

across it. It reads as follows:

1. a prop. name, *Hades, Pluto*, the god of the lower regions; so in Hom. always. 2. an appellative, *Orcus, the nether world, the realm of the dead*. In the Sept., the Hebr.  $\text{הַאֲדָמוֹת}$  is almost always rendered by this word (once by  $\text{Θάνατος}$ , 2 5. xxii.6); it denotes, therefore, in bibl. Grk. *Orcus, the infernal regions*, a dark ... and dismal place ... in the very depths of the earth ... the common receptacle of disembodied spirits ... Metaph. ... to go or be thrust down into the depth of misery and disgrace.

I am still astounded at the reasoning which apparently was employed in this entry: Because *Hades* was used to mean such and such a thing in the pagan Greek writers; and because *Hades* is employed in the Greek New Testament; therefore *Hades* has the same meaning in the New Testament writings as it had in the pagan Greek writings! Once again, permit me to enunciate one of the most basic principles of hermeneutics: The meaning of a word is not determined by its etymology, but by its usage in context!

Well, then, employing this principle, and having surveyed all of the uses of *Hades* in the New Testament, what can we say about its meaning?

I think we can say this much: that *Hades* is a place or dimension or state in which the wicked dead remain in a disembodied state in misery and torment until the resurrection and final judgment, and from which the wicked dead shall come to be cast into the lake of fire.

*Geenna*. The third word which has sometimes been associated with the Intermediate State is the Greek word *Geenna* ( $\text{γέεννα}$ ). It is used 12 times in the New Testament. The Authorized Version translates it 9 times as "hell," and 3 times as "hell fire."

The word *Geenna* is really a transliteration of the Aramaic  $\text{גִּיְהֵנָה}$  which is derived from the Hebrew  $\text{גִּיאֵהֲנוֹם}$ . It is a locality word used by the Jews, meaning "Valley of Hinnom," and was given to the Wadi er-rababi in South Jerusalem. Threats of divine punishment had been uttered over this valley by Jeremiah. In Jeremiah 7:32 and 19:6, we read:

Jer. 7:32 -- "Therefore, behold, the days come, saith the