

Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. And so, because he was a prophet, and knew that God had sworn to him with an oath to seat one of his descendants upon his throne, he looked ahead and spoke of the resurrection of the Christ, that He was neither abandoned to  $\alpha\delta\eta\varsigma$ , nor did His flesh suffer decay. This Jesus God raised up again, to which we are all witnesses.'

The A.V. translates verses 27 and 31 slightly differently. Verse 27 reads: 'Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.' And verse 31 reads: 'He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.' As mentioned above, the NASB translates these verses, 'Because Thou wilt not abandon my soul Hades, Nor allow Thy Holy One to undergo decay'; and 'He was neither abandoned to Hades, nor did His flesh suffer decay.'

Now although the difference in wording is only slight, the difference in meaning is significant. To leave Christ's soul in  $\alpha\delta\eta\varsigma$  is quite different from abandoning Christ's soul to  $\alpha\delta\eta\varsigma$ . In the former, Christ's soul is in  $\alpha\delta\eta\varsigma$  and He is assured that He will not be left there; in the latter, Christ's soul is not in  $\alpha\delta\eta\varsigma$ , and He is assured that He will not be abandoned to  $\alpha\delta\eta\varsigma$ . The NASB translation fits the parallelism of verses 27 and 31 much more satisfactorily than the A.V. translation, and also accords with the Hebrew of Psalm 16:10 (of which verse 27 is a quotation).

The Hebrew text of Psalm 16:10 reads as follows: 'Because you will not abandon my soul to SHEOL'. This rendering (the NASB) makes the two clauses parallel in force: Christ's soul was not permitted to experience  $\alpha\delta\eta\varsigma$ ; Christ's body was not permitted to experience corruption. In this usage,  $\alpha\delta\eta\varsigma$  does not mean death or the grave, for Christ certainly died and was buried; it does not mean a general place or state to which disembodied spirits go at death, for Christ certainly became disembodied at death; it must mean the place to which wicked disembodied spirits go at death. Christ is assured that He will not be abandoned to  $\alpha\delta\eta\varsigma$ , the place of wicked disembodied spirits, and that He will not experience physical corruption.

Revelation 1:18 -- "and the living one; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of  $\alpha\delta\eta\varsigma$ ."

If  $\alpha\delta\eta\varsigma$  and death are understood to refer to two realms (one pertaining to the disembodied souls/spirits of the (wicked) dead, and the other pertaining to the bodies of the dead), then the keys that Christ holds could be understood to refer to Christ's authority to open these two realms at the resurrection (in this case, of the unjust).

Revelation 6:8 -- "And I looked, and behold, an ashen horse; and he who sat on it had the name Death; and  $\alpha\delta\eta\varsigma$  was following with him. And authority was given to them over a fourth of the earth, to kill with sword and with famine and with pestilence by the wild beasts of the earth."

Death is personified here, and  $\alpha\delta\eta\varsigma$  also seems to be personified. During the period represented, when a temporal expression of the wrath of God is poured out on the inhabitants of the world, Death and  $\alpha\delta\eta\varsigma$  are able to