

27. These groups are systematically categorized over the course of world history by this doctrine:

## The Doctrine of **שְׁאוֹל** (*Sh<sup>e</sup>'ol*): **Shé'ol** or **Ἅδης** (*Hádēs*): **Hádēs**

### Introduction: Definition and Etymology

1. The Hebrew word **Shé'ol** originally meant in post-Biblical Hebrew the deep parts of the sea. But both **Shé'ol** and the Greek word **Hádēs** are used to refer to anything that is subterranean and large. Therefore, they are used for the vast subterranean place of the departed dead of the human race and the abode of certain fallen angels.
2. Both **Shé'ol** and **Hádēs** are mistranslated “hell” which adds to the confusion.
3. **Hádēs** is used from classical times and before for the underworld and the realm of the dead.
4. **Shé'ol** is sometimes used for the grave, as in Genesis 37:35, 42:38; 1 Samuel 2:6 and other passages.
5. The dying are said to go to **Shé'ol**, which is not the grave, but to the under part of the earth. This is a reference to the soul in Numbers 16:30; Ezekiel 31:15, 17.
6. Prior to the resurrection of Jesus Christ, all human dead went to **Shé'ol** or **Hádēs** where two compartments were designed to receive them. Old Testament believers went to Paradise or Abraham's Bosom. Unbelievers went to Torments.
7. Those who are believers in the Old Testament are said to be delivered into the power of **Shé'ol**: Hosea 13:14; Psalm 49:16.
8. However, since the resurrection of Christ, Old Testament believers have all been transferred to the third heaven as a part of the triumphal procession.

### Summaries of the Compartments of **Shé'ol** or **Hádēs**:

- A. **Παράδεισος** (*Parádeisos*): **Paradise**: The place where Old-Testament believers' souls and interim bodies resided prior to the resurrection of Christ.

At the Lord's resurrection, all Old Testament saints followed Jesus Christ into the Third Heaven where they will reside until the Second Advent which terminates the dispensation of Israel.

**Ephesians 4:8** “When He ascended on high [ the resurrection ], He led a host of captives [ Old Testament believers ]; and He gave gifts to men.”

Documentation of where in Hades the Lord's soul went once He experienced physical death is confirmed in this exchange between Jesus and one of the criminals crucified with Him:

**Luke 23:39** One of the criminals who were hanged there was hurling abuse at Him [ Jesus ], saying, “Are You not the Christ? Save Yourself and us!”



**Luke 23:40** But the other answered, and rebuking him said, “Do you not even fear God, since you are under the same sentence of condemnation?”

**v. 41** “and we indeed are suffering justly, for we are receiving what we deserve for our deeds; but this Man has done nothing wrong.”

**v. 42** And he was saying, “Jesus, remember me when You come in Your kingdom!”

**v. 43** And He [ Jesus ] said to Him, “Truly [ ἀμήν (*amēn*): equivalent to ἀληθώς (*alēthōs*): “truly; to speak with certainty” ] I say to you, today you shall be with Me in Paradise.” (NASB)

Within what is referred to as Christianity, there is among its alleged followers those whose understanding of how a person is saved are both varied and sundried.

Some believe in the grace doctrine of faith alone in Christ alone for the imputation of salvation and eternal life.

Others insist that faith is not enough so that to confirm one’s salvation, good works must follow. Yet, unless those works are inspired by the filling of the Holy Spirit and based on divine guidance from doctrinal absolutes, then those works are typified as being burned by fire. See 1 Corinthians 3:12–15.

The believer-criminal on a cross by Jesus could not perform any work. He was nailed to it. He could not dislodge himself in order to perform a work if he had thought it necessary to do.

What he could do was speak and this is what he said, “We are receiving what we deserve for our deeds; but this Man has done nothing wrong.”

He then turned to Jesus and said, “Jesus, remember me when You come in Your kingdom.” Jesus responded, “Today you will be with Me in Paradise.”

## **B. The Great Gulf Fixed**

This describes a chasm in the earth that is associated with these compartments of **Hádēs**. It sits between Paradise and the compartment of Torments where unbelievers are sequestered awaiting their evaluation in eternity future.

Here is a synopsis of the Great Gulf Fixed:

**The Greek word *hadēs*, like its Hebrew equivalent, *sheol*, is used in two ways:**

**To indicate the condition of the unsaved between death and the great white throne of judgment (Revelation 20:11–15). Luke 16:23–24 shows that the lost in *hadēs* are conscious, possess full use of their faculties, memory, etc., and are in torment. This continues until the final judgment of the lost (2 Peter 2:9), when all the unsaved, and *hadēs* itself, will be cast into the lake of fire (Revelation 20:13–15).**

**This indicates, in general, the condition of all departed human spirits between death and the resurrection. It should not lead anyone to think that there is a possibility of change from one state to the other after death, for verse 23 shows that when the unsaved man who was in *hadēs* saw Abraham and Lazarus, they were “far away,” and verse 26 states that between the two places there is a great chasm, so that no one can cross from one to the other.**

**It is certain that all who are saved go at once into the presence of Christ (2 Corinthians 5:8; Philippians 1:23). Jesus told the penitent thief, “today you shall be with Me in Paradise” (Luke 23:43).<sup>4</sup>**

**C. Torments (βάσανος): *Básanos***

Where the souls and interim bodies of every unbeliever in history reside presently and will reside in this compartment until they are assembled before the great white throne for their judgment (Revelation 20:11).

This event is what immediately follows the incineration of the universe, details of which are provided in 2 Peter 3:10–12. John comments on this event in:

**John 3:18**                      The one who believes in Him  
[ **Jesus** ] is not judged. The one who does not believe is  
judged already, because he has not believed in the name of the  
one and only Son of God. (NET)

(End JAS4-22. See JAS4-23 for continuation of the study at p. 221.)

<sup>4</sup> “Hades and Sheol,” *The Scofield Study Bible: NASB* (New York: Oxford University Press, 2005), 16:23, p. 1436.

These unbelievers are not judged for their sins, because their sins were already judged on the cross. Instead, they will appear at the Great White Throne Judgment in Revelation 20:11–15 which presents the details of their indictment:

**Revelation 20:11** Then I [ John ] saw a large white throne and the One [ Jesus ] who was seated on it; the earth and the heaven vanished from His presence, and no place was found for them [ all the unbelievers of history ].

**v. 12** And I saw the dead, the great [ famous or accomplished ] and the small [ hoi polloli ], standing before the throne [ the Supreme Court of Heaven's Court of Appeals ]. Then books [ plural ] containing the record of works [ by unbelievers ] were opened. And another book [ singular ] of a different kind was opened which is the Book of Life [ believers only ]. And the dead were judged out of those things which were written into the books [ plural ], according to their works [ human good and evil ]. (EXT)

The first presentation of evidence is the Book of Life which contains the names of believers only. Anyone who dies without believing in Jesus Christ has his name blotted out of this book.

The second presentation is the Books of Works which lists every unbeliever's "good works." These works were performed under the category of human good and evil and are rejected.

These individuals are condemned to the Lake of Fire forever. This area of Torments was originally designed for the fallen angels. Homo sapiens who choose to go in league with the fallen angels will also share the Lake of Fire forever.

An illustration of those who literally inhabit the Torments compartment of Hades is found in the NASB's in-text heading of Luke 16:19–31, *The rich man and Lazarus*.

#### **D. Tartarus (Τάρταρος): Tartaróō**

This compartment of Hades is reserved for certain fallen angels, i.e., demons. It is a prison for those who violated the rules of engagement as witnesses for the defense.

Homo sapiens, both for the defense and the Prosecution, violated divine standards. This is also true for a certain category of fallen angels who violated the rules of engagement in the Appeal.

Cain's violation was the murder of his brother, Abel, who was a witness for the Prosecution. That was a capital crime. However, Cain was the only witness for the defense and was spared but ostracized into the wilderness of **נֹד (Nóth)**: Nod.

The divine decision to ostracize Cain preserved the bloodline of witnesses for the defense. However, this ostracism initially isolated future defense witnesses into an area referred to as "east of Eden" (Genesis 4:16).

Witnesses for the Prosecution were eliminated with the murder of Abel, a problem resolved by the birth of 'Atham and 'Ishshah's third son, **שֵׁת (Sheth)**: Seth.

The birth of Seth restored order in the courtroom when witnesses for both the defense and the Prosecution resumed their testimonies.

Yet, witnesses for the defense were at a distinct disadvantage since that bloodline was banished to the wilderness of Nót.

Genesis: Chapter Five, documents Seth's chart pedigree down to Noah's family. When he was over 500 years old **נֹחַ (Nó<sup>a</sup>ch)**: Noah had three sons, **שֵׁם Shem**, **חָם Ham**, and **יָפֶֿתֿ (Yepheth): Japheth** (Genesis 5:32).

At this point, Lucifer devised a plan to intervene into the reproductive process now underway by the Prosecution. His tactic was unauthorized by the Appeal's rules of engagement, nevertheless he concluded it was imperative that a new strategy be devised.

In Genesis: Chapter Six, the Dark Side's unorthodox strategy was put in play:

**Genesis 6:1** Now it came about, when Homo sapiens began to multiply on the face of the land, that daughters were born to them.

**v. 2** Now the sons of God [ **fallen angels** ] observed the women, that they were beautiful, and they seized and passionately raped all whom they selected.

**v. 3** Then God the Father said, "My Holy Spirit shall not contend with human souls forever, for in his going astray, he is flesh. Therefore, his days shall be one hundred and twenty years [ **the elapsed time between this event and the flood** ]. (EXT)

God proclaims that all humans and half-humans will be evangelized for 120 years before the universal flood.

The phrase, “the fallen angels” is the better translation when compared to English translations that read, “sons of God.” All created beings—angels (elect and fallen), Homo sapiens (saved and unsaved), and now, a third category, the Nephilim (Genesis 6:4) with the latter introducing what may be referred to as, “ringers: One that enters a competition under false representations” (*Merriam-Webster’s Collegiate Dictionary*, 11th ed. (2010)).

This context occurs before the universal flood. By this time there were many gorgeous women and all were attractive to the demons who themselves were stunningly handsome. This combination resulted in vast numbers of illicit cohabitations and the ultimate corruption of the human race. The offspring were half-angel, half-human species which are referred to as **נְפִילִים** (*Nephilim*): Nephilim.

**Genesis 6:4** And there were Nephilim [ half-breed angels/Homo sapiens ] on the earth in those days. Also after that, the sons of God [ fallen angels ] came unto the daughters of men and the women gave birth to those same ones [ Nephilim ], men of renown.

**v. 5** And God observed this process over time, that this evil situation continued to intensify on the earth so that every thought was evil continually every day.

**v. 6** Therefore, the Lord repented [ the Niph'al reflexive of **נָחַם** (*nacham*): to change one's mind ] His decision that He had made Homo sapiens on the earth, and He was highly grieved.

This verse presents a retrospective of the divine permission to allow the Appeal to commence which allowed both angelic and human witnesses to testify. Unbelievers and reversionistic believers were free to make decisions in favor of the defense.

This verse recognizes the principle that in human history the free will of man and the sovereignty of God coexist by divine decree.

All the angels, both elect and fallen, and all the Homo sapiens, both believers and unbelievers had used their free wills to present their testimonies before the bar of the Divine Court of Appeals.