

REEXAMINING ᾗδης (HADES) IN LUKE 16:19-31

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ABSTRACT

The Greek word ᾗδης (hades), Hebrew ‘Sheol’ or English ‘hell’, has been misunderstood with γέεννα (Gehenna) and oftentimes are used interchangeably which brings more confusion. In this paper, the researcher used the picture of ᾗδης that was given by Jesus in Luke 16:19-31 to reexamine it and the objective of the paper is to know the difference between ᾗδης (hades) and γέεννα (Gehenna). In order to achieve the aim and objective of the paper, the researcher used the historical-grammatical method of exegesis to reexamine the word ᾗδης (hades) in the pericope. He discovered that ᾗδης (hades), Sheol, or hell is different from γέεννα (Gehenna). Which ᾗδης (hades) simply means the abode of the dead waiting for the general resurrection and final judgment during the second coming of Jesus Christ while γέεννα (Gehenna) is the final destination of the unsaved souls after the final judgment by Jesus. Thus, both righteous and unrighteous people's souls who died are in the abode of the dead (ᾗδης [hades]). The righteous are together with Abraham (paradise) while the unrighteous are being tormented, yet, this is the last judgment because the final judgment will take place when Christ comes for the second time to judge the living and the dead. Moreover, even Jesus went to ᾗδης (hades) for three days as in the Nicene, Apostles or Athanasian Creed and as recorded in Matthew 12:40; Acts 2:27; and 1 Peter 3:18-20.

KEY WORDS: Hades, Sheol, Hell, Gehenna, and Paradise

Introduction

The English word ‘hell’ is used to translate the Hebrew word ‘Sheol’ and the Greek word ᾅδης (hades) which simply means the abode of the dead. The word ᾅδης (hades) has appeared two times in the Gospel of Luke (12:5 and 16:23). In the pericope – Luke 16:19-31, Jesus told the parable of the rich man and Lazarus on how they lived on earth and where they found themselves in ᾅδης (hades), hell or Sheol after death. It is worth noting that the confusion comes in when using the English word ‘hell’ to translate both ᾅδης (hades) and γέεννα (Gehenna). For instance, Ryken et al write that “the best-known biblical image for hell derives from a deep, narrow gorge southeast of Jerusalem called *geben hinnom* ‘the valley of Ben Hinnom’ in which idolatrous Israelites offered up child sacrifices to the gods Molech and Baal (2 Chron. 28:3; 33:6; Jer. 7:31-32; 19:2-6 NIV)” (376). The Greek word “γέεννα (Gehenna) ‘hell’, commonly used in the NT for the place of final punishment, is derived from the Hebrew name for this valley of Hinnom” (Ryken et al 376). This is one of the confusions the researcher intends to address in this paper by using the picture of ᾅδης (hades), hell or Sheol in Luke 16:19-31. Thus, the focus of this paper is on life after death in ᾅδης (hades), hell or Sheol.

Though the term παραβολῆ, from which ‘parable’ is derived, means “a comparison or analogy. It was the word generally chosen by the translators of the Septuagint for the Hebrew word *mashal* which was derived from a verb meaning ‘to be like’” (Kissinger xi). The researcher is aware of the allegorical interpretations of the parable of the rich man and Lazarus but in this paper, he focuses on ᾅδης (hades), hell or Sheol. He started by doing his own translation of the text – Luke 16:19-31 and systematized the message by dividing the pericope logically into subtopics and in the interpretation putting both the NT and OT into consideration as to harmonize them as One Bible as David L. Baker titled one of books as ‘Two Testaments, One Bible.’ More so, even some Deuterocanonical books have been considered in analyzing the word ᾅδης (hades), hell or Sheol.

Greek Text of Luke 16:19-31

19 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ’ ἡμέραν λαμπρῶς. **20** πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος **21** καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἔλκη αὐτοῦ. **22** ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη. **23** καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὄρᾳ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. **24** καὶ αὐτὸς φωνήσας εἶπεν, Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. **25** εἶπεν δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. **26** καὶ ἐν πᾶσιν τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. **27** εἶπεν δέ, Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, **28** ἔχω γὰρ πέντε ἀδελφοὺς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. **29** λέγει δὲ Ἀβραάμ, Ἔχουσιν Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. **30** ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβραάμ, ἀλλ’ ἐάν τις ἀπὸ νεκρῶν πορευθῆ πρὸς αὐτοὺς μετανοήσουσιν. **31** εἶπεν δὲ αὐτῷ, Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ’ ἐάν τις ἐκ νεκρῶν ἀναστῆ πεισθήσονται.

The Researcher’s Translation of Luke 16:19-31 from Greek Text

19 There was a certain rich man and he was clothed in purple and fine linen, making good cheer every day in splendors. **20** And there was a certain poor man named Lazarus was laid at his gate, with full of

sores on his body. **21** Always desiring to be fed from food that falling from the table of the rich man; but even the dogs, coming were licking his sores. **22** It came to pass that the poor man died, and he was carried away by angels into the bosom of Abraham. Then the rich man also died and was buried. **23** And in hell, he lifted up his eyes, being in torment, he saw Abraham afar and Lazarus in his bosom. **24** And he cried aloud saying, ‘father Abraham, have mercy on me and send Lazarus that he might dip his tip of the finger in water and cool my tongue because I am suffering in this flame’. **25** Then, Abraham replied to him, ‘my child, remember that you received good things in your lifetime, and Lazarus received evil things. However, here he is comforted; while you are suffering. **26** And besides all these things, between us and you a great chasm, so that those who desiring to pass from here to you, will be impossible likewise from there to us.’ **27** Then, he said, ‘I implore you, father, send Lazarus to my father’s house, **28** for I have five brothers, so that he can warn them that they should not come to this place of torment’. **29** Abraham replies ‘they have Moses and prophets let them listen to them’. **30** And the rich man said ‘no, father Abraham, but if one is raised from dead should go to them, they will repent’. **31** Abraham said to him, ‘if, they do not listen to Moses and the prophets, they would not believe even if someone is raised from the dead’.

1. Jesus explained the state of the Rich Man and Lazarus: In his teaching he told them this parable in order to know that life/soul does not terminate at physical death and there is retribution after death. That is why death is not the end of life but the transition of life. Thus, the seriousness of death “must be recognized by every conception of a life-beyond-death that is to be regarded as being meaningful for us today” (Pannenberg 50). The parable of the rich man and Lazarus contains several Old Testament allusions and echoes. For instance, the treatment of the poor and needy in Deuteronomy 24:7-15.

a. Luxury and uncompassionate behavior of the rich man (v19): The πορφύραν is used for the upper garment, while βύσσον is used for under. The clothing of the rich man is in purple and fine linen, in OT term reminiscent of Proverbs 31:22, suggesting that he lived like a king (Beale 345). The rich man lived a luxury life and even what he eats every day shows that he lives in great splendor. Thus, John Calvin states that the parable “shows us the final state of those who neglect the poor and revel in pleasures and indulge themselves, all the while destroying those with ‘cruel hunger’ whom they ought to assist as opportunity affords” (50). He says “the rich man is like a bright mirror in which we can see that temporal felicity is not to be sought for if it ends in eternal destruction” (Calvin 50).

b. Lazarus and his misery situation (vv20-21): Alfred Plummer opines that “is not had flung at his gate” (391). The poor Lazarus did not have food to eat and even his body was full of sores. Which shows that Lazarus’ need and helplessness, not only was his hunger unsatisfied, but even the dogs came and add to his misery (Plummer 392). The rich man’s dogs would eat the bread with which the guests wiped the plates or their hands and tossed under the table: how Lazarus longed to have some of even that food! The rich man’s sin consisted in his blind indifference to the agony of the poor (Brown 149). Thus, even from the Old Testament helping the poor is very important and commanded by God for his people to take care of the poor and needy among them (Deut. 24:7-15). And even today we are to do likewise in helping the poor and those in need.

2. The Death of Lazarus and the Rich Man: Jesus here narrated the death of both Lazarus and the rich man.

a. The death of Lazarus (v22): The poor Lazarus was first to die but Jesus was silent about his burial but he mentioned that Lazarus was taken by angels to the bosom of Abraham. ‘Into the bosom of Abraham’ means Lazarus in ᾗδης (hades), Sheol, or hell reposes with head on Abraham’s breast, as a child in his father’s lap, and shares his happiness. Abraham is sometimes represented as welcoming the

penitent into paradise (4 Mac. 13:17). Hence, for one to repose on Abraham's bosom is to be in paradise, because Abraham is there (Plumber 393).

b. The death of the rich man (v22): The rich man eventually also died and was buried and found himself in the place of torment in ᾗδης (hades). Hence, Lazarus was in the place of rest with Abraham while the rich man was in the place of torment. Martin Luther says "the rich man was not damned because he robbed and did evil with his wealth, but because he neglected to do good to his neighbor, namely, Lazarus" (45). The lesson of the parable is that "it is not sufficient merely not to do evil and not to do harm, but rather one must be helpful and do good. It is not enough to 'depart from evil;' one must also 'do good'" (Luther 45).

3. ᾗδης (Hades): Therefore, ᾗδης (hades), Sheol, or hell has a place of torment and a place of rest (paradise). As it is written "Then the pit of torment shall appear and opposite shall be the place of rest; and the furnace of hell shall be disclosed, and opposite it the paradise of delight" (2 Esdras 7:36). It is best to understand that "Sheol as the term for 'realm of the dead,' where both righteous and unrighteous went when they died. The best proof for this inclusive concept of Sheol is that David thought of himself going to Sheol (2 Sam. 22:6), and yet he also taught that the wicked go there as well (Psa. 31:17). Thus, Sheol refers to the realm where the souls of all dead went at death" (<https://thecripplegate.com/sheol-hades-and-gehenna-are-there-differences/>).

While the term ᾗδης (hades) appears 10 times in the New Testament and ordinarily refers to the realm of the dead and it used to translate Hebrew word Sheol. Generally, it is considered to be a place where the souls or spirits of dead people remain for only a short time (Acts 2:27; Rev 20:13-14) prior to the final judgment (Rev. 20:13) (Hultgren 133). These are the places where souls of the departed will remain until general resurrection and final judgment; when even both the ᾗδης (hades) and death themselves will be thrown into the lake of fire (Rev. 20:14).

In the OT Scriptures, as it is noted that the word used to denote the realm of the dead is Sheol. So, Sheol simply means "'the place of the dead' or 'the place of departed souls/spirits.' The New Testament Greek equivalent to Sheol is ᾗδης (hades), which is also a general reference to "the place of the dead"' (<https://www.gotquestions.org/sheol-hades-hell.html>). It is worth noting that ᾗδης (hades) or Sheol is divided into two "a place of blessing (where Lazarus was in Luke 16) and a place of torment (where the rich man was in Luke 16). Sheol also seems to be a temporary place where souls are kept as they await the final resurrection" (<https://www.gotquestions.org/sheol-hades-hell.html>).

Hence, when one dies his or her soul or conscious self goes to ᾗδης (hades), Sheol or hell. So, ᾗδης (hades) is the state of departed spirits. In the Old Testament period, it was spoken of the Sheol as the abode of both saved and unsaved (McDonald 1433). At times there is confusion about this English word hell, is used in different ways in our English Bible. Sometimes, it is used to translate the Hebrew word Sheol or the Greek word ᾗδης (hades), with 34 generally to the place of the departed death. Other times it is used to translate the Aramaic-derived Greek word γέεννα (Gehenna) which refers to the place of the eternal punishment, that is the lake of fire in Revelation 20:14 (Longman 765). That is where the confusion comes in about the word 'hell'.

γέεννα (Gehenna), originally referred to "a place called the valley of hinnom near Jerusalem, the location of the notorious sacrificial offerings of children by fire to the god called molek by Ahaz (2 Chron. 28:3) and Manasseh (2 Chron. 33: 6)" (Longman 765). Later the meaning and location of γέεννα (Gehenna) changed. Its meaning was extended to the place of fiery punishment in general. While geographically the location was shifted to under the Earth. So, γέεννα (Gehenna) refers to the place of the eternal punishment of wicked ones or the unsaved after the final judgment (lake of fire Rev. 20:14) (Longman 765).

Thus, ἄδης (hades), hell or Sheol as the abode of the dead which Enoch 22 speaks of adjoining quarters for the evil and the good in this abode of the dead and seems to imply that they remain there till the general resurrection and final judgment (Brown 149). While “the final abode of wicked angels and human beings is ‘outside’ new Jerusalem (Rev. 21:27; 22:14-15) or more specifically in the ‘lake of fire’. A lake of fire or burning sulfur is not uncommon in the apocalyptic literature and it is equivalent to γέεννα (Gehenna) in the NT” (Shogren 460). It is noted that “the beast and the false prophet are the first to be cast in (Rev. 19:20), followed by the devil (Rev. 20:10), death and ἄδης (hades) (Rev. 20:14) and the wicked, where they undergo the ‘second death’ (Rev. 20:15; 21:8)” (Shogren 460).

Hence, γέεννα (Gehenna) is “a place of punishment, torment and destruction (e.g. Matt 5:22; 10:28; 23:33; Mark 9:43), and it is characterized by fire (Matt. 5:22; 18:9; Mark 9:43; James 3:6). It would seem that the spirits in γέεννα (Gehenna) are not disembodied (e.g. Matt. 5:29,30; 10:28), which suggests that it is at least a place of eternal punishment after the general resurrection (John 5:28-29). However, γέεννα (Gehenna) also appears to exist and to be an active force in the present (James 3:6), before the resurrection, suggesting that it is also a place of disembodied torment prior to the judgment” (<https://thirdmill.org/answers/answer.asp/file/40267>).

The Lake of Fire is mentioned only in Revelation (Rev. 19:20; 20:10,14,15; 21:8), “where it is described as the final place of torment for the wicked. γέεννα (Gehenna) is not mentioned in Revelation. Judging from the descriptions of γέεννα (Gehenna) and the Lake of Fire, they seem to be one and the same” (<https://thirdmill.org/answers/answer.asp/file/40267>). Therefore, γέεννα (Gehenna) and lake of fire are used to describe the final destination of the unsaved souls after the resurrection and final judgment, thus are supposed not to be used interchangeably with ἄδης (hades), hell or Sheol which is only a temporal place for waiting for the resurrection and final judgment by Jesus.

a. Place of Torment (v23): ὑπάρχων ἐν βασάνοις shows that the torment is now become the habitual condition. This rich man was punished for his heartless neglect of great opportunities to show kindness, that means is not simply for his richness because even Abraham was rich when he was here on earth (4 Mac. 13:15). ὁρᾷ Ἀβραάμ confirms the Jews’ belief that ἄδης (hades) and paradise are close to one another (Plummer 394). The place of torment is for the wicked ones and unbelievers; hence, their souls will continue to suffer until the final resurrection and judgment before are thrown into the lake of fire where they will spend their eternity. As it is written “those in ἄδης (hades)/Sheol who have rejected Christ will have the lake of fire as their final destination” (<https://www.gotquestions.org/sheol-hades-hell.html>).

Though, Jesse Johnson argues that ἄδης (hades)/Sheol refers to “the same place, but there is a noticeable difference in the way the OT and the NT speak of Sheol/hades. The OT speaks of Sheol inclusively, and even the righteous dead descend there. However, because of Jesus’ victory over death and the liberty he brings to the righteous in Sheol, they do not go to ἄδης (hades) again” (<https://thecripplegate.com/sheol-hades-and-gehenna-are-there-differences/>). Moreover, in the Old Testament “both the righteous and unrighteous went to Sheol, which contained realms of suffering for the unrighteous, and rest/worship for the righteous. The NT refers to this as ἄδης (hades). However, when Jesus rose from the grave, he emptied ἄδης (hades) or Sheol or hell of the righteous, and now when Christians die, they do not go DOWN to ἄδης (hades), but UP to heaven. Meanwhile the unrighteous are left in ἄδης (hades) until the final judgment” (<https://thecripplegate.com/sheol-hades-and-gehenna-are-there-differences/>).

Johnson further states that even though Christians do not go to ἄδης (hades) again as in the OT but are going to heaven; yet ἄδης (hades) “is still the same location as Sheol and does refer to

the place where the righteous OT saints went at their deaths” (<https://thecripplegate.com/sheol-hades-and-gehenna-are-there-differences/>). The researcher disagrees with Johnson and holds that the souls of the righteous – Christians in this context at death still “go directly into the presence of God – the part of Sheol or ᾗδης (hades) called ‘paradise,’ or ‘Abraham’s bosom’ (Luke 23:43; 2 Cor. 5:8; Phil. 1:23)” (<https://www.gotquestions.org/sheol-hades-hell.html>). Thus, the terms used to describe the place of rest in ᾗδης (hades) are paradise and Abraham’s bosom. That was why Jesus told the criminal that was crucified at his right-side in Luke 23:43 that “... I tell you the truth, today you will be with me in paradise” (NIV). Wolfhart Pannenberg adds that “the Christian hope of resurrection is at least clear about the fact that no element of our present human existence can outlast death, although even in death man continues to be held fast before God” (50). Resurrection can only be hoped for as a completely new becoming, as a radical transformation, if not as a new creation” (Pannenberg 50).

Besides, it must have come as a shock to Jesus’ disciples when Jesus said that this rich Jew went to the tormented side of ᾗδης (hades), hell or Sheol. They had a concept that material riches were a sign of God’s blessings and favor; because an Israelite who obeyed the law was promised material prosperity. How then could a wealthy Jew go to tormenting side of the ᾗδης (hades)? This shows that the Lord Jesus had just announced that a new order of things began with the preaching of John the Baptist. Henceforth, riches are not a sign of blessing but are a test of a man’s faithfulness and stewardship. To whom much is given, of him much will be required (McDonald 1433).

b. Place of Rest (v23): The poor Lazarus (beggar) finds himself at Abraham’s bosom in ᾗδης (hades) while the rich man, in tormenting side of the ᾗδης (hades) – two traditional Jewish names for the places of the righteous and the wicked dead (Bloomberg 203). It proves that there is conscious existence beyond the grave. In fact, we are struck by the extent of knowledge which the rich man had. He saw Abraham afar off and Lazarus in his bosom. He was even able to communicate with Abraham. Calling him father Abraham, he begged for mercy, pleading that Lazarus might bring a drop of water and cool his tongue.

There is, of course, a question as to how a disembodied soul can experience thirst and anguish from flame? It can only be taken that “the language is figurative, but that does not mean that the suffering was not real” (McDonald 1433). Hence, it worth noting that the souls of the righteous, at death, “go directly into the presence of God – the part of ᾗδης (hades)/Sheol called ‘paradise,’ or ‘Abraham’s bosom’ (Luke 23:43; 2 Cor. 5:8; Phil. 1:23)” (<https://www.gotquestions.org/sheol-hades-hell.html>). R. C. Sproul notes that the state of the believer after death “is both different and better than what we experience in this life, though not as different or as blessed as it will enjoy the continuity of conscious personal existence in the presence of Christ” (2109).

Sproul further narrates that the traditional view of the intermediate state at death, “the believer’s soul goes immediately to be with Christ to enjoy a continuous conscious, personal existence while awaiting the final resurrection of the body” (Sproul 2109). Hence, heaven “is likened to paradise, to the bosom of Abraham, and to a glorious city that comes down from heaven” (Sproul 2330). Thus, the terms used to describe the place of rest in ᾗδης (hades) are paradise and Abraham’s bosom because even Jesus went to ᾗδης (hades) at death but in the paradise side (Luke 23:43). That was why he told the robber at his right-side during crucifixion that “I tell you the truth, today you will be with me in paradise” (Luke 23:43 NIV).

4. Jesus Narrated the Conversation between the Rich Man and Abraham

a. The Rich Man’s Request (v24): For the rich man to call Abraham – Πάτερ Ἀβραάμ (Father Abraham) shows their father-child relationship and he then asked for mercy. Because of the torment, he was the one that initiated the conversation. He then presented his request to his father Abraham.

b. Abraham's Reply (v25): Abraham addressed him as Τέκνον (child), suggesting that he was his descendant biologically, though obviously not spiritually (Gal. 3:29). Abraham reminded him of his luxury lifestyle, ease and indulgence on the earth. He also rehearsed the poverty and suffering of Lazarus. Now, beyond the grave, the tables were turned. The inequalities of earth were reversed.

c. Great Chasm in between them (v26): It is worth noting that the choices of this life determine our eternal destiny, and once death has taken place, that destiny is fixed. There is no passageway from the abode of the saved to that of the damned and vice-versa because of χάσμα μέγα ἐσθήρικται (great chasm in between) (McDonald 1433). Which shows that there are two departments in ᾗδης (hades) and are divided by a great chasm, thus ᾗδης (hades) has a place for wicked and a place for righteous and in between there is a great chasm.

d. The Rich Man's Second Request (vv27-28): In death, the rich man suddenly became evangelistic. He wanted someone to go to his five brothers and warn them against coming to that place of torment. Abraham's reply was that his five brothers, being Jews, had the (Old Testament) Scriptures, and these should be sufficient to warn them against coming to the place of torment in ᾗδης (hades). The rich man contradicted Abraham, stating that if someone would go to them from the death, they would surely repent. However, Abraham stated that failure to listen to the word of God is final. If people will not heed to the Bible, they will not believe even if someone is raised from the death. This is conclusively proved in the case of the Lord Jesus himself. He rose from the dead, and many men still do not believe in Him (McDonald 1434).

e. Abraham's Reply again (v29): Abraham said to him ἀκουσάτωσαν αὐτῶν – (they should listen to them). Thus, “wonders may impress a worthy mind for a moment; but only a will freely submitting itself to moral control can avoid to change the heart” (Plummer 396). Abraham's reply to the rich man who wants to have his brothers warned so that perhaps, they avoid his fate by repenting – from indulging in the same hard-hearted lifestyle – in v 27, “they have Moses and the prophets: they should listen to them” echoes numerous Old Testament passages that teach how fellow human beings should be treated, especially the poor (Beale 345).

f. Persistency of the Rich Man (v30): The rich man insisted by saying, Οὐχί, πάτερ Ἀβραάμ, thus, for him, his brothers will easily believe anyone goes to them from the dead and tell them about ᾗδης (hades) or hell than just believing Moses and Prophets. Because μετανοήσουσιν, they will repent, not they will give all to the poor, or they will leave all and become like Lazarus. There is no hint that being rich is sinful, or that the poor are sure of salvation. In verse 28 he did not say wealth had ruined him (Plummer 394). Thus, he insists because he was talking from the experience and knows how his five brothers were living on earth.

g. Abraham stressed his Reply to the Rich Man (v31): “This punch line not only emphasizes that knowledge of the law is insufficient, for the law must be kept with humble compunction from the dead, do not automatically save men” (Brown 150). Abraham stressed his point that if they could not listen to Moses and Prophets which signifies Holy Scripture today Christians refer to it as the Old Testament (Torah and the Prophets). By this conclusion Christ once rebukes the demand for sign. Those who ask for it have all that they need for the ascertainment of the truth; and the sign if granted would not produce conviction. King Saul the son of Kish was not led to repentance when he saw Samuel at Endor, nor the Pharisees that tried to put Lazarus to death again in order to explain away his resurrection by Jesus (Plummer 397). And even after Jesus Christ himself died and resurrected many did not and do not believe in him up to today, there are many.

Conclusion

ᾗδης (hades), Sheol or hell is the abode of dead and as it is seen from the Old Testament to the Intertestamental Period in the Deuterocanonical Books and the New Testament. It shows that ᾗδης

(hades) is temporal while γέεννα (Gehenna) or lake of fire is the final destination of the unsaved after the general resurrection and final judgment. In addition, in ᾠδης (hades) there are two departments, namely paradise or Abraham's bosom (where souls of the departed righteous are resting) and the tormenting side (where the souls of the wicked ones or unsaved are being tormented) after death. It is crucial to note that both are waiting for the general resurrection and final judgment before the Great White Throne at the eschaton by Jesus. Then, the ᾠδης (hades) itself and unsaved souls would be thrown into the lake of fire or γέεννα (Gehenna), that is the second death while the saved would be living in the new Jerusalem on the new earth forever and ever (Rev. 20:11-15; 21:1-4).

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