

JUDGMENT

BART WARREN



Understanding the Word

The Bible is clear: Judgment is coming. In fact, the “eternal judgment” is one of the foundational teachings of Christianity (Hebrews 6:1-2). In both the Old and New Testaments, the reality and certainty of the final judgment is revealed. For the unrighteous, those who do not know God and have not been purchased by the blood of Jesus, this day will be permanently terrifying and horrible. For those who have been saved by grace through faith, this very same day will be one that is marked by eternal joy and praise.

Numerous words and phrases are utilized in Scripture to describe the way in which God will judge the world. Judgment is variously described. It is a day of calamity as well as a day of deliverance. It is a day of legal sentencing: Some are pronounced guilty while others are set free.

Hebrew terms:

šhāphaṭ vb. “to judge, govern, to uphold justice, to enact righteous decisions.” The verb is commonly used to describe the carrying out of judicial decisions (Isaiah 2:4; Ecclesiastes 3:17).

šhepeṭ n. masc. “judgment.” The noun denotes a judgment or punishment in a judicial

context (Exodus 6:6; 7:4; Ezekiel 14:21).

mišhpāṭ n. masc. “judgment, justice.” The term is often used to express both the attribute of justice as well as the execution of judgment in litigation (Isaiah 32:1; Micah 3:1; Psalm 1:5; Isaiah 34:5).

yôm yhw̄h n. masc. “Day of the Lord, Day of Yahweh” (Isaiah 2:12-14; Amos 5:18-20; Zephaniah 1:7-2:3; Zechariah 12-14) The term “day of the Lord” occurs throughout the Bible referring both to impending historical judgments from God and to His final judgment at the end of time. At the heart of the term is divine action. The “day of the Lord” is indicative of those times when God would break into time and act in human history. Israel viewed this day as a time when God would come to the aid of those who are His. It was thought to be a time when all enemies would be put down and Israel and her God would be exalted. It was seen as a day in history in which a nation would receive its doom.

Greek terms:

eschatē hēmera n. fem. “last day, eschatological day.” This phrase is used to indicate the final day when God will judge the world (John 6:40, 44; 12:48).

hēmera kyriou n. “Day of the Lord.” The phrase

refers to the time when the Lord appears to carry out final judgment and vindication (1 Corinthians 1:8; 1 Thessalonians 5:2; 2 Peter 3:10).

kritēs n. masc. “judge.” Used in reference to someone who has authority to render legal verdicts (Hebrews 12:23; 2 Timothy 4:8).

krinō vb. “to pass judgment, to make a judgment.” This verb describes the act of carrying out a judicial process or making a judgment. This is the most widely used term in the New Testament to describe the act of judgment. Additional terms such as the nouns *krima* and *krisis* are derived from this verbal stem and essentially overlap in meaning (John 5:22-30; 1 Peter 1:17; 2 Peter 2:3-16; Matthew 5:21, 22; 7:2; 10:15; 11:22, 24; 12:36, 41, 42).

bēma n. neuter. “judgment seat; judgment bench.” The term refers to a raised platform where officials conduct judicial matters (Romans 14:10; 2 Corinthians 5:10).

aphorizō vb. “exclude; separate.” Used to indicate the separation of the wicked from the righteous at the return of Christ (Matthew 13:49; 25:32).

Reading the Word

1. Psalm 96:11-13
2. Exodus 6:5-6
3. Acts 17:30-31
4. Romans 2:15-16
5. 2 Timothy 4:1, 8

Psalm 96:11-13 tells us, “Let the heavens be glad, and let the earth rejoice; let the sea roar, and all that fills it; let the field exult, and every-

thing in it! Then shall all the trees of the forest sing for joy before the Lord, for He comes, for He comes **to judge** the earth. **He will judge** the world in righteousness, and the peoples in His faithfulness” (emp. added).

In Exodus 6:5-6 God says, “I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered My covenant. Say therefore to the people of Israel, ‘I am the Lord and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of **judgment**’” (emp. added).

Acts 17:30-31 warns us, “The times of ignorance God overlooked, but now He commands all people everywhere to repent, because He has fixed a day on which **He will judge** the world in righteousness by a man whom He has appointed; and of this He has given assurance to all by raising Him from the dead” (emp. added).

Romans 2:15-16 states, “They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them on that day when, according to my gospel, **God judges** the secrets of men by Christ Jesus” (emp. added).

In 2 Timothy 4:1 and 8, Paul tells Timothy, “I charge you in the presence of God and of Christ Jesus, who is **to judge** the living and the dead, and by His appearing and His kingdom... Henceforth there is laid up for me the crown of righteousness, which the Lord, **the righteous judge**, will award to me on that Day, and not

only to me but also to all who have loved His appearing” (emp. added).

Preaching the Word

Quotes: “It will serve the purpose rather of displaying before all rational creatures the declarative glory of God in a formal, forensic act, which magnifies on the one hand His holiness and righteousness, and on the other hand, His grace and mercy. Moreover, it should be borne in mind that the judgment at the last day will differ from that at the death of each individual in more than one respect. It will not be secret, but public; it will not pertain to the soul only, but also to the body; it will not have reference to a single individual, but to all men.”

“No one will be able to accuse God of being unfair, nor have any basis for complaint about his fate. Everyone will be “without excuse” (Romans 1:20; 2:1); every mouth will be closed (Romans 3:19). God will be glorified in His justice because it will be made clear that those who are lost are getting what they deserve, and He will be glorified in His grace because it will be made clear that those who are saved are getting the opposite of what they deserve.”

Points to consider: There is only one day of judgment in the future (1 John 4:17; 2 Timothy 1:12; Matthew 7:22; Revelation 11:18). Christ will be the Judge (John 5:22, 27; Matthew 25:31-46; Acts 17:31; John 12:48). All people will be there (2 Timothy 4:1; Romans 3:6; Matthew 25:32). Our actions will be judged (2 Corinthians 5:10; Ecclesiastes 12:14; Romans

14:12). God is kind and gracious (Hebrews 8:12; 10:17; Jeremiah 31:34).

Exhortation: Let us long for His return and place our confident trust in Him as we wait for and watch His plan unfold. If we will live this way, we can join with Paul and say that we long for and love His appearing (2 Timothy 4:8)! J. I. Packer once wrote, “Run from Him now, and you will meet Him as Judge then—and without hope. Seek Him now, and you will find Him (for “he that seeketh findeth”), and you will then discover that you are looking forward to that future meeting with joy, knowing that there is now ‘no condemnation for those who are in Christ Jesus’ (Romans 8:1).”

Invitation: If we know that judgment is certain and that it awaits each and every one of us, shouldn’t that compel us to examine our lives with honesty? (2 Peter 3:11-18).

Song Suggestions: “Where He Leads Me I Will Follow,” “Are You Ready?”

Songs of Encouragement: “There’s a Great Day Coming,” “Prepare to Meet Thy God,” “When He Comes in Glory,” “When Jesus Comes.”

¹ All Hebrew and Greek definitions are taken from Matthew Aernie, “Final Judgment” *Lexham Theological Wordbook*, Ed. Douglas Mangum et al. Lexham Bible Reference Series, available through Logos Bible Software. (Bellingham, WA: Lexham Press, 2014) n. pag.

² L. Berkhof, *Systematic Theology* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1938) 731.

³ Jack Cottrell, *The Faith Once for All: Bible Doctrine for Today* (Joplin, MO: College Press Pub., 2002) 556.

⁴ J.I. Packer, *Knowing God* (Downers Grove, IL: IVP, 1993) 147.

RESURRECTION

TIM MARTIN



Understanding the Word

Let's define what we mean by the word *resurrection* for the purposes of this study. We are not discussing the resuscitation of deceased people in the Bible who still eventually die. Examples of this would be Elijah and the widow of Zarephath's son (1 Kings 17:17-24), Elisha and the Shunammite woman's son (2 Kings 4:18-37), the man thrown in Elisha's grave (2 Kings 13:20-21), Jesus raising Lazarus (John 11:38-44) and the ruler's daughter (Matthew 9:18-26), and the story of Peter and Dorcas (Acts 9:36-43). The context of our discussion is the resurrection of Jesus Christ and the future resurrection of deceased believers at the Parousia (Second Coming). These two events are intimately connected: the latter is impossible if the former never occurred and our belief is in vain (1 Corinthians 15:12-19). We will, therefore, be confining our discussion to the New Testament. This particular concept of resurrection is not present in the Old Testament with perhaps the exception of Daniel 12:1-4. No particular Hebrew word for *resurrection* is used in the Bible, but there are terms that address a return from death (See Psalm 88:10; Isaiah 26:14, 19). These omissions may be the reason why the Sadducees denied the reanimation of the dead (Matthew 22:23-33; Acts 23:6-10). There are Old Testament passages that would not have signaled anything about the resurrection to the original audience, but

which later readers interpret in terms of resurrection.

The Greek noun translated resurrection is *anastasis*, which literally means "a raising up, a rising," like an event or occurrence. This noun is pervasive in the New Testament, occurring in passages such as Mark 12:18, 23; John 5:29; 11:24, 25; Acts 1:22; 4:2; 17:18; 24:21; Romans 1:4; 6:5; 1 Corinthians 15:12, 13, 21; Philippians 3:10; 2 Timothy 2:18; Hebrews 6:2; 1 Peter 1:3; 3:21; and Revelation 20:5-6 (also Philippians 3:11, where *exanastasis* is the term). The verb form *anistemi*, as applicable to our discussion, is found in 1 Thessalonians 4:14 ("rose again") and 4:16 ("rise first"). Additionally, we see other Greek terms relating to our topic: *zao* ("lives," Romans 14:9; 2 Corinthians 13:4); *zōopoieō* ("give life," Romans 4:17; 8:11; 1 Corinthians 15:22); *egeirō* ("raised," Romans 4:24, 25, 6:4, 9; 1 Corinthians 6:14; 15:4, 12-15) and *anagō* ("lead/bring up," Romans 10:7; Hebrews 11:19; 13:20).



Reading the Word

1. Acts 2:31; 4:2, 33; 17:18; 23:6; 24:15, 21
2. 1 Corinthians 15
3. 1 Thessalonians 4:13-18

It is impossible within the confines of this lesson to cover every single passage that deals with Christ's resurrection or the future resur-

rection of the dead. The above section, while certainly not exhaustive, gives an indication of just how often the subject is discussed. We will examine some of the primary passages about resurrection that could be used as the foundation for a sermon.

Used together and contextually, these passages in Acts (and many in the previous section) can show that Christ's resurrection was the cornerstone of evangelistic efforts by the early church. Preaching that Christ rose from the dead was the reason many rejected the Gospel message. Even some of the Greeks in Athens didn't believe Paul, even though they were generally an open-minded people whose culture included the concept of an afterlife and resuscitation from the dead. We must keep in mind that despite our best efforts and sincere hearts, some will not accept that the resurrection of Jesus occurred.

In addition to the other destructive practices Paul addresses in 1 Corinthians, a dangerous heresy circulating is addressed in chapter 15: the denial of resurrection (vs. 12). Paul emphasizes the critical nature of having faith in the Gospel preached to them (15:1-3). If the resurrection is denied, nothing else has purpose (vs. 29-30).¹ This heresy is a direct denial of Christ's resurrection. The Corinthians might

as well "party away" (vs. 32). Paul goes on to let his audience know that the things of this life cannot be eternal--this body will perish. Christ will, upon His return, place us in a spiritual body. Paul's illustrations in verses 35-41 are helpful in visualizing the natural/spiritual differences. The list of juxtapositions in verses 43-44 should also be used to reinforce the difference between the corruptible flesh and the eternal housing of the soul. Verse 58 stresses that by keeping our side of the salvation covenant, we can know our labor will be eternally fruitful.

1 Thessalonians 4:13-18: Paul is encouraging the brethren in Thessalonica that Jesus will keep His promise (John 14:1-3) and return to deliver the church back to the Father (1 Corinthians 15:24). They need not be concerned about Christians who have preceded them in death. The dead will rise to meet Christ first! The apostle gives an inspired promise we all hold dear: "We will always be with the Lord" (4:17). Paul gives them a job: Do something with this knowledge--encourage one another and help them to keep the faith.



Preaching the Word

Sermon Idea: One of the most often debated "conspiracy theories" is whether or not we actually landed people on the moon. There are many who say we didn't due the technical issues that were impossible to overcome. They say, "Why hasn't anyone gone back?" and use that to prove that we didn't go. Photographic and video evidence are scoffed at as forgeries. Likely, this debate will never end until we send someone there or another planet. Interestingly enough, those who dispute this event are calling the eyewitnesses (the astronauts) liars.

They don't believe them although some are still alive to be cross-examined. It should be no surprise that people today reject the eyewitness testimony of Christ's resurrection and the idea that the dead will rise again in the future. It is technically impossible. There is no hard evidence. To those without faith, the concept is foolish (See 1 Corinthians 1:20-25). Many who heard the Gospel firsthand from eyewitnesses such as Peter and John didn't believe them. How can we encourage and instill faith in something so absurd by worldly standards?

Jesus cites His ability to bring life back to the deceased as evidence of Him being the expected Messiah (Luke 7:18-23).² Based on this claim, which He certainly fulfilled while in an earthly body, can we refuse to believe He can do the same thing in His eternal form at the conclusion of time? To deny one is to deny the other; to accept one is to accept the other.

For Further Study: Will only the saints, both alive and dead at Christ's Second Advent, receive immortal bodies? There are different schools of thought on this. Consider carefully and explain your answer. If the unsaved do not have immortal souls, if they will not be given imperishable bodies, then is there any reason for them to fear eternal punishment in Hell? This discussion should involve Luke 16:19-31.

In 1 Corinthians 15, is Paul excluding the unsaved from the discussion? Or is he simply emphasizing the wonderful concept of "eternal life" in contrast to "eternal death"?

If you want to set the background for the New Testament concept of resurrection, the concept (as we think about it) begins to surface in Second Temple Judaism. This is why we see the topic debated among the Jewish sects. The idea is indicated in the apocryphal books of *Sirach*, *4 Maccabees*, *Wisdom of Solomon*, *4 Ezra*, and the pseudepigraphical works *2 Baruch*, *1 Enoch*, and *Testament of Benjamin*.³ A restoration of life to the dead/immortality of the soul also existed in Hellenistic thought from the works of Homer, Plato, and Virgil.

Song Suggestions: "Low in the Grave He Lay," "He Lives," "In Christ Alone."

Song of Encouragement: "Because He Lives."

¹ The vicarious baptism debate centered around 1 Corinthians 15:29 is a vigorous one, but not suited to this lesson. The point is made: Nothing else has a purpose if Christ was not raised and there is no hope that we will be.

² The origin of this expectation comes from the Dead Sea Scrolls (4QMessAp or 4Q521).

³ For further reading on this topic, I suggest G. R. Osborne's article on resurrection in *Dictionary of New Testament Background* (c. 2000, InterVarsity Press, Downers Grove, IL)

HEAVEN

STAFFORD NORTH



Understanding the Word

“Heaven is a wonderful place! Filled with glory and grace. I want to see my Savior’s face. Heaven is a wonderful place!”¹

Easton’s Bible Dictionary online suggests that *shamayim* is the most frequently used Hebrew word for heaven and it appears in three senses: 1. The sky where birds fly (Genesis 7:23), 2. The heavens where stars are (Deuteronomy 17:3), and 3. The dwelling place of God, the highest Heaven (Deuteronomy 10:14). Another word *marom* is sometimes used as an equivalent and also speaks of heights.

Not much is said in the Old Testament about the resurrection of the dead to go to a place where people would be eternally with God in an afterlife. Peter quotes David as having written in Psalm 16:10 about the resurrection of the Messiah from the dead although we don’t know how much David understood about this prophecy. Psalm 73:24 speaks of being guided by God’s counsel and then being “received into glory.” Hebrews 11 gives the clearest expression of what the ancients knew about a future life with God. Verse 16 says, “They were longing for a better country—a heavenly one. Therefore God is not ashamed to be called their God, for He has prepared a city for them” (NIV). To some extent, therefore, some knew of something better than this earth as a place to

live.

In the New Testament, the principle word translated heaven is *ouranos*. It can mean the space above the earth (Acts 1:10) or it can mean the place where God dwells (Revelation 4:2). Of course, there are many other expressions in the New Testament describing the ultimate reward of the righteous. Jesus speaks of some going away into eternal punishment while others go into eternal life (Matthew 25:46). Peter speaks of the destruction of the present heavens and earth and of the coming of a new heaven and a new earth (2 Peter 3:7-13). Paul calls the ultimate reward “His heavenly kingdom” (2 Timothy 4:18). And John provides a beautiful figurative description in Revelation 21 and 22 calling it “the new heaven and the new earth” and “the new Jerusalem.”



Reading the Word

Reading these passages will help us understand Heaven.

1. Psalm 23:6
2. John 14:1-6
3. Matthew 25:34
4. Revelation 20:12
5. Revelation 22:14-15

In Psalm 23:6, David climaxes the “Shepherd” psalm saying, “And I shall dwell in the house

of the Lord forever.” Here “house of the Lord” must refer to an eternal dwelling place with God because it will last “forever.” From this high point of the psalm, we look back to see its progression: 1. The proclaiming of the trust, 2. The demonstration of the care, 3. The protection from harm, 4. The pouring out of the blessings, and 5. The reward from trusting.

John chapters 13–17 relate what Jesus shares with His apostles on the last night of His life. He tells them He would be with them only a little longer (John 13:33) and He knows they would find the coming events difficult to comprehend. In John 14:1 He tells them, “Let not your hearts be troubled. Believe in God; believe also in Me. In my Father’s house are many rooms.” Then He says He is going there to prepare a place for them and someday will come back and take them to the place He has prepared. Jesus here is helping His apostles find a way to look beyond His death and His resurrection and even past the persecutions they will suffer for Him. He says they can endure all these things because He is preparing for them a place. From this passage we learn: 1. Trust God to take care of you, 2. Believe Jesus has a prepared a great place for you, 3. Long for Jesus’ return to take you there. Since Jesus has gone away to prepare the place and since He says He will come back to take us to be with Him, it would appear that our ultimate dwelling place is not on a renovated earth.²

Another passage about Heaven is found in Matthew 25 where Jesus tells the parable of ten virgins and the parable of the master giving money to his workers to teach that we should all stay ready for His second coming. Then Jesus tells of the judgment day when all will be separated as a shepherd separates the sheep from the goats. To those who have

served the hungry, clothed the naked, cared for the sick, and visited the prisons, Jesus will say, “Come, you who are blessed by My Father, take for your inheritance, the kingdom prepared for you since the creation of the world” (Matthew 25:34, NIV). Note the following topics for preaching: 1. The Lord has been preparing a reward since before creation, 2. The Lord says we can qualify for this reward by serving others, 3. The Lord invites those qualifying to live with Him.

Paul’s great message about the resurrection from the dead in 1 Corinthians 15 also tells us about Heaven. One may approach this chapter by the questions it answers: 1. Was Christ raised? Yes, according to the Scriptures and the eyewitnesses. 2. Will everyone else be raised? Yes, we have hope and Christ will undo the damage of the sin of Adam. 3. What will our bodies be like? Our new bodies will be imperishable, spiritual, and immortal. 4. What awaits following our resurrection? Victory over death through Jesus. 5. How should we live as we anticipate the resurrection? We should stand firm, immovable, giving ourselves to the work of the Lord.

The passage with the most detailed view of



HELL

ED GALLAGHER



Understanding the Word

The second Greek word sometimes translated Hell is *tartarus*, appearing only once in the New Testament (2 Peter 2:4, where the verbal form appears). It is difficult to determine the precise connotation of this word, whether it refers to Hell proper (the eternal abode of the wicked), or whether it refers to the negative side of Hades.

Finally, the word all translations render as Hell is *geenna* (sometimes in English: *gehenna*), appearing twelve times, all but once on the lips of Jesus. The Greek word itself is a transliteration of the Hebrew phrase *gē ben-Hinnom*, valley of Ben Hinnom, which is an actual valley south of Jerusalem associated with child sacrifice (2 Kings 23:10; Jeremiah 7:31-32; 19:6; 32:35; 2 Chronicles 28:3; 33:6). Jesus uses the terrifying associations of this valley as an image of the awful fate awaiting the wicked.

Reading the Word

The following passages shed some light on the concept of Hell and Hades.

1. Isaiah 5:14
2. Matthew 10:28
3. Matthew 25:41
4. 2 Thessalonians 1:9
5. Revelation 20:13-14

Isaiah 5:14 presents *Sheol* as a monster that is never satisfied (See Proverbs 1:12; 30:16). All people go to *Sheol*, the place of the dead; death and taxes are guaranteed to everyone. People exist there as “shades” (Isaiah 14:9). Jacob will go there to meet Joseph (Genesis 37:35), and there is no coming back (Job 7:9). These Old Testament passages do not imagine *Sheol* as a place of punishment or as a place of reward (See Psalm 6:5), but as merely the place where all dead people exist. In the New Testament, the monster that devours everyone is now called by the Greek term *Hades*. In Revelation, he follows behind Death (think the Grim Reaper) eating those “reaped” by the horseman (Revelation 6:8). Hades is the place to which Jesus went before His resurrection (Acts 2:27, 31). But this monster’s days are numbered, because Jesus holds the keys to Hades (Revelation 1:18) and it will be cast into the lake of fire, but not before it gives up its dead (Revelation 20:13-14). Jesus abolishes death (Hebrews 2:14) and offers the hope of a better future. The gates of Hades cannot prevail over Christ’s church (Matthew 16:18).

To learn about the eternal abode of the wicked, one must read more widely than passages that actually use the word Hell (*gehenna*). Such passages tell us little about Hell except that it is extremely unpleasant and associated with fire (Matthew 5:22; James 3:6). Other images of Hell (without that word) involve weep-

ing and gnashing of teeth (Matthew 13:42; 24:51; Luke 13:28) and darkness (Matthew 8:12; 22:13; 25:50). The word eternal is associated with punishment in fire in Matthew 25:41, 46. In Revelation 20:10, the lake of fire—another term for Hell (Revelation 19:20; 20:14-15; 21:8)—is described as a place of torment “day and night forever and ever.”

Perhaps most terrifyingly, Paul describes the fate of the wicked as “separated from the presence of the Lord and from the glory of His might” (2 Thessalonians 1:9), a truly dreadful thought when one considers that Scripture characterizes God by love, light, compassion, and goodness.

Preaching the Word

Quote: “Never fear. There are only two kinds of people in the end: those who say to God, ‘Thy will be done,’ and those to whom God says, in the end, ‘Thy will be done.’ All that are in Hell choose it. Without that self-choice there could be no Hell. No soul that seriously and constantly desires joy will ever miss it. Those who seek, find. To those who knock, it is opened.”

Illustration: Sometimes people that we know seem to have a good life, a good family, a good job, and good relationships at church, but give it all up for sin and misery. I have known people who seemed to have heaven-on-earth, but exchanged it for drugs and prostitutes. Nobody forced them into this life of misery; they walked right into it. They chose Hell. There is a long Christian tradition of regarding Hell as a choice that people make. Dante’s *Inferno* is filled with people who chose their own punishments: bloodthirsty people spend eternity drowning in boiling blood, for instance. While

Scripture does not contain such a description of Hell, Dante’s point is that the choices we make now determine our future destiny. We can choose God, or we can choose Hell.

Idea: Design a sermon on Hell around the concept that Hell means “separation from the presence of the Lord and from the glory of His power” (2 Thessalonians 1:9). Emphasize the characteristics of God—perhaps based on Exodus 34:6-7, or the fruit of the Spirit (Galatians 5:22-23) as modeled by God—and how “we live and move and have our being in Him” (Acts 17:28). We could do nothing, not even rebel against Him, without His providential care. God does not delight in casting accidental sinners into flames (1 Timothy 2:4), but He does grant the wish of those who insist on living without Him. Even this allowance God only grants after repeated attempts to reach a person (See Romans 1:19-20; Amos 4).

Song Suggestions: “Onward, Christian Soldiers,” “Is Thy Heart Right With God?”

Song of Encouragement: “I Gave My Life for Thee.”

¹NKJV: 32 times; ESV: 14 times; NASB: 13 times.

² See the *Oxford English Dictionary* on hell.

³ Matthew 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Revelation 1:18; 6:8; 20:13-14.

⁴ Matthew 5:22, 29-30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6.

⁵ There is no evidence that it was a garbage dump. A quick search for gehenna on Google Maps will show the location of the modern valley, which still retains its ancient name.

⁶ The character George MacDonald in C. S. Lewis’ *The Great Divorce* (New York, NY: MacMillan, 1946) 72-73.