

pluck it out; it is better to enter into the kingdom of God with one eye than, having two eyes, to be cast into *Geenna*."

These references are quite similar to Matthew 5:29-30 and Matthew 18:9. However, they do add an idea: that of the fire which never shall be quenched. In view of the fact that both soul and body are involved, this addition introduces a genuine element of terror into the meaning of *Geenna*!

Luke 12:4-5 -- "And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him who, after he hath killed, hath power to cast into *Geenna*; yea, I say unto you, Fear him."

This appears to be a parallel to Matthew 10:28.

James 3:6 -- "And the tongue is a fire, a world of iniquity; so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of *Geenna*."

Here the moral wickedness and perversity associated with *Geenna* appear to be in view, with Satan as the agent who with that perversity sets the tongue on fire. Of course, fire has already been associated with *Geenna*.

Having now glanced at all the uses of *Geenna* in the New Testament, what are we able to say from a study of its usage in context?

I think we are able to say this much: that *Geenna* is a place of condemnation and terrible punishment into which the wicked, following the reunion of their physical bodies and disembodied personalities, shall be cast, there to remain forever. It would appear difficult not to connect this concept with that expressed in Revelation 20:13-14, wherein the wicked are reconstituted and re-embodied, are judged, and are cast into the lake of fire. In fact, I would propose that *Geenna* and the lake of fire refer to the same place, that the wicked are cast into it *after* the resurrection and final judgment, and that therefore *Geenna* has no bearing on the nature of the Intermediate State.