

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. [See: Luke 16:22–26]**

**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>5</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 JAS4-56.Rev. See JAS4-57.Rev for continuation of the study at p. 561.)**

<sup>5</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 Nóth.

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. (EXT)

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.

These exchanges and exhibits were to be expected until the fallen angels and certain women responded to the advances of the demons.

These advances resulted in the introduction of a third element into the original structure of the debate. Demons began to woo and win the affections of female Homo sapiens which resulted in the production of an increasing number of half-breed creatures referred to as the Néphilim.

Allowed to continue unabated meant that the Nephilim would dominate and by sheer numbers ultimately replace the Homo sapiens.

This violated the rules of engagement that originally pitted witnesses for the defense v. witnesses for the Prosecution in the earthly venue of the Divine Court of Appeals.

The demonic introduction of a third element tilted the battlefield in favor of the defense. The women involved chose to alter the divine design for procreation away from men over to fallen angels.

The rules established for the Appeal were originally restricted to fallen angels v. Homo sapiens: witnesses for the defense v. witnesses for the Prosecution.

This resulted in the divine decision to execute Operation Clean House:

**Genesis 6:7** So the Lord said, “I will wipe humankind, whom I have created, from the face of the earth [ including Homo sapiens and all genera of beasts ]— everything from humankind to animals, including creatures that move on the ground and birds of the air, for I regret that I have made them.”

What follows is the divine list of exceptions:

**Genesis 6:8** But [ conjunction of contrast ] Noah [ נֹחַ (Nō<sup>h</sup>ch) ] found favor [ חֵן (chen): “grace” ] in the sight of the Lord.

It is at this point that the Lord shifts his focus over to Noah. His purpose in verse 8 is to make clear that among the entire categories of characters alive on earth, Noah is the lone person alive who had found favor with God.

**חֵן (chen):** “grace,” in Genesis 6:8, stands as the fundamental application of this word, meaning unmerited favor or regard in God’s sight.