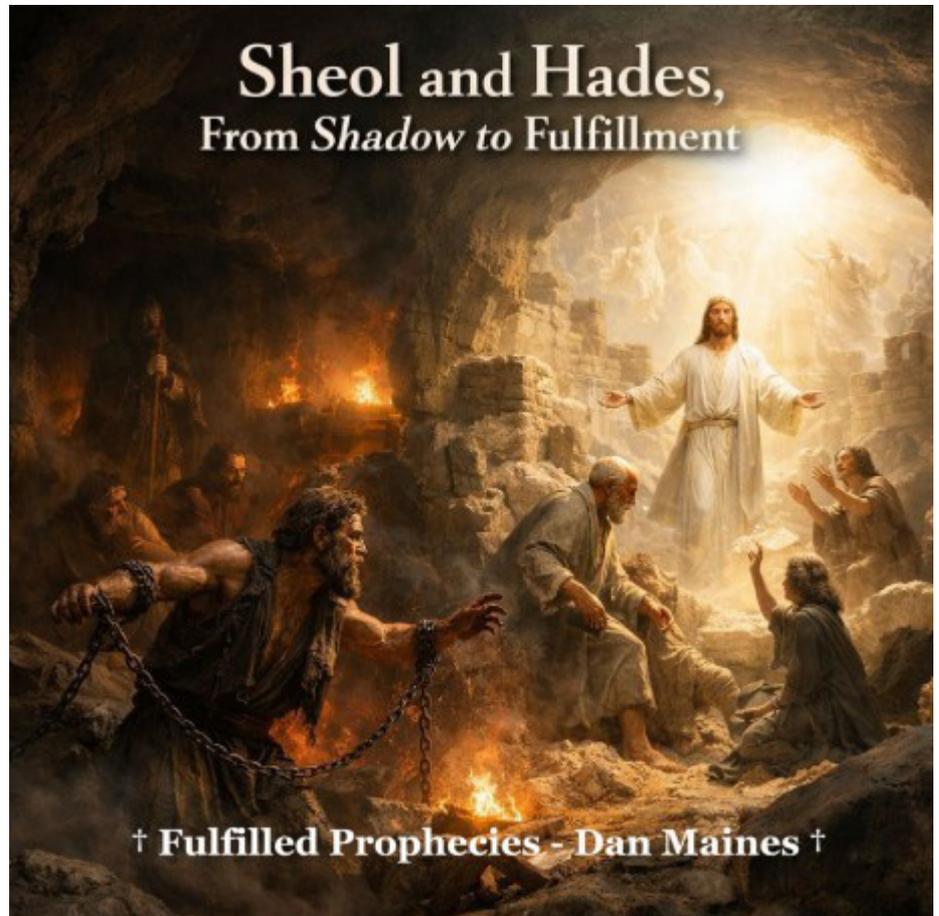


# Fulfilled Prophecies

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**Hades - Sheol and Hades, From Shadow to Fulfillment**



By Dan Maines

**Sheol and Hades, From Shadow to Fulfillment**

## Introduction

† Sheol and Hades are often misunderstood because later traditions read ideas back into the text that weren't there in the first century. (Job 7:9; Isaiah 38:18)

† Scripture presents Sheol in the Old Testament and Hades in the New Testament as related terms, not competing doctrines. (Psalm 49:14; Revelation 1:18)

† When we read them through the fulfilled perspective, we see

a consistent story that reaches its resolution in Christ and the events of that generation. (Luke 21:22)

### **Ecclesiastes 9:10**

Whatever your hand finds to do, do it with all your might, for there is no activity or planning or knowledge or wisdom in Sheol where you are going.

† Solomon describes Sheol as the realm of the dead, marked by the absence of earthly activity, not a place of conscious torment. (Psalm 6:5)

† This verse reflects the common Hebrew understanding that Sheol was the grave or state of death shared by all. (Job 14:10-12)

† There's no hint here of reward or punishment, only the silence and finality associated with death under the Old Covenant. (Psalm 115:17)

### **Psalm 16:10**

For You will not abandon my soul to Sheol, nor will You allow Your Holy One to undergo decay.

† David speaks prophetically of deliverance from Sheol, pointing beyond himself to the Messiah. (Acts 13:35-37)

† Sheol is shown as a condition that could be entered but wasn't meant to hold God's faithful one permanently. (Hosea 13:14)

† This sets the expectation that Sheol's power would be broken in God's redemptive plan. (1 Corinthians 15:54-55)

### **Acts 2:27**

Because You will not abandon my soul to Hades, nor allow Your Holy One to undergo decay.

† Peter directly applies David's words to Jesus, equating Sheol with Hades in Greek language. (Acts 2:31)

† Hades here isn't a fiery hell but the realm of the dead from which Christ was raised. (Revelation 1:18)

† This shows continuity between Old Testament Sheol and New Testament Hades. (Psalm 49:15)

## **Luke 16:23**

In Hades he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom.

† Jesus uses a parabolic account familiar to His Jewish audience to expose covenant reversal, not to map the afterlife. (Luke 15:1-2)

† The imagery draws from Pharisaic thought to condemn their greed and self righteousness. (Luke 18:9-14)

† The focus is on warning Israel of impending judgment, not defining the eternal state of the dead. (Luke 21:20-22)

## **Matthew 27:52-53**

And the tombs were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after His resurrection they entered the holy city and appeared to many.

† This is the first explicit statement of resurrection breaking the power of death following Christ's resurrection. (1 Corinthians 15:20)

† These saints didn't remain in Hades, they were raised, showing Hades had begun to release its captives. (Ephesians 4:8)

† This event stands as a visible sign that resurrection wasn't merely promised, it had already begun within that generation. (Matthew 16:27-28)

## **Ephesians 4:8-10**

Therefore it says, When He ascended on high, He led captive a host of captives, and He gave gifts to men.

Now this expression, He ascended, what does it mean except that He also had descended into the lower parts of the earth.

He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.

† Paul describes a release of captives, which only makes sense if people were held prior to Christ's victory. (Isaiah 61:1)

† The lower parts of the earth aligns with Jewish understanding of Sheol or Hades, not modern hell imagery. (Psalm 63:9)

† Leading captivity captive shows relocation from death's domain into Christ's completed kingdom order. (Colossians 2:15)

## **John 5:25-29**

Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live.

For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself, and He gave Him authority to execute judgment, because He is the Son of Man.

Do not marvel at this, for an hour is coming, in which all who are in the tombs will hear His voice, and will come forth, those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.

† Jesus places resurrection within an approaching hour that had already begun. (Matthew 4:17)

† Life and judgment are tied to His authority, not a distant future age. (Daniel 7:13-14)

† This confirms resurrection out of death was imminent for His

generation. (John 11:25-26)

## **Daniel 12:1-2**

Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time, and at that time your people, everyone who is found written in the book, will be rescued.

Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt.

† Resurrection is directly tied to Jerusalem's time of distress, not the end of the physical world. (Matthew 24:21)

† This places resurrection within Israel's covenant crisis, fulfilled in the first century. (Luke 21:23)

† Daniel distinguishes two outcomes, life for the righteous and disgrace for the wicked. (Acts 24:15)

## **Hebrews 12:22-24**

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.

† The righteous aren't said to be waiting, they're described as already made perfect. (Hebrews 10:14)

† This confirms a completed transition from death into the heavenly covenant reality. (Ephesians 2:6)

† The destination after release from Hades wasn't delay, it was fulfillment. (Revelation 21:2)

## **Revelation 20:13-14**

And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them, and they were judged, every one of them according to their deeds.

Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.

† John presents Hades as a temporary holding state that would itself be abolished. (1 Corinthians 15:26)

† The dead are raised out of Hades for judgment, showing resurrection included the wicked. (Acts 17:31)

† The second death is the final removal of covenant death, not eternal conscious torment. (Hebrews 8:13)

## **Acts 24:15**

having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked.

† Paul affirms resurrection applies to all, not only believers. (John 5:28)

† Resurrection for the wicked wasn't restoration but accountability. (Romans 2:5)

† This aligns with judgment language throughout Scripture. (Ecclesiastes 12:14)

## **Matthew 25:31-46**

But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.

All the nations will be gathered before Him, and He will separate them from one another, as the shepherd separates the sheep from the goats.

These will go away into eternal punishment, but the righteous

into eternal life.

† This judgment scene fulfills covenant separation, not a distant end of time event. (Matthew 24:30)

† Eternal punishment refers to irreversible judgment, not endless torment. (Jude 7)

† The righteous and wicked outcomes mirror Daniel 12. (Daniel 12:2)

### **Ezekiel 37:12-14**

Therefore prophesy and say to them, Thus says the Lord GOD, Behold, I will open your graves and cause you to come up out of your graves, My people, and I will bring you into the land of Israel.

Then you will know that I am the LORD, when I have opened your graves and caused you to come up out of your graves, My people.

I will put My Spirit within you and you will come to life, and I will place you on your own land.

† Resurrection language here is covenant restoration, not physical bodies leaving dirt. (Hosea 6:1-2)

† This establishes how Scripture consistently uses resurrection imagery. (Isaiah 26:19)

† The same pattern applies to the New Testament fulfillment. (Romans 11:15)

### **Romans 6:3-7**

Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death.

Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His

resurrection,  
knowing this, that our old self was crucified with Him, in order  
that our body of sin might be done away with, so that we would  
no longer be slaves to sin,  
for he who has died is freed from sin.

† Paul defines resurrection as freedom from the old master, not  
physical reanimation. (Romans 8:2)

† Resurrection here is participation in Christ's victory over death  
and sin. (Colossians 2:12)

† This confirms resurrection language is covenantal and  
transformative. (2 Corinthians 5:17)

### **Isaiah 26:13-19**

O LORD our God, other masters besides You have ruled us,  
But through You alone we confess Your name.

The dead will not live, the departed spirits will not rise,  
Therefore You have punished and destroyed them,  
And You have wiped out all remembrance of them.

You have increased the nation, O LORD,  
You have increased the nation, You are glorified,  
You have extended all the borders of the land.

O LORD, they sought You in distress,  
They could only whisper a prayer,  
Your chastening was upon them.

As the pregnant woman approaches the time to give birth,  
She writhes and cries out in her labor pains,  
Thus were we before You, O LORD.

We were pregnant, we writhed in labor,  
We gave birth, as it seems, only to wind.

We could not accomplish deliverance for the earth,  
Nor were inhabitants of the world born.

Your dead will live,  
Their corpses will rise.

You who lie in the dust, awake and shout for joy,  
For your dew is as the dew of the dawn,

And the earth will give birth to the departed spirits.

† Isaiah uses resurrection language to describe covenant restoration and deliverance, not biological resurrection. (Isaiah 52:1-2)

† The contrast between those who rise and those who do not shows judgment and renewal within history. (Isaiah 24:21-22)

† This prophetic pattern explains how resurrection language functions throughout Scripture. (Ezekiel 37:1-14)

## **2 Timothy 1:10**

but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel,

† Paul declares death abolished, not postponed. (1 Corinthians 15:26)

† Immortality is revealed through the gospel, not delayed to a future age. (John 11:26)

† This confirms resurrection reached its completion in Christ's redemptive work. (Hebrews 2:14-15)

## **Historical References**

† Josephus describes Sheol and Hades as part of first century Jewish understanding of the realm of the dead. (Antiquities of the Jews 18.1.3)

† Josephus records Pharisaic expectations of resurrection and judgment, explaining the background of Jesus' warnings. (The Jewish War 2.8.14)

† Irenaeus taught that Hades was temporary and that Christ's victory secured deliverance from it. (Against Heresies 5.31)

† Tertullian described Hades as a holding place prior to judgment, not the final state. (On the Soul)

† Clement of Alexandria taught that Christ proclaimed victory to those in Hades as part of redemption. (Stromata Book 6)

† Hippolytus connected resurrection and judgment with the covenant crisis surrounding Jerusalem. (On Christ and Antichrist)

† Eusebius linked divine judgment and vindication to the fall of Jerusalem in the first century. (Ecclesiastical History Book 3)

† Athanasius emphasized that Christ destroyed death's dominion rather than postponing it. (On the Incarnation)

† Epiphanius preserved early Christian debates on resurrection, showing these doctrines were defined early. (Panarion)

## **How It Applies To Us Today**

† We don't live under fear of Sheol or Hades because Christ holds the keys of death and Hades. (Revelation 1:18)

† We live in the reality of a finished covenant transition, not an unfinished hope. (Hebrews 8:13)

† We walk in newness of life now, not waiting for resurrection later. (Romans 6:4)

† We live under Christ's reign where death has lost its authority. (1 Corinthians 15:26)

† We proclaim life and freedom from sin, not fear driven religion. (Romans 8:2)

† We've been brought into the heavenly Jerusalem reality now. (Hebrews 12:22-24)

## **Q & A Appendix**

**Q** Was resurrection only for the righteous

**A** No. Scripture teaches a resurrection of both righteous and wicked. (Acts 24:15)

**Q** Why were the wicked raised

**A** They were raised for judgment and exposure, not restoration. (John 5:29)

**Q** What is the so called general resurrection

**A** Scripture describes a single resurrection event tied to

judgment, not a future series of resurrections. (Daniel 12:2)

**Q** Did resurrection mean everyone received eternal life

**A** No. Some were raised to life and others to disgrace and contempt. (Daniel 12:2)

**Q** Is resurrection still happening today

**A** No. Resurrection culminated when death was abolished. (1 Corinthians 15:26)

**Q** Where did the righteous go after resurrection

**A** They are identified with the heavenly Jerusalem and the spirits of the righteous made perfect. (Hebrews 12:22-23)

**† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †**

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## **Source Index**

† Ecclesiastes 9:10; Psalm 16:10; Matthew 27:52-53; Acts 2:27; Luke 16:23; John 5:25-29; Daniel 12:1-2; Ezekiel 37:12-14; Isaiah 26:13-19; Romans 6:3-7; Acts 24:15; Matthew 25:31-46; Ephesians 4:8-10; Hebrews 12:22-24; 2 Timothy 1:10; 1 Corinthians 15:22-26; Revelation 20:13-14

† Josephus, Antiquities of the Jews; The Jewish War; Irenaeus, Against Heresies; Tertullian, On the Soul; Clement of Alexandria, Stromata; Hippolytus, On Christ and Antichrist; Eusebius, Ecclesiastical History; Athanasius, On the Incarnation; Epiphanius, Panarion

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