

7). This was often verified in the East, where graves are not protected against the ravages of wild beasts.

5. *Sheol occurs nine times in Proverbs.* "Let us swallow them up alive as sheol" (1 : 12). This is the language of a robber trying to persuade others to join him. As sheol swallows the dead, is probably the meaning. Of a bad woman we read, "Her feet go down to death; her steps take hold on sheol" (5 : 5). This is an example of parallelism in Hebrew poetry, wherein death and grave are convertible terms. To give sheol the meaning of "hell," or a place of spirits, is to change sense into non-sense. "Her house is the way to sheol, going down to the chambers of death" (7 : 27), the same as the preceding. "He knoweth not that the dead are there, and that her guests are in the depths of sheol" (9 : 18), another similar example. By a figure of speech, prolepsis, these devotees of sensuality are regarded as being already, where they soon would be—dead and in the grave as the result of their evil practices.

God can look beyond death and sheol; how much more into the hearts of men? (15 : 11). "The way of life is above to the wise, that he may depart from sheol beneath" (15 : 24). By wise practice, one may long keep himself from death. The parent, by judicious use of the rod, may save his son from premature death (23 : 14). "Sheol is never satisfied" (27 : 20 ; 30 : 16). Very true of the grave; why need we go further?

6. *Sheol occurs twice in Ecclesiastes and Canticles.* "There is no work, nor device, nor knowledge, nor wisdom in sheol" (Ecc. 9 : 10). This is plain enough; sheol is not a place of suffering nor a place of spirits. "Love is strong as death; jealousy is cruel as sheol" (Cant. 8 : 6). We know the grave is cruel, for it takes away our dear ones.

7. *Sheol occurs nine times in Isaiah.* In the poetic language of the prophet, sheol opens its mouth to receive the rebellious people of Israel (5 : 14). The word is rendered hell, but the revisers have put grave in the margin. The prophet, addressing the King of Babylon, says: "Sheol is moved to meet thee at thy coming. It stirreth up the dead for thee," etc. (14 : 9, 11, 15). Verse 11 shows the meaning: "The worm is spread under thee, and the worms cover thee." Here sheol is twice hell and once grave. The people are said to have made a covenant with death and sheol, so that when the overflowing scourge should come they would be safe. But they are admonished that their covenant with sheol shall be annulled, and when the overflowing scourge should come, they would be trodden down by it (28 : 15, 18). Comment is unnecessary. "I shall go to the gates of sheol" (38 : 10). These are the words of Hezekiah, expecting soon to die. Sheol cannot praise thee (38 : 18). Thou didst debase thyself, even unto sheol (57 : 9).

8. *Sheol occurs five times in Ezekiel.* Sheol is once rendered grave and twice hell in the same passage (31 : 15-17). The inmates of sheol are those that were slain with the sword. They lie there. In 32 : 22, 27, the slain had with them their weapons of war, *with their swords under their heads*. This must satisfy the most sceptical.