

tion, of course, in the grave, as resurrection clearly implies. The argument based on Gen. 37 : 35, is not just ; the language there is that of despair, and not the clear utterance of a man in His normal state of mind. Also in Num. 16 ; 30, 33, while certainly a 'pit' was made by the earth cleaving, the solemn part of the circumstance was, as the Hebrew writer says, that the people went to Sheol. Thus a double judgment fell upon them ; their bodies sank in the cleft earth, and their souls went to 'Sheol.' Soul in Sheol, body in the grave, is Peter's doctrine in Acts 2 ; 27-31.

Now, an interesting and important question is this, When was the soul of Jesus in Sheol or Hades ? Popular opinion answers, 'After He died.' But this is not in agreement with the circumstances of the cross, nor with the words of Jesus Himself. We are not in the habit of thinking it possible for the soul to experience Sheol before the death of the body ; but in the case of Jonah, the confessed type of Jesus, (Matt. 12 ; 40,) it was so. Three days and nights he was in the fish's belly ; but as to his soul's experience he says, 'Out of the belly of Sheol cried I.' So it was with Jesus. After His death His soul was in Paradise. Surely Paradise is not Hades, nor 'a place in Hades.' But 'To-day (the day of His death) shalt thou be with Me in Paradise.' Hades is not a physical locality, but a mental condition, a spiritual state. Jesus experienced that mental condition while alive on the cross. 'My God, My God, why has Thou forsaken Me,' expresses the nature of that condition. The physical darkness from the third to the sixth hour, was but a physical emblem of the deeper darkness then upon the soul of Jesus. The address, 'My God, My God,' expresses the relationship to God of creature to Creator. A Son of God He still was ; but He had taken the place, the position

under God, of the sinner ; and was then making propitiation for sin. How different the address to God after this.—After propitiation is made, after the darkness is past, after the soul of Jesus HAS BEEN in Hades, we hear again the expression of filial relationship, 'Father, into Thy hands I commit My spirit.'

Thus, we think, this doctrine clear, that Hades is a spiritual state ; that Jesus experienced it upon the cross ; that Jonah experienced it in measure in the belly of the fish ; that David also did in life, Ps. 30 ; 3—86 ; 13—116 ; 1-3. And may we not say, that every child of God experienced it in greater or lesser measure in the hours of conviction and distress.

We think it also clear, that Paradise is not a physical locality, but the opposite spiritual state to Hades ; experienced by Jesus after death, by Paul before death. May we not say that it also is experienced in measure by any believer in mental elevation or nearness to God. After death, Hades is experienced by the wicked in full measure, according to their capacity ; so also Paradise by the righteous.

What is spiritually called heaven ('The Son of Man who is in heaven,' John 3 ; 13) is likewise begun here at regeneration, and continued hereafter. Believers are even now 'raised up together and made to sit together in the heavens in Christ Jesus,' Eph. 2 ; 6.

The word Gehenna will be found in the following passages, Matt. 5 ; 22, 29, 30—18 ; 9—23 ; 15, 33—Mark 9 ; 43, 47 Luke 12 ; 5—James 3 ; 6. It is defined by Jesus, in Mark 9 ; 43, as 'the unquenchable fire.' We have, in Revelation 20 ; 14, 15, the synonymous expression 'lake of fire,' which is said to be 'the second death.' We have before noted that soul and Hades are carefully associated, we now find that body and Gehenna are as carefully associated.—