



Bible Student's Notebook™

The Herald of His Grace

Presenting *every man perfect in Christ Jesus*. Colossians 1:28

Volume 27
Issue 66I

“*Sh^eōl*” & “*Hadēs*” Their Meaning and Usage in the Word of God

Part 1 of 2

by — E.W. Bullinger (1837-1913)

SH^EŌL

Few words call for more careful study than the Hebrew *Sh^eōl*, and its Greek equivalent *Hadēs*. Few words are more obscured in our English Versions of the Bible because of the various ways in which they are treated in Translation.

The two words are different in their sources, while they are identical in their use in Holy Scripture.

Sh^eōl is peculiarly a word of Divine origin. It belongs to the Hebrew Bible and is coined, so to speak, by the Holy Spirit Himself. One can be understood, therefore, only by observing the way in which He has used it, learning therefrom the meaning which He has given it.

With the Greek word *Hadēs* it is different. It is used, in the N.T., to represent the O.T. word *Sh^eōl*, but *Hadēs* is a Greek word, and it had a history and a meaning long before it was used by the Holy Spirit. It comes to us with all of its associations in Greek literature and its connection with heathen Mythology. It comes pervaded and permeated with all of its heathen traditions; but the moment the Holy Spirit takes it up and uses it, all of these are discarded and set forever aside. Henceforth it can mean in the N.T. only what its Hebrew equivalent (*Sh^eōl*) means in the O.T.

The Holy Spirit has, in doing this, “*purified*” it (in accordance with Psalm 12:6). Whatever *Sh^eōl* means in the O.T., that is what *Hadēs* means in the New Testa-



ment. In Greek works, of course, it still bears the meaning that the Greeks put upon it, but *that meaning has no place in Scripture*.

It matters not, therefore, what Heathen Mythology may have imagined, what Tradition has handed down, what man may say, or what we may think. There is only one question, and that is a matter of supreme importance: “What does God say about it; and, How does the Holy Spirit use it in the Word of God?”

If we know this we know *all that can be known*. No one can get beyond this. If, therefore, we put our readers in possession of the facts, they will have all of the evidence before them, and will be independent of all earthly and human teachers.

This Hebrew word *Sh^eōl*, about which there is so much misunderstanding and controversy, occurs *sixty-five times* in the O.T. We propose to give the list, complete, from the A.V., with the R.V. variations; calling attention to the *fact* that the American R.V. does not translate the word at all, but simply transliterates it thus: *Sh^eōl*.

To enable the eye to help the understanding we have given the three renderings in three different types, and have referred to the R.V. text and margin in the notes. In all cases where not otherwise noted, the R.V. text is the same as the A.V. The variations are indicated as follows:



All of the occurrences of the word שְׁאוֹל (*Sh'ol*)

The following symbols indicate the R. V. words and/ or margin notes:

* R. V. marg., "Heb. *Sh'ol*."

† R. V. "pit"; marg., "Heb. *Sh'ol*."

‡ R. V. "*Sh'ol*."

|| R. V. "*Sh'ol*"; marg., "Or, *grave*."

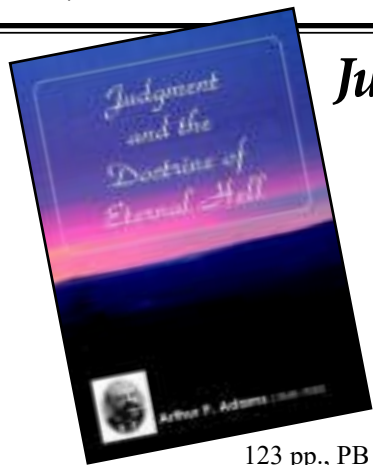
§ R. V. marg., "Or, *the grave*"; Heb., *Sh'ol*."

** R. V. "*hell*"; marg., Heb. *Sh'ol*."

1. Genesis 37:35, I will go down into **the grave**.¹
2. * 42:38, then shall ye bring down my grey hairs with sorrow to **the grave**.
3. * 44:29, with sorrow to **the grave**.
4. * 44:31, with sorrow to **the grave**.
5. * Numbers 16:30, they go down quick into the PIT.
6. * 16:33, they went down alive into the PIT.
7. † Deuteronomy 32:22, shall burn unto the lowest **hell**.
8. * I Samuel 2:6, He bringeth down to **the grave**.
9. ‡ II Samuel 22:6, the sorrows [R. V., "*cords*"] of **hell** compassed me.
10. * I Kings 2:6, let not his hoar head go down to **the grave** in peace.

1. This being the first occurrence of the word *Sh'ol*, the R. V. gives this note in the margin: "Heb. *Sh'ol*, the name of the abode of the dead, answering to the Greek *Hadēs*, Acts 2:27." This note is altogether wrong. (1) It is *interpretation* and not *translation*. (2) It prejudges the word from the outset, fixing upon it the idea, "abode," which has a technical meaning applicable only to the living: thus anticipating the conclusion which cannot be arrived at until we have obtained all of the evidence, and have it before us. (3) *Sh'ol* has nothing in it "answering to the Greek *Hadēs*." *Hadēs* must have the same meaning as *Sh'ol*; and must answer to that, and not to heathen mythology. It must have the meaning which the Holy Spirit puts upon it, not the meaning which the heathen had put on it.

11. * 2:9, his hoar head bring thou down to **the grave**.
12. || Job 7:9, he that goeth down to **the grave**.
13. || 11:8, deeper than **hell**; what canst thou know?
14. || 14:13, wouldest hide me in **the grave**.
15. || 17:13, **the grave** is my house.
16. || 17:16, they shall go down to the bars of the PIT.
17. || 21:13, in a moment go down to **the grave**.
18. || 24:19, so doth **the grave** [consume] those that have sinned.
19. || 26:6, **hell** is naked before him.
20. ‡ Psalm 6:5, in **the grave** who shall give thee thanks?
21. * 19:17, the wicked shall be turned [R. V. "*returned*"] into **hell**.
22. ‡ 16:10, thou wilt not leave my soul in **hell**.
23. ‡ 18:5, the sorrows [R. V. "*cords*"] of **hell** compassed me.
24. ‡ 30:3, thou hast brought up my soul from **the grave**.
25. ‡ 31:17, let them be silent in **the grave**.
26. ‡ 49:14, like sheep are they laid in **the grave**.
27. ‡ 49:14, their beauty shall consume in **the grave**.
28. ‡ 49:15, God will redeem my soul from the power of **the grave**.
29. † 55:15, let them go down quick into **hell**. (A. V. marg., "the grave.")
30. † 86:13, thou hast delivered my soul from the lowest **hell**. (A. V. marg., "the grave.")
31. || 88:3, my life draweth nigh unto **the grave**.
32. || 89:48, shall he deliver his soul from the hand of **the grave**.
33. || 116:3, the pains of **hell** gat hold upon me.
34. ‡ 139:8, if I make my bed in **hell** thou art there.
35. ‡ 141:7, our bones are scattered at **the grave's** mouth.



Judgment and the Doctrine of Eternal Hell

by — Arthur P. Adams (1845-1925)

Chapters:

Judgment: Its Nature and Purposes; The Doctrine of Eternal Hell; Does Death Seal Our Eternal Destiny?; How Many Ways of Salvation are There?; Adam's Sin; The Sacrifice of Christ; The Truth about Sodom; The Purpose of the Law; The Sabbath; Translation Corrections.

123 pp., PB

See order form.

36. || Proverbs 1:12, let us swallow them up alive as **the grave**.
37. || 5:5, her steps take hold on **hell**.
38. || 7:27, her house is the way to **hell**.
39. ‡ 9:18, her guests are in the depths of **hell**.
40. || 15:11, **Hell** and destruction are before the Lord.
41. || 15:24, that he may depart from **hell** beneath.
42. || 23:14, and shalt deliver his soul from **hell**.
43. ‡ 27:20, **Hell** and destruction are never full.
44. * 30:16, **the grave**; and the barren womb.
45. * Ecclesiastes 9:10, no device, nor knowledge in **the grave**.
46. § Song 8:6, jealousy is cruel as **the grave**.
47. § Isaiah 5:14, **hell** hath enlarged herself.
48. § 14:9, **hell** from beneath is moved for thee. (A.V. marg., “the grave.”)
49. ** 14:11, thy pomp is brought down to **the grave**.
50. * 14:15, thou shalt be brought down to **hell**.
51. * 28:15, with **hell** are we at agreement.
52. * 28:18, your agreement with **hell** shall not stand.
53. * 38:10, I shall go to the gates of **the grave**.
54. * 38:18, **the grave** cannot praise thee.
55. * 57:9, and didst debase thyself even unto **hell**.
56. ** Ezekiel 31:15, he went down to **the grave**.
57. * 31:16, I cast him down to **hell**.
58. * 31:17, they also went down into **hell**.
59. * 32:21, shall speak to him out of the midst of **hell**.
60. * 32:27, are gone down to **hell** with their weapons.
61. * Hosea 13:14, I will ransom them from **the grave**.
62. * 13:14, **O grave**, I will be thy destruction.
63. * Amos 9:2, though they dig into **hell**.
64. Jonah 2:2, out of the belly of **hell** cried I. (A.V. marg., “the grave.”)
65. Habakkuk 2:5, who enlargeth his desire as **hell**.

On a careful examination of the above list, we are

almost bewildered with what looks like an utter absence of any settled plan or principle in the translation of the word *Sh'öl* in either the A.V.² or R.V.

The American R.V. is alone consistent with itself, as it preserves the word *Sh'öl*, uniformly, in each case.

Not only are three renderings used in the other two Versions; but they are used almost at random. Now, one is in the text and another is in the margin; then, one is in the margin and another in the text.

If the confusion is so great with the Translators, how much more must it be so with the English readers? The confusion will be further seen from the following Analysis:

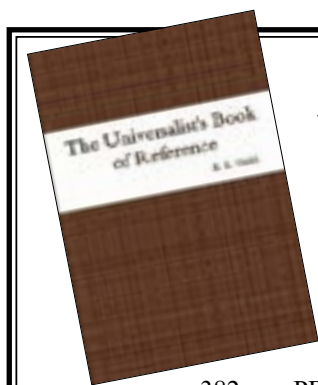
Sh'öl is rendered in the TEXT,

by the grave:	31 times,
hell:	31 times,
pit:	<u>3</u> times.
	65 times in all.

In the MARGIN, “the grave” is put 4 times for “hell” thus neutralizing 4 passages, by reducing the total of “hell” renderings to 27, and correspondingly raising the total of “the grave” renderings to 35 instances out of 65.

We leave the Analysis of the R.V. renderings to our readers, and go on to call attention to a few points ►

2. [Editor:] For more information on KJV translation errors, see:
 – *The KJV: 400 Years of Bondage*, by Clyde L. Pilkington, Jr. (see order form). Also available in three parts in *Bible Student's Notebooks* #276, #279, #281;
 – *The Plowboy's Bible: God's Word for Common Man*, by Clyde L. Pilkington, Jr. (see order form).



The Universalist's Book of Reference

by — E.E. (Everet Emmett) Guild (1811-)

This work is designed to be what the title suggests: a book of reference. It is a collection of some of what has been said in favor of, or in opposition to, the views generally entertained by Universalists. That the subjects discussed in this volume are important, no one will dispute. We have endeavored to treat them candidly and fairly, and to present in a condensed form all of the information which we possess concerning them.

382 pp., PB

See order form.

which stand out clearly in studying the above list:

1. It will be observed that, in a majority of cases, *Sh'ōl* is rendered "the grave." To be exact, 54 per cent: while "hell" is 41.5 per cent; and "pit" only 4 per cent. *The grave*, therefore, stands out on the face of the above list as the best and commonest rendering.
2. With regard to the word "*pit*," it will be observed that in each of the three cases where it occurs (Numbers 16:30, 33; Job 17:16), *the grave* is so evidently meant that we may at once substitute that rendering and banish "pit" from our consideration as a rendering of *Sh'ōl*.
3. As to the rendering "hell," it does *not* represent *Sh'ōl*, because both by dictionary definition and by colloquial usage "hell" means the place of future *punishment*. *Sh'ōl* has no such meaning; but denotes the *present condition of death*. "The grave" is, therefore, a far more suitable translation, because it visibly suggests to us what is invisible to the mind, *viz.*, *the state of death*. It must, necessarily, be misleading to the English reader to see the former put to represent the latter.
4. The Student will find that "the grave," taken literally as well as figuratively, will meet all of the requirements of the Hebrew *Sh'ōl*: not that *Sh'ōl* means so much specifically A grave, as generically THE Grave. Holy Scripture is all-sufficient to explain the word *Sh'ōl* to us.
5. If we enquire of it in the above list of the occurrences of the word *Sh'ōl*, it will teach that:
 - (a) as to *direction*, it is down;
 - (b) as to *place*, it is in the earth;
 - (c) as to *nature*, it is put for *the state of death*. Not *death*, as the *act* of dying, for which we have no English word, but the *state*, or duration, or condition, of death. The Germans are more fortunate, having the word "*sterbend*" for the *act* of dying. *Sh'ōl* therefore means *the state of death*; or *the state of the dead*, of which *the grave* is a tangible evidence. It has to do only with the dead. It may sometimes be personified and represented as speaking, as other inanimate things are. It may be represented by a coined word, *Grave-dom*, as meaning the dominion or power of *the grave*;
 - (d) As to *relation*, it stands in *contrast* with the

state of the living, see Deuteronomy 30:15, 19; I Samuel 2:6-8. It is never once associated with the living, except by contrast;

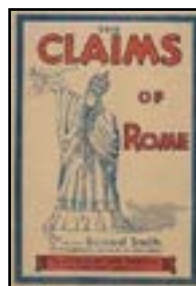
- (e) As to *association*, it is used in connection with:
 - mourning (Genesis 37:34-35);
 - sorrow (42:38; II Samuel 22:6; Psalm 18:5; 116:3);
 - fright and terror (Numbers 16:27, 34);
 - weeping (Isaiah 38:3, 10, 15, 20);
 - silence (Psalm 31:17; 6:5. Ecclesiastes 9:10);
 - no knowledge (Ecclesiastes 9:5-6, 10),
 - punishment (Numbers 16:27, 34; I Kings 2:6, 9; Job 24:19; Psalm 9:17 (*R. V.*, RETURNED to the condition they were in before their resurrection);
- (f) And, finally, as to *duration*, the dominion of *Sh'ōl* or the grave will continue until, and end only with, *resurrection*, which is the only exit from it (see Hosea 13:14, etc.; and compare Psalm 16:10 with Acts 2:27, 31; 13:35).

Our readers can follow out the further study of this important word for themselves; can judge as to the correctness of the few conclusions we have drawn from the above list; and thus be established in God's truth.

HADĒS

Next to the O.T. Hebrew word *Sh'ōl*, this N.T. Greek word, *Hadēs*, is one of the most important.

Our present object and desire is to discover the way in which the Holy Spirit uses it, and to find out the sense in which He intends us to understand it. Apart from this, all of our study of the word is useless. It matters not what men may say, whether Pagan or



The Claims of Rome

by — Samuel Smith (1836-1906)

96 pages, PB (*See order form.*)

The author was a member of the British Parliament (MP) from 1882 to 1906 and co-founder of Edge Hill University. This book is the result of his years of investigation into the religious-political institution of the Roman Catholic Church.



Christian. Heathen Mythology, Human Tradition and Christian Theology have no place in this study. They will lead us astray instead of guiding us: they will hinder us rather than help us.

The O.T. has one advantage over the N.T.: Its Hebrew words are the words of the Holy Spirit, and all knowledge of Hebrew starts with the Hebrew Bible – it is the fountainhead of that language, and there is no previous Hebrew literature behind it.

Yet when we come to the N.T., the case is entirely different. Here, the Holy Spirit takes up human *words* which had been used among the Greeks for centuries, and had already acquired senses, and meanings, and usages – human in their development, as they were human in their origin.

It is this that marks the great difference between the languages of the O.T. and N.T. There is not only the difference between the two languages, as such, but the difference, also, as to their origin. The Hebrew is, in this respect, Divine in its origin; the Greek is human. In the former case the Holy Spirit uses *His own* words in which to express His own revelation. In the latter case he takes human words, words pertaining to the earth. He uses “the tongues of men” and not “of angels” (I Corinthians 13:1; II Corinthians 12:4).


Now, in “the tongues of men” there is this important phenomenon that man, being a fallen creature, impresses that fact on the language he uses, as well as upon everything in which he comes into connection. He uses words conformable to his fallen condition. He has invented words to express his abominable sins, and words to express his filthy thoughts – even

words that *once* had a good meaning he has brought down to his own fallen level. This is true of all languages; but our examples may, with advantage, be taken from our own language:

1. APOLOGY meant originally, a *defense*. Hence “Jewel’s *Apology*” is the title of Bishop Jewel’s *defense* of the Reformation. Yet inasmuch as man’s defenses are so often only *excuses*, the word has come to have almost the opposite meaning.
2. PREVENT meant to *precede* or *get before*. Yet, because when one man gets before another it is generally to oust him or hinder him, so the word has been lowered in its meaning in order to correspond with this trait of man’s fallen nature.
3. SIMPLE meant *honest, artless (lit., without a fold)*. Yet, because people who act on this principle in business are, in this fallen world, looked upon as fools, so the word has come to mean *foolish*.
4. SILLY meant *innocent, inoffensive (Ang. Sax. salig)*. This is its meaning in II Timothy 3:6, “silly women.” Yet, because such are looked on as an easy prey by false teachers, the word has come to mean weak and foolish.
5. STORY meant *a tale or history*. Yet because such are more often false than true, the word has fallen to its modern meaning of *untruth*.
6. CENSURE meant simply *judgment or reckoning*. Yet because such, when used of men, generally has to be adverse, so the word is now confined to *blame*.

So we might go on to increase our list;³ but the above will suffice to show the deterioration of words in their use by fallen man. It was the same in the Greek, ►

3. Those who care to follow the subject will find further examples in “impose,” “vagabond,” “impertinent,” “wretch,” “sottish,” “inquisition,” “imp,” “knave,” “subtle,” “cunning,” “charity,” etc.



The Plain Guide to Universalism
by — Thomas Whittemore (1800-1861)

This work was prepared for the benefit of inquirers after truth; for those that ask, “Who are Universalists?” What proofs can be found in the Scriptures of their distinguishing sentiments? How do they explain the passages which others adduce to disprove Universalism? How do they meet the common objections? This is a work to answer these questions, and thus to lead candid inquirers to the belief of the doctrine maintained by Universalists.

408 pp., PB
See order form.



and many examples could be given; but our point is this: that man has made changes in his own language in the course of centuries, and has modified, and in many cases lowered and degraded, by his usage, the meanings of words.

This shows us the fallacy of judging N.T. Greek by Classical Greek. Those who do not know enough call the N.T. “bad Greek,” but they do not allow for two facts: (1) While the words are Greek, the *idiom* is Hebrew. (2) These words are to be understood, not in their former classical sense, but in the sense in which they were used in the time of our Lord – always excepting the cases where they are purified by the Holy Spirit – for when He takes up human words and deigns to use them to make known Divine, Heavenly and Infinite truths, it is clear that He will do so in an absolutely perfect manner. Consequently,

1. there are very many Greek words that He *never* uses at all;
2. There are words which He purifies, and uses in a *higher* sense than that in which the Greeks had ever before used them;
3. There are words which He purifies and uses in a totally *different* sense; and
4. There are Greek words which He Himself coined, which no man had ever used before, and which cannot be found in any human writings.

The Twelfth Psalm contains an important statement as to this difference between man's words and Jehovah's words, and of the necessity for the purification of the former before they could be used by the Lord. This is shown, first by its Structure, which is as follows.

Psalm 12

- A | :1. Decrease of the good.
 B | a | :2. Man's words (Vain, Flattering, Double).
 b | :3-4. Their end. “Cutoff”
 C | :5-. The oppression of the poor.
 D | -:5-. The sighing of the needy.
 D | -:5-. The arising of the LORD.
 C | -:5. The deliverance from oppression.
 B | :6. Jehovah's words. (Pure).
 b | :7. Their end. “Preserved.”
 A | :8. Increase of the wicked.

The correspondence of these members is perfect and complete, but the important one is “B” (:2-4), and “B” (:6-7), where the contrast is shown between Man's words and Jehovah's words. The former are declared to be “vanity,” “flattering” and “double,” and are to be “cut off”: while Jehovah's Words are “pure” and are to be “preserved for ever.”

Yet there is more than this in :6. Not only are Jehovah's own Words “pure” in themselves, but when He used earthly words, they had to be “purified” before He could use them. There are one or two points to be noted in this verse in order to understand its lesson. There is no sense in the translation, “a furnace of earth.” The *R.V.* renders this “a furnace upon the earth”; but it surely is nothing to the point whether the furnace is made “of” earth or metal; or whether it is placed “upon” the earth or upon a stand.

The Hebrew preposition לְ (*Lamed*) means *to*, and is frequently used of *possession* or *pertaining to*,⁴ and may be translated by the word “of” or “belonging unto.”⁵ Then :6 will read thus, in four alternate parallel lines; the first and third of which relate to *words*; while the second and fourth lines relate to *purification*.

4. Genesis 31:1 “all that was to our father,” i.e., all that was our father's. So 29:9; 47:4. So frequently we have “a Psalm of David,” *lit.*, to David, i.e., David's, by or belonging to David (Psalm 3; 4; 25; 26; 27).
 5. See I Kings 15:31, “the chronicles of the Kings of Israel”; Ruth 2:3, “the field of Boaz,” which is rendered “belonging unto Boaz.”

JOINTS & BANDS

A Fellowship Contact Site
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Are you looking for other believers with whom you can fellowship and study around the glorious truth that our Father is the “Savior of all men” (I Timothy 4:10)? If so, then this site is for you.

- (1) Go to www.JointsandBands.com
- (2) Choose your state on the right-hand side.
- (3) Add a post with your name and contact information.

- a | c | The words of the LORD are pure words.
 d | As silver tried in a furnace.
 c | [Words] belonging to the earth.
 d | Purified seven times.

Here, we see that Jehovah's words *are* pure in themselves; but the words of this world have to be *made* pure; yea, with a great purification, a seven times repeated – or Divine and Spiritually perfect – process.

Now we can return to our statement, made above, and watch this purifying process as the great Refiner carries out His wonderful but necessary work. Some words (we said above) He uses in a *higher* sense: e.g.,

1. ἀρετή (*aretē*). Man used this only of *manhood* or *manly prowess*; but the Holy Spirit uses it in the far higher sense of Divine *glory* (Habakkuk 3:3), and *praise* (Isaiah 42:8, 12; 43:21; 63:7). So also the only occurrences in the N.T.: Philippians 4:8; I Peter 2:9; II Peter 1:3, 5.
2. ἦθος (*ēthos*) was used only of the *haunt* of an animal; but in the N.T. it is used of moral custom or character (I Corinthians 15:33).

Some words are used in a *different* sense, e.g.,

1. χορηγέω (*chorēgeō*) meant simply *to supply* or *furnish a chorus*; but the Spirit uses it of the Divine supply of all of His people's needs (I Peter 4:11).
2. ἐκκλησία (*ecclesia*) was used, by the Greeks, only of a *town's meeting* of its citizens (Acts 19:39); but the Spirit uses it of the assemblies of God's elect.
3. παράκλητος (*paraklētōs*) was used only of a *legal assistant* or *helper*; but Christ uses it of the Holy Spirit or "*Comforter*" (that we may *not* sin, John

14:16, 26; 15:26; 16:7). The Spirit uses it of Christ as the Advocate (if we *do* sin, I John 2:1).

4. σκάνδαλον (*scandalon*) was used only of a snare to catch animals; but in the N.T. it is used in a moral and spiritual sense of that which causes anyone to stumble or fall (Matthew 11:6); a sense in which the Greeks *never* used it.

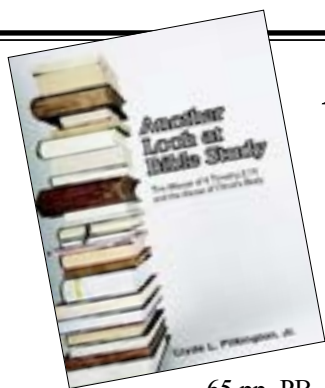
Some words were coined by the Inspiring Spirit, and are never found in the work of any Greek author: e.g.,

1. σκανδαλίζω (*scandalizō*), *to cause to stumble or fall; to give cause of offence.*
2. ἐπιούσιος (*epiousios*), in the Lord's prayer rendered "*daily*," but etymologically can be rendered only *coming upon* (i.e., *descending on us*, like the manna, *daily*), or *going upon* (i.e., for our going upon or journeying).

Now, when we come to the study of the Greek word *Hadēs* we are confronted with the fact that it had already been in use by the Greeks for some centuries and was, of course, in harmony with their Mythological Traditions.

Idolatry was not an evil into which man gradually fell. It was a gigantic masterpiece of Satan, having its seat of origin and development at Babylon. It was a perversion of primitive truth, and passed thence through the Greeks into Judaism, and thence into Romanism.

Hadēs became the embodiment of Satan's lie, "*ye shall not surely die*" (Genesis 3:4). Hence, *Hadēs* was used of the world of *darkness*, or *spirit-world*; used indeed in much the same sense as Spiritists use it today. ►



65 pp, PB

See order form.

Another Look at "Bible Study"

The Misuse of II Timothy 2:15 and the Abuse of Christ's Body

by — Clyde L. Pilkington, Jr.

"You continue to bless me with messages that relieve the burden." – **Illinois**

"Helped me shed major bondage." – **Michigan**

"What a freeing teaching." – **Pennsylvania**

"Such a balm to my soul." – **Canada**

"Finally relieved me of yet another religious burden." – **Poland**

The question of whether this is the sense in which the Holy Spirit desires us to understand the word is therefore one of the first importance.

Heathen Mythologists, Jewish and Christian Traditionists, Romanists and Spiritists all agree in answering, "Yes." Yet we answer without hesitation or doubt, NO! – and there is one great proof that settles it. In Acts 2:31 it is used by the Holy Spirit as the substitute for *Shēōl* in the quotation of Psalm 16:10. It must therefore mean in Acts what *Shēōl* means in the Psalm.

The word comes into the New Testament, therefore, not from the Classical Greek, but through the *Septuagint* and the Hebrew of the O.T. We are prepared to see it purified, by the Great Refiner, from all Pagan Mythology, Human Tradition and Romish corruption.

When He used it as the equivalent of His own word *Shēōl*, He settled once for all the sense in which He wishes us to understand it.

We have shown that when the Holy Spirit took up *human* words, and used the words belonging to the earth, He purified them like as silver is tried in a furnace, "*purified seven times.*" This word "*Hadēs*" was used by the Greeks pretty much as Romanists use

the word Purgatory; however, the question is, "Is the word *Hadēs* used in the N.T. in the heathen sense which it had in the Greek mythology?" We answer, "*Undoubtedly it is not.*" Christian traditionists may prefer the Babylonian-Romish meaning; we prefer and are content with the Bible meaning as it is used by the Spirit of God.

The one fact that it is used in Acts 2:27, 31 (*cf.* 13:30-37) as a substitute and equivalent for the word *Shēōl* in Psalm 16:10, shows that it must be taken in the same sense in the N.T. as the Hebrew O.T. word *Shēōl*, and not in the corrupt sense which heathen tradition had given it.

The only way to learn what this Bible word *Hadēs* means, and the only way to arrive at the sense in which the Holy Spirit used it, is to study each place where He has used it. From this alone can we learn. Lexicons are useless; man's imaginations are worthless; his traditions are valueless; his theology is of no avail; his translations are without divine authority. One thing, and only one thing, is necessary, and that is to find out what God says, and demand a "*thus saith the Lord.*"

(to be continued)

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