ ἀποθήκην•NFSN•ἀποθήκη, τὸ•ANSA•τό δὲ•CCV•δέ ἄχυρον•NNSA•ἄχυρον κατακαύσει•V3SFAI•κατακαίω **πυρὶ•NNSD•πῦρ ἀσβέστω•JNSDX•ἄσβεστος**. ⁹⁸

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

Mark 9:43 (GNT) Καὶ ἐὰν σκανδαλίζῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν ἐστὶν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς **τὸ πῦρ τὸ ἄσβεστον**.

Mark 9:43 (GNP) Καὶ•CCK•καὶ ἐὰν•CSE•ἐὰν σκανδαλίζῃ•V3SPAS•σκανδαλίζω σε•OP2_SA•σύ ἡ•AFSN•ῇ χεὶρ•NFSN•χείρ σου•OP2_SG•σύ, ἀπόκοψον•V2SAAM•ἀποκόπτω αὐτήν•OP3FSA•αὐτός· καλὸν•JNSNX•καλός ἐστὶν•V3SPAI•εἰμί σε•OP2_SA•σύ κυλλὸν•JMSAX•κυλλός εἰσελθεῖν•V__AAN•εἰσέρχομαι εἰς•PA•εἰς τὴν•AFSA•ῇ ζωὴν•NFSN•ζωή ἢ•TP•ἢ τὰς•AFPA•ῇ δύο•JFPAX•δύο χεῖρας•NFPA•χείρ ἔχοντα•V__PAPMSA•ἔχω ἀπελθεῖν•V__AAN•ἀπέρχομαι εἰς•PA•εἰς τὴν•AFSA•ῇ γέενναν•NFSN•γέεννα, εἰς•PA•εἰς τὸ•ANSA•τό πῦρ•NNSA•πῦρ τὸ•ANSA•τό ἄσβεστον•JNSAX•ἄσβεστος.

⁹⁶ *New American Standard Bible : 1995 Update*. LaHabra, CA: The Lockman Foundation, 1995.

⁹⁷ Aland, Barbara, Kurt Aland, Matthew Black et al. *The Greek New Testament*. 4th ed. Federal Republic of Germany: United Bible Societies, 1993, c1979.

⁹⁸ *The GRAMCORD Greek New Testament Morphological Database & Research System*. Vancouver: The Gramcord Institute, 1999.

(Mark 9:48 (NASB) where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.

Mark 9:48 (GNT) ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.

Mark 9:48 (GNP) ὅπου•CSL•ὅπου ὁ•AMSN•ὁ σκώληξ•NMSN•σκώληξ αὐτῶν•OP3MPG•αὐτός οὐ•TN•οὐ τελευτᾷ•V3SPAΙ•τελευτάω καὶ•CCK•καί τὸ•ANSN•τό πῦρ•NNSN•πῦρ οὐ•TN•οὐ σβέννυται•V3SPPI•σβέννυμι.

Luke 3:17 (NASB) "His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with **unquenchable fire**."

Luke 3:17 (GNT) οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθαῖραι τὴν ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει **πυρὶ ἀσβέστῳ**.

Luke 3:17 (GNP) οὗ•ORRMSG•ὅς τὸ•ANSN•τό πτύον•NNSN•πτύον ἐν•PD•ἐν τῇ•AFSD•ῇ χειρὶ•NFSB•χείρ αὐτοῦ•OP3MSG•αὐτός διακαθαῖραι•V__AAN•διακαθαίρω τὴν•AFSA•ῇ ἄλωνα•NFSB•ἄλων αὐτοῦ•OP3MSG•αὐτός καὶ•CCK•καί συναγαγεῖν•V__AAN•συνάγω τὸν•AMSA•ὁ σῖτον•NMSA•σῖτος εἰς•PA•εἰς τὴν•AFSA•ῇ ἀποθήκην•NFSB•ἀποθήκη αὐτοῦ•OP3MSG•αὐτός, τὸ•ANSA•τό δὲ•CCB•δέ ἄχυρον•NNSA•ἄχυρον κατακαύσει•V3SFAI•κατακαίω **πυρὶ•NNSD•πῦρ ἀσβέστῳ•JNSDX•ἄσβεστος**.

C. Verses in their Contexts:

Matthew 3:1-12 (ESV)

{1} In those days John the Baptist came preaching in the wilderness of Judea, {2} “Repent, for the kingdom of heaven is at hand.” {3} For this is he who was spoken of by the prophet Isaiah when he said, “The voice of one crying in the wilderness: ‘Prepare the way of the Lord; make his paths straight.’ ” {4} Now John wore a garment of camel’s hair and a leather belt around his waist, and his food was locusts and wild honey. {5} Then Jerusalem and all Judea and all the region about the Jordan were going out to him, {6} and they were baptized by him in the river Jordan, confessing their sins. {7} But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “You brood of vipers! Who warned you to flee from the wrath to come? {8} Bear fruit in keeping with repentance. {9} And do not presume to say to yourselves, ‘We have Abraham as our father,’ for I tell you, God is able from these stones to raise up children for Abraham. {10} Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire. {11} “I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. {12} His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with **unquenchable fire**.”⁹⁹

Mark 9:42-59 (ESV)

{42} “Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea. {43} And if your hand causes you to sin, cut it off. It is better for you to enter life crippled than with two hands to go to hell, to **the unquenchable fire**. {45} And if your foot causes you to sin, cut it off. It is better for you to enter life lame than with two feet to be thrown into hell. {47} And if your eye causes you to sin, tear it out. It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, {48} ‘where their worm does not die and **the fire is not quenched**.’ {49} For everyone will be salted with fire. {50} Salt is good, but if the salt has lost its saltiness, how will you make it salty again? Have salt in yourselves, and be at peace with one another.”¹⁰⁰

⁹⁹ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

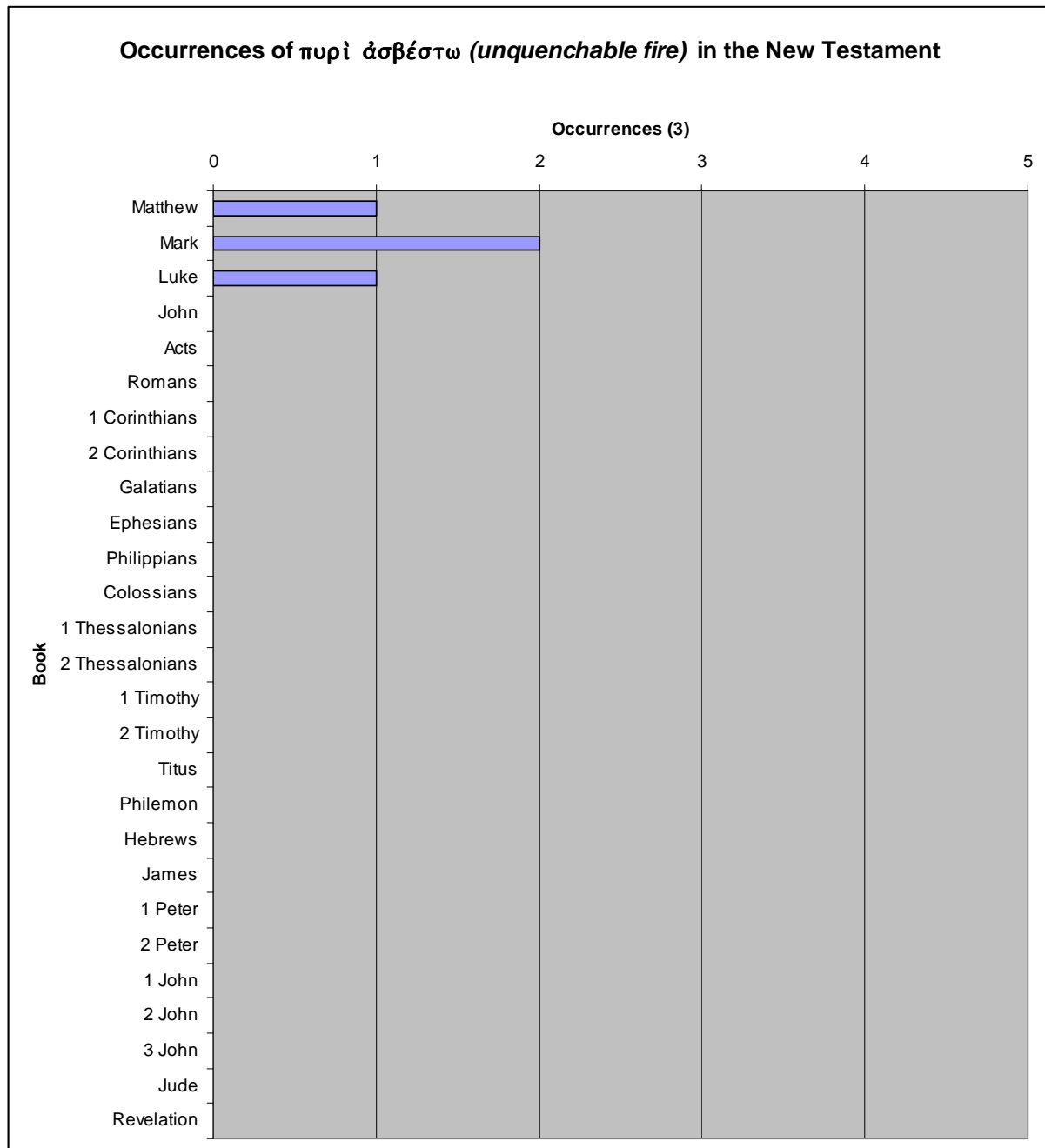
¹⁰⁰ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

Luke 3:1-20 (ESV)

{1} In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, {2} during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the wilderness. {3} And he went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins. {4} As it is written in the book of the words of Isaiah the prophet, “The voice of one crying in the wilderness: ‘Prepare the way of the Lord, make his paths straight. {5} Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough places shall become level ways, {6} and all flesh shall see the salvation of God.’ ” {7} He said therefore to the crowds that came out to be baptized by him, “You brood of vipers! Who warned you to flee from the wrath to come? {8} Bear fruits in keeping with repentance. And do not begin to say to yourselves, ‘We have Abraham as our father.’ For I tell you, God is able from these stones to raise up children for Abraham. {9} Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire.” {10} And the crowds asked him, “What then shall we do?” {11} And he answered them, “Whoever has two tunics is to share with him who has none, and whoever has food is to do likewise.” {12} Tax collectors also came to be baptized and said to him, “Teacher, what shall we do?” {13} And he said to them, “Collect no more than you are authorized to do.” {14} Soldiers also asked him, “And we, what shall we do?” And he said to them, “Do not extort money from anyone by threats or by false accusation, and be content with your wages.” {15} As the people were in expectation, and all were questioning in their hearts concerning John, whether he might be the Christ, {16} John answered them all, saying, “I baptize you with water, but he who is mightier than I is coming, the strap of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire. {17} His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with **unquenchable fire.**” {18} So with many other exhortations he preached good news to the people. {19} But Herod the tetrarch, who had been reproved by him for Herodias, his brother’s wife, and for all the evil things that Herod had done, {20} added this to them all, that he locked up John in prison.¹⁰¹

¹⁰¹ *The Holy Bible : English Standard Version.* Wheaton: Standard Bible Society, 2001.

D. Chart of Occurrences of πυρὶ ἀσβέστω in the NT:



ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει – *the smoke of their torment goes up forever and ever*

A. Dictionary Entries related to ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν:

A Greek-English Lexicon of the New Testament and Other Christian Literature:

βασανισμός, οὗ, ὁ (s. βασανίζω; Alexis Com. 290 [in Athen. 1, 56 p. 30f]; 4 Macc 9:6; 11:2)

1 infliction of severe suffering or pain associated with torture or torment, *tormenting, torture* Rv 9:5b.

2 the severe pain experienced through torture, *torment* vs. 5a; 14:11; 18:10, 15; (w. πένθος) vs. 7. Synon. βάσανος.—TW.¹⁰²

The Complete Word Study Dictionary:

929. βασανισμός *basanismós*; gen. *basanismoú*, masc. noun from *basanízō* (928), to vex, torture. Examination, especially by torture; a torture, torment (Rev. 14:11). Referring to the torture of smoke, meaning the smoke of the fire in which one is tormented (Rev. 18:7, 10, 15).

Syn.: *odúnē* (3601), grief, sorrow; *ōdín* (5604), a pang of childbirth; *dokimé* (1382), proof, trial; *talaipōría* (5004), wretchedness, calamity, misery; *paideía* (3809), chastening; *páthēma* (3804), hardship, pain, suffering; *stenochōría* (4730), anguish, distress; *báros* (922), burden; *phortíon* (5413), freight, burden.

Ant.: *heorté* (1859), feast; *sumpósion* (4849), a drinking party; *panēguris* (3831), festal gathering.¹⁰³

Alexis Com **Alexis Com**, IV/III B.C.—List 5

Athen **Athen**, III A.D.—List 5

TW **TW** = Theologisches Wörterbuch zum NT; tr. GBromiley, Theological Dictionary of the NT—List 6

¹⁰² William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 168.

gen (genitive)

¹⁰³ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000).

Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament):

990 βασανισμός (*basanismos*), οὖ (ou), ὁ (ho): n.masc.; ≡ Str 929; TDNT 1.561—LN 24.90
torment, torture, agony (Rev 9:5^(2x); 14:11; 18:7, 10, 15+)¹⁰⁴

The Exegetical Dictionary of the New Testament:

βασανίζω *basanizō* torture, torment (vb.)*
βασανισμός, οὖ, ὁ *basanismos* torture, the act of being tortured*
βασανιστής, οὖ, ὁ *basanistēs* torturer*
βάσανος, ου, ἡ *basanos* torment, torture (noun)*

Lit.: W. MUNDLE, *DNTT* III, 855f.; J. SCHNEIDER, *TDNT* I, 561–63.

1. Of the 12 occurrences of the vb. βασανίζω in the NT, 5 are in Revelation (9:5; 11:10; 12:2; 14:10; 20:10), 3 in Matthew (8:6, 29; 14:24), 2 in Mark (5:7; 6:48), 1 in Luke (8:28), and 1 in 2 Peter (2:8). Βασανισμός occurs only 6 times (Rev 9:5 bis; 14:11; 18:7; 10:15). Βασανιστής is a NT hapax legomenon (Matt 18:34); βάσανος occurs in Matt 4:24 and Luke 16:23, 28.

2. Βασανίζω and βάσανος can refer to bodily pain or injury and can also be used in connection with illness (Matt 4:24). The servant of the centurion was severely *tormented* by an illness (8:6). That the apocalyptic woman is tormented by the *pains* of childbirth (Rev 12:2) indicates that the word is used for especially intensive bodily pain. But mental pains can also be meant: The wicked behavior of the Sodomites caused the righteous Lot to be depressed (2 Pet 2:7) and *tormented* in his soul (v. 8). The verb has a more general meaning when the boat of the disciples (Matt 14:24) or the disciples themselves at the rudder *are*

n. noun, or nouns

masc. masculine

Str *Strong's Lexicon*

TDNT Kittel, *Theological Dictionary of the New Testament*

LN Louw-Nida *Greek-English Lexicon*

^(2x) The word defined occurs twice in this verse

+ I have cited every reference in regard to this lexeme discussed under this definition.

¹⁰⁴ James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

vb. verb

* All New Testament occurrences of this word are mentioned in the body of this article.

* All New Testament occurrences of this word are mentioned in the body of this article.

* All New Testament occurrences of this word are mentioned in the body of this article.

* All New Testament occurrences of this word are mentioned in the body of this article.

DNTT New International Dictionary of NT Theology I-III (ed. C. Brown; 1975-78)

TDNT Theological Dictionary of the NT I-X (ed. G. Kittel and G. Friedrich; 1964-76)

vb. verb

v. verse

harassed by the wind and the waves (Mark 6:48). If one understands Mark 6:48 as mid. rather than pass., the text can be understood to mean that the disciples *were straining* at the helm.

Because βασανίζω and its derivatives speak of a special intensity of *torment*, it came to be used where the subject is the other-worldly or eschatological eternal punishment following the judgment. Thus the rich glutton finds himself *in torment*, namely in Hades, the “place of *torment*” (Luke 16:23, 28). The worshippers of the beast (Rev 14:10), like the devil, the beast, and the false prophet (20:10), *will be tormented* forever. The torment that will strike the whore Babylon is the recompense for her guilt (18:7, 10, 15). This torment is both mental, because it is connected with fear and mourning, and bodily, inasmuch as the other-worldly or eternal torment is depicted in the passages cited with the phenomena of heat or fire (e.g., “the smoke of her burning,” v. 18). Matt 8:29, at least, understands the torment with which the demons feel tormented through the presence of Jesus or his command to depart (Mark 5:7f.; Luke 8:28f.) as a premature (from the demons’ viewpoint) movement toward their eternal punishment. The *torturers* to whom a master spoken of in a parable consigns his unmerciful servant (Matt 18:34) point to the eschatological punishment.

Where, by contrast, βασανίζω describes the activity of the two eschatological prophets toward earth’s inhabitants (Rev 11:10), the punishment after the judgment is not in mind. With the renewal of the Egyptian plagues (v. 6), people are to be *tormented* in order that they might be brought to repentance. Similarly, the swarm of locusts precedes the day of judgment in order to *torment* with their sting those who do not wear the seal of God on their foreheads. This torment occurs for five months, i.e., a limited amount of time. According to the wider context (cf. 9:20f.) it is intended to bring them to repentance. The comparison of this *torment* with that of scorpions (v. 5) indicates once more its intensity (the sting of the scorpion is very painful).

W. Stenger¹⁰⁵

mid. middle
pass. passive
v. verse
v. verse
v. verse

¹⁰⁵ Horst Robert Balz and Gerhard Schneider, *Exegetical Dictionary of the New Testament* (Grand Rapids, Mich.: Eerdmans, 1990–), 200–201.

Greek-English Lexicon of the New Testament based on Semantic Domains:

24.90 βάσανος, ου f; βασανισμός, οῦ m: severe pain associated with torture and torment—‘torment, severe pain, severe suffering.’

βάσανος: προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχομένους ‘they brought to him all those who were suffering from various diseases and torments’ or ‘... severe pain’ Mt 4:24.

βασανισμός: καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ‘and the smoke of their severe suffering’ Re 14:11. A strictly literal translation of ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν may be seriously misleading, for it might imply that it is the smoke which causes the suffering, but it is clearly the fire which torments them (as indicated in Re 14:10). Therefore, it may be necessary to translate ‘and the smoke of the fire that torments them.’¹⁰⁶

The Theological Dictionary of the New Testament:

βάσανος, βασανίζω, βασανισμός, βασανιστής

1. The βάσανος originally belongs to the calling of the inspector of coins. It is linked with the Heb. root בָּחַן (“to test”) and the Egyptian *bḥn*; (“basalt”). According to K. Sethe.¹ *bḥn* is the word which underlies the Heb. בָּחַן² and the Gk. βάσανος. βάσανος is generally accepted to be a loan word. βασανίτης is most closely related to it. Βασανίτου λίθου ὄρος is the mountain of the *bḥn* stone. R. Herzog³ thinks that he may deduce from the etymological development that the *ars spectandi*, the testing of gold and silver as media of exchange by the proving stone, was first developed by the Babylonians,⁴ then came to the Aramaeans and Hebrews by way of Lydia (Λυδίαλίθος [Bacchyl. Fr.,

f feminine

m masculine

¹⁰⁶ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 286.

Heb. Hebrew.

¹ Pauly-W., III, 39, s.v. Βασανίτου λίθου ὄρος.

Heb. Hebrew.

² בָּחַן is especially used of the testing of metal. Cf. Jer. 6:27 ff., where בָּחֵן is used in the sense of “one who tests” or “one who tests metal” (בָּחֵן == δοκιμαστής, LXX).

Gk. Greek.

³ R. Herzog, “Aus der Geschichte des Bankwesens im Altertum,” *Abh. d. Giessener Hochschulgesellschaft*, 1 (1919), 29 f.

⁴ According to Herzog the stems בָּחַן and צָרַף are synon.; the derivat. of the stem *šrp* are borrowed from Accadian. But צָרַף means “to purify” rather than “to test.” Thus the thesis of Herzog is not solidly grounded. v. on צָרַף and *šrp* F. Delitzsch, *Assyr. Handwörterbuch* (1896), 574, s.v.

14, 1, Blass]; βάσανος, Bacchyl., 8, 58), and from them to the Gks. In non-biblical Gk. βάσανος is a commercial expression, or is used in relation to government. It then acquires the meaning of the checking of calculations, which develops naturally out of the basic sense of βάσανος, βασανίζειν (P. Oxy., 58, 25 [288 A.D.]). In the spiritual sphere it has the figur., sense, which is closely related to the original concrete meaning, of a means of testing (Anth. Pal., VII, 54: ἀνδρῶν κρινομένων ἐν βασάνῳ σοφίης).

The word then undergoes a change in meaning. The original sense fades into the background. βάσανος now comes to denote “torture” or “the rack,” espec. used with slaves (P. Lille, I, 29, 22; Ditt. Syll.³, 356, 12). βάσανος occurs in the sense of “torment” in Theocr. Idyll., 13, p. 13, 5, Meineke; Thom. Mag., p. 94, 4, Ritschl; Demetr. Eloc., 201, 4. An inscription from Cyprus (Salamis), BCH, 51 (1927), 148, 18, contains the malediction: ἐν βασάνοις ἀπόλοιτο. Vet. Val., IV, 13, p. 182, 19, Kroll has a reference to torments of soul (ψυχικὰς βασάνους).⁵

The change in meaning is best explained if we begin with the object of treatment. If we put men instead of metal or a coin, the stone of testing become torture or the rack. The metal which has survived the testing stone is subjected to harsher treatment. Man is in the same position when severely tested by torture. In the testing of metal an essential role was played by the thought of testing and proving genuineness. The rack is a means of showing the true state of affairs. In its proper sense it is a

Bacchyl. Bacchylides, of Ceos (505–450 B.C.), the most important writer of Greek odes after Pindar, ed. F. Blass, 1904.

Fr. *Fragmenta* (-um).

Bacchyl. Bacchylides, of Ceos (505–450 B.C.), the most important writer of Greek odes after Pindar, ed. F. Blass, 1904.

Gks. Greek.

Gk. Greek.

P. Oxy. *The Oxyrhynchus Papyri*, ed. B. Grenfell and A. Hunt, 1898 ff.

Anth. Pal. *Anthologia Palatina*, a collection of minor Hellenistic poetry based on ancient collections of epigrams, assembled by Konstantinos Kephales in Byzantium in the 10th century A.D., and so called because the only MS. is in Heidelberg Library, ed. H. Stadtmüller and F. Bucherer, 1906.

P. Lille *Papyrus Grecs Lille*, ed. P. Jouguet, P. Collart and others, 1912.

Ditt. Syll. W. Dittenberger, *Sylloge Inscriptionum Graecarum*², 1898 ff.;³, 1915 ff.

Theocr. Theocritus, of Syracuse (born c. 305 B.C.), celebrated Hellenistic poet and master of bucolic poetry (the idyll), later at court in Alexandria under Ptolemaeus II Philadelphus, ed. U. Wilamowitz in *Bucolici Graeci*, 1905.

Idyll. *Idyllia*.

Thom. Mag. Thomas Magister, really Theodulus of Thessalonica (?), a teacher of rhetoric and monk in the 14th century A.D., ed. MPG, 145, 1904.

Demetr. Eloc. Pseudo-Demetrius. Demetrius of Phaleron, peripatetic, brought Greek learning from Athens to Alexandria 308/7 B.C. He is not the author of the work which has been handed down in his name (Περὶ ἐρμηνείας, On Oratorical Expression), but it probably dates from c. 100 A.D., ed. L. Radermacher, 1901.

BCH *Bulletin de Correspondance Hellénique*, 1877 ff.

Vet. Val. Vettius Valens, later Greek astrologist (2nd century A.D.), ed. W. Kroll, 1908.

⁵ Cf. also Vett. Val., IV, 25, p. 201, 32; V, 2, p. 211, 28, Kroll.

means of testing and proving,⁶ though also of punishment. Finally, even this special meaning was weakened and only the general element of torment remained.

2. In the LXX⁷ the word βάσανος and deriv. are seldom found except in the originally Gk. books, or those preserved only in Gk. A corresponding basis in the Heb. is lacking in almost every case. The word group is most common in 4 Macc. With βάσανος and βασανίζειν we here find βασανισμός, βασανιστήριον (*tormentum*) and προβασανίζειν. In general two groups of meaning may be discerned: a. testing afflictions which the righteous have to suffer in the world at the hands of the ungodly; and b. judicial sufferings which by reason of his conduct the ungodly will receive from the righteous in time and eternity. The martyrdom which the righteous have to suffer can consist in spiritual or physical torments (Wis. 2:19). In a few passages (e.g., Wis. 3:1) βάσανος is to be understood eschatologically. In Ez. 12:18, where we have βάσανος with ὀδύνη and θλίψις, it has the meaning of eschatological affliction. In Ez. 32:24, 30 βάσανος refers to future torments. In Ez. 3:20; 7:19 (Heb.

מִבְּשׁוֹל), the LXX has altered the original meaning of the text; βάσανος is suffering in the sense of punishment. There is a similar alteration in 1 Bασ. 6:3, 4, 8, 17, where the Heb. has עֲשָׂא and refers to guilt to be stoned, whereas the LXX speaks of trouble for which payment must be made. The same is probably true in Ez. 16:52, 54; 32:24, 30 (Heb. בִּלְמָה), where instead of shame or disgrace the LXX has affliction in the sense of punishment. The reference in Sir. 30:35 (33:27) is to the punishment of a wicked slave. Here στρέβλη (στρέβλαι καὶ βάσανοι) is par. to βάσανος. In one passage (Wis. 2:19) βάσανος is par. to ὕβρις (mockery).

With βασανίζειν we sometimes have the basic meaning of testing genuineness, as in Sir. 4:7. The predominant meaning, however, is “to torment” or “to torture.” In Wis. 11:9 (10) βασανίζειν and πειράζειν are set in juxtaposition.

Of the other translators 'A in Qoh. 1:18 and 2:23 has βάσανος⁸ for מִבְּאֵוֹב, whereas the LXX uses ἄλγημα. In 'Iep. 20:2 Σ according to Jerome has βασανιστήριον *sive* στρεβλωτήριον, which in the LXX is found only in 4 Macc.; the LXX and Θ here have καταράκτης. At Prv. 10:8 (LXX: ὑποσκελίζειν) Σ has βασανίζειν, obviously in the sense of punishing with plagues; cf. 'A: δέρω

⁶ Cf. the common NT thesis that buffetings and sufferings serve to test our faith.

⁷ We are indebted to G. Bertram for the section on the LXX.

Gk. Greek.

Gk. Greek.

Heb. Hebrew.

Heb. Hebrew.

Heb. Hebrew.

Heb. Hebrew.

par. parallel.

par. parallel.

⁸ In 2 Ch. 6:29 Cod. 93 also has βάσανος for מִבְּאֵוֹב.

(δαρήσεται); the **טָבַח** (**טָבַחַ**) of the Heb., however, means to bring to pass. Θ at 1 Βασ. 15:33 has **ἐβασάνισεν** in the sense of penal torments (Α Σ: διέσπασεν, LXX: ἔσφαξε, Heb. **פָּשַׁח**).

3. **βάσανος** occurs in the NT only in Mt. and Lk. At Mt. 4:24 νόσοι and **βάσανοι** are co-ordinated.⁹ At Lk. 16:23, 28 the plur. **βάσανοι** refers to the torments of hell.¹⁰ Hell is called ὁ τόπος τῆς βασάνου.

βασανίζειν means strictly “to test by the proving stone” (**βάσανος**), i.e., “to rub against it,” “to test the genuineness of,” “to examine or try,” then “to apply means of torture to find the truth,” “to harry or torture” in a hearing or before a tribunal.¹¹ In the NT it is found only in the general sense of “to plague” or “to torment.” The centurion’s servant lying sick of a palsy is grievously tormented (Mt. 8:6).¹² To those possessed with demons encounter with Jesus is a tormenting experience (Mt. 8:29; Mk. 5:7; Lk. 8:28). At Rev. 12:2 **βασανίζειν**, like **βάσανος** in Anth. Pal., IX, 311, is used of the pains of labour.¹³ At 2 Pt. 2:8 there is reference to the inner torment of soul at the sight of the acts of the ungodly; Lot suffers as he sees the licentiousness of the inhabitants of Sodom.¹⁴ This is the only passage in the NT in which **βασανίζειν** is connected with the suffering of the righteous. In Rev. **βασανίζειν** is used of the torments of the last time. At Mt. 14:24; Mk. 6:48 it is used to depict the serious situation of the disciples on the lake; their boat is hard pressed by the waves.¹⁵ The suggestion that

Heb. Hebrew.

pass. passive.

Heb. Hebrew.

NT New Testament.

⁹ Cf. P. Leid., 7, 26 ff. (Preis. Zaub., II, 102; XIII, 290), where we have together ἐν βασάνοις, ἐν ἀνάγκαις, and ἐν ὥραις.

plur. plural.

¹⁰ Cf. the similar linking of κόλασις and **βάσανος** in P. Oxy., 840, 6, **βάσανος** having the sense of penal torment.

¹¹ Thuc. VIII, 92, 2. Thom. Mag., p. 62, 12 ff.: 93, 17; 94, 2, Ritschl. Cf. also Preisigke Wört., 257; and further pap. material in Moul. Mill., II, 104, s.v. **βασανίζω**.

NT New Testament.

¹² δεινῶς **βασανιζόμενος**. Cf. Ps.-Luc. Asin., 25: τῆς βασάνου τὸ δεινόν. v. also Luc. Soloec., 6; Thom. Mag., p. 62, 13, Ritschl; Jos. Ant., 2, 14; 9, 101; 12, 413.

Anth. Pal. *Anthologia Palatina*, a collection of minor Hellenistic poetry based on ancient collections of epigrams, assembled by Konstantinos Kephales in Byzantium in the 10th century A.D., and so called because the only MS. is in Heidelberg Library, ed. H. Stadtmüller and F. Bucherer, 1906.

¹³ On **βασανιζομένη τεκεῖν** (Rev. 12:2), cf. T. Jeb., 9, 4: **הַאֲשֶׁה שֶׁמִּקְשָׁה לְוֹלֵד** (simil. S. Nu., 76 on 10:9) and Gn. 35:17.

¹⁴ Cf. also Herm. m., 4, 2, 2.

NT New Testament.

¹⁵ On **βασανίζεσθαι** (of the ship), cf. S. Nu., 76 on 10:9: “When a ship is tossed to and fro”

(**תַּפְּחָהּ** == **βασανιζόμενος**).

βασανίζεσθαι denotes the torture of the disciples rowing¹⁶ is artificial. In both passages it must be taken passively.¹⁷

βασανισμός occurs only in Rev. In 9:5 it is used actively of the torment which will come on men as the first woe after the fifth trumpet. In 18:7ff., however, it is used passively and denotes the suffering of Babylon when deprived of its power. This torment strikes the once powerful city in retribution for its wicked conduct.

βασανιστής does not occur in the NT in the original sense of a “tester” but it is found once in Mt. 18:34 in the sense of a “tormentor.”¹⁸

*Schneider*¹⁰⁷

¹⁶ Zn. Mt. on 14:24 and B. Weiss Mk. on 6:48.

¹⁷ Kl. Mk. on 6:48.

NT New Testament.

¹⁸ Cf. Thom. Mag., p. 93, 17; 94, 4, Ritschl.

Schneider Johannes Schneider, Berlin (Vol. 1–2, 8), Berlin/Breslau (Vol. 3), (Vol. 4), Berlin (Vol. 5, 7).

¹⁰⁷ Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 561–563.

B. Occurrences of ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν in the NT:

(1 occurrence in 1 verse)

Revelation 14:11 (NASB) "And the smoke of their torment goes up forever and ever; they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name." ¹⁰⁸

Revelation 14:11 (GNT) καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. ¹⁰⁹

Revelation 14:11 (GNP) καὶ•cck•καὶ ὁ•amsn•ὁ καπνὸς•nmsn•καπνός τοῦ•amsg•ὁ βασανισμοῦ•nmsg•βασανισμός αὐτῶν•op3mpg•αὐτός εἰς•pa•εἰς αἰῶνας•nmpa•αἰών αἰώνων•nmpg•αἰών ἀναβαίνει•v3spai•ἀναβαίνω, καὶ•cck•καὶ οὐκ•tn•οὐ ἔχουσιν•v3ppai•ἔχω ἀνάπαυσιν•nfsa•ἀνάπαυσις ἡμέρας•nfsg•ἡμέρα καὶ•cck•καὶ νυκτὸς•nfsg•νύξ οἱ•ampn•ὁ προσκυνοῦντες•v__papmpn•προσκυνέω τὸ•ansa•τό θηρίον•nnsa•θηρίον καὶ•cck•καὶ τὴν•afsa•ἡ εἰκόνα•nfsa•εἰκὼν αὐτοῦ•op3nsg•αὐτός καὶ•cck•καὶ εἴ•cse•εἰ τις•oifmsn•τίς_1 λαμβάνει•v3spai•λαμβάνω τὸ•ansa•τό χάραγμα•nnsa•χάραγμα τοῦ•ansg•τό ὀνόματος•nmsg•ὄνομα αὐτοῦ•op3nsg•αὐτός. ¹¹⁰

¹⁰⁸ *New American Standard Bible : 1995 Update*. LaHabra, CA: The Lockman Foundation, 1995.

¹⁰⁹ Aland, Barbara, Kurt Aland, Matthew Black et al. *The Greek New Testament*. 4th ed. Federal Republic of Germany: United Bible Societies, 1993, c1979.

¹¹⁰ *The GRAMCORD Greek New Testament Morphological Database & Research System*. Vancouver: The Gramcord Institute, 1999.

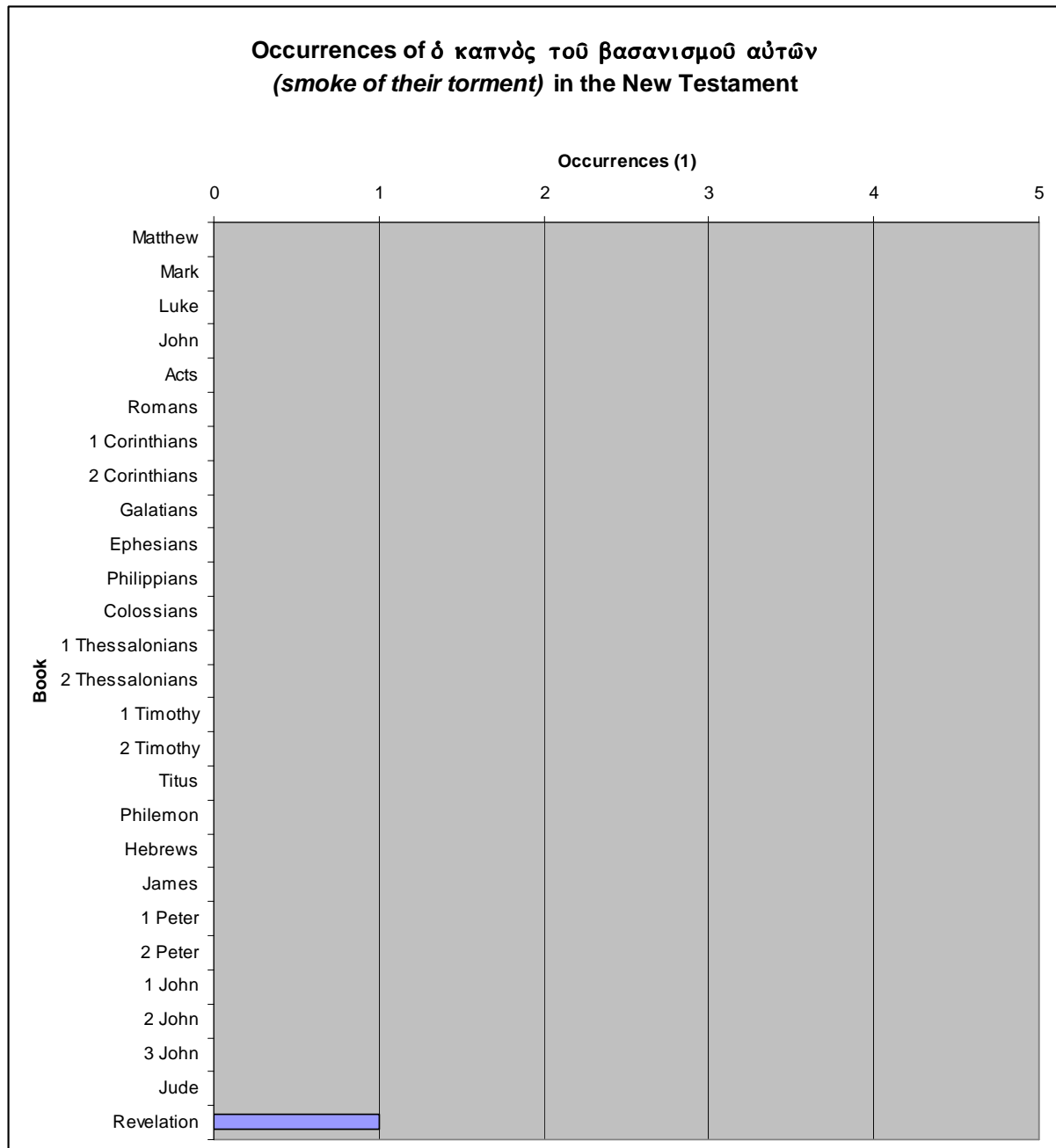
C. Verses in their Contexts:

Revelation 14:6-13 (ESV)

{6} Then I saw another angel flying directly overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people. {7} And he said with a loud voice, “Fear God and give him glory, because the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water.” {8} Another angel, a second, followed, saying, “Fallen, fallen is Babylon the great, she who made all nations drink the wine of the passion of her sexual immorality.” {9} And another angel, a third, followed them, saying with a loud voice, “If anyone worships the beast and its image and receives a mark on his forehead or on his hand, {10} he also will drink the wine of God’s wrath, poured full strength into the cup of his anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb. {11} And **the smoke of their torment goes up forever and ever**, and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name.” {12} Here is a call for the endurance of the saints, those who keep the commandments of God and their faith in Jesus. {13} And I heard a voice from heaven saying, “Write this: Blessed are the dead who die in the Lord from now on.” “Blessed indeed,” says the Spirit, “that they may rest from their labors, for their deeds follow them!”¹¹¹

¹¹¹ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

D. Chart of Occurrences of ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν in the New Testament:



ὅλεθρον αἰώνιον - *eternal destruction*

A. Dictionary Entries related to ὅλεθρον αἰώνιον:

A Greek-English Lexicon of the New Testament and Other Christian Literature:

ὅλεθρος, ου, ὁ (ὅλλυμι ‘destroy’; Hom.+; SIG 527, 82 [c. 220 B.C.]; BGU 1027 XXVI, 11; LXX; PsSol 8:1; TestReub 4:6; 6:3; Philo; Jos., Ant. 17, 38, Vi. 264; SibOr 3, 327; 348)

1 a state of destruction, *destruction, ruin, death* in our lit. always w. some kind of transcendent coloring (hostile spirits work ἐπ’ ὀλέθρῳ τοῦ γένους τῶν ἀνθρώπων Orig., C. Cels. 8, 54, 32): ἔρχεται τινι ὅλ. *ruin comes upon someone* 1 Cl 57:4 (Pr 1:26). αἰφνίδιος αὐτοῖς ἐφίσταται ὅλ. *sudden destruction will come upon them* **1 Th 5:3**. βυθίζειν τινὰ εἰς ὅλ. *plunge someone headlong into ruin* **1 Ti 6:9**. ὅλ. αἰώνιος *eternal death* (TestReub 6:3) **2 Th 1:9** (s. ὀλέθριος).

2 act of destruction, *destruction* παραδοῦναί τινα τῷ σατανᾷ εἰς ὅλ. τῆς σαρκός *hand someone over to Satan for the destruction of his flesh* **1 Cor 5:5** (handing over to Satan will result in the sinner’s death.—EvDobschütz, Die urchristl. Gemeinden 1902, 269–72; Lietzmann, Hdb. ’49, 28; and s. παραδίδωμι 1b.—Hierocles 14, 451b has the thought that the soul of the sinner in Hades is purified by the tortures of hell, and is saved thereby). Destruction brought about by Satan is mentioned also IEph 13:1 ὅταν πυκνῶς ἐπὶ τὸ αὐτὸ γίνεσθε, καθαιροῦνται αἱ δυνάμεις τοῦ σατανᾶ καὶ λύεται ὁ ὅλ. αὐτοῦ *when you come together frequently, the (spirit-) powers of Satan are destroyed, and his destructiveness is nullified*.—DELG s.v. ὅλλυμι. M-M. TW.¹¹²

Hom **Hom** , VIII B.C.—List 5

SIG **SIG** = Sylloge Inscriptionum Graecarum³; superscript omitted in text—List 3

BGU **BGU** = Aegyptische Urkunden aus den Museen zu Berlin: Griechische Urkunden—List 4

LXX **LXX** = Septuaginta, ed. ARahlf, unless otherwise specified—Lists 2, beg.

PsSol **PsSol** = Psalms of Solomon—List 2

TestReub **TestReub** = Testament of Reuben, s. Test12Patr—List 2

Philo **Philo** = P. of Alexandria, I B.C.–I A.D.—List 5

Jos. **Jos.** = Josephus. This abbr. used when follow by title; I A.D.—Lists 5

SibOr **SibOr** = Oracula Sibyllina, II–III A.D.—List 5

lit. **lit.** = literal(ly); literature (references to [scholarly] literature)

Orig **Orig** , var. works, II–III A.D.—List 5

1 Cl **1 Cl** = 1 Clement—List 1

TestReub **TestReub** = Testament of Reuben, s. Test12Patr—List 2

Hdb. **Hdb.** = Handbuch (in connection with a specific NT book, the ref. is to a commentary in the series Handbuch zum Neuen Testament, founded by HLietzmann)—List 6

Hierocles **Hierocles** , Commentarius in aureum carmen, V A.D.—List 5

IEph **IEph** = Ignatius to the Ephesians—List 1

DELG **DELG** = PChantraine, Dictionnaire étymologique de la langue grecque—List 6

s.v. **s.v.** = sub voce (under the word, look up the word)

The Complete Word Study Dictionary:

3639. ὄλεθρος *ólethros*; gen. *oléthrou*, masc. noun, from *óllumi* (n.f.), to destroy, kill. Ruin, destruction. Used of divine punishment (1 Cor. 5:5; 1 Thess. 5:3; 2 Thess. 1:9; 1 Tim. 6:9; Sept.: Prov. 21:7). The verb *óllumi* (n.f.) does not occur, but its derivative, *apóllumi* (622), to destroy, does. The fundamental thought is not annihilation by any means, but unavoidable distress and torment.

Deriv.: *olothreúō* (3645), to destroy.

Syn.: *phthorá* (5356), corruption; *diaphthorá* (1312), complete destruction; *apóleia* (684), perdition.¹¹³

Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament):

3897 ὄλεθρος (*olethros*), ου (*ou*), ὁ (*ho*): n.masc.; ≡ Str 3639—**1.** LN 20.33 **ruin**, state of utter destruction (1Th 5:3; 2Th 1:9; 1Ti 6:9+); **2.** LN 20.34 **destruction**, to cause ruin of something (1Co 5:5+), for another interp, see prior.¹¹⁴

The Exegetical Dictionary of the New Testament:

ὄλεθρος, ου, ὁ *olethros* destruction, ruin*

1 Thess 5:3: the “sudden *destruction*” associated with the in-breaking of the parousia; 2 Thess 1:9: ὄλεθρος αἰώνιος, “eternal *destruction*,” i.e., death (cf. *T. Reu.* 6:3); 1 Cor 5:5: “let the one involved be handed over to Satan for the *destruction* of the flesh,” i.e., to death (see

M-M **M-M** = JMoulton/GMilligan, Vocabulary of Greek Testament—Lists 4, 6

TW **TW** = Theologisches Wörterbuch zum NT; tr. GBromiley, Theological Dictionary of the NT—List 6

¹¹² William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 702.

gen (genitive)

¹¹³ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000).

n. noun, or nouns

masc. masculine

Str *Strong's Lexicon*

LN *Louw-Nida Greek-English Lexicon*

+ I have cited every reference in regard to this lexeme discussed under this definition.

LN *Louw-Nida Greek-English Lexicon*

+ I have cited every reference in regard to this lexeme discussed under this definition.

interp interpretation

¹¹⁴ James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

* All New Testament occurrences of this word are mentioned in the body of this article.

H. Conzelmann, *1 Cor* [Hermeneia] 97); 1 Tim 6:9: βυθίζω τινὰ εἰς ὄλεθρον, “plunge [them] into *destruction*.” J. Schneider, *TDNT* V, 168f.; H.-C. Hahn and C. Brown, *DNTT* I, 465–67.¹¹⁵

Greek-English Lexicon of the New Testament based on Semantic Domains:

ὄλεθρος, ου *m*

a. ruin (state): 20.33

20.33 ὄλεθρος^a, ου *m*: a state of utter ruin or destruction—‘ruin, destruction.’⁵ αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον ‘which cause people to sink into ruin’ or ‘which ruin people’ 1 Tm 6:9.¹¹⁶

b. destruction: 20.34¹¹⁷

20.34 ὀλοθρεύω; ὄλεθρος^b, ου *m*: to cause the complete destruction or ruin of someone or something—‘to destroy, to ruin, destruction.’⁶ ὀλοθρεύω: ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν ‘in order that the Destroyer might not cause the death of their firstborn’ He 11:28. ὄλεθρος^b: παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός ‘to hand such a person over to Satan for the destruction of the body’ 1 Cor 5:5.¹¹⁸

Hermeneia Hermeneia.—A Critical and Historical Commentary on the Bible
TDNT Theological Dictionary of the NT I-X (ed. G. Kittel and G. Friedrich; 1964-76)

DNTT New International Dictionary of NT Theology I-III (ed. C. Brown; 1975-78)

¹¹⁵ Horst Robert Balz and Gerhard Schneider, *Exegetical Dictionary of the New Testament* (Grand Rapids, Mich.: Eerdmans, 1990–), 506.

m masculine

⁵ ὄλεθρος^a suggests a type of ruin or destruction which is somewhat more violent and extensive than in the case of φθορά^a (20.38).

¹¹⁶ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 231.

¹¹⁷ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 173.

m masculine

⁶ The meaning of ὀλοθρεύω and ὄλεθρος^b in 20.34 is considerably stronger and more ‘intense’ than the meanings in 20.31.

¹¹⁸ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 231.

The Theological Dictionary of the New Testament:

† ὀλεθρος.¹

a. “Corruption,” esp. “destruction,” “death.” ὀλεθρος ψυχῆς, “destruction of life” (Hom. Il., 22, 325; Philo Leg. All., II, 34); ὀλεθρος χρημάτων, “loss of money” (Thuc., VII, 27, 3);² ὀλεθρος καὶ διαφθορά (Plat. Resp., VI, 495a); ὀλεθρος καὶ φθορά (Philo Som., I, 86): ἐπ’ ὀλέθρῳ ἐκκλησιάζειν (to speak in the assembly) (Aristoph. Thes., 84). b. “That which brings corruption,” Hes. Theog., 326 f.: ἢ δ’ ἄρα Φῖκ’ ὀλοήν τέκε Καδμείοισιν ὀλεθρον Ὀρθῶ ὑποδηθεῖσα Νεμειᾷόν τε λέοντα. Esp. of men who corrupt others, cf. Hdt., III, 142, 5: γεγονώς τε κακῶς καὶ ἐὼν ὀλεθρος, Soph. Oed. Tyr., 1343: Oedipus

† † before the heading of an article indicates that all the New Testament passages are mentioned in it.

¹ ὀλεθρος from ὀλλυμι ὀλέ-σαι. The sense “bringer of destruction” is perhaps the older, cf. P. Chantraine, *La formation des noms en grec ancien* (1933), 373.

esp. especially.

Hom. Homer, of Chios (?), the classical Greek epic poet, around whose name were grouped the older epics of the Ionians in the 9th and 8th centuries B.C., ed. G. Monro and T. W. Allen, 1908 ff.

Il. *Iliad*.

Leg. All. *Legum Allegoriae*.

Thuc. Thucydides, of Athens (c. 460–396 B.C.), the classic historian of the Greeks, who as a contemporary wrote a history of the Peloponnesian War, ed. C. Hude, 1898 ff.

² Cf. H. Richards, *Classical Quarterly*, 6 (1912), 227.

Plat. Plato, of Athens (428/7–348/7 B.C.), ed. J. Burnet, 1905.

Resp. *Respublica*. [Plato, of Athens]

Som. *De Somniis*.

Aristoph. Aristophanes, of Athens (c. 446–385 B.C.), the main representative of the older Attic comedy, who reached his height during the Peloponnesian War, ed. V. Coulon and H. van Daele, 1923 ff.

Thes. *Thesmophoriazusae*.

Hes. Hesiodus, of Ascra in Boetia (c. 700 B.C.), the oldest Greek poet to emerge as a tangible figure. In his *Pastoral Calendar* ἔργα καὶ ἡμέραι he proclaims the pastoral ideal of life. His *Theogony* is a speculative work on the origin and descent of the gods, ed. A. Rzach, 1913.

Theog. *Theogonia*.

Esp. especially.

Hdt. Herodotus, of Halicarnassus (c. 484–425 B.C.), the first real Greek historian, described as early as Cicero as the father of history. His work deals with the conflicts between the Greeks and the barbarians from earliest times to the Persian Wars, ed. H. Kallenberg, 1926 ff.

Soph. Sophocles, of Athens (496–406 B.C.), the real poet of the Athens of Pericles, ed. A. C. Pearson, 1924.

Oed. Tyr. *Oedipus Tyrannus*.

calls himself τὸν μέγ' ὀλέθριον. Aristoph. *Lys.*, 326: ὑπὸ τε γερόντων ὀλέθρων. Plat. *Resp.*, VI, 491b: πολλοὶ ὀλεθροὶ καὶ μεγάλοι. In Demosth. ὀλεθρος is a term of abuse. Demosth. in *Or.*, 9, 31 calls Philip of Macedonia ὀλεθρος Μακεδῶν, and in 18, 127 Aeschines is ὀλεθρος γραμματεὺς, cf. also 21, 209: τὸν δὲ βάσκανον, τὸν δ' ὀλεθρον, 23, 202: ἀνθρώπους οὐδ' ἐλευθέρους ἀλλ' ὀλέθρους καὶ τοιαῦτα πεποιηκότας, οἷα λέγειν ὀκνήσειεν ἂν τις εὖ φρονῶν. Cf. also BGU, IV. 1027, 11: οἴου ὀλέθρου πίρας (ἐποεῖτε) Ditt. Syll.³, 527, 82: κακίστῳ ὀλέθρῳ ἐξόλλυσθαι.

The word is common in the LXX. In the prophets it often has the sense of “eschatological destruction.” *Ἱερ.* 31(48):3: ὀλεθρος καὶ σύντριμμα μέγα. *Wis.* 1:14: “The creatures of the world bring salvation, and there is in them no draught of corruption (καὶ οὐκ ἔστιν ἐν αὐταῖς φάρμακον ὀλέθρου). 4 *Macc.* 10:15 (an oath by the blessed death of my brothers and the eternal destruction of the tyrant: μὰ ... τὸν αἰώνιον τοῦ τυράννου ὀλεθρον).

The word occurs twice in the NT in eschatological sayings. In 1 Th. 5:3 it is said of those who do not expect Christ's *parousia* that precisely when they brag of peace and safety inescapable destruction (αἰφνίδιος ὀλεθρος) will suddenly overtake them. In 2 Th. 1:9 it is stated that on the revelation of Christ from heaven those who do not know God and who have refused to obey the message of salvation will be allotted eternal destruction (ὀλεθρος αἰώνιος) as a punishment.³ In 1 Tm. 6:9 the conscience of those who desire to be rich is seared. They are in danger of succumbing to the temptations and lusts which plunge men into corruption and ruin (εἰς ὀλεθρον καὶ ἀπώλειαν), i.e., into complete destruction.⁴

The most important NT instance is 1 C. 5:5. This has to do with the case of incest. Paul demands that the congregation should meet to judge the incestuous man. He himself will be there in spirit. In the power of the Lord at work in the assembled congregation, the community should then pronounce the solemn curse: “We deliver thee up⁵ to Satan.”⁶

Aristoph. Aristophanes, of Athens (c. 446–385 B.C.), the main representative of the older Attic comedy, who reached his height during the Peloponnesian War, ed. V. Coulon and H. van Daele, 1923 ff.

Lys. *Lysistrata*.

Plat. Plato, of Athens (428/7–348/7 B.C.), ed. J. Burnet, 1905.

Resp. Respublica. [Plato, of Athens]

Demosth. Demosthenes, of Athens (384–322 B.C.), ed. F. Blass, 1903 ff.

Demosth. Demosthenes, of Athens (384–322 B.C.), ed. F. Blass, 1903 ff.

Or. *Orati(ones)*.

BGU *Ägyptische Urkunden aus den Kgl. Museen zu Berlin*, 1895 ff.

Ditt. Syll. W. Dittenberger, *Sylloge Inscriptionum Graecarum*², 1898 ff.;³, 1915 ff.

NT New Testament.

³ On αὐτοῖς ἐφίσταται ὀλεθρος (1 Th. 5:3) cf. 1 Cl., 57, 4: ἡνίκα ἂν ἔρχηται ὑμῖν ὀλεθρος (quoting Prv. 1:26).

⁴ Cf. Pr.-Bauer³, 246.

NT New Testament.

⁵ Cf. παραδίδωμι, → II, 170.

This handing over to Satan is εἰς ὄλεθρον τῆς σαρκός. In line with ancient ideas of the religio-cultic curse and its effect,⁷ Paul obviously believes that the curse will be followed by the (sudden) death of the person thus condemned.⁸ Death is a punishment for the flesh which has sinned. But the spirit, i.e., the πνεῦμα which God has put in Christians, will in some unknown way escape destruction, so that the Christian who has sinned will be saved on the day of judgment.

There is an NT par. in Ac. 5:5, 10 (Ananias and Sapphira),⁹ also further par. in apcr. Acts (Act. Pt. Verc., 2, 15, 32; Act. Joh., 41 f., 86; Act. Thom., 6).¹⁰ Instructive as regards the idea of the divine power at work in the community is Ign. Eph., 13, 1: “When the community assembles often, the powerful spirits of Satan are destroyed and the corruption which be threatens does not develop (καὶ λύεται ὁ ὄλεθρος αὐτοῦ).”¹¹⁹

⁶ Cf. on this Deissmann LO⁴, 256 f.; Ltzm. K., *ad loc.*; C. Bruston, “L’Abandon du Pécheur á Satan,” *Revue de Théologie et des Questions religieuses*, 21 (1912), 450 ff.; L. Brun, *Segen u. Fluch im Urchr.* (1932), 106–108.

⁷ Cf. K. Latte, *Heiliges Recht* (1920), 61–88 and the bibl. in E. v. Dobschütz, *Die urchr. Gemeinden* (1902), 270 f. Cf. also R. Wünsch, *Antike Fluchtafeln* (Kl. T., 20).

⁸ So also v. Dobschütz, *op. cit.*, 271; Ltzm. K., *ad loc.*; Pr.-Bauer³, 934; → paradivdwmī, II, 170, n. 9. Acc. to the view of the Gk. fathers (Theod. Mops. and Severian of Gabala; cf. K. Staab, *Pauluskommentare aus d. griech. Kirche* [1933], 178 and 243 f.) ὄλεθρος τῆς σαρκός does not refer to the death of the sinner but to severe punishments in his earthly life. If he repents because of these, the spirit in him, the divine χάρισμα, will be saved.

NT New Testament.

par. parallel.

⁹ Cf. also 1 Tm. 1:20 (Hymenaeus and Alexander).

par. parallel.

apcr. Apocrypha.

Act. Pt. Verc. *Acts of Peter of Vercellae*.

Act. Joh. *Acts of John*.

Act. Thom. *Acts of Thomas*.

¹⁰ Ltzm. K. on I C. 5:5.

Ign. Ignatius.

Eph. *Epistula ad Ephesios*.

¹¹⁹ Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 168–169.

B. Occurrences of ὅλεθρον αἰώνιον in the New Testament:

(1 occurrence in 1 verse)

2 Thessalonians 1:9 (NASB) These will pay the penalty of **eternal destruction**, away from the presence of the Lord and from the glory of His power,¹²⁰

2 Thessalonians 1:9 (GNT) οἵτινες δίκην τίσουσιν **ὅλεθρον αἰώνιον** ἀπὸ προσώπου τοῦ κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,¹²¹

2 Thessalonians 1:9 (GNP) οἵτινες•οἰRMPN•ὅστις δίκην•NFSΑ•δίκη τίσουσιν•V3PFAI•τίνω **ὅλεθρον•NMSΑ•ὅλεθρος** αἰώνιον•JMSAX•αἰώνιος ἀπὸ•PG•ἀπὸ προσώπου•NNSG•πρόσωπον τοῦ•AMSG•ὁ κυρίου•NMSG•κύριος καὶ•CCK•καὶ ἀπὸ•PG•ἀπὸ τῆς•AFSG•ἡ δόξης•NMSG•δόξα τῆς•AFSG•ἡ ἰσχύος•NMSG•ἰσχύς αὐτοῦ•OP3MSG•αὐτός,¹²²

C. Verses in their Contexts:

2 Thessalonians 1:3-12 (ESV)

{3} We ought always to give thanks to God for you, brothers, as is right, because your faith is growing abundantly, and the love of every one of you for one another is increasing. {4} Therefore we ourselves boast about you in the churches of God for your steadfastness and faith in all your persecutions and in the afflictions that you are enduring. {5} This is evidence of the righteous judgment of God, that you may be considered worthy of the kingdom of God, for which you are also suffering— {6} since indeed God considers it just to repay with affliction those who afflict you, {7} and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels {8} in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. {9} They will suffer the punishment of **eternal destruction**, away from the presence of the Lord and from the glory of his might, {10} when he comes on that day to be glorified in his saints, and to be marveled at among all who have believed, because our testimony to you was believed. {11} To this end we always pray for you, that our God may make you worthy of his calling and may fulfill every resolve for good and every work of faith by his power, {12} so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.¹²³

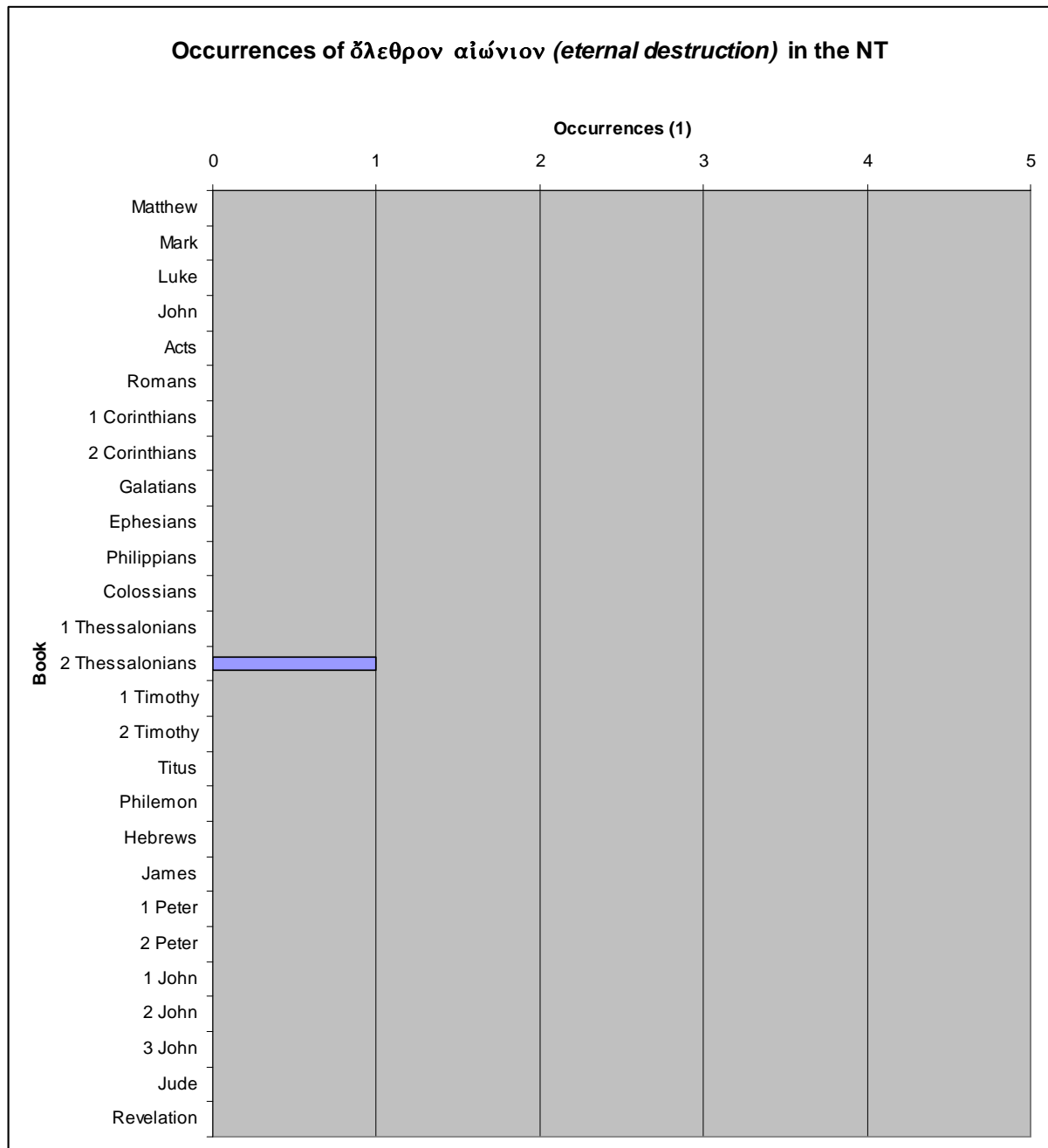
¹²⁰ *New American Standard Bible : 1995 Update*. LaHabra, CA: The Lockman Foundation, 1995.

¹²¹ Aland, Barbara, Kurt Aland, Matthew Black et al. *The Greek New Testament*. 4th ed. Federal Republic of Germany: United Bible Societies, 1993, c1979.

¹²² *The GRAMCORD Greek New Testament Morphological Database & Research System*. Vancouver: The Gramcord Institute, 1999.

¹²³ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

D. Chart of Occurrences of ὅλεθρον αἰώνιον in the NT:



κόλασιν αἰώνιον - *eternal punishment*

A. Dictionary Entries related to κόλασιν αἰώνιον:

A Greek-English Lexicon of the New Testament and Other Christian Literature:

κόλασις, εως, ἡ (s. prec. three entries; ‘punishment, chastisement’ so Hippocr.+; Diod S 1, 77, 9; 4, 44, 3; Aelian, VH 7, 15; SIG² 680, 13; LXX; TestAbr, Test12Patr, ApcEsdr, ApcSed; AscIs 3:13; Philo, Leg. ad Gai. 7, Mos. 1, 96; Jos., Ant. 17, 164; SibOr 5, 388; Ar. [Milne 76, 43]; Just.)

2 transcendent retribution, punishment (ApcSed 4:1 κόλασις καὶ πῦρ ἐστὶν ἡ παίδευσίς σου.—Diod S 3, 61, 5; 16, 61, 1; Epict. 3, 11, 1; Dio Chrys. 80 [30], 12; 2 Macc 4:38 al. in LXX; Philo, Spec. Leg. 1, 55; 2, 196; Jos., Ant. 1, 60 al.; Just.; Did., Gen., 115, 28; 158, 10) ApcPt 17:32; w. αἰκισμός 1 Cl 11:1. Of eternal punishment (w. θάνατος) Dg 9:2 (Diod S 8, 15, 1 κ. ἀθάνατος). Of hell: τόπος κολάσεως ApcPt 6:21

prec. **prec.** = preceding

Hippocr **Hippocr** = Corpus Hippocraticum, V–IV B.C.—List 5

Diod S **Diod S**, I B.C.—List 5

Aelian **Aelian**, II A.D.—List 5

SIG **SIG** = Sylloge Inscriptionum Graecarum³; superscript omitted in text—List 3

LXX **LXX** = Septuaginta, ed. ARahlf, unless otherwise specified—Lists 2, beg.

TestAbr **TestAbr** = Testament of Abraham, with some interpolations; I B.C./I A.D.—Lists 2, 5

Test12Patr **Test12Patr** = Testaments of the Twelve Patriarchs, with interpolations II B.C.–III A.D.—List 2

ApcEsdr **ApcEsdr** = Apocalypse of Esdras—List 2

ApcSed **ApcSed** = Apocalypse of Sedrach—List 2

AscIs **AscIs** = Ascension of Isaiah—List 2

Philo **Philo** = P. of Alexandria, I B.C.–I A.D.—List 5

Jos. **Jos.** = Josephus. This abbr. used when follow by title; I A.D.—Lists 5

SibOr **SibOr** = Oracula Sibyllina, II–III A.D.—List 5

Ar. **Ar.** = Aristides, apologist, II A.D.—List 5

Just **Just**, II A.D.—List 5

ApcSed **ApcSed** = Apocalypse of Sedrach—List 2

Diod S **Diod S**, I B.C.—List 5

Epict **Epict**, various works, I–II A.D.—List 5

Dio Chrys **Dio Chrys**, I–II A.D.—List 5

al. **al.** = alibi (elsewhere), aliter (otherwise), alii (others)

LXX **LXX** = Septuaginta, ed. ARahlf, unless otherwise specified—Lists 2, beg.

Philo **Philo** = P. of Alexandria, I B.C.–I A.D.—List 5

Jos. **Jos.** = Josephus. This abbr. used when follow by title; I A.D.—Lists 5

al. **al.** = alibi (elsewhere), aliter (otherwise), alii (others)

Just **Just**, II A.D.—List 5

Did. **Did.** = Didymus Caecus (the Blind), commentator on OT books, IV A.D.—List 5

ApcPt **ApcPt** = Apocalypse of Peter—List 1

1 Cl **1 Cl** = 1 Clement—List 1

Dg **Dg** = Letter of Diognetus, attributed to an unidentifiable apologist; II A.D.—List 1

Diod S **Diod S**, I B.C.—List 5

(Simplicius in Epict. p. 13, 1 εἰς ἐκεῖνον τὸν τόπον αἱ κολάσεως δεόμεναι ψυχὰι καταπέμπονται); ἐν τῇ κ. ἐκείνῃ 10:25; *ibid.* ἐφορῶσαι τὴν κ. ἐκείνων (cp. ApcEsdr 5:10 p. 30, 2 Tdf. ἐν τῇ κ.). ἐκ τῆς κ. ApcPt Rainer (cp. ἐκ τὴν κ. ApcSed 8:12a; εἰς τὴν κ. 12b and TestAbr B 11 p. 116, 10 [Stone p. 80]). ἀπέρχεσθαι εἰς κ. αἰώνιον *go away into eternal punishment* **Mt 25:46** (οἱ τῆς κ. ἄξιοι ἀπελεύσονται εἰς αὐτήν Iren. 2, 33, 5 [Harv. I 380, 8]; κ. αἰώνιον as TestAbr A 11 p. 90, 7f [Stone p. 28]; TestReub 5:5; TestGad 7:5; Just., A I, 8, 4; D. 117, 3; Celsus 8, 48; pl. Theoph. Ant. 1, 14 [p. 90, 13]). ῥύεσθαι ἐκ τῆς αἰωνίου κ. *rescue fr. eternal punishment* 2 Cl 6:7. τὴν αἰώνιον κ. ἐξαγοράζεσθαι *buy one's freedom fr. eternal pun.* MPol 2:3 v.l. κακαὶ κ. τοῦ διαβόλου IRo 5:3. κ. τινος *punishment for someth.* (Ezk 14:3, 7; 18:30; Philo, Fuga 65 ἁμαρτημάτων κ.) ἔχειν κόλασιν τινα τῆς πονηρίας αὐτοῦ Hs 9, 18, 1. ἀναπαύστως ἔξουσιν τὴν κ. *they will suffer unending punishment* ApcPt Bodl. 9–12. ὁ φόβος κόλασιν ἔχει *fear has to do with punishment* **1J 4:18** (cp. Philo, In Flacc. 96 φόβος κολάσεως).—M-M. TW.¹²⁴

ApcPt **ApcPt** = Apocalypse of Peter—List 1
Simplicius **Simplicius**, VI A.D.—List 5
Epict **Epict**, various works, I–II A.D.—List 5
ibid. **ibid.** = *ibidem* (in the same book or passage)
cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts
ApcEsdr **ApcEsdr** = Apocalypse of Esdras—List 2
Tdf. **Tdf.** = CvTischendorf—List 1, beg.
ApcPt Rainer **ApcPt Rainer** = Rainer Fgm. of the Apocalypse of Peter—List 1
cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts
ApcSed **ApcSed** = Apocalypse of Sedrach—List 2
TestAbr **TestAbr** = Testament of Abraham, with some interpolations; I B.C./I A.D.—Lists 2, 5
Iren. **Iren.** = Irenaeus, Haereses, II A.D.—List 5
Harv. **Harv.** = WHarvey; s. Iren.—List 5
TestAbr **TestAbr** = Testament of Abraham, with some interpolations; I B.C./I A.D.—Lists 2, 5
TestReub **TestReub** = Testament of Reuben, s. Test12Patr—List 2
TestGad **TestGad** = Testament of Gad, s. Test12Patr—List 2
Just **Just**, II A.D.—List 5
D **D** = Didache, except that in a list of manuscripts or as textual variant D refers to Codex Bezae—List 1
Celsus **Celsus**, in Origen, Contra Celsum, II A.D.—List 5
pl. **pl.** = plural
Theoph. Ant. **Theoph. Ant.** = Theophilus Antiochenus, II A.D.—List 5
fr. **fr.** = from
2 Cl **2 Cl** = 2 Clement—List 1
fr. **fr.** = from
MPol **MPol** = Martyrdom of Polycarp; after II A.D.—List 1
v.l. **v.l.** = *varia lectio* (variant reading)
IRo **IRo** = Ignatius to the Romans—List 1
someth. **someth.** = something
Philo **Philo** = P. of Alexandria, I B.C.–I A.D.—List 5
Hs **Hs** = Similitudes
ApcPt Bodl. **ApcPt Bodl.** = Apocalypse of Peter, Bodleian—List 1
cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts
Philo **Philo** = P. of Alexandria, I B.C.–I A.D.—List 5
M-M **M-M** = JMoulton/GMilligan, Vocabulary of Greek Testament—Lists 4, 6

The Complete Word Study Dictionary:

2851. κόλασις *kólasís*; gen. *koláseōs*, fem. noun from *kolázō* (2849), to punish. Punishment (Matt. 25:46), torment (1 John 4:18), distinguished from *timōría* (5098), punishment, which in Class. Gr. has the predominating thought of the vindictive character of the punishment which satisfies the inflicter's sense of outraged justice in defending his own honor or that of the violated law. *Kólasís*, on the other hand, conveys the notion of punishment for the correction and bettering of the offender. It does not always, however, have this strict meaning in the NT. In Matt. 25:46, *kólasís aiōnios* (166), eternal, does not refer to temporary corrective punishment and discipline, but has rather the meaning of *timōría*, punishment because of the violation of the eternal law of God. It is equivalent to *géenna* (1067), hell, a final punishment about which offenders are warned by our Lord (Mark 9:43–48). In this sense it does not have the implication of bettering one who endures such punishment. In *kólasís*, we have the relationship of the punishment to the one being punished while in *timōría* the relationship is to the punisher himself.

Syn.: *ekdikēsis* (1557), vengeance; *epitimía* (2009), penalty; *díkē* (1349), the execution of a sentence.

Ant.: *áphesis* (859), forgiveness, dismissal, release; *apolútrōsis* (629), redemption, deliverance; *páresis* (3929), a passing by of death or sin.¹²⁵

Greek-English Lexicon of the New Testament based on Semantic Domains:

38.2 κολάζω; κόλασις, εως *f*: to punish, with the implication of resulting severe suffering—‘to punish, punishment.’

κολάζω: ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν ‘to keep the wicked under punishment until the day of judgment comes’ or ‘... under guard, awaiting punishment on the day of judgment’ 2 Pe 2:9.

κόλασις: ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον ‘these will be sent off to eternal punishment, but the righteous (will go) to eternal life’ Mt 25:46.

TW TW = Theologisches Wörterbuch zum NT; tr. GBromiley, Theological Dictionary of the NT—List 6
¹²⁴ William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 555.

gen (genitive)

¹²⁵ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000).

f feminine

In a number of languages punishment is often expressed as a causative of suffering, that is to say, ‘to cause to suffer’ or ‘to cause to endure harm.’ In some languages, however, there are a number of different types of punishment, and clear distinctions must be made between various degrees of punishment as well as between physical versus mental punishment.¹²⁶

B. Occurrences of κόλασιν αἰώνιον in the New Testament:

(1 occurrence in 1 verse)

Matthew 25:46 (NASB) "These will go away into **eternal punishment**, but the righteous into eternal life."¹²⁷

Matthew 25:46 (GNT) καὶ ἀπελεύσονται οὗτοι εἰς **κόλασιν αἰώνιον**, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.¹²⁸

Matthew 25:46 (GNP) καὶ•ccκ•καί ἀπελεύσονται•v3pfmi•ἀπέρχομαι οὗτοι•odempn•οὗτος εἰς•pa•εἰς **κόλασιν•nfsa•κόλασις αἰώνιον•jfsax•αἰώνιος**, οἱ•ampn•οἱ δὲ•ccv•δέ δίκαιοι•jmpnx•δίκαιος εἰς•pa•εἰς ζωὴν•nfsa•ζωή αἰώνιον•jfsax•αἰώνιος.¹²⁹

¹²⁶ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 488–489.

¹²⁷ *New American Standard Bible : 1995 Update*. LaHabra, CA: The Lockman Foundation, 1995.

¹²⁸ Aland, Barbara, Kurt Aland, Matthew Black et al. *The Greek New Testament*. 4th ed. Federal Republic of Germany: United Bible Societies, 1993, c1979.

¹²⁹ *The GRAMCORD Greek New Testament Morphological Database & Research System*. Vancouver: The Gramcord Institute, 1999.

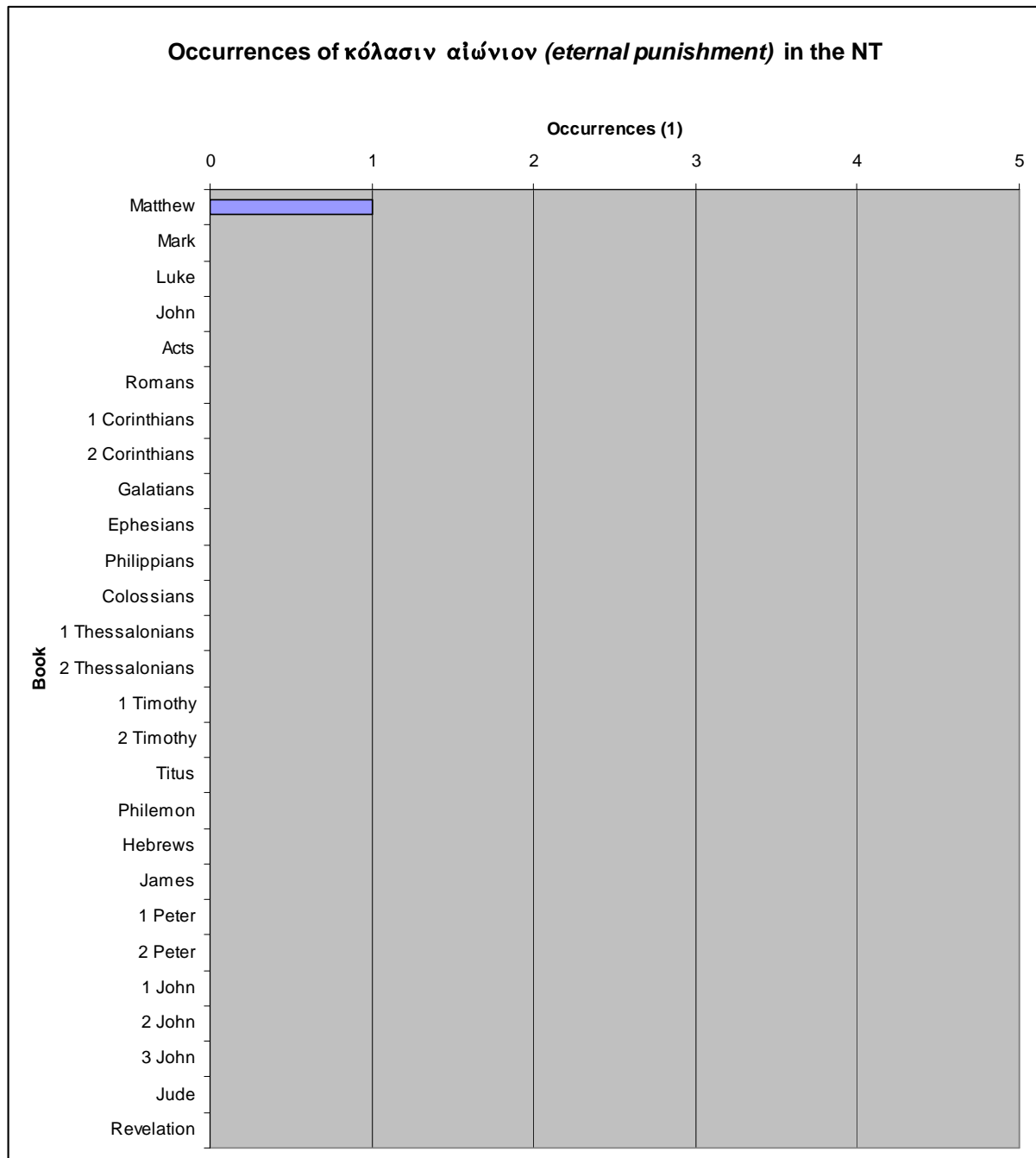
C. Verses in their Contexts:

Matthew 25:31-46 (ESV)

{31} “When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. {32} Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. {33} And he will place the sheep on his right, but the goats on the left. {34} Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. {35} For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, {36} I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ {37} Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? {38} And when did we see you a stranger and welcome you, or naked and clothe you? {39} And when did we see you sick or in prison and visit you?’ {40} And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.’ {41} “Then he will say to those on his left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. {42} For I was hungry and you gave me no food, I was thirsty and you gave me no drink, {43} I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’ {44} Then they also will answer, saying, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?’ {45} Then he will answer them, saying, ‘Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.’ {46} And these will go away into **eternal punishment**, but the righteous into eternal life.”¹³⁰

¹³⁰ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

D. Chart of Occurrences of κόλασιν αἰώνιον in the NT:



τὸ σκότος τὸ ἐξώτερον – *outer darkness*

ὁ ζόφος τοῦ σκότους – *black darkness*

**A. Dictionary Entries related to τὸ σκότος τὸ ἐξώτερον
and/or ὁ ζόφος τοῦ σκότους τετήρηται:**

The Exegetical Dictionary of the New Testament:

σκότος, ους, τό *skotos* darkness, gloom *

1. Occurrences in the NT and meaning — 2. a) The Pauline corpus — b) The Gospels and Acts

Lit.: H. CONZELMANN, *TDNT* VII, 423–45. — H. C. HAHN, *DNTT* I, 421–25. — L. R. STACHOWIAK, “Die Antithese Licht — Finsternis. Ein Thema der paulinischen Paränese,” *TQ* 143 (1963) 385–422. — For further bibliography see *TWNT* X, 1266.

2. b) Σκότος is used literally of the *eclipse* (of the sun) descending on the earth at the hour of Jesus’ crucifixion (Mark 15:33 par. Matt 27:45 / Luke 23:44). This darkness is considered an apocalyptic sign anticipating the day of God (cf. Amos 8:9).

Only Matthew uses the phrase εἰς τὸ σκότος τὸ ἐξώτερον (Matt 8:12; 22:13; 25:30). The guest without a wedding garment (22:13) and the worthless servant (25:30) are cast “into the *darkness* outside / into the outermost *darkness*.” Here σκότος refers to the eschatological place of punishment (with the same sense in ὁ ζόφος τοῦ σκότους, 2 Pet 2:17; Jude 13). Matt 4:16 and Luke 1:79 both quote Isaiah (cf. Isa 9:2; 42:7), but while the LXX has the fut., Matthew uses the pf.: The prophet’s promise has been fulfilled; the people have seen a great light. Σκότος appears further in Matt 6:23 (bis); Luke 11:35; 22:53; Acts 13:11. Peter’s Pentecost sermon uses words of the prophet Joel (Acts 2:20: Joel 2:31; cf. 2:10; Isa 13:10): “The sun will be turned into darkness and the moon into blood.”¹³¹

* All New Testament occurrences of this word are mentioned in the body of this article.

TDNT Theological Dictionary of the NT I-X (ed. G. Kittel and G. Friedrich; 1964-76)

DNTT New International Dictionary of NT Theology I-III (ed. C. Brown; 1975-78)

TQ Theologische Quartalschrift

TWNT Theologisches Wörterbuch zum NT I-X (ed. G. Kittel and G. Friedrich; 1933-79)

par. parallel

LXX Septuagint

fut. future

pf. perfect

¹³¹ Horst Robert Balz and Gerhard Schneider, *Exegetical Dictionary of the New Testament* (Grand Rapids, Mich.: Eerdmans, 1990–), 255–256.

Greek-English Lexicon of the New Testament based on Semantic Domains:

1.24 ὁ ζόφος τοῦ σκότους: (an idiom, literally ‘the gloom of darkness’) the dark, gloomy nature of hell as a place of punishment—‘gloomy hell, black darkness.’ ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται ‘wandering stars for whom the darkness of hell has been reserved forever’ Jd 13.¹³²

The Theological Dictionary of the New Testament:

σκότος, σκοτία, † σκοτόω, † σκοτίζω, † σκοτεινός ^{*133}
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¹³² Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 6.

† † before the heading of an article indicates that all the New Testament passages are mentioned in it.

† † before the heading of an article indicates that all the New Testament passages are mentioned in it.

† † before the heading of an article indicates that all the New Testament passages are mentioned in it.

* σκότος κτλ. Note: R. Bultmann, who was originally in charge of this art., has placed his rich collection of material at our disposal. Bibl.: Gen.: R. Bultmann, “Die Bdtg. d. neuerschlossenen mandäischen u. manichäischen Quellen f. d. Verständnis des Joh.-Ev.,” ZNW, 24 (1925), 100–146; H. Odeberg, *The Fourth Gospel* (1929), 130–149; E. Percy, *Untersuchungen über d. Ursprung d. joh. Theol.*; (1939), 23–76; S. Aalen, “Die Begriffe ‘Licht’ u. ‘Finsternis’ im AT, im Spätjüdt. u. im Rabbinismus,” *Skrifter utgitt av det Norske Videnskaps-Akad. i Oslo, Historisk-filosofisk Klasse*, 1951, 1 (1951) (with bibl.); C. H. Dodd, *The Interpretation of the Fourth Gospel* (1953), 30–41; also *The Bible and the Greeks*² (1954), 99–144; G. Baumbach, *Der Dualismus d. Sektenrolle im Vergleich mit dem Dualismus in d. spätjüd. Apokalypsen u. d. Joh.-Ev.*, Diss. Berlin (1956). On A.: R. Bultmann, “Zur Geschichte d. Lichtsymbolik im Altertum,” *Philol.*, 97 (1948). 1–36. On B.: A. M. Gierlich, “Der Lichtgedanke in d. Psalmen,” *Freiburger Theol. Stud.*, 56 (1940). On C.: F. Nötscher, “Zur theol. Terminologie d. Qumran-Texte,” *Bonner Bibl. Beiträge*, 10 (1956). 92–148; H. Braun, “Spätjüd. u. frühchr. Radikalismus, I,” *Beiträge zur Hist. Theologie*, 24 (1957), v. Index s.v. “Dualismus” and σκότος; H. W. Huppenbauer, “Der Mensch zwischen zwei Welten,” *Abh. ThANT*, 34 (1959); O. Betz, “Offenbarung u. Schriftforschung in d. Qumransekte,” *Wissenschaftliche Untersuchungen z. NT*, 6 (1960), 111–114. On D.: 1. G. P. Wetter, “Phos,” *Skrifter utgitt af Kungliga Humanistiska Vetenskaps-Samfundet i Uppsala*, 17, 1 (1915); W. Bousset, *Kyrios Christos*, FRL, 21² (1921), 172–177; Jonas Gnosis, I, 103f., 262–283; II, 99–121; F. Cumont, *Lux perpetua* (1949); further bibl. in K. Prümm, *Religionsgeschichtliches Hndbch. f. den Raum der altchr. Umwelt*² (1953), Index. s.v. “Licht.” 2. J. Pascher, “Βασιλική ὁδός,” *Studien z. Gesch. u. Kultur des Altertums*, 17, 3f. (1931), *passim*; E. R. Goodenough. *By Light, Light* (1935); W. Völker, *Fortschritt u. Vollendung bei Philo v. Alex.*, TU, 49, 1 (1938), 163f., 178–192, 304–307; H. A. Wolfson, *Philo*, I and II (1947), *passim*. 3. A. J. Festugière, *La révélation d’Hermès Trismégiste*, I–IV (1949–54),

E. The New Testament.

σκότος (neuter) is most common. John prefers σκοτία.¹³⁶ σκοτίζομαι occurs times, and σκοτόομαι 3 times, both always in the passive. The group has theological significance only in John (the Gospel and 1 Jn.). It is used literally, figuratively and in a transferred sense.

I. The Synoptics (with Acts and Revelation).

1. Literal Use:

b. The use is also literal when σκότος denotes the future place of punishment in Matthew's phrase: τὸ σκότος τὸ ἔξωτερον (Mt. 8:12; 22:13; 25:30)¹⁴⁴ and also Jd. 13/2 Pt. 2:17.¹⁴⁵ The power of the underworld (ἐξουσία τοῦ σκότους) rules in the passion of Jesus (Lk. 22:53).¹⁴⁶

passim, esp. IV, 241–257. 5. S. Schulz, Art. "Mandäer" in *Euangelisches Kirchenlex.*, II (1958), 1226–1228; K. Rudolph, "Die Mandäer, I," *FRL*, 74 (1960), 118–194. 6. A. Adam, Art. "Manichäismus" in *Evangelisches Kirchenlex.*, II (1958), 1229–1233, and A. Adam, *Texte zum Manichäismus*, Kl. T., 175 (1954); G. Widengren, "Mani u. d. Manichäismus," *Urban-Bücher*, 57 (1961), 33, 48–76, 146–159. On E.: E. Percy, *Untersuchungen über den Ursprung d. joh. Theol.* (1939), 23–76; H. Bakotin, *De notione lucis et tenebrarum* in *Ev. Joh.* (1943); C. H. Dodd, *The Interpretation of the Fourth Gospel* (1953), 30–41 (Dodd Interpretation); W. Nauck, "Die Tradition u. d. Charakter des 1 Joh.," *Wissenschaftliche Untersuchungen z. NT*, 3 (1957), 61f.; on Jn. and Qumran (apart from Nauck): K. Schaedel, *Das Joh.-Ev. u. d. Kinder des Lichts*, Diss. Vienna (1953); F. M. Braun, "L'arrière-fond judaïque du quatrième évang. et la communauté de l'alliance," *Rev. Bibl.*, 62 (1955), 5–44; W. F. Albright, "Recent Discoveries in Palestine and the Gospel of St. John," *The Background of the NT and Its Eschatology* (Dodd Festschr.) (1956), 153–171; H. H. Malmede, *Die Lichtsymbolik im NT*, Diss. Bonn (1959), 431–434, 475–480.

¹³³ Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 423.

¹³⁶ With no distinction of sense except at Jn. 3:19; 1 Jn. 1:6. Elsewhere the fem. occurs only in the quotation in Mt. 4:16 BD (Is. 9:1: ἐν σκότει).

¹⁴⁴ If the expression is taken strictly the place is on the edge of the world; but the phrase was a current one and does not run counter to the common view that the place of punishment is beneath, cf. Jos. Ant., 2, 344.

¹⁴⁵ ζόφος τοῦ σκότους, cf. Ael. Arist., 24, 44 (Keil). On Hades in Jos. → n. 13.

¹⁴⁶ On the phrase cf. Col. 1:13 (→ n. 175), though the meaning is not the same. On the role of Satan cf. Lk. 22:3; Jn. 13:2, 27; 14:30. Satan is not the cause (→ 158, 21 ff.). In kerygmatic ref. to the passion he is never mentioned (Pilate is in the Creed, not Satan), cf. Ac. 2:23 etc. He is only a marginal figure. His power is not his own; it is given to him, Lk. 4:6. Nor should his part in the acts against Jesus be confused with that of the human agents. If he had a hand this does not make them less guilty but simply discloses the real depth of these events.

B. Occurrences of τὸ σκότος τὸ ἑξώτερον and τοῦ ὁ ζόφος τοῦ σκότους in the New Testament: (5 occurrences in 5 verses)

Matthew 8:12 (NASB) but the sons of the kingdom will be cast out into **the outer darkness**; in that place there will be weeping and gnashing of teeth."¹³⁵

Matthew 8:12 (GNT) οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς **τὸ σκότος τὸ ἑξώτερον**· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.¹³⁶

Matthew 8:12 (GNP) οἱ·AMPN·ὁ δὲ·CCV·δέ υἱοὶ·NMPN·υἱός τῆς·AFSG·ῆ βασιλείας·NFSG·βασιλεία ἐκβληθήσονται·V3PFPI·ἐκβάλλω εἰς·PA·εἰς **τὸ·ANSA·τό σκότος·NNSA·σκότος τὸ·ANSA·τό ἑξώτερον·JNSAC·ἑξώτερος**· ἐκεῖ·BX·ἐκεῖ ἔσται·V3SFMi·εἰμί ὁ·AMSN·ὁ κλαυθμὸς·NMSN·κλαυθμὸς καὶ·CCK·καὶ ὁ·AMSN·ὁ βρυγμὸς·NMSN·βρυγμὸς τῶν·AMPG·ὁ ὀδόντων·NMPG·ὀδοὺς.¹³⁷

Matthew 22:13 (NASB) "Then the king said to the servants, 'Bind him hand and foot, and throw him into **the outer darkness**; in that place there will be weeping and gnashing of teeth.'

Matthew 22:13 (GNT) τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις· δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς **τὸ σκότος τὸ ἑξώτερον**· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

Matthew 22:13 (GNP) τότε·BX·τότε ὁ·AMSN·ὁ βασιλεὺς·NMSN·βασιλεὺς εἶπεν·V3SAAI·εἶπον τοῖς·AMPD·ὁ διακόνοις·NMPD·διάκονος· δήσαντες·V__AAPMPN·δέω αὐτοῦ·OP3MSG·αὐτός πόδας·NMPA·πούς καὶ·CCK·καὶ χεῖρας·NFPA·χείρ ἐκβάλετε·V2PAAM·ἐκβάλλω αὐτὸν·OP3MSA·αὐτός εἰς·PA·εἰς **τὸ·ANSA·τό σκότος·NNSA·σκότος τὸ·ANSA·τό ἑξώτερον·JNSAC·ἑξώτερος**· ἐκεῖ·BX·ἐκεῖ ἔσται·V3SFMi·εἰμί ὁ·AMSN·ὁ κλαυθμὸς·NMSN·κλαυθμὸς καὶ·CCK·καὶ ὁ·AMSN·ὁ βρυγμὸς·NMSN·βρυγμὸς τῶν·AMPG·ὁ ὀδόντων·NMPG·ὀδοὺς.

¹³⁴ Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 438–439.

¹³⁵ *New American Standard Bible : 1995 Update*. LaHabra, CA: The Lockman Foundation, 1995.

¹³⁶ Aland, Barbara, Kurt Aland, Matthew Black et al. *The Greek New Testament*. 4th ed. Federal Republic of Germany: United Bible Societies, 1993, c1979.

¹³⁷ *The GRAMCORD Greek New Testament Morphological Database & Research System*. Vancouver: The Gramcord Institute, 1999.

Matthew 25:30 (NASB) "Throw out the worthless slave into **the outer darkness**; in that place there will be weeping and gnashing of teeth.

Matthew 25:30 (GNT) καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

Matthew 25:30 (GNP) καὶ•cck•καὶ τὸν•amsa•ὁ ἀχρεῖον•jmsax•ἀχρεῖος δοῦλον•nmsa•δοῦλος_2 ἐκβάλετε•v2paam•ἐκβάλλω εἰς•pa•εἰς τὸ•ansa•τό σκότος•nnsa•σκότος τὸ•ansa•τό ἐξώτερον•jnsac•ἐξώτερος· ἐκεῖ•bx•ἐκεῖ ἔσται•v3sfmi•εἰμί ὁ•amsn•ὁ κλαυθμὸς•nmsn•κλαυθμός καὶ•cck•καὶ ὁ•amsn•ὁ βρυγμὸς•nmsn•βρυγμός τῶν•ampg•ὁ ὀδόντων•nmpg•ὀδούς.

2 Peter 2:17 (NASB) These are springs without water and mists driven by a storm, for whom the **black darkness** has been reserved.

2 Peter 2:17 (GNT) οὗτοί εἰσιν πηγαὶ ἄνυδροι καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους τετήρηται.

2 Peter 2:17 (GNP) οὗτοί•odempn•οὗτος εἰσιν•v3ppai•εἰμί πηγαὶ•nfpn•πηγή ἄνυδροι•jfpnx•ἄνυδρος καὶ•cck•καὶ ὀμίχλαι•nfpn•ὀμίχλη ὑπὸ•pg•ὑπὸ λαίλαπος•nfsg•λαῖλαψ ἐλαυνόμεναι•v___pppfpn•ἐλαύνω, οἷς•orrmppd•ὅς ὁ•amsn•ὁ ζόφος•nmsn•ζόφος τοῦ•ansg•τό σκότους•nnsa•σκότος τετήρηται•v3srpi•τηρέω.

Jude 1:13 (NASB) wild waves of the sea, casting up their own shame like foam; wandering stars, for whom **the black darkness** has been reserved forever.

Jude 1:13 (GNT) κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας, ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.

Jude 1:13 (GNP) κύματα•nnpn•κύμα ἄγρια•jnpx•ἄγριος θαλάσσης•nfsg•θάλασσα ἐπαφρίζοντα•v___papn•ἐπαφρίζω τὰς•afpa•ἡ ἑαυτῶν•ox3npg•ἑαυτοῦ αἰσχύνας•nfpa•αἰσχύνη, ἀστέρες•nmpn•ἀστήρ πλανῆται•nmpn•πλανήτης οἷς•orrmppd•ὅς ὁ•amsn•ὁ ζόφος•nmsn•ζόφος τοῦ•ansg•τό σκότους•nnsa•σκότος εἰς•pa•εἰς αἰῶνα•nmsa•αἰών τετήρηται•v3srpi•τηρέω.

C. Verses in their Contexts:

Matthew 8:5-13 (ESV)

{5} When he had entered Capernaum, a centurion came forward to him, appealing to him, {6} “Lord, my servant is lying paralyzed at home, suffering terribly.” {7} And he said to him, “I will come and heal him.” {8} But the centurion replied, “Lord, I am not worthy to have you come under my roof, but only say the word, and my servant will be healed. {9} For I too am a man under authority, with soldiers under me. And I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my servant, ‘Do this,’ and he does it.” {10} When Jesus heard this, he marveled and said to those who followed him, “Truly, I tell you, with no one in Israel have I found such faith. {11} I tell you, many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven, {12} while the sons of the kingdom will be thrown into **the outer darkness**. In that place there will be weeping and gnashing of teeth.” {13} And to the centurion Jesus said, “Go; let it be done for you as you have believed.” And the servant was healed at that very moment.¹³⁸

Matthew 22:1-13 (ESV)

{1} And again Jesus spoke to them in parables, saying, {2} “The kingdom of heaven may be compared to a king who gave a wedding feast for his son, {3} and sent his servants to call those who were invited to the wedding feast, but they would not come. {4} Again he sent other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast.”’ {5} But they paid no attention and went off, one to his farm, another to his business, {6} while the rest seized his servants, treated them shamefully, and killed them. {7} The king was angry, and he sent his troops and destroyed those murderers and burned their city. {8} Then he said to his servants, ‘The wedding feast is ready, but those invited were not worthy. {9} Go therefore to the main roads and invite to the wedding feast as many as you find.’ {10} And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests. {11} “But when the king came in to look at the guests, he saw there a man who had no wedding garment. {12} And he said to him, ‘Friend, how did you get in here without a wedding garment?’ And he was speechless. {13} Then the king said to the attendants, ‘Bind him hand and foot and cast him into **the outer darkness**. In that place there will be weeping and gnashing of teeth.’¹³⁹

¹³⁸ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

¹³⁹ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

Matthew 25:14-30 (ESV)

{14} “For it will be like a man going on a journey, who called his servants and entrusted to them his property. {15} To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. {16} He who had received the five talents went at once and traded with them, and he made five talents more. {17} So also he who had the two talents made two talents more. {18} But he who had received the one talent went and dug in the ground and hid his master’s money. {19} Now after a long time the master of those servants came and settled accounts with them. {20} And he who had received the five talents came forward, bringing five talents more, saying, ‘Master, you delivered to me five talents; here I have made five talents more.’ {21} His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’ {22} And he also who had the two talents came forward, saying, ‘Master, you delivered to me two talents; here I have made two talents more.’ {23} His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’ {24} He also who had received the one talent came forward, saying, ‘Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed, {25} so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.’ {26} But his master answered him, ‘You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed? {27} Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. {28} So take the talent from him and give it to him who has the ten talents. {29} For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away. {30} And cast the worthless servant into **the outer darkness**. In that place there will be weeping and gnashing of teeth.’¹⁴⁰

2 Peter 2:1-22 (ESV)

{1} But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. {2} And many will follow their sensuality, and because of them the way of truth will be blasphemed. {3} And in their greed they will exploit you with false words. Their condemnation from long ago is not idle, and their destruction is not asleep. {4} For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment; {5} if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; {6} if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly; {7} and if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked {8} (for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard); {9} then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment, {10} and especially those who indulge in the lust of defiling passion and

¹⁴⁰ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

despise authority. Bold and willful, they do not tremble as they blaspheme the glorious ones, {11} whereas angels, though greater in might and power, do not pronounce a blasphemous judgment against them before the Lord. {12} But these, like irrational animals, creatures of instinct, born to be caught and destroyed, blaspheming about matters of which they are ignorant, will also be destroyed in their destruction, {13} suffering wrong as the wage for their wrongdoing. They count it pleasure to revel in the daytime. They are blots and blemishes, reveling in their deceptions, while they feast with you. {14} They have eyes full of adultery, insatiable for sin. They entice unsteady souls. They have hearts trained in greed. Accursed children! {15} Forsaking the right way, they have gone astray. They have followed the way of Balaam, the son of Beor, who loved gain from wrongdoing, {16} but was rebuked for his own transgression; a speechless donkey spoke with human voice and restrained the prophet's madness. {17} These are waterless springs and mists driven by a storm. For them the gloom of **utter darkness** has been reserved. {18} For, speaking loud boasts of folly, they entice by sensual passions of the flesh those who are barely escaping from those who live in error. {19} They promise them freedom, but they themselves are slaves of corruption. For whatever overcomes a person, to that he is enslaved. {20} For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overcome, the last state has become worse for them than the first. {21} For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them. {22} What the true proverb says has happened to them: "The dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire."¹⁴¹

Jude 1:3-16 (ESV)

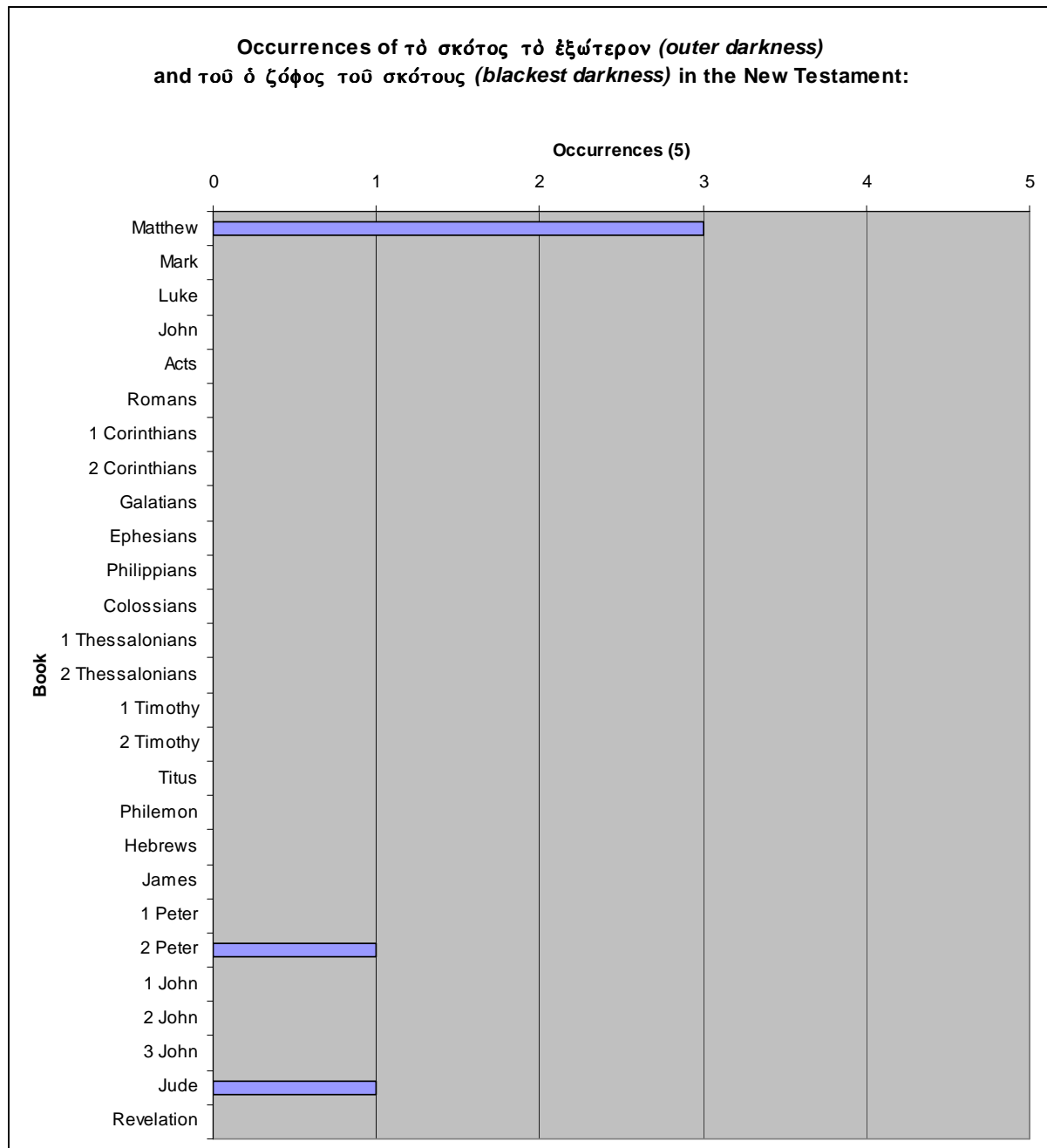
{3} Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. {4} For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ. {5} Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe. {6} And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day— {7} just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire. {8} Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones. {9} But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, "The Lord rebuke you." {10} But these people blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively. {11} Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain to Balaam's error and perished in Korah's rebellion. {12} These are hidden reefs at your love feasts, as they feast with you without fear,

¹⁴¹ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

shepherds feeding themselves; waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted; {13} wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the gloom of **utter darkness** has been reserved forever. {14} It was also about these that Enoch, the seventh from Adam, prophesied, saying, “Behold, the Lord comes with ten thousands of his holy ones, {15} to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him.” {16} These are grumblers, malcontents, following their own sinful desires; they are loud-mouthed boasters, showing favoritism to gain advantage.¹⁴²

¹⁴² *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

D. Chart of Occurrences of τὸ σκότος τὸ ἐξώτερον and τοῦ ὀζόφου τοῦ σκότους in the New Testament:



ὁ θάνατος ὁ δεύτερος – *second death*

A. Dictionary Entries related to ὁ θάνατος ὁ δεύτερος:

A Greek-English Lexicon of the New Testament and Other Christian Literature:

θάνατος, ου, ὁ (Hom.+)

2 death viewed transcendentally in contrast to a living relationship with God, *death* extension of mng. 1 (Philo)

ⓑ eternal death. θαν. αἰώνιος B 20:1. This kind of death is meant **Ro 1:32; 6:16, 21, 23; 7:5; 2 Cor 7:10; 2 Ti 1:10; Hb 2:14b**; B 10:5; 2 Cl 16:4; Dg 10:7b; Hv 1, 1, 8; m 4, 1, 2. ἁμαρτία πρὸς θάνατον **1J 5:16f** (Polyaenus 8, 32 bravery πρὸς θ. = 'to the point of death'; s. ἁμαρτάνω e and TestIss 7:1 ἁμαρτία εἰς θάνατον). ὁσμὴ ἐκ θανάτου εἰς θάνατον *a fragrance* that comes *from death* and leads *to death* **2 Cor 2:16**. In Rv this (final) death is called *the second death* (ὁ δεύτερος θ. also Plut., Mor. 942f) **2:11; 20:6, 14b; 21:8** (s. TZahn, comm. 604–8).—GQuell, Die Auffassung des Todes in Israel 1926; JLeipoldt, D. Tod bei Griechen u. Juden '42; TBarrosse, Death and Sin in Ro: CBQ 15, '53, 438–59; ELohse, Märtyrer u. Gottesknecht '55 (lit.); SBrandon, The Personification of Death in Some Ancient Religions, BJRL 43, '61, 317–35.¹⁴³

Hom **Hom**, VIII B.C.—List 5

mng. **mng.** = meaning(s)

Philo **Philo** = P. of Alexandria, I B.C.–I A.D.—List 5

B **B** = Barnabas (the Letter of), II A.D., except in series of uncial witnesses, in which case B refers to Codex Vaticanus (s. also Vat.). When the abbrev. B would ambiguous, Vat. is used for the codex.—List 1

B **B** = Barnabas (the Letter of), II A.D., except in series of uncial witnesses, in which case B refers to Codex Vaticanus (s. also Vat.). When the abbrev. B would ambiguous, Vat. is used for the codex.—List 1
2 Cl **2 Cl** = 2 Clement—List 1

Dg **Dg** = Letter of Diognetus, attributed to an unidentifiable apologist; II A.D.—List 1

Hv **Hv** = Visions

m **m** = Mandates

TestIss **TestIss** = Testament of Issachar, s. Test12Patr—List 2

Plut **Plut**, I–II A.D.—List 5

comm. **comm.** = commentary, -aries, commentator(s)

CBQ **CBQ** = Catholic Biblical Quarterly—List 6

lit. **lit.** = literal(ly); literature (references to [scholarly] literature)

BJRL **BJRL** = Bulletin of the John Rylands Library—List 6

¹⁴³ William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 442–443.

The Complete Word Study Dictionary:

2288. θάνατος *thánatos*; gen. *thanátou*, masc. noun from *thnḗskō* (2348), to die. Death.

(VII) Eternal death (Rom. 6:21, 23; James 5:20; 1 John 5:16, 17) which, in respect to the natural and temporal, is called the second death (Rev. 2:11; 20:6, 14) and implies everlasting punishment (Rev. 21:8).¹⁴⁴

The Exegetical Dictionary of the New Testament:

θάνατος, ου, ὁ *thánatos* death*
ἀποθνήσκω *apothnḗskō* die*

1. Occurrences in the NT — 2. Paul — 3. The Synoptics and Acts — 4. The Johannine literature — 5. The later NT writings — 6. Ἀθανασία

Lit.: L. R. BAILEY, *Biblical Perspectives on Death* (1979). — C. C. BLACK II, "Pauline Perspectives on Death in Romans 5–8," *JBL* 103 (1984) 413–33. — H. BRAUN, "Das 'Stirb und Werde' in der Antike und im NT," *idem*, *Gesammelte Studien zum NT und seiner Umwelt* (³1971) 136–58. — R. BULTMANN, *TDNT* III, 7–25. — W. DIEZINGER, "Unter Toten freigeworden. Eine Untersuchung zu Röm III–VIII," *NovT* 5 (1962) 268–98. — L. FAZEKAŠ, "Taufe als Tod in Röm 6, 3ff.," *TZ* 22 (1966) 305–18. — A. FEUILLET, "La règne de la mort et la règne de la vie (Rom. V, 12–21)," *RB* 77 (1970) 481–521. — J. GEWIESS, "Das Abbild des Todes Christi (Röm 6, 5)," *HJ* 77 (1958) 339–46. — M. GOTHEIM, "Die Todsünden," *ARW* 10 (1907) 416–84. — J. HERKENRATH, "„Sünde zum Tode,“," *Aus Theologie und Philosophie* (FS F. Tillmann; 1950) 119–38. — R. MARTIN-ACHARD, *BHH* 1999–2002. — H. SCHLIER, "Der Tod im urchristlichen Denken," *Schlier* IV, 101–16. — W. SCHMITHALS, *DNTT* I, 430–41. — E. SCHWEIZER, "Dying

gen (genitive)

¹⁴⁴ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000).

* All New Testament occurrences of this word are mentioned in the body of this article.

* All New Testament occurrences of this word are mentioned in the body of this article.

JBL *Journal of Biblical Literature*

TDNT *Theological Dictionary of the NT* I–X (ed. G. Kittel and G. Friedrich; 1964–76)

NovT *Novum Testamentum*

TZ *Theologische Zeitschrift*

RB *Revue Biblique*

HJ *Historisches Jahrbuch der Görres-Gesellschaft*

ARW *Archiv für Religionswissenschaft*

FS *Festschrift*

BHH *Biblisch-historisches Handwörterbuch* I–III (single pagination; ed. B. Reicke and L. Rost; 1962–66)

Schlier IV H. Schlier, *Exegetische Aufsätze und Vorträge* I–IV (1956–78)

DNTT *New International Dictionary of NT Theology* I–III (ed. C. Brown; 1975–78)

and Rising with Christ,” *NTS* 14 (1967 / 68) 1–14. — R. SCROGGS, “Romans VI,7,” *NTS* 10 (1963 / 64) 104–8. — E. STOMMEL, “Das ‘Abbild seines Todes’ in Röm 6, 5 und der Taufritus,” *RQ* 50 (1955) 1–21. — L. WÄCHTER, *Der Tod im AT* (1967). — *idem*, “Spekulationen über den Tod im rabbinischen Judentum,” *Kairos* 20 (1978) 81–97. — For further bibliography see *DNTT* I, 446f.; *TWNT* X, 1100–1103.

4. a) The person who believes in Jesus, according to John’s Gospel, will not surrender to the fate of death (11:26) and is not content with preservation from death (11:21, 32, 37). He has instead passed from the sphere of death, in which dying occurs as a matter of course (6:49, 58; 8:52f.), is expected (4:47, 49), or is indeed pronounced as a promise of destruction of unloving (1 John 3:14b) sinners (John 8:21, 24; cf. Prov 24:9 LXX; Ezek 18:24). The believer has passed into the sphere of life (John 5:24), where love exists (1 John 3:14). Thus the believer will not “see” death (as a hostile power?), i.e., not experience it (John 8:51f.). Indeed, since he eats bread from heaven, he will “not *die*” (6:50; 11:26; 21:23a). This does not preclude the fact that men such as Lazarus (11:14, 25) or the disciple whom Jesus loved (21:23) must *die*. However, this death is temporary and can therefore be described as sleep (11:11). Lazarus’s illness was not meant to end in death (11:4). John emphasizes that Jesus, whom the Jews wanted to execute for blasphemy (19:7), and the martyr Peter have died a special death (12:33; 18:32; 21:19). Jesus died, as Caiaphas, the prophet “without knowing or wishing” it (R. Bultmann, *John*, on 11:51), said, “not only for the people” (→ λαός, 11:50; 18:14) but also to gather the scattered children of God (11:51). His death does not lead to private glorification (→ δοξάζω), but to the “great fruit” in the gathering of those who are in the Diaspora (John 12:24).

b) Even though the “sin unto death” is originally sin that merits the bodily punishment of death (*Jub.* 21:22), the sin mentioned in 1 John 5:16 is not a sin that directly brings about death. It is rather an offense in which the wrongdoer aligns himself by his deed with the futility of death (πρὸς θάνατον) and thus already experiences death as an annihilating power by anticipation in the doing of the evil deed. 1 John does not say that this sin can be “seen” in the brother. However, he warns against this actually existing sin without minimizing the zeal for intercession.¹⁴⁵

c) In Revelation dying is a part of the judgment imposed by God: the living creatures in the sea (8:9; 16:3) and many people have to die (8:11). The agony of dying is so great that “the natural desire” to die (F. Büchsel, *TDNT* III, 170) — unlike the experience of Paul in Phil

NTS New Testament Studies

NTS New Testament Studies

RQ Römische Quartalschrift für christliche Altertumswissenschaft und Kirchengeschichte

AT Altes Testament, Ancien Testament

Kairos Kairos. Zeitschrift für Religionswissenschaft und Theologie

DNTT New International Dictionary of NT Theology I–III (ed. C. Brown; 1975–78)

TWNT Theologisches Wörterbuch zum NT I–X (ed. G. Kittel and G. Friedrich; 1933–79)

LXX Septuagint

¹⁴⁵ Horst Robert Balz and Gerhard Schneider, *Exegetical Dictionary of the New Testament* (Grand Rapids, Mich.: Eerdmans, 1990–), 132.

TDNT Theological Dictionary of the NT I–X (ed. G. Kittel and G. Friedrich; 1964–76)

1:23 — springs up in those who wish to be spared from further judgments in life before their final death takes away their agony of life (9:6). Θάνατος denotes the realm of the dead (20:13), to which Christ has the key (1:18). It is the “end of life,” to which the Christian, as a combatant in the arena, maintains faithfulness (2:10) in the surrender of his self-love (12:11). It is the name of the rider who brings pestilence (6:8a) and then of the pestilence itself (2:23; 6:8b; 18:8; cf. Jer 15:2; Job 27:15), which death, because of its divine authority, allows to come upon humankind. When the “mortal wound” of the beast (13:3, → θηρίον) is healed, it is attested that the power of the antichrist, which is manifested politically in the hostile acts against Christians by the Roman Empire, came to life again after a crisis.

Those who “*die* in the Lord” (14:13) “have come to the end of all hardship *in extremis* in a full and total life decision for Christ” (W. Bieder, *TZ* 10 [1954] 22). In 3:2 the church at Sardis is seen from two perspectives: On the one hand it is spiritually dead (→ νεκρός); on the other hand, as it still has time for repentance, what “remains” is at the point of death. The “second *death*” (20:6, 14; 21:8) is to be understood as the eschatological depravity, which will in turn fall prey to destruction and thus lose its “power” (20:6). If the “second death” is prepared for the rebellious in the time of persecution, the finality of the condemnation of lost sinners is not yet decided, for even this second death itself will come to an end. The time of death is limited. It will “be no more” in any form (21:4).¹⁴⁶

The Theological Dictionary of the New Testament:

θάνατος, θνήσκω, ἀποθνήσκω, συναποθνήσκω.*

Contents: A. θάνατος in Greek Usage: 1. Classical Usage; 2. Hellenistic Usage: a. Stoicism; b. Neo-Platonism; c. Gnosticism; d. Philo. B. The Concept of Death in the NT. On the thought of death in the OT and Judaism → ζωή, II, 851; 855 f.¹⁴⁷

B. The Concept of Death in the NT.

3. There is not complete unanimity in NT statements on the question how far death finds its true character in the fact that it destroys, and how far in the fact that it involves future torment. Sometimes traditional Jewish conceptions of the punishments of hell predominate (Mk. 9:48; Lk. 16:23 etc., → ἄδης, γέεννα). In any case, however, it is accepted that God or Christ is the κριτής ζώντων καὶ νεκρῶν (→ ζωή, II, 862), that physical death is not the final end but is followed by the judgment (Hb. 9:27) and that physical death is thus either reversed by the resurrection or, if only the resurrection of the righteous is expected, it is followed by a period of torment in hell.⁷² Pl. seems to have expected more than a resurrection of the righteous, for, though 1 C. 15:22–24; 1 Th. 4:15 ff. could be taken in that sense, it is refuted by R. 2:5–13, 16; 2 C. 5:10. On the intermediate state between death and the resurrection the NT gives us no explicit information. It is thought of as a sleep (→ n. 60) unless the various

* θάνατος κτλ. → ζῶω Bibl., esp. Rohde. Cf. also W. F. Otto, *Die Götter Griechenlands* (1929), 175–191; K. Sauer, *Untersuchungen zur Darstellung des Todes in der griechröm. Geschichtsschreibung* (Diss. Frankf., 1930); Stob. Ecl. IV, 1066–1073: περὶ θανάτου, καὶ ὡς εἴη ἄφυκτος, 1074–78: ἔπαινος ζωῆς; 1079–1096: ἔπαινος θανάτου; 1079–1112: σύγκρισις ζωῆς καὶ θανάτου. To ζῶω, ζωή B (→ II, 832 Bibl.) should be added K.F. Müller, *Die israelitischen Anschauungen über die Beziehungen der Toten zu den Lebenden in der Zeit des Jahvismus* (unpubl. Diss. Kiel., 1920).

NT New Testament.

OT Old Testament.

¹⁴⁷ Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 7.

NT New Testament.

⁷² There is similar vacillation in Judaism (→ ζωή, II, 856 f.) whether the resurrection is general or partial. The latter is the view in Lk. 14:14, → ἀνάστασις, → ἄδης, I, 147: cf. H. Molitor, “Die Auferstehung der Christen und Nichtchristen nach dem Ap. Pls.” (*Nt.liche Abhandlungen*, XVI, 1 [1933], 53 ff.).

NT New Testament.

60 The NT also uses κοιμᾶσθαι for “to die,” e.g., Jn. 11:11; Ac. 7:60; 13:36; 1 C. 7:39 etc. (also the post-apost. fathers), v. Pr.-Bauer; similarly οἱ κοιμώμενοι (1 Th. 4:13) or οἱ κεκοιμημένοι (1 C. 15:20) means those who have passed away. In Gk. κοιμᾶσθαι is used for the sleep of death from the time of Homer; cf. also inscr. and the pap. (v. Liddell-Scott; Pr.-Bauer, s.v.;

Radermacher². 108). It is also used in the LXX in the same sense for נָפַח (“to lie down,” “to lay oneself down”), e.g., Gn. 47:30; 2 Βασ. 7:12; 3 Βασ. 2:10. The Rabbis have a similar expression

authors suggest other conceptions.⁷³ In any case physical death becomes quite definitively death through God's judgment. Hence we sometimes find the expression δεύτερος θάνατος (Rev. 2:11; 20:6, 14; 21:8).⁷⁴ Implied are the torments of hell (Rev. 21:8: ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ). Where these are regarded as the true judgment of death, they are never depicted along the lines of Jewish or Orphic conceptions of the underworld. The true curse of death is always destruction, and φθορά and ἀπώλεια characterise this end.^{75 148}

for those who have passed away, i.e., "to sleep" (usually ܐܝܕܝܢ, v. Str.-B., I, 1040 on Mt. 27:45; Schl. Mt., 784; Schl. J., 249) or "those who have fallen on sleep" (ܐܝܕܝܢܐ, Str.-B., III, 634). The subst., which Jn. 11:13 uses both of the κοιμήσις τοῦ ὕπνου and of death, is also used in Gk. for the sleep of death (Audollent, Def. Tab., 242, 30; R. Wünsch, *Antike Fluchtafeln* == Kl. T., 20 [1907], 4, 30). Cf. also LXX Sir. 46:19; 48:13;; Roman Jewish graves; Herm. v., 3, 11, 3; s., 9, 15, 6 (Pr.-Bauer). Cf. also Lidz. Job., 168, 6 f.

⁷³ → Ἄιδης.

⁷⁴ On the conception of the second death in Judaism → zwhv, n. 198. There may be some influence of Egyptian ideas, G. Roeder, *Urkunden zur Religion des alten Ägypten* (1923), Index, s.v. *sterben* and *Tod*; F. Boll, *Aus der Offenbarung Joh.* (1914), 49, n. 1. It is common among the Mandaeans, cf. Lidz. Ginza, Index. Acc. to Oecumenius Comm. on Rev., p. 221 (ed. H. C. Hoskier, 1928) the πρῶτος θάνατος is ὁ αἰσθητός, ὁ χωρισμὸν ἔχων ψυχῆς καὶ σώματος, δεύτερος δὲ ὁ νοητὸς ὁ τῆς ἁμαρτίας (and shortly before: ὁ τῆς ἁμαρτίας καὶ τῆς τότε κολάσεως).

⁷⁵ → φθορά, e.g., Gl. 6:8; → ἀπώλεια, e.g., Phil. 3:19. Barn., 20, 1 speaks of the ὁδὸς ... θανάτου αἰωνίου μετὰ τιμωρίας, ἐν ᾗ ἔστιν τὰ ἀπολλύντα τὴν ψυχὴν αὐτῶν. Acc. to Herm. v., 1, 1, 18 the wicked bring down θάνατον καὶ αἰχμαλωτισμὸν upon themselves.

¹⁴⁸ Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 14–21.

B. Occurrences of ὁ θάνατος ὁ δεύτερος in the New Testament: (or similar phrasing)

(4 occurrences in 4 verses)

Revelation 2:11 (NASB) 'He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt by the **second death**.'¹⁴⁹

Revelation 2:11 (GNT) Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.¹⁵⁰

Revelation 2:11 (GNP) Ὁ•AMSN•ὁ ἔχων•V__PAPMSN•ἔχω οὖς•NNSA•οὖς ἀκουσάτω•V3SAAM•ἀκούω
τί•OIGNSA•τίς_2 τὸ•ANSN•τό πνεῦμα•NNSN•πνεῦμα λέγει•V3SPAI•λέγω ταῖς•AFPD•ῇ
ἐκκλησίαις•NFPD•ἐκκλησία. Ὁ•AMSN•ὁ νικῶν•V__PAPMSN•νικάω οὐ•TN•οὐ μὴ•TN•μή
ἀδικηθῇ•V3SAPS•ἀδικέω ἐκ•PG•ἐκ τοῦ•AMSG•ὁ θανάτου•NMSG•θάνατος τοῦ•AMSG•ὁ
δευτέρου•JMSGX•δεύτερος.¹⁵¹

Revelation 20:6 (NASB) Blessed and holy is the one who has a part in the first resurrection; over these the **second death** has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Revelation 20:6 (GNT) μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ·
ἐπὶ τούτων ὁ **δεύτερος θάνατος** οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ θεοῦ
καὶ τοῦ Χριστοῦ καὶ βασιλεύσουσιν μετ' αὐτοῦ [τὰ] χίλια ἔτη.

Revelation 20:6 (GNP) μακάριος•JMSNX•μακάριος καὶ•CCK•καὶ ἅγιος•JMSNX•ἅγιος ὁ•AMSN•ὁ
ἔχων•V__PAPMSN•ἔχω μέρος•NNSA•μέρος ἐν•PD•ἐν τῇ•AFSD•ῇ ἀναστάσει•NFSN•ἀνάστασις
τῇ•AFSD•ῇ πρώτῃ•JFSDX•πρῶτος· ἐπὶ•PG•ἐπὶ τούτων•VODEMPG•οὗτος ὁ•AMSN•ὁ
δευτέρος•JMSNX•δεύτερος θάνατος•NMSN•θάνατος οὐκ•TN•οὐ ἔχει•V3SPAI•ἔχω
ἐξουσίαν•NFSN•ἐξουσία, ἀλλ'•CCV•ἀλλά ἔσονται•V3PFMI•εἰμί ἱερεῖς•NMPN•ἱερεῖς τοῦ•AMSG•ὁ
θεοῦ•NMSG•θεός καὶ•CCK•καὶ τοῦ•AMSG•ὁ Χριστοῦ•NMSG•Χριστός καὶ•CCK•καὶ
βασιλεύσουσιν•V3PFMI•βασιλεύω μετ'•PG•μετά αὐτοῦ•OP3MSG•αὐτός [τὰ•ANPA•τό]
χίλια•JNPAX•χίλιοι ἔτη•NNPA•ἔτος.

¹⁴⁹ *New American Standard Bible : 1995 Update*. LaHabra, CA: The Lockman Foundation, 1995.

¹⁵⁰ Aland, Barbara, Kurt Aland, Matthew Black et al. *The Greek New Testament*. 4th ed. Federal Republic of Germany: United Bible Societies, 1993, c1979.

¹⁵¹ *The GRAMCORD Greek New Testament Morphological Database & Research System*. Vancouver: The Gramcord Institute, 1999.

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

Revelation 20:14 (GNT) καὶ ὁ θάνατος καὶ ὁ ᾗδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. οὗτος ὁ θάνατος ὁ δεύτερός ἐστίν, ἡ λίμνη τοῦ πυρός.

Revelation 20:14 (GNP) καὶ•CCK•καὶ ὁ•AMSN•ὁ θάνατος•NMSN•θάνατος καὶ•CCK•καὶ ὁ•AMSN•ὁ ᾗδης•NMSN•ᾗδης ἐβλήθησαν•V3PAI•βάλλω εἰς•PA•εἰς τὴν•AFSA•ἡ λίμνην•NFSΑ•λίμνη τοῦ•ANSG•τό πυρός•NNSG•πῦρ. οὗτος•ODEMSN•οὗτος ὁ•AMSN•ὁ θάνατος•NMSN•θάνατος ὁ•AMSN•ὁ δεύτερός•JMSNX•δεύτερος ἐστίν•V3SPAI•εἰμί, ἡ•AFSN•ἡ λίμνη•NFSN•λίμνη τοῦ•ANSG•τό πυρός•NNSG•πῦρ.

Revelation 21:8 (NASB) "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the **second death**."

Revelation 21:8 (GNT) τοῖς δὲ δειλοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πᾶσιν τοῖς ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἐστίν ὁ θάνατος ὁ δεύτερος.

Revelation 21:8 (GNP) τοῖς•AMPD•ὁ δὲ•CCV•δέ δειλοῖς•JMPDX•δειλός καὶ•CCK•καὶ ἀπίστοις•JMPDX•ἄπιστος καὶ•CCK•καὶ ἐβδελυγμένοις•V__RPPMPD•βδελύσσομαι καὶ•CCK•καὶ φονεῦσιν•NMPD•φονεύς καὶ•CCK•καὶ πόρνοις•NMPD•πόρνος καὶ•CCK•καὶ φαρμάκοις•NMPD•φάρμακος καὶ•CCK•καὶ εἰδωλολάτραις•NMPD•εἰδωλολάτρης καὶ•CCK•καὶ πᾶσιν•JMPDX•πᾶς τοῖς•AMPD•ὁ ψευδέσιν•JMPDX•ψευδής τὸ•ANSN•τό μέρος•NNSN•μέρος αὐτῶν•OP3MPG•αὐτός ἐν•PD•ἐν τῇ•AFSD•ἡ λίμνη•NFSD•λίμνη τῇ•AFSD•ἡ καιομένη•V__PPPFSD•καίω πυρὶ•NNSD•πῦρ καὶ•CCK•καὶ θείῳ•NNSD•θεῖον, ὃ•ORRNSN•ὅς ἐστίν•V3SPAI•εἰμί ὁ•AMSN•ὁ θάνατος•NMSN•θάνατος ὁ•AMSN•ὁ δεύτερος•JMSNX•δεύτερος.

C. Verses in their Contexts:

Revelation 2:8-11 (ESV)

{8} “And to the angel of the church in Smyrna write: ‘The words of the first and the last, who died and came to life. {9} “ ‘I know your tribulation and your poverty (but you are rich) and the slander of those who say that they are Jews and are not, but are a synagogue of Satan. {10} Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life. {11} He who has an ear, let him hear what the Spirit says to the churches. The one who conquers will not be hurt by **the second death**.’¹⁵²

Revelation 20:1-6 (ESV)

{1} Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. {2} And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, {3} and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while. {4} Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. {5} The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. {6} Blessed and holy is the one who shares in the first resurrection! Over such **the second death** has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.¹⁵³

Revelation 20:11-15 (ESV)

{11} Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. {12} And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. {13} And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. {14} Then Death and Hades were thrown into the lake of fire. This is the **second death**, the lake of fire. {15} And if anyone’s name was not found written in the book of life, he was thrown into the lake of fire.¹⁵⁴

¹⁵² *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

¹⁵³ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

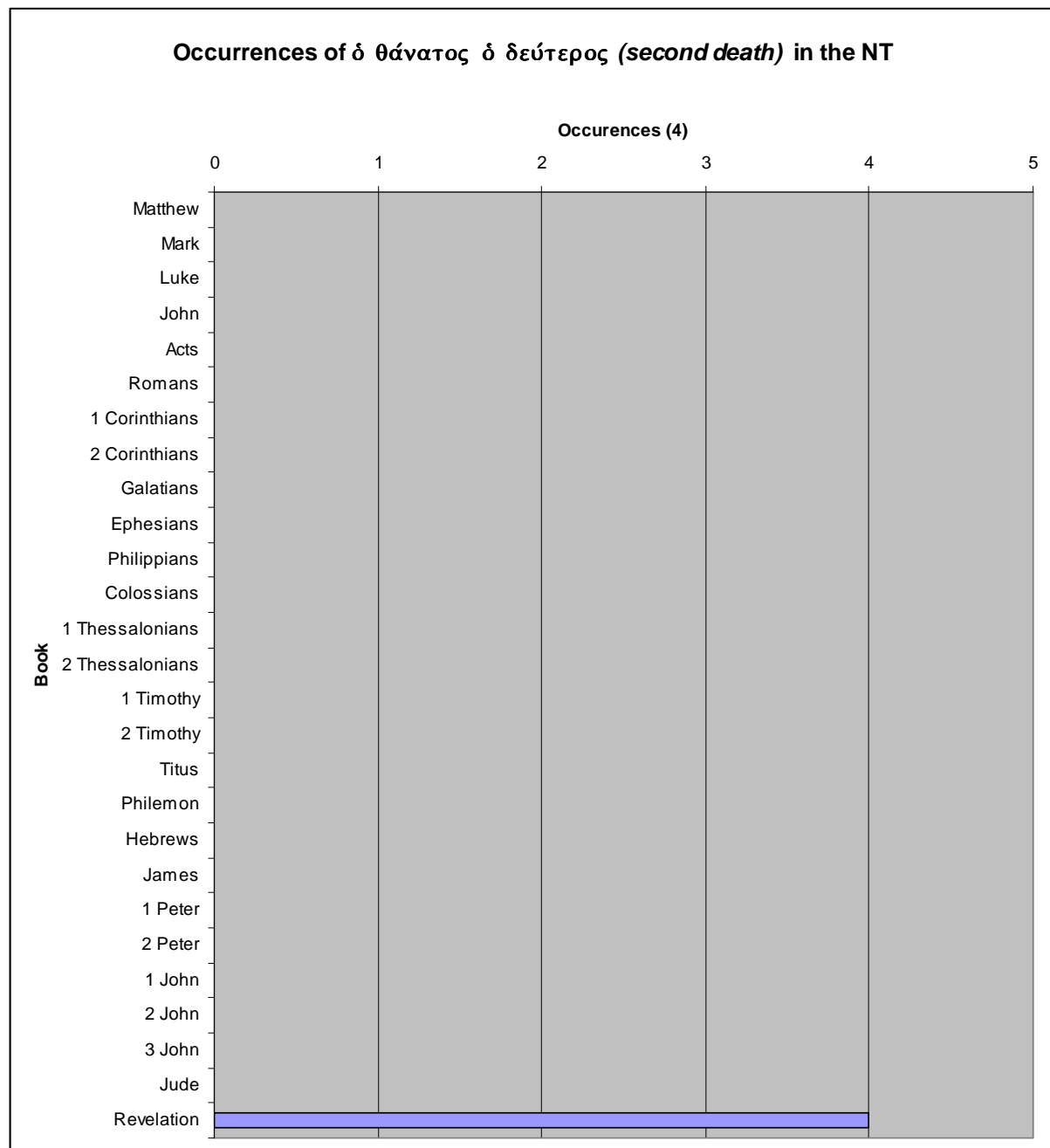
¹⁵⁴ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

Revelation 21:1-27 (ESV)

{1} Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. {2} And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. {3} And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. {4} He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.” {5} And he who was seated on the throne said, “Behold, I am making all things new.” Also he said, “Write this down, for these words are trustworthy and true.” {6} And he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment. {7} The one who conquers will have this heritage, and I will be his God and he will be my son. {8} But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is **the second death.**” {9} Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, “Come, I will show you the Bride, the wife of the Lamb.” {10} And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, {11} having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal. {12} It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel were inscribed— {13} on the east three gates, on the north three gates, on the south three gates, and on the west three gates. {14} And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb. {15} And the one who spoke with me had a measuring rod of gold to measure the city and its gates and walls. {16} The city lies foursquare, its length the same as its width. And he measured the city with his rod, 12,000 stadia. Its length and width and height are equal. {17} He also measured its wall, 144 cubits by human measurement, which is also an angel’s measurement. {18} The wall was built of jasper, while the city was pure gold, like clear glass. {19} The foundations of the wall of the city were adorned with every kind of jewel. The first was jasper, the second sapphire, the third agate, the fourth emerald, {20} the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. {21} And the twelve gates were twelve pearls, each of the gates made of a single pearl, and the street of the city was pure gold, like transparent glass. {22} And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. {23} And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. {24} By its light will the nations walk, and the kings of the earth will bring their glory into it, {25} and its gates will never be shut by day—and there will be no night there. {26} They will bring into it the glory and the honor of the nations. {27} But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb’s book of life.¹⁵⁵

¹⁵⁵ *The Holy Bible : English Standard Version*. Wheaton: Standard Bible Society, 2001.

D. Chart of Occurrences of ὁ θάνατος ὁ δεύτερος in the NT:



Overview Chart

