

Proverbs 23:13-14 -- 'Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from *Sheol*.'

There are three usages of *Sheol* which have at times been suggested as problematic. They are Psalm 6:5, Isaiah 38:18, and Ecclesiastes 9:10.

Psalm 6:5 -- "For in death there is no remembrance of thee; in *Sheol* who shall give them thanks?"

Isaiah 38:18 -- "For *Sheol* cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth." (Verse 19 should be added) -- "The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth."

Ecclesiastes 9:10 -- "Whatever thy hand findeth to do, do it with they might; for there is no work, nor device, nor knowledge, nor wisdom in *Sheol*, whither thou goest."

Of course, if *Sheol* is being used in the first sense in these three references, that is, referring to the grave, the state of death in which physical dissolution and destruction take place, then there is no problem. And I would propose that this is the meaning of *Sheol* in these cases.

*Hades*. The second word which would appear to have some bearing on the question of the Intermediate State is the Greek word *Hades* (ᾍδης). It is used 11 times in the New Testament, and is employed rather uniformly to translate *Sheol* in the Septuagint (LXX) translation of the Old Testament into Greek. The Authorized Version translates it ten times as "hell" and once as "grave." Let us examine all of its usages in context.

Matthew 11:23-24 -- "And thou, Capernaum, which are exalted unto heaven, shalt be brought down to *Hades*; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."