

I would like to stress the fact that Lazarus is not said to have passed into *Hades*, but into *Abraham's bosom*. Only the rich man is said to be in *Hades*.

Acts 2:26-32 -- "Therefore did my heart rejoice, and my tongue was glad; moreover my flesh also shall rest in hope, because thou wilt not leave my soul in *Hades*, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch, David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He, seeing this before, spoke of the resurrection of Christ, that his soul is not left in *Hades*, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."

I would like to propose a different rendering of verses 27 and 31.

Verse 27 -- "Because you will not abandon my soul to *Hades*, nor will you give your holy one to see corruption."

Verse 31 -- "Seeing this before, he spoke concerning the resurrection of Christ, that 'Neither was he abandoned to *Hades*, nor did his flesh see corruption.'"

Since these are references to Psalm 16:10, it is interesting to note how that verse reads in the Hebrew. Psalm 16:10 says: "Because you will not abandon (עָזַב) my soul to (5) *Sheol*; you will not give your holy one to see corruption."

This rendering (both in the Hebrew original and in the Greek quotation) makes the two clauses parallel: Christ's person is not permitted to experience *Sheol* (in the third sense) or *Hades*; Christ's body is not permitted to experience corruption.

1 Corinthians 15:55 -- "O death, where is thy sting? O grave, where is thy victory?"

The English word "grave" is used here to translate *Hades*, but the best