

9. *Sheol occurs five times in four different books.* "I will ransom them from the power of sheol. . . . O sheol, I will be thy destruction" (Hos. 13: 14). Whatever may be the meaning of the word, the place cannot be of endless duration. The wicked dig into sheol to escape punishment (Amos 9: 2). It is a literal fact that oriental tombs are resorted to by criminals, in order to conceal themselves from the officers of the law. Jonah says: "Out of the belly of sheol cried I unto the Lord" (Jon. 2: 2). Is sheol, then, the name of a big fish? No, but the fish was the grave of Jonah for the time being; such at least is the story. The avaricious man enlarges his desires as sheol (Hab. 2: 5).

The foregoing are all the places where *sheol* occurs.

III. We will now bring before the reader the Greek word *hades*, having the same meaning as sheol in the Hebrew. That this term has the same meaning as sheol is proved by the fact that, in the Greek version of the Old Testament, then in common use among Jews and Christians, *hades* is the rendering of sheol in almost every instance of its occurrence. The term *hades* is found ten times in the revised New Testament, and eleven times in the old version.

10. *Hades occurs four times in the Gospels.* In two passages, Capernaum is threatened with being brought down to *hades* (Matt. 11: 23; Luke 10: 15). With the idea of *hades* now being adopted by the liberal portion of the orthodox church—that *Hades is a place of spirits good and bad, each in an appropriate department*—Capernaum is threatened as much with paradise as with tartaros. But if *hades* has the meaning of grave, the destruction of Capernaum is all that is intended; and this is the fate that actually befell that city. Again, Jesus says the gates of *hades* shall not prevail against the church (Matt. 16: 18). This is the opposite of the fate of Capernaum—the church should not be destroyed or become extinct. As a place of spirits, good as well as bad, how could *hades* be considered hostile to the church, as the words of Jesus imply? The rich man was buried in *hades* (Luke 16: 22). This is the Vulgate reading (Latin), and if correct, *hades* has the sense of grave.

11. *Hades occurs twice in the Acts.* Peter, on the day of Pentecost, quoted from Ps. 16: 10, and applied the passage to the resurrection of Christ. The soul (life) of Jesus was not left in *hades*, nor did his flesh see corruption (2: 27, 31). The life of Jesus was not left in the grave, for he had it with him when he came out.

12. *Hades occurs four times in the Revelation.* Jesus has the keys of *hades* and of death (1: 18). Jesus raised the dead, and he raised Lazarus after he had been buried. The reference may be to his own resurrection. He had power to lay down his life, and he had power to take it again. The revelator saw in a vision a pale horse, and the rider thereon was Death, and *Hades* followed *with him* (6: 8). The pale horse represents a pestilence; and when a pestilence prevails, death occurs in rapid succession, and so does the burial of the dead. Hence the grave follows, not after death, but with it. The revelator describes a great judg-