

Studies on Hell – Part 4 – Hades

Hi everyone and welcome to “Grain of Wheat Publishing” and “Studies in Scripture.” My name is Jack Marshall and thank you for joining me today.

This is Part Four of my series, “Studies on Hell.” If you haven’t had a chance to view my other videos in this series, I would encourage you to do so.

In Part three of “Studies on Hell,” we considered the word “hell” and its corresponding transliteration “Gehenna,” which means, “Valley of the Son of Hinnom.” To put it simply, this “valley” represents our CORRUPTIBLE NATURE (see Romans Eight, verse twenty-one, Acts Thirteen, verses thirty-three through thirty-seven, and First Corinthians Fifteen, verse forty-two). In this study, we will consider the word “hell” and the corresponding transliteration given as “Hades.” Let’s get started.

Now, it might surprise you to know that our word “Hades” is only used ten times in the King James New Testament. The definition from the Strong’s Concordance shows that it’s a compound word “of Hebrew origin,” derived from “Alpha,” the first letter of the Greek alphabet which is used as a negative particle, and “eido,” which means, “To see” or “to know.” When brought together, Hades means, “Unseen.” With this in mind, consider the following from John, Chapter Three, where Jesus was speaking to Nicodemus, a “ruler of the Jews.”

There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him." Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, **he cannot see** the kingdom of God."

See our phrase, “He cannot see”? Our word “see” is our word “eido.” Now, look at the following from Matthew, Chapter Thirteen, verses thirteen through fifteen, after the Lord’s disciples asked him why he taught in parables.

This is why I speak to them in parables, because **seeing they do not see**, and **hearing they do not hear**, nor do they understand. Indeed, in their case the prophecy of Isaiah is fulfilled that says: "**You will indeed hear but never understand, and you will indeed see but never perceive**. For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, **lest they should see with their eyes** and hear with their ears and **understand with their heart and turn**, and I would heal them.'

First, notice that Jesus said, “Their eyes they have closed, lest they should see with their eyes.” Our word “see” is again “eido.” Also note that in verse fourteen and fifteen, that Jesus equates “hearing” and “seeing” with understanding and perception. So, in light of what Jesus said to Nicodemus and to his disciples, “seeing” refers to our perception or understanding when it comes to the teachings of “the word of the kingdom” (see Matthew Thirteen, verse nineteen).

So, what does all of this mean to you and me? It means that, in light of seeing and hearing, or understanding and perception, that our word “Hell” or “Hades” appears to define the opposite, which is what Jesus described in Matthew Thirteen, verses thirteen through fifteen. Therefore, Hell or Hades if you will, is not some place of future punishment or eternal torment after we die, but refers to the condition of our heart and mind which leads to our inability to UNDERSTAND and CONDUCT OURSELVES by the principles of His kingdom!

Now, let’s step into the Old Testament to consider the word which is the equivalent of Hades in the New Testament. In Psalms One Thirty Nine we read:

Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend into heaven, You *are* there; **if I make my bed in hell, behold, You *are there*.**

Our word “hell” in this passage is the transliteration “Sheol.” The Strong’s Concordance defines this word as “Hades,” agreeing with our word in the New Testament and tells us that it is from “shaal,” which means, “To inquire” “request” or “demand.” So, Sheol in the Old Testament is Hades in the New, and when we bring the Greek definition of “unseen” together with the Hebrew definition of “inquire, request,” or “demand,” it supports the idea that both relate to our PERCEPTION or UNDERSTANDING, to our ability to “see” or NOT “see” the mysteries of the kingdom of God. Don’t our words “inquire” and “request” suggest that we are seeking for understanding? Now, let’s go to Revelation, Chapter One, where the apostle John, while “in the Spirit,” saw the Lord Jesus Christ.

When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, "Fear not, I am the first and the last, and the living one. I died, and behold I am alive forevermore, and I have the **keys of Death and Hades**.

The King James Version renders our phrase “Death and Hades” as “hell and death,” however, the proper order is what we see here in the English Standard Version. This order is important, so with this in mind, let’s go to Revelation Six, verse eight.

And I looked, and behold, a pale horse! And its rider's name was **Death**, and **Hades followed him**.

When we view our passage from Revelation One in the proper order, it agrees with Revelation Six; DEATH, followed by HADES. This order is also found in Revelation, Chapter Twenty, verses thirteen and fourteen and in the following from Hosea, Chapter Thirteen, verse fourteen.

Shall I ransom them from the power of Sheol? Shall I redeem them from Death? O **Death**, where are your plagues? O **Sheol**, where is your sting?

Paul, quoting from the Old Testament, uses this verse in proper order in First Corinthians Fifteen, verse fifty-five.

So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "*Death is swallowed up in victory.*" "***O Death, where is your sting? O Hades, where is your victory?***"

Now, look at what Paul follows with in the very next verse:

The sting of death is sin, and the strength of sin is the law.

“The sting of death is sin, and the strength of sin is the law.” So, when do you and I deal with sin in light of His law? Is it not in this present life? It is. That being said, consider what Paul wrote in Ephesians, Chapter Two.

And **you were dead in the trespasses and sins in which you once walked**, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.

Do you see it? “You were dead in the trespasses and sins in which you once walked,” Paul said, not physically speaking, but spiritually so, following the “course of this world” and the “prince of the power of the air, the spirit that is now at work in the sons of disobedience—AMONG WHOM WE ALL ONCE LIVED IN THE PASSIONS OF OUR FLESH, carrying out the desires of the body and the mind.”

Based on these passages, we should see that “death,” as Paul describes it, IS A PRESENT STATE OF BEING. The Genesis parable agrees, showing Adam and Eve’s “fall” into death when they disobeyed the commandment of God. As Genesis shows, Adam and Eve continued on in their physical existence, having children, growing old, and so on, so this too confirms that DEATH IS SEEN AS A PRESENT STATE OF BEING where we WALK, or “conduct ourselves” in “trespasses and sins.”

Now, let’s take a moment to consider a couple of words that relate to what we are considering. The first word is “present.” Google defines “present” as, “Existing or occurring now” and “The period of time now occurring.” Our next word is “presence.” Google defines this as, “The state or fact of existing, occurring, or being present in a place or thing” and, “A person or thing that exists or is present in a place but is not seen.” Now, if I understand these definitions, then a PRESENT STATE OF BEING means it is “now occurring,” isn’t that right? And if DEATH is a present state of being, would it not be true that HADES, which follows death, is also a present state of being, that both exist in the NOW while we are physically alive on this planet?

So, may I mess with your head a little bit? In light of our definitions of “present” and “presence,” let me say that ETERNITY IS NOW, FOR IT IS ALWAYS THE PRESENT MOMENT. Think about that! It’s NEVER PAST OR FUTURE, IT’S ALWAYS NOW, so NOW DEFINES ETERNITY. In light of this fact, might this change our idea of “eternal life” or “eternal judgment”?

Based on scripture, it should be clear that death is a state of being, and, I believe that hell is too. As mentioned, Revelation Six, verse eight confirms this, stating that “Hades” followed “Death,” and, as we have found, this order is also seen in our passages from Hosea, Chapter Thirteen, First Corinthians, Chapter Fifteen, and Revelation, Chapters One and Twenty.

Now, consider what Jesus told Peter in Matthew Sixteen, when Peter acknowledged Him as the “Christ, the son of the Living God.”

Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, **and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven...**"

The “gates of Hades.” What do gates do? They KEEP SOMETHING IN WHILE KEEPING SOMETHING ELSE OUT. And what do keys do? They unlock gates and allow for the “SOMETHING IN” TO BE JOINED WITH THE “SOMETHING OUT.” Now remember, Revelation, Chapter One, verse eighteen tells us that the Lord has the “keys of death and Hades,” so He alone is the one who “unlocks” the gates. So, would the “keys of the kingdom of heaven” that Jesus gave Peter be the “keys of Death and Hades” that Jesus possesses in Revelation One? I believe they are. After all, when you unlock the mystery of Death and Hades, would it not unlock the mystery of the kingdom of heaven? And, it doesn’t take much discernment to know that these “keys” are certainly not literal but speak of the divine wisdom and truth that is needed to “see” or truly UNDERSTAND the principles of the kingdom of God.

So what are the “gates of Hades”? In light of our passages in Matthew Thirteen, I believe they speak of our own “heart” and “mind” when we are unable to “hear” or “see” the truth of His kingdom and therefore, prevents us from entering. Think carefully about this. What is it that stops us from believing anything at any time if not our own heart and mind? And when we refuse to believe for whatever reason, is that not effectively placing a “gate” in the way of truth? No wonder Jesus said in regard to the Parable of the Sower, “Do you not understand this parable? How then will you understand all the parables?” Beloved, everything about this parable relates to our inward ability to “see” and “hear” His Word! Furthermore, look at what the Lord said to the Pharisees in Matthew Twenty-three, verse thirteen.

But woe to you, scribes and Pharisees, hypocrites! For **you shut up the kingdom of heaven against men**; for you neither **go in yourselves, nor do you allow those who are entering to go in.**

In keeping with what Jesus said here, consider what He said just a couple of verses later.

"Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when he becomes one, **you make him twice as much a son of hell as you are.**

Do you see it? Our phrase "as you are" is PRESENT TENSE, confirming our perspective.

Now, allow me to finish today's presentation with the following from Second Corinthians, Chapter Three.

Such is the confidence that we have through Christ toward God. Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God, who has made us competent **to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life.** Now if **the ministry of death**, carved in letters on stone, came with such glory that the Israelites could not gaze at Moses' face because of its glory, which was being brought to an end, will not **the ministry of the Spirit** have even more glory? For if there was glory in **the ministry of condemnation, the ministry of righteousness** must far exceed it in glory.

Here we find Paul contrasting the Old Covenant and the Law with the New Covenant or Promise. What does he call the Old Covenant or Law? The "ministry" of DEATH and the "ministry" of CONDEMNATION. Our word "condemnation" is defined by the Strong's Concordance as, "*Sentencing adversely,*" taken from the word which means, "*To judge against, i.e. sentence.*" This being the case, consider the following from Hebrews, Chapter Nine.

And just as it is **appointed** for man to **die once**, and **after that comes judgment...**

"Appointed" means to "decide beforehand" or "designate." Now, listen carefully to what I'm about to say. If my understanding of this passage is correct, it is telling us that our Creator designated that ALL OF US must "DIE ONCE" in this life in order for JUDGMENT to follow. This concept is confirmed by the universal principle of sowing and reaping stipulated in Galatians Six, verses seven through ten, as well as in our parable of Adam and Eve, where both DIED as a result of their disobedience, and both were JUDGED afterward. Realize too that the story of Adam and Eve is a parabolic representation of EVERY SOUL on this planet; past, present, and future, so, our divine pattern in Genesis is TRUE OF EVERYONE. What is this "divine pattern"? First, the MINISTRY OF DEATH, followed by CONDEMNATION or JUDGMENT. When we bring this understanding to the order of DEATH and HADES, we have a match. The MINISTRY or ADMINISTRATION of DEATH agrees with "die once" while the MINISTRY or ADMINISTRATION of JUDGMENT agrees with HADES. So HADES does not refer to FUTURE PUNISHMENT but to the ongoing judgment of God that is PRESENT during our lifetime.

Beloved, as we have found, the Lord Jesus Christ has the "keys of death and hades." And why is this? We find understanding in Matthew Five.

"Do not think that I have come to abolish the Law or the Prophets; **I have not come to abolish them but to fulfill them.** I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, **will by any means disappear from the Law until everything is accomplished.**

Here is one of the most important understandings that I can leave with you today. The Lord Jesus did not "abolish the Law or the Prophets." Rather, He came to "fulfill them," and "not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished." In Romans Seven fourteen, Paul wrote, "For we know that the LAW IS SPIRITUAL." As believers in Christ, it is crucial for us to

understand that the Lord's death on the cross forever removed the ceremonial aspects of the law, but IT DID NOT DO AWAY with the PROPHETIC NATURE and MORAL ESSENCE of the Law. This is why we see the Lord following His previous statement in Matthew Five with, "You have heard that it was said to those of old, 'You shall not murder'" and then stating, "But I say to you." "Those of old" refers to Moses, Israel and the Law, but our phrase "but I say to you" reveals that Jesus was explaining the SPIRITUAL INTENT OF THE LAW which was evident within Himself.

What this comes down to concerning you and me is this—the KEYS OF DEATH AND HADES symbolize our RELEASE from the DEATH and CONDEMNATION that is PRESENT in our lives when we live solely by means of the carnal mind. Paul confirms this in Romans, Chapter Eight, verse six where we read, "To set the mind on the flesh is DEATH, but to set the mind on the Spirit is LIFE and PEACE." Beloved, it is "appointed" for all of us to "DIE ONCE" and it is "appointed" for all of us to be judged afterward. There are no shortcuts.

HADES does not refer to UNENDING TORTURE in the afterlife by a masochistic and cruel God, but to the remedial JUDGMENT that exists NOW while we are yet "dead in trespasses and sins." Remember, "Whom the Lord loves He chastens," and He "scourges every son whom He receives" (see Hebrews Twelve six and Proverbs Three, verses eleven and twelve).

Also remember the strength of tradition and how just one simple error like "Christmas" or "Lucifer" can become a widely embraced teaching that everyone embraces. The idea of Hell or Hades as a place of "eternal torment" falls into this same category. Don't forget, eternity is THE PRESENT MOMENT, so if there is anything "eternal" about "torment," it lies in the fact that our DEATH and CONDEMNATION is present IN THIS LIFE WHEN WE ACT IN DISOBEDIENCE TO THE SPIRITUAL NATURE AND INTENT OF HIS DIVINE LAW. For this reason Paul wrote, "Do not be deceived: God is not mocked, for whatever one sows, that will he also reap."

Beloved, DEATH is our conduct in "trespasses and sin" while HADES can be seen as the CONDEMNATION which follows it. This is confirmed by our word "followed" in our phrase "hell followed with him" in Revelation Six eight. It means, "*To be in the same way with, i.e. to accompany.*" Beloved, where Death is, Hades is, and both were "appointed" to bring us to Christ, for "Christ is the END OF THE LAW FOR RIGHTEOUSNESS to everyone who believes" (see Romans Ten, verse four). Now, consider the idea of Hades accompanying Death in the following passages. Psalms Twenty-three, verse four states:

Yea, though I walk through the valley of the **shadow of death**, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

In regard to our Savior, Luke recorded:

To give light to them that sit in darkness and *in* the **shadow of death**, to guide our feet into the way of peace.

Ever wonder what is meant by the "shadow of death"? As I was putting this study together, I realized in the light of Revelation Six, verse eight, IT IS HADES. Just as every shadow is cast by the reality, so HADES is the darkness cast by DEATH, by the mind set on the flesh. I found it quite interesting that this phrase is used EIGHTEEN times in the Old Testament. The spiritual meaning of this number is "bondage" and "oppression." In his book, The Biblical Meaning of Numbers from One to Forty, Stephen Jones wrote, "To write eighteen in Hebrew, they wrote two Hebrew letters, **yod-chet**. These signify the hand (or outworking) of a **fence** (or prison), which brings men into bondage or oppression." The "outworking" of a "fence" or "prison." You mean, as in "gates"?

That's it for today's video and I sincerely hope it has helped you. Please keep in mind that I will be continuing this series on "hell," so be sure to subscribe to my channel. In my next video, we will look further into Sheol and Hades. Please feel free to leave your comments and questions below and visit my Facebook page at Grain

of Wheat Publishing or my website at www.grainofwheatpublishing.org. Thank you so much for joining me today and may God bless you in your walk with Christ.