

reader thinks we are mistaken, let him examine the Old Testament, and see if he can find an instance of this kind.

8. No person of whom we have any account in the Old Testament, old or young, rich or poor, bond or free, holy or unholy, ever expressed any fears for suffering misery in sheol after death.

9. No Jew of whom we have any account in the Bible, ever prayed to be saved from punishment in sheol.

10. It is never said in the Old Testament of any person who had died, whether he died a natural death, or was publicly executed for his crimes, or was cut off by the judgments of God; or whether he was a good or a bad man, that he had gone to a place of endless misery.

11. When a person died among the Jews, their surviving relatives and friends, never expressed any fears that they had gone to a place of misery. If they knew of any such place, they certainly felt very differently about it from what people do in our day.

12. The Jews never express themselves as if they expected to be separated from their friends after death. Now if they believed that heaven was a place of endless happiness for some, and sheol a place of endless misery for others, how is this fact to be accounted for? We see no way of accounting for this fact, only on the supposition, that they had no knowledge of the existence of a place of endless misery.

13. Not one of the Old Testament writers have ever connected the words everlasting, eternal, forever, endless, &c., with sheol. We nowhere read of an everlasting sheol, of an eternal sheol, of an endless sheol, or of a sheol that shall endure forever.

14. God speaks in the Bible of ransoming mankind from sheol. See Hosea xii : 14. 'I will ransom them from the power of the grave.' (sheol.) No intimation is given here, that this sheol was in another world.

15. Sheol is destined to be destroyed. Hosea xiii : 14. 'I will ransom them from the power of the grave [sheol; I will redeem them from death: O death I will be thy plagues; O grave, [sheol,] I will be thy destruction.' Now whether this sheol is in this world or another, or whether it is a place of misery or not, one thing is certain; it is destined to be destroyed. The reader will bear in mind, that this is the only word rendered hell, in the Old Testament. How can that be a place of endless misery, which is itself to come to an end, and cease to exist?

16. Cruden, in his Concordance admits that sheol 'most commonly signifies the grave, or the place or state of the dead.' See Cruden's Concord., art. *Hell*. And George Campbell, D. D., F. R. S., Edinburgh, and Principal of the Marischal College, Aberdeen, a divine of the Presbyterian church, says that sheol 'signifies the state of the dead in general, without regard to goodness or badness of the person, their happiness or misery.'—see Prel. Dis. 6, P. 2.

HADES.—This word occurs in the New Testament 11 times. It is rendered 10 times hell, and once grave. That it does not signify a place of endless misery is proved by the following facts.

1. In the translation of the Old Testament into Greek by the Seventy, they rendered the Hebrew *sheol* by the Greek

word *hades*. Hence, sheol in Hebrew, and *hades* in Greek, as they occur in the Scriptures are synonymous terms. And as our Lord and his disciples always quoted from the version of the Seventy, or Septuagint Version, they would of course use words, and terms, and phrases in accordance with their usage there: and hence sheol in the Old Testament, and *hades* in the New, signify precisely the same thing. Now as we have shown that the word sheol does signify a place of endless misery in the Old Testament, so neither can the word *hades* signify such a place in the New Testament.

2. The first time *hades* occurs in the New Testament, it is used in reference to the city of Capernaum; of which city our Lord says, it 'shall be brought down to hell.' See Matt. xi : 23. And in Luke x : 15, he says, it 'shall be thrust down to hell.' Now, no one will pretend, that the city of Capernaum was to be thrust into a place of endless misery in a future world. The word *hades* is used here in a figurative sense, to denote desolation, and destruction. Adam Clarke says, 'the word here means a state of the utmost woe, and ruin, and desolation, to which these impenitent cities should be reduced. This prediction of our Lord was literally fulfilled; for in the wars between the Romans and the Jews, these cities were totally destroyed; so that no traces are now found of Bethsaida, Chorazin, or Capernaum.'

3. In the parable of the rich man and Lazarus, Luke xvi : 19, 31, this word is used to denote the degradation and misery, which came on the Scribes and Pharisees, (of whom the rich man is the parabolic representative,) when they died to all the privileges of the legal dispensation—were cast out of the Gospel kingdom, and were brought into a lower state of degradation than they fancied the publicans and sinners (of whom the beggar is a parabolic representative) to be in. All the figures of this parable are drawn from the heathen notions respecting Elysium and Tartaros. Now had our Lord believed in the views of the heathen in regard to *hades* and its different apartments to be correct, he would not have drawn the figures of a parable from those views. Indeed any attempt to do this, would be to convert that which was designed for a parable, into a literal relation of facts.

4. The soul or person of Jesus Christ is spoken of as having been in hell. See Acts ii : 27, 28. Jesus was in *hades*, i.e. the grave, to be sure—after death, but does any man believe that he went to a place of endless misery after death?

5. In Rev. vi : 8, hell is spoken of as being in this world. 'And I looked and behold, a pale horse: and his name that sat on him was Death, and hell followed him: and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.'

6. Mankind are spoken of as being delivered from hell. Rev. 20 : 13, 'And death and hell delivered up the dead which were in them.' Now if the hell here spoken of was in a future existence, one thing is certain—those who were in it were not alive, but dead. How then could they suffer misery there? Another thing is very evident; those who were in it were delivered from it, and no intimation is given that they were ever sent back again. If this text has reference to the

literal resurrection, then the meaning simply is, that death and the grave or *hades*, were to deliver up their dead. But it is not probable that the text refers to a literal resurrection. What John saw, he saw in a vision; and the vision is not to be interpreted literally, any more than his other visions recorded in the same book.

7. In Matt. xvi : 18, we are told that 'the gates of hell (*hades*) shall not prevail against the church of Christ.' But are we to understand by this, that the gates of a place of endless misery should not prevail against his Church? What danger was there of this? The word *gates* here is evidently used to signify power. Death—the common enemy of mankind, was in a thousand forms assailing the subjects of Christ's church, and he himself was to be brought under his dominion, and be made the subject of his pale realm. But a complete victory was to be obtained over death, and mankind were to be delivered from his power. Hence, the powers of death and the grave, could not prevail against the church of Christ.

8. In Rev. i : 8, we are informed that Christ has 'the keys of hell and of death.' But has Christ the keys of a place of endless misery in a future state of existence—called hell? Is it not supposed by those who believe in such a place, that an all-powerful evil spirit called the devil, has possession of these keys? If the keys of hell, here mean the keys of a place of endless misery, over which such a being, as we have just spoken of, reigns, then Jesus must be the door-keeper for the devil. But who can believe this? No one. Jesus has the keys of death and of the grave, he can therefore enter the dominion of these powers, and deliver mankind from their cold and iron-grasp.

9. *Hades*, like sheol, is destined to be destroyed. 1 Cor. xv : 55, 'O grave, [*hades*,] where is thy victory?' If the reader will examine the connection of this text, he will see that Paul was treating upon the subject of the literal resurrection of the dead. He shows that all mankind will be raised from the state of death—be changed from 'mortal to immortality,' from 'corruption to incorruption,' from 'weakness to power,' from 'natural to spiritual,' from 'dishonor to glory,' and that 'death shall be swallowed up in victory.' Then he says the triumphant exclamation shall be made,—'O death, where is thy sting? O grave, where is thy victory?' Paul undoubtedly had his eye on the passage which we have quoted from Hosea xii : 14. 'O death, I will be thy plagues; O grave, [*sheol*,] I will be thy destruction.' What is signified by one of these passages, is also signified by the other; and hence *hades*, and *sheol*, in whatever way these terms may be understood, are destined to be destroyed.

10. The last we hear about *hades* in the New Testament, 'it was cast into the lake of fire.' Rev. 20 : 14,—'And death and hell were cast into the lake of fire.' To cast persons into the lake of fire, was to completely destroy them from off the earth. 'To cast death and *hades*, the grave or hell, into the lake of fire, was to completely destroy them, so that they would never more exist. For no one pretends, that either death, or the grave, will exist in another world. But this language is highly figurative. Death, and the state of mortality, may be said to have been de-

stroyed, when Christ burst the bands of death, rose triumphant from the grave, and brought life and immortality to light. Hence, Paul, speaking of Christ, says, 'Who hath abolished death, and hath brought life and immortality to light through the Gospel.' The believers in this Gospel can look forward prospectively to the time, when death and the grave shall be destroyed, and be no more forever.

11. Dr. Doddridge, on Rev. i : 18, and Parkhurst, who quotes from Lord King's history of the Creed, chap. 4, says 'Hades, or *Haidees*, (as it is spelt in Homer or Hesiod,) obscure, dark, invisible, from a negation, and *idein*, to see. The invisible receptacle or mansion of the dead in general. Our English, or rather Saxon word *hell*, in its original signification, (though it is now understood in a more limited sense) exactly answers to the Greek word '*hades*,' and denotes a concealed or unseen place; and this sense of the word is still retained in the eastern, and especially in the western counties of England; to *hale* over a thing is to *cover* it.' Dr. Campbell says: 'As to the word *hades*, which occurs 11 places of the New Testament, and is rendered *hell* in all, except one, where it is translated *grave*, it is quite common in classical authors, and frequently used by the Seventy, in the translation of the Old Testament. In my judgment, it ought never in Scripture to be rendered *hell*, at least, in the sense wherein that word is universally understood by Christians. The word *hell*, in its primitive signification denoted only what was secret or concealed.' Prelim. Dis. 6, Part 2. Dr. Hammond says,—'Among profane writers it is clear, that the word (*hades*) signifies not the place of the damned, no, nor any kind of place, either common to both, or proper to either bliss or woe, but only the state of the dead.' Annot. in loc.

Donnegan defines the word thus,—'invisible; not manifest—concealed; dark—uncertain. Donnegan's Lexicon, page 19. Dr. Adam Clarke says—'The word *hell*, used in the common translation, conveys now an improper meaning of the original word; because *hell* is only used to signify the place of the damned. But as the word *hell* comes from the Anglo-Saxon *helan*, to cover, or *hide*, hence the tiling or slating of a house is called, in some parts of England, [particularly Cornwall,] *helling*, to this day; and the covers of books, [in Lancashire,] by the same name, so the literal import of the original word *hades* was formerly well expressed by it.' Com. in loc.

Concessions such as these from such men ought to satisfy every candid man that the words sheol and *hades*, have been very generally and very greatly misunderstood. At the close of our remarks on Gehenna the reader will find some additional facts on this subject.

TARTAROS.—'This word means the prison of the *Heathen* *hades*, in which they supposed that tyrants and other wicked beings, were tormented in various modes. The word does not occur in the Bible.—But in 2 Peter ii : 4, a verb, derived from this word, is used, *tartarosas*, and is rendered, 'cast into hell'—more literally *tartarused* them. It is evidently a figure, used to denote severe punishment, imprisonment in a dark place.' Tartaros was one of the departments of *hades*, and as we have shown that *hades* itself is to