

~HADES (333)

(Ha'des)[Hebrew, *she'ohi*, Greek, *hai'des*]

•• Jesus And Congregation Delivered

•• Illustrative Use

- This is the common transliteration into English of the corresponding Greek word *hai'des*. It perhaps means **the unseen place**. In all, the word **Hades** occurs ten times in the earliest manuscripts of the **Christian Greek Scriptures**.
- And you, Capernaum, will you perhaps be exalted to heaven? Down to **Hades** you will come, because if the powerful works that took place in you had taken place in Sodom, it would have remained until this very day. (**Matthew 11:23**)
- Also, I say to you,; You are Peter. And on this rock-mass I will build my congregation, and the gates of **Hades** will not overpower it. (**Matthew 16:18**)
- And you, Capernaum, will you perhaps be exalted to heaven? Down to **Hades** you will come! (**Luke 10:15**)
- And in **Hades** he lifted up his eyes, he existing in torments, and he saw Abraham afar off and Lazarus in the bosom position with him. (**Luke 16:23**)
- Because you will not leave my soul in **Hades**, neither will you allow your loyal one to see corruption. (**Acts of Apostles 2:27**)
- He saw beforehand and spoke concerning the resurrection of the Christ, that neither was he forsaken in **Hades** nor did his flesh see corruption. (**Acts of Apostles 2:31**)
- And the living one, and I became dead, but, look! I am living forever and ever, and I have the keys of death and of **Hades**. (**Revelation 1:18**)
- And I saw, and, look! A pale horse. And the one seated upon it had the name Death. And **Hades** was closely following him. And authority was given them over the fourth part of the earth, to kill with a long sword and with food shortage and with deadly plague and by the wild beasts of the earth. (**Revelation 6:8**)

- And the sea gave up those dead in it, and death and **Hades** gave up those dead in them, and they were judged individually according to their deeds. (**Revelation 20:13**)
- And death and **Hades** were hurled into the lake of fire. This means the second death, the lake of fire. (**Revelation 20:14**)
- The **King James Version** translates *hai'des* as hell in these texts, but the **Revised Standard Version** renders it **Hades**, with the exception of;
- Also, I say to you, You are Peter, and on this rock-mass I will build my congregation, and the gates of **Hades** will not overpower it. (**Matthew 16:18**)
- Where powers of death is used, though the footnote reads gates of **Hades**. **Hades** rather than hell is used in many modern translations.
- The **Greek Septuagint** translation of the Hebrew Scriptures, from Genesis to Malachi, uses the word **Hades** 73 times, employing it 60 times to translate the **Hebrew** word *she'ohi'*, commonly rendered Sheol.
- Luke, the divinely inspired writer of Acts, definitely showed **Hades** to be the Greek equivalent of **Sheol** when he translated Peter's quotation from;
- For you will not leave my soul in **Sheol**. You will not allow your loyal one to see the pit. (**Psalms 16:10**)
- Because you will not leave my soul in **Hades**, neither will you allow your loyal one to see corruption. (**Acts of Apostles 2:27**)
- Inversely, nine modern Hebrew translations of the **Christian Greek Scriptures** use the word **Sheol** to translate **Hades** at;
- And the sea gave up those dead in it, and death and **Hades** gave up those dead in them, and they were judged individually according to their deeds. (**Revelation 20:13**)
- And death and **Hades** were hurled into the lake of fire. This means the second death, the lake of fire. (**Revelation 20:14**)
- The Syriac translation uses the related word *Shiul*.

- In all but two cases in which the word **Hades** is used in the **Christian Greek Scriptures** it is related to death, either in the verse itself or in the immediate context, the two other instances are discussed in the following paragraph.

- Hades does not refer to a single grave **Greek, *ta'phos***, or to a single tomb, **Greek, *mne'ma***, or to a single memorial tomb, **Greek, *mne-mei'on***, but to the **common grave** of mankind, **where the dead and buried ones are unseen.**

- It thus signifies the same as the corresponding word **Sheol**, and an examination of its use in all its ten occurrences bears out this fact.

See Also GRAVE

See Also SHEOL

- In its first occurrence, at;

- And you, Capernaum, will you perhaps be exalted to heaven? Down to **Hades** you will come, because if the powerful works that took place in you had taken place in Sodom, it would have remained until this very day. (**Matthew 11:23**)

- Jesus Christ, in chiding Capernaum for its disbelief, uses **Hades** to represent the depth of debasement to which Capernaum would come down, in contrast with the height of heaven to which she assumed to exalt herself. A corresponding text is found at;

- And you, Capernaum, will you perhaps be exalted to heaven? Down to **Hades** you will come! (**Luke 10:15**)

- Note the similar way in which **Sheol** is used at;

- Can you find out the deep things of God, or can you find out to the very limit of the Almighty? (**Job 11:7**)

- It is higher than heaven. What can you accomplish? It is deeper than **Sheol**. What can you know? (**Job 11:8**)

.. **Jesus And Congregation Delivered**

- Concerning the Christian congregation, Jesus said; at;

- Also, I say to you, you are Peter, and on this rock-mass I will

build my congregation, and the gates of **Hades** will not overpower it. (**Matthew 16:18**)

- That the gates of **Hades**, powers of death, **RS**, will not overpower it. Similarly, King Hezekiah, when on the verge of death, said;
- I myself said; In the midst of my days I will go into the gates of **Sheol**. I must be deprived of the remainder of my years. (**Isaiah 38:10**)
- It, therefore, becomes apparent that Jesus promise of victory over **Hades** means that its gates will open to release the dead by means of a resurrection, even as was the case with Christ Jesus himself.
- Since **Hades** refers to the **common grave of mankind**, a place rather than a condition, Jesus entered within the gates of Hades when buried by Joseph of Arimathea. On Pentecost of **33 C.E**, Peter said of Christ:
- For David says respecting him, I had Yehowah constantly before my eyes, because he is at my right hand that I may never be shaken. (**Acts of Apostles 2:25**)
- On this account my heart became cheerful and my tongue rejoiced greatly. Moreover, even my flesh will reside in hope. (**Acts of Apostles 2:26**)
- Because you will not leave my soul in Hades, neither will you allow your loyal one to see corruption. (**Acts of Apostles 2:27**)
- Men, brothers, it is allowable to speak with freeness of speech to you concerning the family head David, that he both deceased and was buried and his tomb is among us to this day. (**Acts of Apostles 2:29**)
- Therefore, because he was a prophet and knew that God had sworn to him with an oath that he would seat one from the fruitage of his loins upon his throne. (**Acts of Apostles 2:30**)
- He saw beforehand and spoke concerning the resurrection of the Christ, that neither was he forsaken in Hades nor did his flesh see corruption. (**Acts of Apostles 2:31**)

- **This Jesus God resurrected, of which fact we are all witnesses. (Acts of Apostles 2:32)**
- **For you will not leave my soul in Sheol. You will not allow your loyal one to see the pit. (Psalms 16:10)**
- **Whereas the gates of Hades.**
- **Also, I say to you, you are Peter, and on this rock-mass I will build my congregation, and the gates of Hades will not overpower it. (Matthew 16:18)**
- **Were still holding David within their domain in Peter's day.**
- **Men, brothers, it is allowable to speak with freeness of speech to you concerning the family head David, that he both deceased and was buried and his tomb is among us to this day. (Acts of Apostles 2:29)**
- **They had swung open for Christ Jesus when his Father resurrected him out of Hades. Thereafter, through the power of the resurrection given him**
- **For just as the Father raises the dead up and makes them alive, so the Son also makes those alive whom he wants to. (John 5:21)**
- **For the Father judges no one at all, but he has committed all the judging to the Son. (John 5:22)**
- **In order, that all may honor the Son just as they honor the Father. He that does not honor the Son does not honor the Father who sent him. (John 5:23)**
- **Most truly I say to you, he that hears my word and believes him that sent me has everlasting life, and he does not come into judgment but has passed over from death to life. (John 5:24)**
- **Most truly I say to you, the hour is coming, and it is now, when the dead will hear the voice of the Son of God and those who have given heed will live. (John 5:25)**
- **For just as the Father has life in himself, so he has granted also to the Son to have life in himself. (John 5:26)**

- And he has given him authority to do judging, because Son of man he is. ([John 5:27](#))
- Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice ([John 5:28](#))
- And come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment. ([John 5:29](#))
- I cannot do a single thing of my own initiative. Just as I hear, I judge. The judgment that I render is righteous, because I seek, not my own will, but the will of him that sent me. ([John 5:30](#))
- Jesus is the Holder of the keys of death and of **Hades**.
- And when I saw him, I fell as dead at his feet. And he laid his right hand upon me and said; Do not be fearful. I am the First and the Last. ([Revelation 1:17](#))
- And the living one, and I became dead, but, look! I am living forever and ever, and I have the keys of death and of **Hades**. ([Revelation 1:18](#))
- Manifestly, the Bible **Hades** is not the imagined place that the ancient non-Christian Greeks described in their mythologies as a dark, sunless region within the earth, for there was no resurrection from such mythological underworld.

•• Illustrative Use

- And I saw, and, look! A pale horse. The one seated upon it had the name Death. And **Hades** was closely following him. And authority was given them over the fourth part of the earth, to kill with a long sword and with food shortage and with deadly plague and by the wild beasts of the earth. ([Revelation 6:8](#))
- **Hades** is figuratively pictured as closely following after the rider of the pale horse, personalized Death, to receive the victims of the death-dealing agencies of **war, famine, plagues, and wild beasts**.
- The sea, which at times serves as a watery grave for some, is mentioned in addition to **Hades**, the common **earthen** grave, for the purpose of stressing the inclusiveness of **all** such dead ones when,

- And the sea gave up those dead in it, and death and Hades gave up those dead in them, and they were judged individually according to their deeds. (Revelation 20:13)
- And death and Hades were hurled into the lake of fire. This means the second death, the lake of fire. (Revelation 20:14)
- Says that the sea, death, and Hades are to give up or be emptied of the dead in them. Thereafter, death and Hades, but not the sea, are cast into the Lake of Fire, the second death.
- They thereby figuratively die out of existence, and this signifies the end of Hades, Sheol, the common grave of mankind, as well as of death inherited through Adam.
- The remaining text in which Hades is used is found at;
- Now in course of time the beggar died and he was carried off by the angels to the bosom position of Abraham. Also, the rich man died and was buried. (Luke 16:22)
- And in Hades he lifted up his eyes, he existing in torments, and he saw Abraham afar off and Lazarus in the bosom position with him. (Luke 16:23)
- So he called and said; Father Abraham, have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in anguish in this blazing fire. (Luke 16:24)
- But Abraham said; Child, remember that you received in full your good things in your lifetime, but Lazarus correspondingly the injurious things. Now, however, he is having comfort here but you are in anguish. (Luke 16:25)
- And besides all these things, a great chasm has been fixed between us and you people, so that those wanting to go over from here to you people cannot, neither may people cross over from there to us. (Luke 16:26)
- In the account of the rich man and Lazarus. The language throughout the account is plainly parabolic and cannot be construed literally in view of all the preceding texts.

- Note, however, that the rich man of the parable is spoken of as being **buried** in **Hades**, giving further evidence that **Hades** means the **common grave of mankind**.

See Also GEHENNA

See Also TARTARUS