

the same English word. The two Greek words Hades and Gehenna, the first meaning the place or abode of all the dead, irrespective of character, and the second meaning a place in which the wicked only are cast, have both been translated by the English word hell. The English word hell etymologically signifies, as does the Greek word Hades, an invisible and concealed place, and was fittingly applied to the abode of the dead. But the English word hell came, long ago, to denote a place of punishment, and to be, therefore, a mistranslation of Hades, and, more correctly, a translation of Gehenna.

Hades occurs ten times in the New Testament and Gehenna twelve times. In the eleventh chapter of Matthew and the tenth chapter of Luke Jesus says: "Capernaum shall be brought down to Hades."

In the sixteenth chapter of Matthew, Jesus says: "The gates of Hades shall not prevail against the Church."

In the second chapter of the Acts, a quotation is made from the sixteenth psalm, which says: "Thou wilt not leave my soul in Hades;" and this is declared to have been fulfilled in the case of Christ, whose soul was not left in Hades, and whose flesh saw no corruption."

In the first chapter of the Book of Revelation, Jesus, "who liveth and was dead," declares that He has the keys of Hades and of death.

In the sixth chapter of Revelation, Hades is said to follow after him who sat upon a pale horse, and whose name was Death.

In the twentieth chapter of Revelation it is said that "Death and Hades delivered up the dead which were in them," and that "Death and Hades were cast into the lake of fire." It is evident that in all these passages Hades signifies rather the place of the dead than the specific place of punishment. There is, however, one passage in which a place of punishment is included in Hades. In the parable of Dives and Lazarus, in the sixteenth chapter of Luke, it is said that in Hades the rich man lifted up his eyes, being in torments. But Lazarus, whom he saw, was also in Hades, though in Abraham's bosom. It is quite evident, therefore, that it was not sufficient to say that the rich man was in Hades to indicate his punishment, but that the punishment must be specified by special terms. In addition to these ten passages, in which Hades occurs, some manuscripts use the word in the fifteenth chapter of First Corinthians in the passage, "O death, where is thy sting? O grave [*Hades*], where is thy victory?" But the weight of authority is in favor of a repetition of the word *thanatos* (death) in the second question. As Paul is treating of death and the resurrection, it is natural that he should ask where is the victory as well as where is the sting of death.

Gehenna occurs twelve times in the New Testament. Gehenna is used eleven times by Jesus, and it is used once in the Epistle of James in the passage which declares that the tongue is set on fire of Gehenna.

In the fifth chapter of Matthew, Jesus says that the man who calls his brother a fool shall be in danger of the Gehenna of fire. In the same chapter