*Both are names of places*. “Hades” is the general  
name for the abode of souls departed, awaiting the day  
of resurrection and of judgment. The spirit does not  
at once go to heaven or to hell. The word “Hades” is  
wrongly translated “*Hell*.” *It never signifies the final  
abode of the lost*. That is described by quite another  
word—“Gehenna.”  
 “Hades,” in this book, is used in a stricter sense  
than ordinary, to define *that portion of the underground  
world, where the souls of the righteous are in God’s  
keeping;* His jewels, soon to be made up in resurrection. *This place is also called* “*Paradise*.” It is the  
locality in which Jesus promised the dying robber a  
place, on the day of his departure from earth.  
 “Death” is also, in this book, the name of a *place*.  
The death of the body introduces the soul of the wicked  
to a new region, which is also called “Death.” ’Tis  
the place of the spiritually dead. ’Tis called in the  
Old Testament, “Abaddon,” or [“]Destruction”; because  
*the lost suffer there the law’s penalty of endless death*,  
and destruction already begun. “*Hades* is naked  
before him” (God) says Job, “and *Destruction* hath no  
covering” (Job xxvi. 6). “*Hades* and *Destruction* are  
never full,” says Solomon (Prov. xxvii. 20), again  
showing that they are *places*.  
 This fearful place is called, also, the Abyss, or  
“Bottomless pit.” ’Tis a place of fire; for when it is  
opened, smoke, and creatures that torment, come forth.  
Rev. ix. Into this, as a place of punishment, Satan is  
cast for the thousand years. In it was the rich man of  
the parable fixed. *The nearness of* “*Hades*” *and of*  
“*Death*” *is clearly implied in that parable:* for Dives  
and Abraham can converse together across the great  
gulf.  
 But *after the world is destroyed*, the first “DEATH,”  
or place of punishment for the souls of the wicked, gives