

The Attackers: Sheol Corresponds to Hades in the New Testament, It Has Four Compartments: Paradise, Torments, Tartarus, & the Abyss; Documentation: Luke 16: 19–31; the Trichotomous Separation of the Lord's Human Spirit, Soul, & Body at Physical Death; the Lord's Requests Deliverance from Sheol in Ps 16:10; David Appeals for Divine Deliverance against the Philistines at Keilah, 1 Sam 23:1–12; the Happiness of Jesus on the Cross, Ps 16:11

Luke 23:39 - One of the criminals who were hanged there was hurling abuse [ingressive imperfect active indicative of βλασφημέω (*blasphēmēō*): harsh, insolent, or abusive language¹] at Him saying, "Are You not the Christ? Save Yourself and us!"

v. 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 into Your kingdom!"

v. 43 - And He said to him, "Truly I say to you, today you shall be with Me in Paradise."

22. In Psalm 16:10, the Lord prays that, once He gives up His physical life, He will not remain in Sheol.
23. Sheol refers to the grave with reference to the physical body, but also the place where the souls and human spirits of the dead reside until the resurrection of the Messiah.
24. The Lord's human nature was trichotomous. His human spirit departed the body at His physical death and went into the care of the Father in heaven (Luke 23:46).
25. The Lord's soul departed the body and went into the care of the Holy Spirit in Paradise (Luke 23:43; Psalm 16:10).
26. The Lord's physical body was buried in the tomb of Joseph of Arimathea where it remained for three days and three nights (Luke 23:53*b*; Matthew 12:40).
27. The word Paradise is the name of a compartment of Sheol which is called ἄδης (*háidēs*) in the Greek. Sheol or Hades is discovered to have four compartments:
 - (1) **Paradise:** Before the resurrection of Christ, the souls of those who died went into one of two compartments of Hades. Believers' souls and human spirits went to παράδεισος (*parádeisos*): Paradise.²

¹ "Ingressive imperfect active indicative: used to stress the beginning of an action, with the implication that it continued for some time" (Daniel B. Wallace, *Greek Grammar: Beyond the Basics* [Grand Rapids: Zondervan, 1996], 544).

² This compartment is also referred to as Abraham's Bosom. "The phrase 'to be in one's bosom' applies to the person who so reclines at the table that his head is brought almost into the bosom of the one sitting next above him. Jesus, describes the condition of Lazarus after death by this figure (Luke 16:22, 23)" (Merrill F. Unger, "Abraham's Bosom," in *Unger's Bible Dictionary*, 3d ed. [Chicago: Moody Press, 1966], 13).

NOTE: Luke 16:26 indicates a deep, wide chasm or “gulf” separates the compartment of Paradise from that of Torments so that it is impossible to travel from one to the other.

- (2) **Torments:** The compartment into which the souls of unbelievers are retained until they are transferred to the judgment of the Great White Throne mentioned in Revelation 20:11–15. Found guilty of not having believed in Christ, they are transferred to the lake of fire for all eternity.
- (3) **Tartarus:** A prison for fallen angels who violated the rules of engagement for the angelic conflict in Genesis 6:1–7. They are referenced in 1 Peter 3:18–20 and in Jude 6. This latter passage indicates that demons are immobilized by the absence of light.
- (4) **The Abyss:** The place of incarceration for the special-forces assault army under the command of a demon general officer. In the Hebrew his name is אַבְדֹן (*Abaddōn*): Abáddon and in the Greek Ἀπολλύων (*Apollúōn*): Apóllyon both of which mean destruction. See Revelation 9:1–12.

28. The Lord’s request in Psalm 16:10 is for deliverance from Sheol or Hades. His prayer was answered after three days and three nights:

Matthew 12:40 - For just as Jonah was three days and three nights in the belly of the sea monster, so will the Son of Man be three days and three nights in the heart of the earth.

29. The human spirit of Christ was united with His resurrection body in the tomb. The omniscience of God the Father is said to be an Agent of the resurrection in Acts 2:24; Romans 6:4; Ephesians 1:20; Colossians 2:12; 1 Thessalonians 1:10; and 1 Peter 1:21.
30. The soul of the Lord was united with His resurrection body in the tomb. The omniscience of the Holy Spirit is said to be an Agent of the resurrection in Romans 1:4, 8:11.
31. These events resulted in Jesus Christ rising from the dead in resurrection body, guaranteeing the same phenomenon will occur for every person who places his faith in Christ for salvation and eternal life.
32. In Psalm 16:10, the Lord looks forward to His resurrection when He petitions the Father, “... nor will You allow Your Holy One to see corruption.”
33. This verse is a Messianic prophecy of the judgment, death, burial, and resurrection of Jesus Christ.
34. David completes this psalm with a testimony toward knowing doctrine. It is the power of the word that is sustaining him as he faces his trial by fire.
35. This psalm was written prior to his engagement with the Philistine army at the Battle of Keilah \kē-ī-la\, recorded in 1 Samuel 23:1–12.
36. A summary of the passage reveals that David relied on the Lord for guidance as his soldiers were reluctant to take on the Philistine army:

RESCUE OF KEILAH. After his return to the mountains of Judah, David received intelligence that Philistines, i.e., a marauding company of these enemies of Israel, were fighting against Keilah, and plundering the threshing-floors, upon which the corn that had been reaped was lying ready for threshing. Keilah belonged to the towns of the lowlands of Judah; and although it has not yet been discovered, was certainly very close to the Philistian frontier.

After receiving this information, David inquired of the Lord whether he should go and smite these Philistines, and received an affirmative answer. But his men said to him, “Behold, here in Judah we are in fear (i.e. are not safe from Saul’s pursuit); how shall we go to Keilah against the ranks of the Philistines?” In order, therefore, to infuse courage into them, he inquired of the Lord again, and received the assurance from God, “I will give the Philistines into your hand.” He then proceeded with his men, fought against the Philistines, drove off their cattle, inflicted a severe defeat upon them, and thus delivered the inhabitants of Keilah.³

37. The closing verse of Psalm 16 expresses David’s trust that God’s Word would sustain him as he responds to the Philistine attack on Keilah.
38. “You will make known to me the path of life” makes reference to resident doctrine in his soul. The verb “make known” is the Hiphil imperfect of **יָדַע** (*yatha’*): the Hiphil is causative while the imperfect indicates habitual action.
39. David indicates that God causes him to habitually know “the path of life.” “Path” is the noun **דֶּרֶךְ** (*’orach*) and is used figuratively for “a course of life; the characteristics of a lifestyle.”

Psalm 16:11a - You will cause me to habitually advance in the knowledge of the lifestyle of virtue.

40. The verse continues with an expression of David’s superabundance of happiness. It begins with the noun **שֹׂבַע** (*sova’*) whose literal meaning is to be satiated or satisfied: “A state of satisfaction is the result of having eaten or drunk to the point of fullness.”⁴
41. The metaphorical use is how it is used in verse 11. “The term *sōba’* always means “satiation.” Of its 8 occurrences, 7 use the term concretely; only Psalm 16:11 uses *sōba’* metaphorically (here the meaning corresponds to ‘becoming full of joys’ in the concrete sense).”⁵
42. Satisfiate is the verb form of the noun satiety which is defined as “the state of being fed or gratified to or beyond capacity.” To satisfy is defined, “to make happy; to gratify to the full.”⁶
43. This is followed by the prepositional phrase “of joy” which is the nominative plural of the noun **שִׂמְחָה** (*simchah*); superabundance of happiness.

³ C. F. Keil and F. Delitzsch, *Biblical Commentary on the Books of Samuel*, trans. James Martin (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965), 228–29.

⁴ Robert H. O’Connell, “שֹׂבַע,” in *New International Dictionary of Old Testament Theology & Exegesis*, gen. ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 3:1210.

⁵ Kiel Warmuth, “שֹׂבַע,” in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. Douglas W. Stott (Grand Rapids: William B. Eerdmans Publishing Co., 2004), 14:30.

⁶ *Merriam-Webster’s Collegiate Dictionary*, 11th ed., s.vv. “satisfiate,” “satisfy.”

44. The phrase literally translated reads, "In Your presence the satiation and satisfaction of superabundant happinesses."
45. The final sentence addresses the session of Messiah who will be seated at the right hand of God following His ascension into heaven.
46. Deity does not sit but the true humanity of Jesus Christ in resurrection body will be seated at the position of honor and power which is at the right hand of the throne of God.

Psalm 16:10 - For you will not abandon My soul to Sheol [שְׁאוֹל] **she'ol: Hebrew for the Greek Hades**]; nor will you allow your Holy One to see corruption [**due to resurrection**].

v. 11 - You will cause me to habitually advance in knowledge of a virtuous lifestyle. In Your presence is the satiation and satisfaction of superabundant happinesses [**the copacetic spiritual life**]. At Your right hand are pleasures forever.