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FAITH.

Grace expresses the attitude and relation of God to a sinner. And grace justifies and saves the sinner. However, saving grace is not an irresistible fiat of the Almighty. Grace may fail of its aim and end. No sinner is justified and saved parforce. There must be a proper attitude and an adequate relation of the sinner who is being justified and saved to God who justifies and is saving him. Faith expresses this latter attitude and relation. "By grace are ye saved through faith," Eph. 2, 8. This means that salvation in individual instances, the saving of this or that particular sinner, requires the effectual operation of *two* forces. True, "the grace of God that bringeth salvation hath appeared to all men," Tit. 2, 11, regardless of men's attitude toward it. The word of grace has been issued to all men prior to their knowledge and wish, Matt. 28, 19. There is a salvation, perfect and complete in itself, independent of the faith of the saved; comp. Acts 4, 12: "Neither is there salvation in any other," etc. Neither man's faith nor man's unbelief alter the fact of this salvation. The *Τετέλεσται* on Golgotha, John 19, 30, was spoken before unbelievers and scoffers. This cry has been ringing through the centuries. The "word of reconciliation" conjures up no mirage to pilgrims through this desert of sin, but points to the fact that "God was in Christ, *reconciling the world unto Himself*, not imputing their trespasses unto them," 2 Cor. 5, 19. This salvation "is finished." Whether its tidings are carried to the husbandman on his farm or to the trader

SHEOL PASSAGES IN THE OLD TESTAMENT.

Any attempt to fix the meaning of the Hebrew term שְׁאוֹל (שְׁאוֹל , הַשְׁאוֹל) seems destined to end in failure in view of the many divergent views that have been advanced by lexicographers, translators, and exegetes as regards the derivation of this term, or its general signification, or its meaning in particular instances. To adduce only one example, and one that must at once strike Lutheran pastors who are using both the German and the English version of the Scriptures in their ministrations: there is no agreement between Luther's trans-

40) *Timaios* 37 C.; cf. Genesis 1, 25. 31.

41) *Timaios* 30 A. 42) *ib.* 34 B.

43) *Phaidon* 62 D.

44) *ib.* 67 A: $\acute{\omicron} \theta\epsilon\acute{o}\varsigma \alpha\upsilon\tau\acute{o}\varsigma \acute{\alpha}\pi\omicron\lambda\upsilon\sigma\eta \eta\mu\acute{\alpha}\varsigma.$

lation of sheol and that of the Authorized Version. There is a further difference between the Authorized Version and the Revised Version. In a total of sixty-five places where sheol occurs in the Old Testament, Luther renders this term "Hölle" in all places except four: Gen. 37, 35; 42, 38; 44, 29. 31. The two English versions give the same rendering for this term in twenty-five passages, but a different rendering in thirty-nine, and in one passage the Revised Version leaves the reader the option between its own rendering or that of the Authorized Version. The latter renders sheol, or its derived forms, by "grave" thirty-nine times, by "pit" three times, by "hell" thirty times, and by "deep" once. The Revised Version renders "grave" fifteen times, "pit" six times, "hell" twelve times, "depth" once, leaves the reader the option between "hell" or "grave" in one place, and in the thirty places remaining it has reproduced the Hebrew שְׁאוֹל by the transliteration sheol without attempting a translation, which amounts to saying that the English language, in the opinion of the Revisers, has no equivalent that will adequately express the Hebrew שְׁאוֹל in nearly one-half the passages in which the term occurs. As regards the signification "grave," both versions agree in fifteen places;¹⁾ but differ in sixteen, the Revised Version rendering "sheol" instead of "grave" in fourteen,²⁾ and "hell" instead of "grave" in two places.³⁾ Both versions agree as to the signification "pit" in two places,⁴⁾ but differ in one,⁵⁾ where the Revised prefers "sheol." The signification "hell" has been adopted by both versions in ten passages,⁶⁾ but in fifteen passages⁷⁾ "hell" in the

1) Gen. 37, 35; 42, 38; 44, 29. 31. 1 Sam. 2, 6. 1 Kings 2, 6. 9. Ps. 141, 7. Prov. 30, 16. Eccl. 9, 10. Song Sol. 8, 6. Is. 38, 10. 18. Hos. 13, 14 (twice).

2) Job 7, 9; 14, 13; 17, 13; 21, 13; 24, 19. Ps. 6, 5; 30, 3; 31, 17; 49, 14 (twice) 15; 88, 3; 89, 48. Prov. 1, 12.

3) Is. 14, 11. Ezek. 31, 15.

4) Numb. 16, 30. 33.

5) Job 17, 16.

6) Is. 5, 14; 28, 15. 18; 57, 9. Ezek. 31, 16. 17; 32, 21. 27. Amos 9, 2. Hab. 2, 5.

7) 2 Sam. 22, 6. Job 11, 8; 26, 6. Ps. 9, 17; 16, 10; 18, 5; 116, 3; 139, 8. Prov. 5, 5; 7, 27; 9, 18; 15, 11. 24; 23, 14; 27, 20.

Authorized has been supplanted in the Revised by "sheol," in four passages⁸⁾ by "pit," and in one passage⁹⁾ either "hell" or "grave" are given as the meaning. The Revised Version's "depth" supplants the Authorized Version's "deep" in Jonah 2, 3.

It may be of moment also to note that the Authorized gives the rendering "grave" in writings as early as Moses and as late as Hosea, the rendering "hell" or "pit" in writings as early as Moses and as late as Habakkuk. In the Revised the rendering "hell" occurs for the first time in Is. 5, 14, and the rendering "pit" only in five passages earlier than Isaiah: Numb. 16, 30. 33. Deut. 32, 22. Ps. 55, 15; 86, 13. The rendering "sheol" in the Revised occurs only in three books, Job, Psalms, and Proverbs, and in one other place, 2 Sam. 22, 6, which, however, is a strict parallel of Ps. 18, 5.

Such is the state of affairs in our English Bibles as regards the present knowledge of Hebrew scholars of the exact meaning of שְׁאוֹל. Incidentally it might be remarked, that if greater clearness was the object of the Revised, it has certainly failed of its purpose in this instance, as its rendering obscures the meaning of thirty passages which are easily understood in the Authorized, granting even that the Authorized has not exactly rendered them. As a net result, then, of this surface investigation of the matter in hand, it might be stated that the two English versions are partially agreed, viz., to this effect: that שְׁאוֹל means "hell" or "pit" in one group of passages, and that it means "grave" in another group. They are divided as to its meaning in a third group, the Authorized claiming that it means either "hell" ("pit," "deep") or "grave," the Revised claiming that it means neither "hell" nor "grave" but "sheol," whatever that may import. Or we may briefly state the difference thus: The Authorized believes that שְׁאוֹל signifies "hell" or "grave," while the Revised believes that it may signify either or something that is neither.

8) Deut. 32, 22. Ps. 55, 15; 86, 13. Is. 14, 15.

9) Is. 14, 9.

Philological research directed toward the origin of this term has yielded small results that can be of use to the Old Testament exegete. Gesenius declared the derivation of שְׁאוֹל uncertain, and regarded the effort to connect it with an Arabic term denoting to settle, or to form a sediment, like impure water, as far-fetched.¹⁰⁾ Hupfeld, cited approvingly by Cremer,¹¹⁾ holds that it belongs to a family of words which have the letter ל in common (שָׂאֵל, שָׂל, שָׁלָה, שָׁלַל, נָשַׁל, and others), and all of which express in one way or other the idea of looseness (lack of erectness), sinking, yawning, either these acts or the results of these acts; hence שְׁאוֹל either means declivity, abyss, depth, or cavern, chasm, void space. Luther's derivation from שָׁלַח, to demand (hence, signifying the place which continually craves victims, the insatiable place), based on Prov. 27, 20 and 30, 15. 16, is well known.

To return to our Bible versions, what prompted our English translators (and in one instance, affecting four passages above cited, even Luther) to vary the translation of this term so frequently? There must have been some strong reason which decided them to render "hell" in one and "grave" in another instance. And this reason must lie in the respective text. The circumstances in the text, surrounding this term, its connection, in other words, the context, must have seemed to them to forbid one or the other rendering. This would explain, though it might not justify, their action. A correct understanding, then, of the context in which sheol is found would seem to be nine-tenths of the labor of determining its intended and actual meaning.

It is safe to say that a single circumstance has caused the consistent rendering of "hell" for the Hebrew sheol to appear inadmissible: sheol in the Old Testament is also a place to which godly persons expect to go in the hour of death. In his passionate grief over the loss of Joseph Jacob exclaims: "I will go down into sheol unto my son mourning," Gen. 37, 35. He supposes Joseph to be in sheol, and that, dying of broken heart,

10) *Woerterb.*, sub voce.

11) *Woerterb.*, sub "Αιδης."

he will soon join him there. (Comp. Gen. 42, 38.) And when Jacob's sons repeat these words of their father to Joseph, Gen. 44, 39. 41, they are not merely citing his language, but expressing their own fears, as the earnest pleading of Judah shows. Job, as the gloom of despair is settling upon him, cries out to God: "O that Thou wouldest hide me in sheol!" Job 14, 13. Again: "If I wait, sheol is mine house," ch. 17, 13. Unless these holy men, both believers in the Messiah and of tried faith, are regarded as momentarily lapsed from their accustomed conduct in the fear of God and as imprecating destruction upon themselves in a sinful passion, it seems impossible to interpret their mention of sheol as a reference to hell in the accepted meaning of that term.

Cremer mentions another reason why sheol cannot mean hell: "Sheol receives *all* the dead."¹²⁾ He cites as proof the passages in Genesis already quoted and 1 Sam. 2, 6; 28, 19. 1 Kings 2, 6. 9. Ps. 89, 48. Hab. 2, 5. An examination of these passages shows that the assertion involves an inference which may not be warranted. 1 Sam. 2, 6 is from Hannah's song: "The Lord killeth and maketh alive; He bringeth down to sheol, and bringeth up." These words describe in poetic imagery the deliverance of a believer from despair. Hannah had not been literally killed and brought down to sheol. Nor was there an instance known to her in which a dead person had returned from sheol. In 1 Sam. 28, 19 the word sheol does not occur at all. The text is a part of the speech which the apparition addressed to Saul at the house of the woman at En-dor before the battle of Gilboa. 1 Kings 2, 6. 9 contains David's order to Solomon to mete out justice to murderous Joab and to blasphemous Shimei. Ps. 89, 48 is spoken in a connection where a believer deprecates God's anger which for a season is visited upon His faithful. Finally, Hab. 2, 5 speaks of the person who "transgresseth by wine, a proud man, . . . who enlargeth his desire as sheol." Against this person the prophet denounces woe and damnation. These passages, then, must not

12) *Woerterb.*, sub voce *ιδής*, p. 79.

necessarily prove that "sheol receives *all* the dead," but they do prove that sheol receives the wicked, such as are taken away in God's anger.

There remain, then, the passages in Genesis, Job, and a few in the Psalms which do not seem to admit the rendering of "hell" for sheol. It would be hasty to determine from these passages the meaning of sheol in all other passages. Careful investigation requires that judgment be suspended as regards these passages until all the other passages have been looked into.

Sheol occurs in four places as a designation of locality, distinct from earth and in contrast with heaven. Job 11, 7. 8: "Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than sheol; what canst thou know?" Ps. 139, 8: "If I ascend up into heaven, Thou art there: if I make my bed in sheol, behold, Thou art there." Prov. 15, 24: "The way of life is above to the wise, that he may depart from sheol beneath." Amos 9, 2: "Though they dig into sheol, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down." To render sheol by "grave" in these passages would not only be manifest bathos, but as regards the passage in Proverbs it would be absolutely meaningless.

In twenty-one places sheol is described as a place beneath, very far beneath the earth, and those who go to sheol go downward. Gen. 37, 35: "I will go down into sheol;" 42, 38; 44, 29. 31: "Then shall ye bring my gray hairs with sorrow to sheol;" Numb. 16, 30: "They go down quick" (*i. e.*, alive) "into sheol" (comp. v. 33); Deut. 32, 22: "the lowest sheol." Comp. Ps. 86, 13, etc.

Sheol is the place where the judgment of God and His dire vengeance overtakes the evildoers. Korah's rebel band went down to sheol, Numb. 16, 30, and all the congregation of Israel witnessed this shocking spectacle. The event was recorded for future generations. If an Israelite in later years was asked: What became of Korah? would he have said: He was buried? To froward Israel, to people who provoke God with their vani-

ties is held up for their warning a fiery sheol, Deut. 32, 22: "A fire is kindled in mine anger, and shall burn unto the lowest sheol." They that "take the timbrel and harp, and rejoice at the sound of the organ," that "spend their days in wealth," go down to sheol in a moment, Job 21, 13. Sheol "consumes" those which have sinned, Job 24, 19. Sheol and abaddon (hell and destruction) are joined in the same statement: Job 26, 6. Prov. 15, 11; 27, 20. "The wicked shall be turned into sheol," Ps. 9, 17; in sheol they are made to be ashamed and silent, Ps. 31, 17. Against his wicked and treacherous enemies David prays: "Let death seize upon them, and let them go down quick into sheol" (יִרְדוּ שְׂאוֹל חַיִּים). Those children of Belial who are enticing the son of the God-fearing to join them in their evil-doings are impersonating death and sheol, Prov. 1, 12. Sheol is the place for harlots, Prov. 5, 5; 7, 27; 9, 18. Beating a stubborn child with the rod will not cause him to die, but it will deliver his soul from sheol, Prov. 23, 13, 14. Scenes from sheol, full of awful grandeur, are depicted by the prophets. "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of His hands. Therefore my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst. *Therefore sheol hath enlarged herself*, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it," Is. 5, 11—14. Does the prophet merely predict premature death to the roués of his nation? The prophet describes the proud Babylonian's entrance into sheol: "Sheol from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones" (עַתְּוֵיךָ, lit. great goats, bell-wethers) "of the earth; it has raised up from their thrones all the kings of the nations. All they shall speak and say unto thee: Art thou also become weak as we?

Art thou become like unto us? Thy pomp is brought down to sheol, and the noise of thy viols: the worm is spread under thee, and worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hadst said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to sheol, to the sides of the pit," Is. 14, 9—15. A like fate is predicted for the Assyrian, Ezek. 31, 15—17, the Egyptian, 32, 21. 27, and the Chaldean tyrants, Hab. 2, 5. The apostate Jews in the days of Isaiah had rooted up from their hearts all regard for God and heaven, and were bragging that they had a covenant with death and an agreement with sheol, Is. 28, 15. The prophet tells them that their agreement shall not stand; they shall be humbled in sheol, v. 18. In sheol there is no praise, no celebration (= worship), no hope for the truth of God, Is. 38, 18.

In Hos. 13, 14 there is a promise of God's mercy that Ephraim's sin is hid, and that the Lord will ransom him from the power of sheol and from death. This passage is quoted by St. Paul 1 Cor. 15, 55 and is interpreted as referring to the victory of Christ over death and the grave ($\alpha\delta\delta\eta$). While in Ps. 16, 10 Christ is represented as victorious over sheol and corruption, He is here shown as the conqueror of death and the entire realm of death, the prince or power of sheol.

In all these passages what else is meant by sheol than what Christians are wont to call hell, the place and the condition or state of the damned?

It is in keeping with this meaning when Old Testament saints describe great afflictions, tribulations of soul as a temporary sojourn in sheol. Hannah praises the Lord, because He has brought her out of sheol, has revived her spirit, gladdened her heart that had been dead to hope, made her to taste His loving-kindness from which she had felt herself excluded, like

those whom God has abandoned in sheol. David makes frequent complaint that the sorrows of sheol, the snares of death, floods of ungodly men (נְהַלֵּי בְלִיעַל, *i. e.*, rivers of perdition; Luther: "Bäche Belials") encompassed him, 2 Sam. 22, 6. Ps. 18, 5; 88, 3; 116, 3. Jonah in the fish's belly cries as "out of the belly of sheol." Such painful experiences of saints during their earthly life are readily understood by Christians: the sensation of God's anger which at times seizes believers is a veritable foretaste of hell.

We return to those passages where the believers of old connect their death with a descent into sheol, and which seem, therefore, to represent sheol as the common goal of all mortals: Job 7, 9; 14, 13; 17, 13. 16. Gen. 37, 35, etc. In some of these passages the impression is made as if the writer regards sheol as a place of rest which mortals should desire. Sheol is indicated, though it is not named, in passages like the following: Job 3, 17—19: "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." Job 10, 20—22: "Let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Ps. 88, 10—12: "Wilt Thou show wonders to the dead? shall the dead arise and praise Thee? shall Thy loving-kindness be declared in the grave? or Thy faithfulness in destruction? shall Thy wonders be known in the dark? and Thy righteousness in the land of forgetfulness?" Ps. 115, 17: "The dead praise not the Lord, neither any that go down into silence."

It is plain from these passages that Scripture recognizes and describes a state of death, a state of the departed, and that occasionally it employs the term sheol to designate this state. Now, there is a well-known connection between death and damnation, between the grave and hell. Both are punitive

measures of divine justice against the sinner. Death begins, damnation completes, the execution of God's wrath. Damnation is another form of death, the second death, the death without end. Accordingly, death and sheol are named in the very closest connection: Ps. 89, 48. Eccl. 9, 10. Song Sol. 8, 6. Job 17, 16 ("They shall go down to the bars of sheol, when our rest together is in the dust"). Ps. 6, 5; 16, 10 (sheol and corruption), etc. *All* must die, because *all* have sinned. For the same reason *all* have merited damnation. Mortality and eternal destruction are the common lot of men, the grave and hell their common goal. By His plan of redemption God has not abolished death and hell; He has provided an escape from eternal death. But His believers also die and, dying, receive the wages of sin. Those who pass through death into life eternal are known absolutely to Him alone. To our mortal vision even the Christian's death, though we are assured that it is gain to him, is a fearful thing. In external aspect it does not differ from the death of other men. And now observe this endless dying from generation to generation! Like a vast river the stream of humanity is rolling onward to the mouth of the grave and the pit. How many out of the millions that put out into that unknown sea are met by the Pilot at the bar! The passing away of the great majority means their entering damnation. The narrow way leading upward is known and trodden only by a few. These few are as a drop in the ocean compared to their brethren who are downward bound. They disappear in the mass. It does look as if all mankind dying went to hell.

In a general way, then, any person's entering the realm of death may be called his descent into sheol, namely, in so far as he dies, passes from the land of the living, *his fate beyond not being specially taken into account*. In this sense going down to sheol is predicated of holy men, or of all men. The holy writers in such passages refer to what appears to human eyes. And it accords with such a view of sheol to represent it as a state in which there is "no work, nor device, nor knowledge, nor wisdom," Eccl. 9, 10.

Thus understood, sheol may be rendered by grave, provided grave be not understood as a person's sepulcher or burying place, but in the general meaning of region or place of the dead. The Hebrew language has a special word for sepulcher, קֶבֶר.¹³⁾ A person's queber can be located, it is dug or built or made, it is touched by living people, but none of these things are ever predicated of sheol. Queber occurs in the plural, sheol never.

In view of this difference, would it not be desirable to find for sheol, whenever it is used in a more general meaning, a different rendering than "grave"? It certainly would be; but to transliterate שְׁאוֹל into sheol is no improvement. In the first place, it is meaningless to the average Bible reader. If שְׁאוֹל were not linked so often with מָוֶת, death, we should suggest the latter meaning for it as more suitable than grave to distinguish it from queber. To render it by corruption or decay would weaken its force, and besides the Hebrew שְׁחָת properly expresses that idea. All things considered, we see no serious objection to rendering שְׁאוֹל by hell as Luther has done in 61 places, though he certainly was conscious that in some places the rendering was somewhat strong. After all, שְׁאוֹל is hell in the majority of Old Testament passages.

In the second place, we should decline the use of the transliterated term sheol because it has become the badge of heresy. Out of the comparatively unimportant circumstance that שְׁאוֹל may at times not mean hell strictly so called, but state of the departed, a very elaborate theory has been constructed. We are told that the believers under the first covenant had received no revelation that a heavenly life would begin for them immediately after death; that, accordingly, an intermediate state between life on earth and life in heaven was provided for them, and that this state was sheol. Here believers and unbelievers alike were confined until the hour of Christ's resurrection. However, they are represented as having been kept in two different sections of

13) Gen. 23, 4. Ex. 14, 11. Numb. 19, 16. Deut. 9, 22. Judges 8, 32. 1 Sam. 10, 2. 1 Kings 13, 22. Job 3, 22. Ps. 5, 10. Eccl. 6, 3. Is. 22, 16. Ezek. 39, 11, and many others.

sheol, the believers in one, which afforded them some of the pleasures of the heavenly life, the unbelievers in another, which was a dismal place. At the resurrection of Christ the occupants of the first section were transferred to heaven, so that this section is now vacant, while the occupants of the other section are said to be still confined until the day of judgment, when they will be transferred to the real hell. We shall examine this view more closely in a future article. Suffice it to say here, that in no passage in the Old Testament is there the least indication that the dwellers in sheol are enjoying bliss, joy, comfort such as the saints in heaven receive. There is no feature of paradise connected with sheol. Besides, it is a bold assertion that the patriarchs and prophets did not know that through death they entered heaven forthwith. D.
