

We are told that "death and *Hades* delivered up the death that were in them." These are the wicked dead who are judged.

Perhaps the combination "death and *Hades* " is a reference to the reuniting of the body and the personality, "death" referring to the state of dissolution and destruction out of which the body is raised, and " *Hades* " referring to the Intermediate State into which wicked persons had passed at their death. Thus this "delivering up" would refer to the reunion of the body and of the disembodied personality of the wicked dead, in order to receive final judgment at the hand of God. And thus the wicked, having been thus reconstituted, will be cast (verse 14 -- "death and *Hades* ") into the lake of fire.

Having briefly surveyed all the uses of *Hades* in the New Testament, it is instructive to note what some of the encyclopedists and lexicographers have said concerning the meaning of *Hades*.

In the article on *Hades* in M'Clintock and Strong's *Cyclopaedia of Biblical, Theological, and Ecclesiastical History*, we read the following:

The Greeks, however, in process of time abandoned this use of Hades [as the personal designation of Pluto, the invisible-making deity], and when the Greek Scriptures were written the word was scarcely ever applied except to the place of the departed. In the classical writers, therefore, it is used to denote Orcus, or the infernal regions...

Two or three points stand out prominently in the views entertained by the ancients respecting *hades*: first, that it was the common receptacle of departed spirits, of good as well as bad; second, that it was divided into two compartments, the one containing an Elysium of bliss for the good, the other a Tartarus of sorrow and punishment for the wicked; and thirdly, that in respect to its locality, it lay under ground, in the mid-regions of the earth.

Following this piece of intelligence from M'Clintock and Strong, perhaps I should have been prepared for the entry under *Hades* in Grimm's (better known as Thayer's) *Greek-English Lexicon of the New Testament*. Nevertheless I am just as astounded today as I was the first time I came