

thing actually is a valid method of translation. That's one reason why I object very strongly to that. Now, of course, with sheol it's a little different category. Sheol has been used among Bible students quite a little, previous to the present time. Whether it's much gain to have sheol in the Bible, I think there is a gain of having one Greek-Hebrew word represent one English word if you can do it, that's a definite help.

Well now, in this case then, the King James version took it grave which would fit all right there, they went down into the pit, it would fit all right if you just had that context. But when you put the two together, you certainly, the pit that they went down to wasn't something that was dug as a grave for dead bodies. Yet it became that, it became a pit for dead bodies so grave would fit in perfectly all right. But since you don't have the word used for grave elsewhere, it's a question of whether there it means they went down into a disembodied state - did their souls go down to the condition where they were no longer living because God opened the earth?

Student... Yes, but you see what I'm asking is, is sheol a term representing where the body goes or where the soul goes? Which does it do? What does it mean? Now, of course, we wouldn't necessarily have to expect every speaker to have a clear idea in mind. They could use terms in a rough way, but this is Moses in Numbers. We would expect Moses to use it in a correct way. Yes?

Student... Yes, that's good. They went down alive.

Student... Went down alive into sheol and there it covers them up. Certainly it is a case which fits with the grave idea excellently. It suggests instead of somebody digging a hole in the grave and putting a body in and covering it over, the earth ~~(10)~~ opening up and a live person coming in and it closes up again. It's very similar to the idea of the grave, but I think that these two references here would suggest the