

Edward Leigh, according to Horne, "one of the most learned men of his time," says: "All learned Hebrew scholars know that the Hebrews have no word proper for Hell, as we take Hell." Thus you see it is at least an open question among those who believe in eternal punishment: whether it is taught in the Old Testament.

In the Greek translation of the Hebrew Scriptures known as the Septuagint Sheol is rendered *hades*, which word occurs in the New Testament eleven times, and is translated into English once *grave* and ten times *hell*. Of Hades Dr. Campbell says: "In my judgment it ought never in Scripture to be rendered Hell, at least in the sense wherein the word is universally understood by Christians. It is very plain that neither in the Septuagint version of the Old Testament, nor in the New, does the word *hades* convey the meaning which the present English word *hell*, in the Christian usage, always conveys to our minds. The attempt to illustrate this would be unnecessary, as it is hardly now pretended by any critic that this is the acceptation of the term in the Old Testament."

Of the passage in the New Testament in which the word occurs, on which those who argue that it means a place of eternal woe mainly rely, the parable of Dives and Lazarus, Smith's Bible Dictionary, a standard orthodox authority, says: "It is impossible to ground the proof of an important theological doctrine on a passage which confessedly abounds in Jewish metaphor,"

Then we have the word *gehenna*, which is said to be unquestionably the place of immortal woe; and our brother "challenges any one to prove that there was ever a place on earth called *gehenna*."

My answer to this must be very brief. He has, perhaps, heard of Calmet. If so, he will recognize him as respectable authority upon the subject. Calmet says: "Gehenna properly signifies the Valley of Hinnom, a valley just south of Jerusalem." And he has,

(Moses) maintains a profound silence on that fundamental article, if not of political, at least of religious legislation—rewards and punishments in another life. He substituted temporal chastisements and temporal blessings."—MILMAN.

"In the Jewish Republic both the rewards and the punishments promised by heaven were temporal only; * * * and in no one place of the Mosaic Institutes is there the least mention, or any intelligible hint of the rewards and punishments of another life. When Solomon restored the integrity of religion, he addressed a long prayer to the God of Israel, consisting of one solemn petition for the continuance of the *old covenant* made by the ministry of Moses. He gives an exact account of all its parts, and explains at large the sanctions of the Jewish Law and Religion; and here, as in the writings of Moses, we find nothing but *temporal rewards and punishments*."—BISHOP WARBURTON.

"It is the height of ignorance to doubt this truth, which is one of the most common of the Christian Religion, and which is attested by all the *Fathers*, that the promises of the Old Testament were temporal and earthly, and that the Jews worshipped God only for earthly blessings."—ARNAULD.

"This dispensation dealt in temporal rewards and punishments."—PALEY.

"It is conceded that Moses did not annex to his laws the promised joys and threatened terrors of eternity."—PROF. WINES.

"As for a future state of retribution in another world, Moses said nothing to the Israelites about that."—ARCHBISHOP WHATELY.

"We have not authority, therefore, decidedly to say that any other motives were held out to the ancient Hebrews to pursue the good and to avoid the evil than those which were derived from the rewards and punishments of this life."—JAHN.

* It has been worth while applied to a thousand century. they never refer to them refer to night and pen But Gehenna