

are three things that are never satisfied, yea four things say not, it is enough : the grave, &c.* This is sufficient to shew that in the sense of our translators the word *hell* did not exclusively signify the place of future torments.

But although there is this ambiguity of meaning in the term *hell* in our language, and although indeed but one word is employed in the Hebrew to express its several significations,† which is uniformly translated *Hades* by the Seventy; yet, in the New Testament, the distinction is maintained by the appropriation of two separate words to denote respectively the state of the dead in its general sense, and the state of the tormented in its particular signification.‡

Thus, when it is said by St. James “the tongue setteth on fire the course of nature and is set on fire of *hell* :” and our Saviour says to the Pharisees, “ye serpents, ye generation of vipers, how can ye escape the damnation of *hell*?” when he tells the same persons that after making a proselyte, they “make him twofold more the child of *hell* than themselves :” when he admonishes his disciples to “fear him who is able to destroy both soul and body in *hell* :” when he warns them that “whosoever shall say unto his brother, thou fool, shall be in danger of *hell-fire* :” when he advises them, “if thy right eye offend thee (if the desire of any thing as dear to thee as thine eyes be in danger of drawing thee into sin) pluck it out and cast it from thee : for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into *hell* :” in all these passages the word *hell*, in the original tongue of the New Testament, signifies the state of the damned and is denoted by a particular word.§ But in other places, where we, in our translation, make use of the same word *Hell*, the original has a very different word which signifies only the invisible state or the state of the dead in general. Thus, in these words of our Saviour, “Thou Capernaum which art exalted unto heaven, shall be brought down to *hell* ;” the meaning is that this great and proud city should be levelled with the dust and utterly disappear, as those who have been buried in the grave.¶ And when our Lord promises that the “gates of *hell* shall not prevail against his Church”—the meaning is that the grave, death, or destruction—

* Prov. xxvii. 20—xxx. 15, 16, where *sheol* in the Hebrew and *hades* in the Greek are employed in both passages.

† It may perhaps be safely said that there is no allusion, in terms, in the Old Testament, to the place of future torment.

‡ These are *hades* in the first, and *gehenna* in the other. Though the first, as in Luke xvi. 23, includes both senses, yet the latter is not thus convertible, being exclusively appropriated to the place of torments.

§ Vid. Jam. iii. 6. Matt. xxiii. 33. and 15. x. 28. v. 22 and 29. where the word *gehenna* is always employed. For the derivation and further Scriptural appropriation of that term, vid. Parkhurst's Gr. Lex. in loc.