

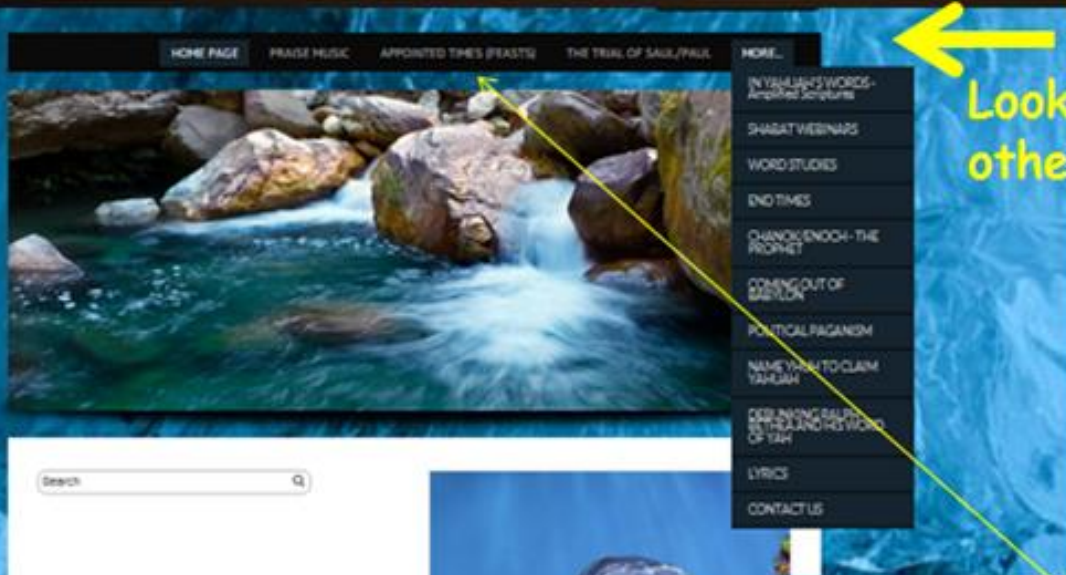


Yahusha

Part 1

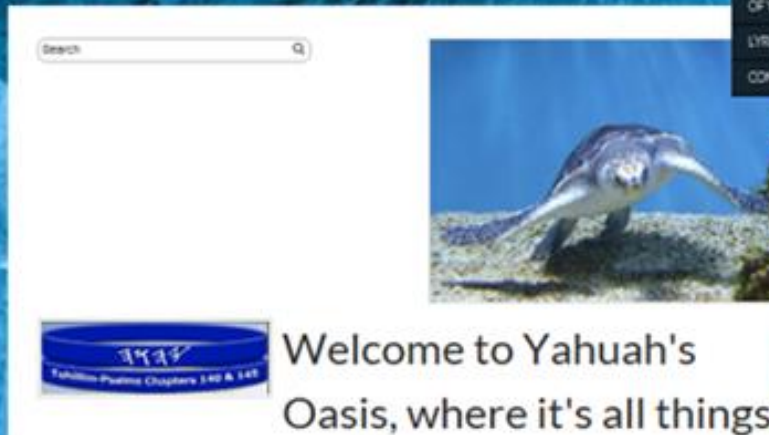
And his fulfillment of the Spring feasts

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Genesis

1:1

Version

Commentary

Language



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NIV NLT ESV BSB NAS KJV HCS ASV DBT DRB ERV GWT ISR ISV KJP NET OJB WEB WBT WYC YLT JPS KJ2 KJS

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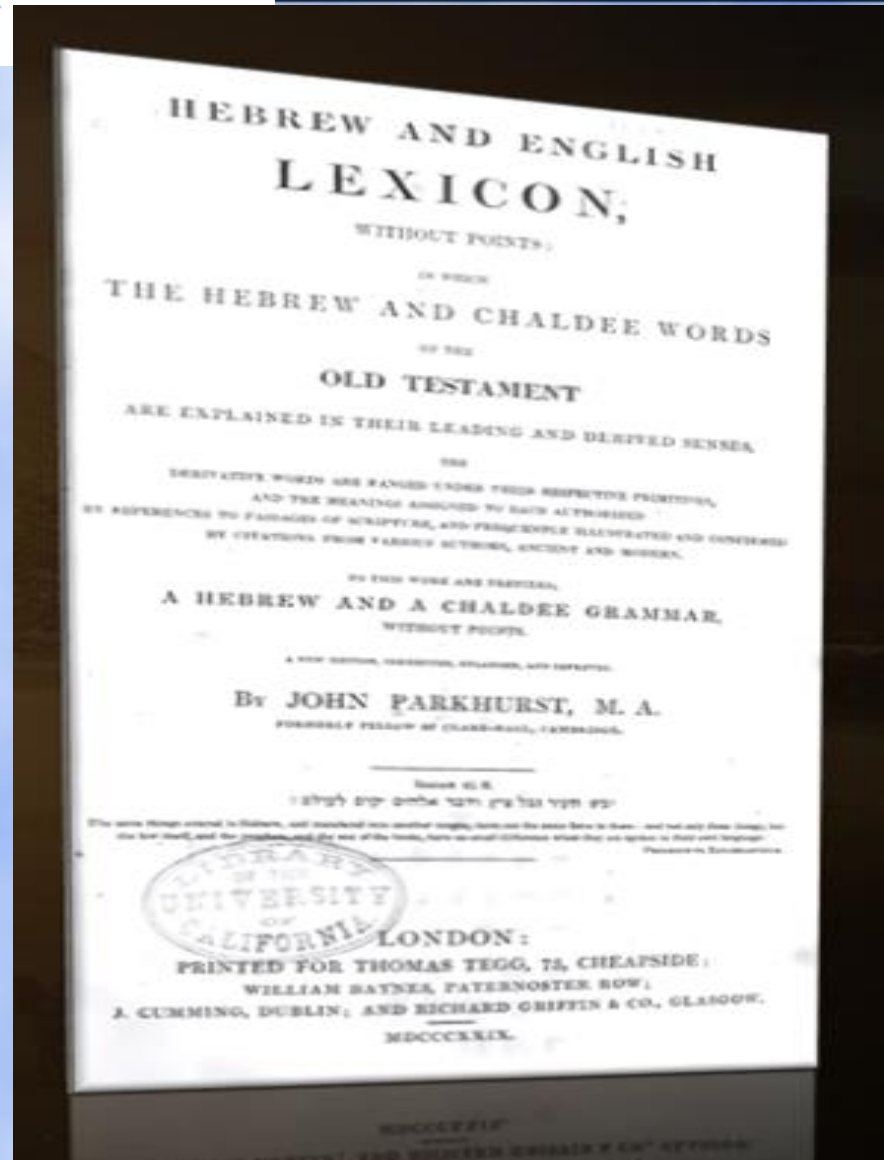
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Today we are going to take a look at Sheol to get a better understanding of where Yahusha went, where we are as well and what he spared us from. In order to appreciate the concept of living with Yahuah we should look at the alternative destination.



Let us, as always take a look at the words first to make sure we understand Yahuah's meaning. This is not going to be super in-depth as this should be a separate study but we do need a good over view to get started with.

Old Testament (Hebrew) for "hell"

H7585	<i>shē'owl</i>	sheh-ōle'	grave, hell , pit
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New Testament (Greek) for "hell"

G86	<i>hadēs</i>	hā'-dās	hell , grave
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G1067	<i>geenna</i>	ge'-en-nā	hell , hell fire
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G5020	<i>tartaroō</i>	tār-tā-ro'-ō	cast down to hell
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שאל

שאל

Transliteration

sha'al

Pronunciation

shā·al' (Key)

Part of Speech

verb

Root Word (Etymology)

A primitive root

TWOT Reference

2303

Outline of Biblical Usage

1. to ask, enquire, borrow, beg

1. (Qal)

1. to ask, ask for
2. to ask (as a favour), borrow
3. to enquire, enquire of
4. to enquire of, consult (of deity, oracle)
5. to seek

2. (Niphal) to ask for oneself, ask leave of absence

3. (Piel)

1. to enquire, enquire carefully
2. to beg, practise beggary

4. (Hiphil)

1. to be given on request
2. to grant, make over to, let (one) ask (successfully) or give or lend on request (then) grant or make over to

Added to that we see
to petition and
supplicate and request.

We know that the fallen
messengers asked Enoch
to petition Yahuah for
them and ask for a
reprieve which was
denied.

שאל

To ask.

I. In Kal, *to ask, interrogate.* Gen. xxiv. 47. xxvi. 7. xxxii. 17, & al.

As the root word we see that it has a connection to questioning and also interrogation. This is an important connection.

II. In Kal, *to ask, demand, require.* Exod. iii. 22. xi. 2. xii. 35, 36. Deut. x. 12. So in the three first texts the LXX render it by *αιτιω*, and in the two first the Vulg. by *postulo*.

III. In Kal, *to ask, consult.* Num. xxvii. 21. Deut. xviii. 11. Ezek. xxi. 21.

IV. In Kal, *to ask, request, beg, crave.* Josh. xv. 18. Jud. v. 25. 1 Sam. i. 20, & al. freq. On 1 K. x. 13, observe, that to this day it is not unusual, in the eastern countries, for persons of *very considerable rank* to ask others for what they like. See Harmer's Observations, vol. iv. p. 422. In Niph. *to be desirous, to be a suppliant.* occ. 1 Sam. xx. 6, 28. Neh. xiii. 6. In Hiph. *to cause to ask, petition, or supplicate.* 1 Sam. i. 28, *And I also, דשאלתיהו, have made him supplicate the Lord always, because he was שאלו desired for the Lord.* Comp. ver. 11. As a N. fem. שאלה and in reg. שאלה *a petition, request.* Jud. viii. 24. 1 Sam. i. 27, & al. freq. As a noun fem. plur. משאלות *petitions.* occ. Ps. xx. 6. xxxvii. 4.

V. *To ask as a loan, to borrow.* Exod. xxii. 13 or 14. 2 K. vi. 5.

Lexicon Results

Strong's H7585 - she'owl

שְׁאוֹל

Transliteration	Pronunciation
she'owl	sheh-ōle' (Key)
Part of Speech	Root Word (Etymology)
feminine noun	From שָׂאָל (H7592)
TWOT Reference	
2303c	

Outline of Biblical Usage

1. sheol, underworld, grave, hell, pit
 1. the underworld
2. Sheol - the OT designation for the abode of the dead
 1. place of no return
 2. without praise of God
 3. wicked sent there for punishment
 4. righteous not abandoned to it
 5. of the place of exile (fig)
 6. of extreme degradation in sin

Authorized Version (KJV) Translation Count – Total: 65

AV – grave 31, hell 31, pit 3

VI. As a noun mas. or fem. (see Job xxvi. 6. Isa. v. 14. xiv. 9.) שְׁאוֹל *the invisible state of the dead*, “*the place and state of those qui in quæstione sunt (Cocceius) who are out of the way and to be sought for.*” Bate. See inter al. Gen. xlii. 38. xliv. 31. 1 K. ii. 9. Num. xvi. 30, 33. Job xvii. 13, 14. Ps. xlix. 15. lxxxix. 49. cxli. 7. Isa. xiv. 9, 11. In this view it seems nearly to answer to the Greek *ᾅδης*, *hades* (by which the LXX almost constantly render it), i. e. *ὁ αἰδης τοπος* *the invisible place*, and to our Old English word *hell*,* which though now scarcely used but for *the place of torment*, yet being a derivative from the Saxon *hillan* or *helan to hide*, or from *holl a cavern*, anciently denoted *the concealed or unseen place of the dead in general*, as is manifest from the version of Psal. xlix. 14. lv. 16. lxxxviii. 9. lxxxix. 47. in K. Henry VIII's Great Bible, which is retained in our Liturgy; and so it ought to be understood in other places of that translation.

We see that the root word meaning is represented in Sheol in that it is a place where the dead are asked about, it is invisible. However once it is married to the Greek word Hades it becomes a place of torment.

הַשְּׁאוּל, הַשְּׁאוּל, com. (m. Job 26:6; f. Isa. 5:14; 14:9); *orculus, hades, a subterranean place, full of thick darkness* (Job 10:21, 22), *in which the shades of the dead are gathered together* (שְׁאוּלִים which see), *and to which are attributed both valleys [rather depths]* (Pro. 9:18) *and gates* (Isa. 38:10); Gen. 37:35; Num. 16:30, seqq., Psa. 6:6; Isa. 14:9, seqq., 38:18; Eze. 31:16, seqq., 32:21, seqq. (Syr. *مَهْوَا* f. and Æth. *ሁለል*: *hell, purgatory, limbus Patrum*. I think that I have lighted on the true etymology of the word. For I have no doubt that *הַשְּׁאוּל* is for *הַשְּׁאוּל* *a hollow, a hollow and subterranean place*, just as the Germ. *Hölle* is of the same origin as *Höhle*, and Lat. *cælum* is from the Gr. *κοῖλος, höhle, hollow*. It is commonly derived from the idea of asking, from its asking for, demanding all, without distinction; hence *orculus rapax*, Catull. ii. 28, 29.)

קבר denotes the *grave* or *sepulchre*, properly so called; *שְׁאוּל* signifies that which is *common to all, the common receptacle of the dead*. Comp. Eccles. iii. 20. Eccles. xl. 11. xli. 10. Thus Leigh in his Crit. Sacra well remarks, that "Jacob, Gen. xxxvii. 35, *would go down mourning into sheol* (שְׁאוּל) to his son; not into *hell* (the place of the damned), for he never thought his son to be gone thither, nor into the *grave properly so named*, for he thought his son had been devoured by a wild beast; but into the *receptacle of the dead*."†

* See Lord King's History of the Apostles' Creed, p. 192, &c. and Greek and English Lexicon in 'Αδης.

† Comp. Gen. xlii. 38; Wetstein's note on ἄδης, Luke

We see here it described not only as invisible but subterranean and in a hollow place, full of thick darkness. Also note it is a common place to all as the receptacle of the dead

Note also what is missing- fiery eternal torment, which would make sense if it is dark- with a fire there is light.

Something we like to do when reading the Tanak which is helpful when seeking understanding of a single word, is to look at all the verses in which it appears. It is said in Hebrew that the first verse's meaning is usually a truer definition of the word overall, so we can keep that in mind.

First we want to look at **H7585** Sheol

Strong's Number H7585 matches the Hebrew שְׁאוֹל (*shē'owl*), which occurs 65 times in 63 verses in the Hebrew concordance of the KJV

Of the 65 times it was used, we tracked: 19 Neutral , 10 good, 34 bad and 2 questionable meanings. So let us go over it, again not translating all the verses, that is for a deeper study.

Gen 37:35 KJV - And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into **the grave [H7585]** to my son mourning. Thus his father wept for him. **Has neutral meaning.**

Gen 42:38 KJV - And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which you go, then shall you bring down my gray hairs with sorrow to **the grave. [H7585]** **Has neutral meaning.**

Gen 44:29 KJV - And if you take this also from me, and mischief befall him, you shall bring down my gray hairs with sorrow to the **grave. [H7585]** **Has neutral meaning.**

Gen 44:31 KJV - It shall come to pass, when he sees that the lad is not with us, that he will die: and your servants shall bring down the gray hairs of your servant our father with sorrow to the **grave. [H7585]** **Has neutral meaning.**

Num 16:30 KJV - But if Yahuah make a new thing, and the earth open her mouth, and swallow them up, with all that appertain to them, and they go down quick into the **pit; [H7585]** then ye shall understand that these men have provoked Yahuah. **Has bad meaning.**

Num 16:33 KJV - They, and all that appertained to them, went down alive into the **pit, [H7585]** and the earth closed upon them: and they perished from among the congregation. *Has a bad meaning.*

Deu 32:22 KJV - For a fire is kindled in my anger, and shall burn to the lowest hell, [H7585] and shall consume the earth with her increase, and set on fire the foundations of the mountains. *Has a bad meaning and confirms there are levels in Sheol.*

1Sa 2:6 KJV - Yahuah kills, and makes alive: he brings down to the **grave, [H7585]** and brings up. *Has neutral meaning. Interesting in context with Yahusha and others who sleeps in Sheol.*

2Sa 22:6 KJV - The sorrows **of hell [H7585]** compassed me about; the snares of death prevented me; *Has a bad meaning.*

1Ki 2:6 KJV - Do therefore according to your wisdom, and let not his hoar head go down to the **grave [H7585]** in peace. *Has bad meaning.*

1Ki 2:9 KJV - Now therefore hold him not guiltless: for you are a wise man, and knows what you ought to do to him; but his hoar head bring you down to the **grave [H7585]** with blood. *Has bad meaning.*

Job 7:9 KJV - As the cloud is consumed and vanishes away: so he that goes down to the **grave [H7585]** shall come up no more. *Has bad meaning or just a different interpretation of coming up in the same body.*

Job 11:8 KJV - It is as high as heaven; what can you do? deeper than hell; **[H7585]** what can you know? *Has neutral meaning.*

Job 14:13 KJV - O that you would hide me in the **grave, [H7585]** that you would keep me secret, until your wrath be past, that you would appoint me a set time, and remember me!
Has good meaning

Job 17:13 KJV - If I wait, the **grave [H7585]** is mine house: I have made my bed in the darkness. *Has good meaning*

Job 17:16 KJV - They shall go down to the bars of the **pit, [H7585]** when our rest together is in the dust. *Has good meaning*

Job 21:13 KJV - They spend their days in wealth, and in a moment go down to **the grave. [H7585]** *Has neutral meaning*

Job 24:19 KJV - Drought and heat consume the snow waters: so does the **grave [H7585]** those which have sinned. *Has bad meaning*

Job 26:6 KJV - **Hell [H7585]** is naked before him, and destruction has no covering. *Has neutral meaning.*

Psa 6:5 KJV - For in death there is no remembrance of you: in the **grave [H7585]** who shall give you thanks? *Has neutral meaning.*

Psa 9:17 KJV - The wicked shall be turned into **hell, [H7585]** and all the nations that forget Yahuah. *Has bad meaning.*

Psa 16:10 KJV - For you will not leave my soul in **hell; [H7585]** neither will you suffer your Set Apart One to see corruption. *Has good meaning. Interesting meaning regarding Yahusha. reflects 1 Sam 2:6*

Psa 18:5 KJV - The sorrows of **hell [H7585]** compassed me about: the snares of death prevented me. *Has bad meaning. Same as 2Sam 22:6*

Psa 30:3 KJV - O Yahuah, You have brought up my soul from the **grave: [H7585]** You have kept me alive, that I should not go down to the pit. *Has good meaning. Also interesting regarding the difference between grave and pit. [H953] 1Sam 2:6*

Psa 31:17 KJV - Let me not be ashamed, O Yahuah; for I have called upon you: let the wicked be ashamed, and let them be silent in the **grave**. [H7585] **Has neutral meaning.**

Psa 49:14 KJV - Like sheep they are laid in the **grave**; [H7585] death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the **grave** [H7585] from their dwelling. **Has bad meaning.**

Psa 49:15 KJV - But Yahuah will redeem my soul from the power of the **grave**: [H7585] for he shall receive me. Selah. **Has good meaning. Interesting meaning for Yahusha.**

Psa 55:15 KJV - Let death seize upon them, and let them go down quick into **hell**: [H7585] for wickedness is in their dwellings, and among them. **Has bad meaning.**

Psa 86:13 KJV - For great is Your mercy toward me: and You have delivered my soul from the lowest **hell**. [H7585] **Has good meaning. Also interesting in regard with Yahusha and righteous people.**

Psa 88:3 KJV - For my soul is full of troubles: and my life draws nigh to the **grave**. [H7585] **Has neutral meaning.**

Psa 89:48 KJV - What man is he that lives, and shall not see death? shall he deliver his soul from the hand of the **grave? [H7585]** Selah. **Has neutral meaning.**

Psa 116:3 KJV - The sorrows of death compassed me, and the pains of **hell [H7585]** gat hold upon me: I found trouble and sorrow. **Has bad meaning. Interesting with Yahusha.**

Psa 139:8 KJV - If I ascend up into heaven, you are there: if I make my bed in **hell, [H7585]** behold, you are there. **Has confusing meaning.**

Psa 141:7 KJV - Our bones are scattered at the **grave's [H7585]** mouth, as when one cuts and cleaves wood upon the earth. **Has neutral meaning.**

Pro 1:12 KJV - Let us swallow them up alive as the **grave; [H7585]** and whole, as those that go down into the pit: **Has bad meaning.**

Pro 5:5 KJV - Her feet go down to death; her steps take hold on **hell. [H7585]** **Has bad meaning.**

Pro 7:27 KJV - Her house is the way to **hell, [H7585]** going down to the chambers of death. **Has bad meaning.**

Pro 9:18 KJV - But he knows not that the dead are there; and that her guests are in the depths of **hell**. [H7585] *Has neutral meaning.*

Pro 15:11 KJV - **Hell** [H7585] and destruction are before Yahuah: how much more then the hearts of the children of men? *Has bad meaning.*

Pro 15:24 KJV - The way of life is above to the wise, that he may depart from **hell** [H7585] beneath. *Has good meaning.*

Pro 23:14 KJV - You shall beat him with the rod, and shall deliver his soul from **hell**. [H7585] *Has neutral meaning-confusing.*

Pro 27:20 KJV - **Hell** [H7585] and destruction are never full; so the eyes of man are never satisfied. *Has bad meaning.*

Pro 30:16 KJV - The **grave**; [H7585] and the barren womb; the earth that is not filled with water; and the fire that says not, It is enough. *Has neutral meaning.*

Ecc 9:10 KJV - Whatsoever your hand finds to do, do it with your might; for there is no work, nor device, nor knowledge, nor wisdom, in the **grave**, [H7585] where you go. *Has neutral meaning.*

Sng 8:6 KJV - Set me as a seal upon your heart, as a seal upon your arm: for love is strong as death; jealousy is cruel as the **grave: [H7585]** the coals thereof are coals of fire, which has a most vehement flame. *Has bad meaning.*

Isa 5:14 KJV - Therefore **hell [H7585]** has enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoices, shall descend into it. *Has bad meaning.*

Isa 14:9 KJV - **Hell [H7585]** from beneath is moved for you to meet you at your coming: it stirs up the dead for you, even all the chief ones of the earth; it has raised up from their thrones all the kings of the nations. *Has good meaning. Interesting in regards with Yahusha.*

Isa 14:11 KJV - Your pomp is brought down to the **grave, [H7585]** and the noise of your viols: the worm is spread under thee, and the worms cover thee. *Has bad meaning.*

Isa 14:15 KJV - Yet you shall be brought down to **hell, [H7585]** to the sides of the pit. *Has bad meaning.*

Isa 28:15 KJV - Because you have said, We have made a covenant with death, and with **hell [H7585]** are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: *Has bad meaning.*

Isa 28:18 KJV - And your covenant with death shall be disannulled, and your agreement with **hell [H7585]** shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. *Has bad meaning.*

Isa 38:10 KJV - I said in the cutting off of my days, I shall go to the gates of the **grave: [H7585]** I am deprived of the residue of my years. *Has good meaning. Interesting in regards to Yahusha.*

Isa 38:18 KJV - For the **grave [H7585]** cannot praise you, death can not celebrate you: they that go down into the pit cannot hope for Your truth. *Has neutral meaning.*

Isa 57:9 KJV - And you went to the king with ointment, and did increase your perfumes, and did send your messengers far off, and did debase yourself even unto **hell. [H7585]** *Has bad meaning.*

Eze 31:15 KJV - Thus says Yahuah Eternal; In the day when he went down to the **grave** [H7585] I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. *Has bad meaning.*

Eze 31:16 KJV - I made the nations to shake at the sound of his fall, when I cast him down to **hell** [H7585] with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. *Has bad meaning.*

Eze 31:17 KJV - They also went down into **hell** [H7585] with him to them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen. *Has bad meaning.*

Eze 32:21 KJV - The strong among the mighty shall speak to him out of the midst of **hell** [H7585] with them that help him: they are gone down, they lie uncircumcised, slain by the sword. *Has bad meaning.*

Eze 32:27 KJV - And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to **hell** [H7585] with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living. *Has bad meaning.*

Hos 13:14 KJV - I will ransom them from the power of **the grave; [H7585]** I will redeem them from death: O death, I will be your plagues; O **grave, [H7585]** I will be your destruction: repentance shall be hid from mine eyes. **Has neutral meaning. Good and bad?**

Amo 9:2 KJV - Though they dig into **hell, [H7585]** there shall mine hand take them; though they climb up to heaven, there will I bring them down: **Has bad meaning.**

Jon 2:2 KJV - And said, I cried by reason of mine affliction to Yahuah, and He heard me; out of the belly of **hell [H7585]** cried I, and thou heard my voice. **Has good meaning.**
Interesting in regard to Yahusha

Hab 2:5 KJV - Yes also, because he transgresses by wine, he is a proud man, neither keeps at home, who enlarges his desire as **hell, [H7585]** and is as death, and cannot be satisfied, but gathers to him all nations, and heaps to him all people: **Has bad meaning. We saw that Yahuah was speaking of Paul.**

Now let's look at Pit- here is the root

Lexicon :: Strong's H952 - buwr Aa

בּוּר

Transliteration	Pronunciation
buwr	būr (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 221

KJV Translation Count — Total: 1x

The KJV translates Strong's H952 in the following manner: declare (1x).

Outline of Biblical Usage [?]

I. (Qal)

- A. to make clear, clear up, explain, prove
- B. (CLBL) to bore into
- C. (TWOT) to declare (?)

Strong's Definitions [?] (Strong's Definitions Legend)

בּוּר būwr, boor; a primitive root; to bore, i.e. (figuratively) examine:—declare.

Gesenius' Hebrew-Chaldee Lexicon

בּוּר i. q. בּוּר. TO EXPLORE, TO SEARCH OUT, once found, Ecc. 9:1, where there is the infinit. [KAL] לְבַאֵר, to search out (comp. Ecc. 3:18, לְבַאֵר).

Ecc 9:1

For all this I considered in my heart even to **declare** [H952](#) all this, that the righteous, and the wise, and their works, are in the hand of Yahuah: no man knows either love or hatred *by* all *that is* before them.

בֹּרַר

Transliteration

bōw

Pronunciation

bōre (Key)

Part of Speech

masculine noun

Root Word (Etymology)

From בָּרַר (H852) (in the sense of בָּאָרַךְ (H877))

Dictionary Aids

TWOT Reference: 194e

KJV Translation Count — Total: 69x

The KJV translates Strong's H953 in the following manner: pit (42x), cistern (4x), dungeon (11x), well (9x), dungeon (with H1004) (2x), fountain (1x).

Outline of Biblical Usage [?]

/. pit, well, cistern

Strong's Definitions [?]

(Strong's Definitions Legend)

בֹּרַר bōw, bore; from H852 (in the sense of H877); a pit hole (especially one used as a cistern or a prison):—cistern, dungeon, fountain, pit, well.

בֹּרַר

Transliteration

bo'r

Pronunciation

bōre (Key)

Part of Speech

masculine noun

Root Word (Etymology)

From בָּאָרַךְ (H874)

Dictionary Aids

TWOT Reference: 194d

KJV Translation Count — Total: 2x

The KJV translates Strong's H877 in the following manner: cistern (2x).

Outline of Biblical Usage [?]

/. cistern, pit, well

Strong's Definitions [?]

(Strong's Definitions Legend)

בֹּרַר bō'r, bore; from H874; a cistern:—cistern.

Gesenius' Hebrew-Chaldee Lexicon

בֹּרַר (by a Syriacism for בָּאָרַךְ), i. q. בֹּרַר, which form is more used, a cistern, 2 Sam. 23:15, 16, 20, in כתיב, where the קרי, and 1 Ch. 11:17, 18, 22, בֹּרַר, compare Gesch. der Hebr. Sprache, p. 40, Note 46. Pl. בֹּרָרוֹת Jer. 2:13.

Jer 2:13 For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, H877 broken cisterns, H877 that can hold no water.

We are only going to look at the references pertaining to a place like Sheol not a cistern or well.

Psa 28:1 KJV - [[[A Psalm] of Daud.]] To You will I cry, O Yahuah my rock; be not silent to me: lest, if You be silent to me, I become like them that go down into the pit. [H953]

Psa 30:3 KJV - O Yahuah, You have brought up my soul from the grave: You have kept me alive, that I should not go down to the pit. [H953]

Psa 88:6 KJV - You have laid me in the lowest pit, [H953] in darkness, in the deeps.

Psa 143:7 KJV - Hear me speedily, O Yahuah: my spirit failed: hide not Your face from me, lest I be like them that go down into the pit. [H953]

Pro 1:12 KJV - Let us swallow them up alive as the grave; and whole, as those that go down into the pit: [H953]

Isa 14:15 KJV - Yet you shall be brought down to hell (sheol), to the sides of the pit. [H953]

Isa 14:19 KJV - But you are cast out of your grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; [H953] as a carcass trodden under feet.

Isa 24:22 KJV - And they shall be gathered together, as prisoners are gathered in **the pit, [H953]** and shall be shut up in the prison, and after many days shall they be visited.

Isa 38:18 KJV - For the grave cannot praise You, death can not celebrate You: they that go down into **the pit [H953]** cannot hope for your truth.

Eze 26:20 KJV - When I shall bring thee down with them that descend **into the pit, [H953]** with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down **to the pit, [H953]** that thou be not inhabited; and I shall set glory in the land of the living;

Eze 31:16 KJV - I made the nations to shake at the sound of his fall, when I cast him down to **hell (Sheol)** with them that descend into the **pit: [H953]** and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

Eze 32:18 KJV - Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into **the pit.** [H953]

Eze 32:23 KJV - Whose graves are **set in the sides of the pit,** [H953] and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.

Eze 32:24 KJV - There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down **to the pit.** [H953]

Eze 32:25 KJV - They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down **to the pit:** [H953] he is put in the midst of them that be slain.

'SHEOL'

שְׁאֵלָה

7585

".....world of the dead (as if a subterranean retreat), including its accessories and inmates:--grave, hell, pit.""

Sheol:

From Blue Letter Bible...

she'-ol (she'ol):

1. The Name
2. The Abode of the Dead
 - (1) Not a State of Unconsciousness
 - (2) Not Removed from God's Jurisdiction
 - (3) Relation to Immortality
3. Post-canonical Period

(2) Not Removed from God's Jurisdiction.

It would be yet more erroneous to speak with Dr. Charles (Eschatology, 35 ff) of Sheol as a region "quite independent of Yahwe, and outside the sphere of His rule." "Sheol is naked before God," says Job, "and Abaddon hath no covering" (Job 26:6). "If I make my bed in Sheol," says the Psalmist, "behold thou art there" (Ps 139:8). The wrath of Yahweh burns unto the lowest Sheol (De 32:22). As a rule there is little sense of moral distinctions in the Old Testament representations of Sheol, yet possibly these are not altogether wanting (on the above and others points in theology of Sheol).

While obviously Yahuah has jurisdiction over everything He certainly will not abide in an evil place or a place without light. Just His presence would create light. His wrath can go there as a separate entity but the whole point of being in a dark and gloomy place is that it is a separation from Yahuah. This is very different from allah where that deity is said to live and torment his followers. No, despite what the RCC Poop thinks, Yahuah and any other idol is not the same.

2. Idea of Man:

The later view, which is thought to follow logically from the account in [Ge 2:7](#), supposes the soul to perish at death (pp. 41 ff). We read there that "Yahweh formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The "breath of life" (nishmath chayyim) is identified with the "spirit of life" (ruach chayyim) of [Ge 6:17](#), and is taken to mean that the soul has no independent existence, but is "really a function of the material body when quickened by the (impersonal) spirit" (p. 42). "According to this view the annihilation of the soul ensues inevitably at death, that is, when the spirit is withdrawn" (p. 43). This view is held to be the parent of Sadduceeism, ([Ac 23:6-9](#)). Body, Soul and Spirit.

Acts 8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

In [Ge 1:26,27](#) man is created in Yahuah's image, and in the more anthropomorphic narrative of [Ge 2:7](#), he becomes "a living soul" through a unique act of Divine inbreathing. The soul (nephesh) in man originates in a Divine inspiration (compare [Job 32:8](#); [33:4](#); [Isa 42:5](#)), and is at once the animating principle of the body (the blood being its vehicle, [Le 17:11](#)), with its appetites and desires, and the seat of the self-conscious personality, and source of rational and spiritual activities.

It is these higher activities of the soul which, in the Tanak, are specially called "spirit" (Ruach). Dr. R.H. Charles expresses this correctly, "the Ruach had become the seat of the highest spiritual functions in man," p. 46; see more fully the writer's Yahuah's Image in Man, 47 ff). There is no ground for deducing "annihilation" from [Ge 2:7](#). Everywhere in Genesis man is regarded as formed for living fellowship with Yahuah, and capable of knowing, relating and serving Him.

3. Sin and Death:

It follows that man is regarded in the Tanak as a compound being, a union of body and soul (embracing spirit), both being elements in his one personality. His destiny was not to death, but to life-not life, however, in separation of the soul from the body (disembodied existence), but continued embodied life, with, perhaps, as its sequel, change and translation to higher existence (thus Enoch, Elijah; the saints at the Parousia).

This is the true original idea of immortality for man. Death, is an abnormal event-a mutilation, separation of two sides of man's being never intended to be separated-due, as the Scripture represents it, to the entrance of sin ([Ge 2:17](#); [3:19,22](#)). It is objected that nothing further is said in the Tanak of a "Fall," and a subjection of man to death as the result of sin. In truth, however, the whole picture of mankind in the Tanak, as in the *Eyewitness Accounts*, is that of a world turned aside from Yah, and under His displeasure, and death and all natural evils are ever to be considered in relation to that fact (compare Dillmann, *Alttest. Theol.*, 368, 376 ff; *God's Image in Man*, 198 ff, 249 ff). This alone explains the light in which death is regarded by Qodesh men; their longing for deliverance from it (see below); the trust of resurrection.

The frustration of this original destiny of man comes through sin. Sin entails death. Death in its physical aspect is a separation of soul and body-a breaking up of the unity of man's personality.

In one sense, therefore, it is the destruction of the immortality which was man's original destiny. It does not, however, imply the extinction of the soul.

That survives, but not in a state that can be called "life." It passes into Sheol-the sad, gloomy abode of the dead, in which there is no joy, activity, knowledge of the affairs of earth, or (in the view of Nature) remembrance of Yahuah, or praise of His goodness (on this subject, and the Hebrew belief in the future state generally. This is not future "life"-not "immortality."

It is the part of favor and redemption to restore immortality in the true sense. Had the world been left to develop in sin, no further hope could have come to it. The picture of Sheol would have become ever darker as the idea of retribution grew stronger; it could never become brighter.

1. Preliminary-Need of Definition and Distinction:

In hardly any subject is it more necessary to be careful in the definition of terms and clear distinction of ideas, especially where the Biblical doctrine is concerned, than in this of "immortality." By "immortality" is frequently meant simply the survival of the soul, or spiritual part of man, after bodily death. It is the assertion of the fact that death does not end all. The soul survives. This is commonly what is meant when we speak of "a future life," "a future state," "a hereafter." Not, however, to dwell on the fact that many peoples have no clear conception of an immaterial "soul" in the modern sense (the Egyptians, e.g. distinguished several parts, the Ka, the Ba, etc., which survived death; often the surviving self is simply a ghostly resemblance of the earthly self, nourished with food, offerings, etc.), there is the more serious consideration that the state into which the surviving part is supposed to enter at death is anything but a state which can be described as "life," or worthy to be dignified with the name "immortality."

It is state peculiar to "death" in most cases, shadowy, inert, feeble, dependent, joyless; a state to be dreaded and shrunk from, not one to be hoped for. If, on the other hand, as in the hope of immortality among the nobler heathen, it is conceived of, as for some, a state of happiness-the clog of the body being shaken off-this yields the idea, which has passed into so much of our modern thinking, of an "immortality of the soul," of an imperishableness of the spiritual part, sometimes supposed to extend backward as well as forward; an inherent indestructibility.

2. Biblical Conception:

The *Scripture* view is that the soul, indeed, survives the body; but this disembodied state is never viewed as one of complete "life." For the *Scriptures* "immortality" is not merely the survival of the soul, the passing into "Sheol" or "Hades."

This is not, in itself considered, "life" or happiness. The "immortality" *Scripture* contemplates is an immortality of the whole person-body and soul together. It implies, therefore, deliverance from the state of death. It is not a condition simply of future existence, however prolonged, but a state of blessedness, due to redemption and the possession of the "eternal life" in the soul; it includes resurrection and **perfected life in both soul and body**. The subject must now be considered more particularly in its different aspects.

Soul not Inherently Indestructible

It was hinted that one use which the Greeks made of the metaphysical argument was to prove the indestructibility of the soul-its immortality in the sense of having no beginning and no end. This is not the Christian doctrine. The soul has no such inherent indestructibility. It is dependent on Yahuah, as everything else is, for its continued existence. If He withdrew His sustaining power, it would cease to exist. That it does continue to exist is not doubted, but this must be argued on other grounds.

Death

Below is an article from the following dictionary: [International Standard Bible Encyclopaedia-Blue letter Bible-Written by Herman Bavinck](#)

Death:

(maweth; thanatos):

PHYSIOLOGICAL AND FIGURATIVE VIEW

The word "Death" is used in the sense of

- (1) the process of dying ([Ge 21:16](#));
- (2) the period of decease ([Ge 27:7](#));
- (3) as a possible synonym for poison ([2Ki 4:40](#));
- (4) as descriptive of person in danger of perishing. In this sense the shadow of death is a familiar expression in Job, the Psalms and the Prophets;
- (5) death is personified in [Re 20:14](#). Deliverance from this catastrophe is called the "issues from death" ([Ps 68:20](#) the King James Version; translated "escape" in the Revised Version (British and American)). Judicial execution, "putting to death," is mentioned 39 times in the Levitical Law.

Figuratively: Death is the loss of spiritual life. The final state of the unregenerate is called the "second death" in [Re 20:14](#). Alex. Macalister

Daily, everyone who agrees with Scripture that death is held out as a punishment for sin, speaks in the same way. Death, though come into the world through sin, is nevertheless at the same time a consequence of man's physical and frail existence now; it could therefore be threatened as a punishment to man, because he was taken out of the ground and was made a living soul, of the earth. ([Ge 2:7](#); [1Co 15:45,47](#)). If he had remained obedient, he would not have returned to dust ([Ge 3:19](#)), but have pressed forward on the path of spiritual development; his return to dust was possible simply because he was made from dust. Thus, although death is in this way a consequence of sin, yet a long life is felt to be a blessing and death a disaster and a judgment, above all when man is taken away in the bloom of his youth or the strength of his years. There is nothing strange, therefore, in the manner in which Scripture speaks about death; we all express ourselves daily in the same way, though we at the same time consider it as the wages of sin. Beneath the ordinary, everyday expressions about death lies the deep consciousness that it is unnatural and contrary to our innermost being.

3. Light in the Darkness:

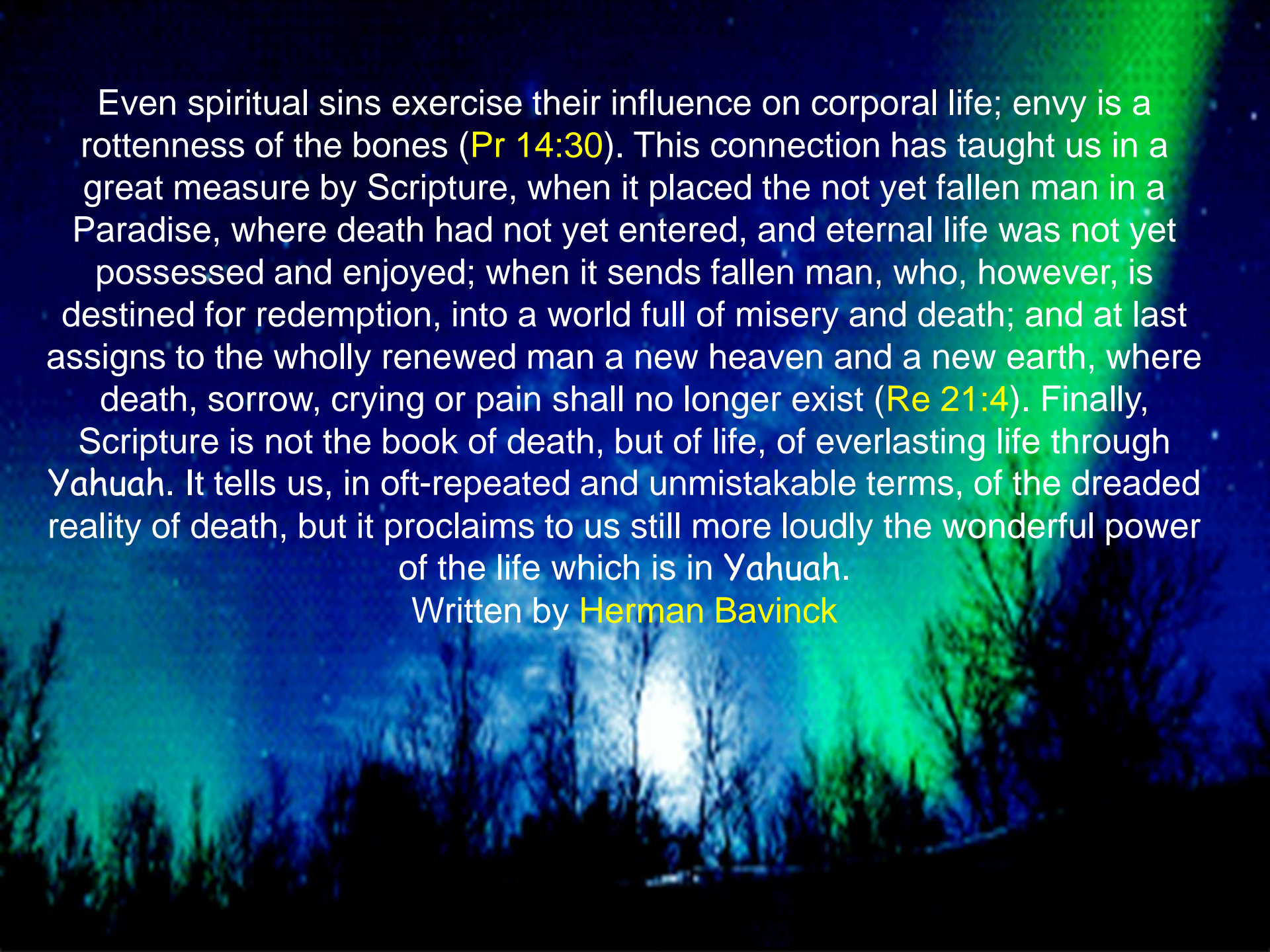
The dread of death was felt much more deeply therefore by the Israelites than by ourselves. Death to them was separation from all that they loved, from Yahuah, from His service, from His instruction, from His people, from His land, from all the rich companionship in which they lived. But now in this darkness appears the light of the revelation of salvation from on high. Yahuah the Eternal of Israel is the living Yahuah and the fountain of all life ([De 5:26](#); [Jos 3:10](#); [Ps 36:9](#)). He is the Creator of heaven and earth, whose power knows no bounds and whose dominion extends over life and death ([De 32:39](#); [1Sa 2:6](#); [Ps 90:3](#)). He gave life to man ([Ge 1:26](#); [2:7](#)), and creates and sustains every man still ([Job 32:8](#); [33:4](#); [34:14](#); [Ps 104:29](#); [Ec 12:7](#)).

He connects life with the keeping of His instructions and appoints death for the transgression of it ([Ge 2:17](#); [Le 18:5](#); [De 30:20](#); [32:47](#)). He lives in heaven, but is [represented also by His spirit in Sheol](#) ([Ps 139:7,8](#)). Sheol and Abaddon are open to Him even as the hearts of the children of men ([Job 26:6](#); [38:17](#); [Pr 15:11](#)). He kills and makes alive, brings down into Sheol and raises from thence again ([De 32:39](#); [1Sa 2:6](#); [2Ki 5:7](#)). He lengthens life for those who guard His instructions ([Ex 20:12](#); [Job 5:26](#)), gives escape from death, can deliver when death menaces ([Ps 68:20](#); [Isa 38:5](#); [Jer 15:20](#); [Da 3:26](#)), can take Enoch and Elijah to Himself without dying ([Ge 5:24](#); [2Ki 2:11](#)), can restore the dead to life ([1Ki 17:22](#); [2Ki 4:34](#); [13:21](#)). He can even bring death wholly to nothing and completely triumph over its power by rising from the dead ([Job 14:13-15](#); [19:25-27](#); [Ho 6:2](#); [13:14](#); [Isa 25:8](#); [26:19](#); [Eze 37:11,12](#); [Da 12:2](#)).

4. Spiritual Significance:

This revelation by degrees rejects the old contrast between life on earth and the inconsolable existence after death, in the dark place of Sheol, and puts another in its place. The physical contrast between life and death gradually makes way for the moral and spiritual difference between a life spent in awe of Yahuah, and a life in the service of sin. The man who serves Yahuah is alive ([Ge 2:17](#)); life is involved in the keeping of His instructions ([Le 18:5](#); [De 30:20](#)); His word is life ([De 8:3](#); [32:47](#)). Life is still for the most part understood to mean length of days ([Pr 2:18](#); [3:16](#); [10:30](#); [Isa 65:20](#)). Nevertheless it is remarkable that Pr often mentions death and Sheol in connection with the wicked ([Pr 2:18](#); [5:5](#); [7:27](#); [9:18](#)), and on the other hand only speaks of life in connection with the righteous. Wisdom, righteousness, and the awe of Yahuah is the way of life ([Pr 8:35,36](#); [11:19](#); [12:28](#); [13:14](#); [14:27](#); [19:23](#)). The wicked is driven away in his wickedness, but the righteous hath hope in his death ([Pr 14:32](#)). Blessed is he who has Yahuah. ([De 33:29](#); [Ps 1:1,2](#); [2:12](#); [32:1,2](#); [33:12](#); [34:9](#), etc.); he is comforted in the greatest adversity ([Ps 73:25-28](#); [Hab 3:17-19](#)), and sees a light arise for him behind physical death ([Ge 49:18](#); [Job 14:13-15](#); [16:16-21](#); [19:25-27](#); [Ps 73:23-26](#)). The rebellious on the contrary, although enjoying for a time much prosperity, perish and come to an end ([Ps 1:4-6](#); [73:18-20](#); [Isa 48:22](#); [Mal 4:3](#), etc.).

The righteous of the Tanak truly are continually occupied with the problem that the lot of man on earth often corresponds so little to his spiritual worth, but he strengthens himself with the conviction that for the righteous it will be well, and for the wicked, ill ([Ec 8:12,13](#); [Isa 3:10,11](#)). If they do not realize it in the present, they look forward to the future and trust for the day in which Yahuah's justice will extend salvation to the righteous, and His anger will be visited on the wicked in judgment. So in the Tanak the revelation that a path is prepared wherein Yahusha by his appearance has the keys to death. He who lives in sin and ignores Yahuah, is the living dead. He shall never see life, but shall pass by bodily death into the second death ([Re 2:11](#); [20:6,14](#); [21:8](#)).



Even spiritual sins exercise their influence on corporal life; envy is a rottenness of the bones (**Pr 14:30**). This connection has taught us in a great measure by Scripture, when it placed the not yet fallen man in a Paradise, where death had not yet entered, and eternal life was not yet possessed and enjoyed; when it sends fallen man, who, however, is destined for redemption, into a world full of misery and death; and at last assigns to the wholly renewed man a new heaven and a new earth, where death, sorrow, crying or pain shall no longer exist (**Re 21:4**). Finally, Scripture is not the book of death, but of life, of everlasting life through Yahuah. It tells us, in oft-repeated and unmistakable terms, of the dreaded reality of death, but it proclaims to us still more loudly the wonderful power of the life which is in Yahuah.

Written by **Herman Bavinck**

(1) Survival of the Soul.

The soul survives the body. A future state for both righteous and wicked is plainly declared by Yahusha himself. "He that trusts in me," He said to Martha, "though he die, yet shall he live; and whosoever lives and trusts in me shall never die" ([Joh 11:25 f](#)). To His disciples he said, "If I go and prepare a place for you, I come again, and will receive you to myself; that where I am, there you may be also" ([Joh 14:3](#)).

Consolation breathes in such utterances as, "Mark the perfect man, and behold the upright; for there is a happy end to the man of peace" ([Ps 37:37](#)), or (with reference to the being taken from the evil to come), "He enters into peace; they rest in their beds, each one that walks in his uprightness" ([Isa 57:2](#); compare [Isa 57:21](#) "There is no peace, says my Yahuah, to the wicked"). Even Balaam's fervent wish, "Let me die the death of the righteous, and let my last end be like his" ([Nu 23:10](#)), seems weakened when interpreted only of the desire for a green and blessed old age. It is possible to read too much into Old Testament expressions; the tendency at the present time would seem to be to read a great deal too little.

(P. Fairbairn, *Typology of Scripture*, I, 173 ff, 422 ff, may profitably be consulted).

b) **Religious Trust of Immortality:**

To get at the true source and nature of the trust of immortality in the Tanak, however, it is necessary to go much farther than the idea of any happier condition in Sheol. This dismal region is never there connected with ideas of "life" or "immortality" in any form. Writers who suppose that the hopes which find utterance in passages of Psalms and Prophets have any connection with existence in Sheol are on an altogether wrong track. It is not the expectation of a happier condition in Sheol, but the hope of deliverance from Sheol, and of restored life and fellowship with Yahuah, which occupies the mind. How much this implies deserves careful consideration.

It is on all hands conceded that, so far as the trust of immortality, in any full or real sense, is found in the Tanak, it is connected with a covenant trust. It has not a natural, but a covenant, root. It springs from the person's trust and confidence in the living Yahuah; from his conviction that Yahuah—who has bound him to Himself in the bonds of an unchanging covenant, whose everlasting arms are underneath him ([De 33:27](#); compare [Ps 90:1](#)), will not desert him even in Sheol—will be with him there, and will give him victory over its terrors (compare A. B. Davidson, Commentary on Job, 293-95; Salmond, op. cit., 175).

3. Trust of Resurrection:

This raises now the crucial question, What shape did this trust of immortality assume? It was not, as already seen, an immortality enjoyed in Sheol; it could only then be a trust connected with deliverance from the power of Sheol-in essence, whether precisely formulated or not, a trust of resurrection. It is, we believe, because this has been overlooked, that writers on the subject have gone so often astray in their discussions on immortality in the Tanak.

They have thought of a blessedness in the future life of the soul (thus Charles, op. cit., 76-77); whereas the redemption the Scriptures speaks of invariably embraces the whole personality of man, body and soul together. Yahusha, thus interprets the words, "I am the Eternal of Abraham," etc. ([Mt 22:32](#)), as a pledge not simply of continued existence, but of resurrection. This accords with what has been seen of the connection of death with sin and its abnormality in the case of man. The immortality man would have enjoyed, had he not sinned, would have been an immortality of his whole person. It will be seen immediately that this is borne out by all the passages in which the trust of immortality is expressed in the Tanak. These never contemplate a mere immortality of the soul, but always imply resurrection.

(2) The Psalms.

The passages in the Psalms in which trust rises to the certainty of immortality are principally [Ps 16:8-11](#); [17:15](#); [49:14,15](#); [73:24](#). There are a few others, but these are the chief, and so far as they are allowed to express a hope of immortality at all, they do so in a form which implies resurrection. Dr. Cheyne, believing them to be influenced by Zoroastrianism, formerly granted this (Origin of Psalter, lecture viii); now he reads the passages differently. There is no good reason for putting these psalms in post-exilian times, and, taken in their most natural sense, their testimony seems explicit. [Ps 16:8-11](#) (cited in [Ac 2:24-31](#) as a prophecy of the resurrection of Yahusha) reads "My flesh also shall dwell in safety (or confidently, margin). For you will not leave my soul to Sheol; neither will you suffer your set-apart one to see corruption (or the pit, margin). You will show me the path of life," etc

In [Ps 17:15](#), the Psalmist, after describing the apparent prosperity of the wicked, says, "As for me, I shall behold thy face in righteousness; I shall be satisfied, when I awake, with beholding thy form" (King James Version, the English Revised Version, "with thy likeness"). Cheyne (op. cit., 406) refers this to the resurrection (compare Delitzsch, Perowne, etc.). Yet more explicit is [Ps 49:14,15](#), "They (the wicked) are appointed as a flock for Sheol.... and the upright shall have dominion over them in the morning..... **But Yahuah will redeem my soul from the power (hand, margin) of Sheol; for he will receive me.**" The last clause, literally, "He will take me," has, as Perowne, Delitzsch, Cheyne (formerly), even Duhm, allow, allusion to cases like those of Enoch and Elijah. It cannot, however, contemplate actual bodily translation; it must therefore refer to resurrection. Similar in strain is [Ps 73:24](#), "Thou wilt guide me with thy counsel, and afterward receive me to glory." Dr. Charles grants that, in [Psalms 49](#) and 73, "**Yahuah** takes the righteous to Himself" in heaven (pp. 76- 77), but fails to connect this with the doctrine of resurrection which he finds appearing about the same time (p. 78).

3) The Book of Job.

Before looking at the prophets, a glance should be taken at the Book of Job, which, irrespective of date (it is quite unwarrantably made post-exilian), reflects patriarchal conditions. Ch 14 raises the question, "If a man die, shall he live again?" (14:14), and it is to be remarked that the form in which it does it, is the possibility of bodily revival. The appearances hostile to man's living again are enumerated (14:7-12), then faith, reasserting itself, flings itself on Yahuah to accomplish the apparently impossible: "Oh that you would hide me in Sheol, that you would keep me secret, until your wrath be past, that you would appoint me a set time and remember me..... You would call and I would answer You: You would have a desire to the work of your hands" (14:13-15; margin reads "You shall call," etc.). Dr. A. B. Davidson says, "To his mind this involves a complete return to life again of the whole man" (Cambridge Commentary on Job, in the place cited.).

With this must be taken the splendid outburst in 19:25-27, "I know that my Redeemer lives," etc., which, whatever doubts may attach to the precise rendering of certain clauses, undoubtedly expresses a hope not inferior in strength to that in the verse just quoted.

4) The Prophets.

The presence of the idea of resurrection in the Prophets is not doubted, but the passages are put down to exilic or preexilic times, and are explained of "spiritual" or "national," not of individual, resurrection (compare Charles, op. cit., 128-29). It seems plain, however, that, before the figure of resurrection could be applied to the nation, the idea of resurrection must have been there; and it is by no means clear that in certain of the passages the resurrection of individuals is not included. There is no call for putting the remarkable passages in Hos-"After two days will he revive us: on the third day he will raise us up, and we shall live before him" (6:2); "I will ransom them from the power of Sheol: I will redeem them from death: O death, where are thy plagues? O Sheol, where is thy destruction?" (13:14)-later than the time of that prophet. In them the idea of resurrection is already fully present; as truly as in the picture in [Eze 37:1-10](#) of the valley of dry bones. The climax is, however, reached in [Isa 25:6-8](#); [26:19](#), above referred to, from which the individual element cannot be excluded (compare Salmond, op. cit., 211-12: "The theme of this great passage, 26:19, therefore, is a personal, not a corporate resurrection").

(5) Daniel-Resurrection of Wicked.

Finally, in the Tanak we have the striking statement in [Da 12:2](#), "And many of them that sleep in the dust... shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that are wise shall shine as the brightness of the firmament," etc. The peculiarity of this passage is, that in it, for the first time, is announced a resurrection of the wicked as well as of the righteous (compare in the Eyewitness Accounts [Joh 5:28,29](#); [Re 20:12 ff](#)). The word "many" is not to be understood in contrast with "all," though probably only Israel is in view. The event is connected with a "time of trouble" ([Da 12:1](#)) following upon the overthrow of Antiochus, here representative of Antichrist. The really difficult problem is, How did this conception of the resurrection of the wicked come about? The resurrection of the righteous, it has been seen, is a corollary from the covenant-faithfulness of Yahweh. But this does not apply to the wicked.

It is given as a revelation, but even revelation connects itself with existing ideas and experiences. The resurrection of the wicked, certainly, does not arise, like that of the righteous, from the consciousness of an indissoluble union with Yahuah, but it may well arise from the opposite conviction of the judgment of Yahuah. As the sense of individuality grew strong-and it is granted that the teaching of the prophets did much to strengthen that feeling-and the certainty of moral retribution developed, it was inevitable that this should react on the conception of the future, in making it as certain that the wicked should be punished, as that the good should be rewarded, in the world to come. Naturally too, as the counterpart of the other belief, this shaped itself into the form of a resurrection to judgment. We are thus brought, as a last step, to consider the idea of judgment and its effects as found in the prophetic teaching.

2. Judgment beyond Death:

The purview, in what is said of the "Day of Yahweh," is thus seen to be confined to earth, though the references to resurrection, and the passages in the close of Isa (65:17; 66:22) about "new heavens and a new earth" imply a further vista.

The hope of immortality-of resurrection life-in the case of the righteous has already been considered. But what of judgment after death in the case of the wicked? Only dim premonitions of retribution, it was seen, are found in the earlier doctrine of Sheol. There are frequent references to "judgment" in the Psalms, sometimes on the world (e.g. 96:13; 98:9; compare 50), sometimes on individuals (e.g. 1:5), but it is doubtful if any of them look beyond earth. Yet many things combined to force this problem on the attention.

2) Prosperity of Wicked.

There was the special difficulty that the wicked did not always seem to meet with the punishment due to their misdeeds in time. On the contrary they often seemed to flourish, to have success in their schemes, to triumph over the righteous, who were afflicted and oppressed. This was the enigma that so painfully exercised the minds of the psalmists ([Pss 10](#); [17](#); 37; 49; 73, etc.). The solution they found was that the prosperity of the wicked did not endure. It came to a sudden end ([Ps 37:35,36](#); [73:18-20](#)), while the righteous had a sure compensation in the future ([Ps 17:15](#); [49:15](#); [73:24](#), etc.). It was not, however, always the case that the wicked were thus visibly cut off. Besides, a sudden end hardly seemed an adequate punishment for a long career of triumphant iniquity, and, if the righteous were recompensed hereafter, the thought lay near that the wicked might be, and should be, also.

(3) Suffering of Righteous with Wicked.

There was the kindred fact that, in the calamities that overtook the wicked, the righteous were often the involuntary sharers. The wicked did not suffer by themselves; the righteous were involved in the storm of judgment (war, captivity, plagues) that broke upon them. Here was something else calling for redress at the hands of Yahuah of righteousness.

3. Retribution beyond Death:

From these causes the thought almost necessarily presented itself of the extension of retribution for the wicked into the state beyond death. Hence, as before seen, Sheol did come in the later age to assume something of a penal character for the unrighteous. There was a wrath of **Yahuah** that burned to the lowest Sheol ([De 32:22](#); compare Charles, op. cit., 74). But this abode of the shades was not, for the evil any more than for the good, a fitting sphere for moral recompense. If, for the complete reward of the righteous, a resurrection-state was necessary, did not the same hold true for the wicked?

It is questioned whether the very definite announcements of an individual judgment in [Ec 11:9](#); [12:14](#) refer to the state beyond death-it is probable that they do (compare Salmond, op. cit., 216-17). The first clear intimation of a resurrection of the wicked, however, is found, as already said, in [Da 12:2](#), which likewise implies judgment. Perhaps a hint of the same idea is given in [Isa 66:24](#): "They shall go forth (the prophet is speaking of the times of the new heavens and the new earth, verse 22), and look upon the dead bodies of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh." Dr. Charles connects this with the idea of Gehenna as "a place of punishment for rebellious and apostate Jews," which he thinks also to be implied in [Isa 50:11](#) (op. cit., 158). It is the same word "abhorrence" (dera'on), found in the above passage, which is rendered in [Da 12:2](#) "contempt," and the punishment "is conceived of as eternal" (pp. 158-59).

It is hardly possible to carry the subject farther within the limits of the Tanak. Further developments belong to the later Judaism.



LITERATURE.

R. H. Charles, D. D., *A Crit. History of the Doctrine of a Future Life* (1899); apocalyptic works translated and edited by same writer (*Book of Enoch, Apocrypha Baruch, Book of Jubilees, Testament of the 12 Patriarchs, etc.*); V. H. Stanton, *The Jewish and the Christian Messiah* (1886); S. D. F. Salmond, *Christian Doct of Immortality* (4th edition, 1901); A. Edersheim, *Life and Times of Jesus the Messiah*, edition 1906 (especially appendix. XIX); E. Schurer, *History of the Jewish People in the Time of Jesus Christ* (Div. II, Vol. II, English translation). *Old Testament Theologies*: Oehler, A. B. Davidson, etc.; articles in *Dictionaries*: Hastings, *Encyclopedia Biblica*, etc. For fuller lists, see Charles.

Since we are seeing Sheol having different connotations, we could make the connection that Sheol has different levels or compartments separating the righteous from the lost. Maybe one for the demons and those who help them. It may be that both the lost and righteous are asleep in the same place and the demons and those who sold out to them are semi awake in the torment of being in the place of separation in the chaos of black matter.

"Αιδης, ἄδης, -ου, ὅ, (for the older Ἄϊδης, which Hom. uses, and this fr. a priv. and ἰδεῖν, not to be seen, [cf. Lob. Path. Element. ii. 6 sq.]); in the classics **1.** a prop. name, *Hades, Pluto*, the god of the lower regions; so in Hom. always. **2.** an appellative, *Orcus, the nether world, the realm of the dead* [cf. Theocr. idyll. 2, 159 schol. τὴν τοῦ ἄδου κρούει πύλην τοῦτ' ἔστιν ἀποθανεῖται]. In the Sept. the Hebr. **הַשְׁאוֹל** is almost always rendered by this word (once by *θάνατος*, 2 S. xxii. 6); it denotes, therefore, in bibl. Grk. *Orcus, the infernal regions, a dark* (Job x. 21) and dismal place (but cf. *γένενα* and *παράδεισος*) in the very depths of the earth (Job xi. 8; Is. lvii. 9; Am. ix. 2, etc.; see *ἄβυσσος*), the common receptacle of disembodied spirits: Lk. xvi. 23; *εἰς ἄδου* sc. *δόμον*, Acts ii. 27, 31, acc. to a very common ellipsis, cf. W. 592 (550) [B. 171 (149)]; (but L T Tr WH in vs. 27 and T WH in both verses read *εἰς ἄδην*; so Sept. Ps. xv. (xvi.) 10); *πύλαι ἄδου*, Mt. xvi. 18 (*πυλωροὶ ἄδου*, Job xxxviii. 17; see *πύλη*); *κλεῖς τοῦ ἄδου*, Rev. i. 18; **Hades as a power is personified**, 1 Co. xv. 55 (where L T Tr WH read *θάνατε* for R G *ἄδη* [cf. Acts ii. 24 Tr mrg.]); Rev. vi. 8; xx. 13 sq. Metaph. *ζῶς ἄδου* [*καταβαίνειν* or] *καταβιβάζεσθαι* to [go or] be thrust down into the depth of misery and disgrace: Mt. xi. 23 [here L Tr WH *καταβαίνειν*]; Lk. x. 15 [here Tr mrg. WH txt. *καταβαίνειν*]. [See esp. *Boettcher*, *De Inferis*, s. v. "Αιδης in Grk. index. On the existence and locality of Hades cf. *Greswell* on the Parables, App. ch. x. vol. v. pt. ii. pp. 261–406; on the doctrinal significance of the word see the BB.DD. and E. R. Craven in *Lange* on Rev. pp. 364–377.]*

We also need to check to see if the Greek words also correspond well to the Hebrew word.

Strong's G86 - hadēs

ἄδης

Transliteration

hadēs

Pronunciation

hä'-däs (Key)

Part of Speech

proper locative noun

Root Word (Etymology)

From ἄλφα (G1) (as negative particle) and εἶδω (G1492)

TDNT Reference

1:146,22

Vines

[View Entry](#)

Outline of Biblical Usage

1. name Hades or Pluto, the god of the lower regions
2. Orcus, the nether world, the realm of the dead
3. later use of this word: the grave, death, hell

In Biblical Greek it is associated with Orcus, the infernal regions, a dark and dismal place in the very depths of the earth, the common receptacle of disembodied spirits. Usually Hades is just the abode of the wicked, Luk 16:23, Rev 20:13, 14; a very uncomfortable place. (TDNT)

Authorized Version (KJV) Translation Count – Total: 11

AV – hell 10, grave 1

Strong's G86 - *hadēs*

ἄδης

Transliteration		Pronunciation
<i>hadēs</i>		hă'-dās (Key)
Part of Speech		Root Word (Etymology)
proper locative noun		From ἄλφα (G1) (as negative particle) and εἶδω (G1492)
TDNT Reference	Vines	
1:146,22	View Entry	

Lexicon Results

Strong's G1 - *alpha*

ἄλφα

Transliteration		Pronunciation
<i>alpha</i>		ă'l-fă (Key)
Part of Speech		Root Word (Etymology)
indeclinable noun		Of Hebrew origin
TDNT Reference		
1:1,*		

Outline of Biblical Usage

1. first letter of Greek alphabet
2. Christ is the Alpha to indicate that he is the beginning and the end

Authorized Version (KJV) Translation Count – Total: 4

AV – Alpha 4

Lexicon Results

Strong's G1492 - *eidō*

εἶδω

Transliteration		Pronunciation
<i>eidō</i>		ă'-dō (Key)
Part of Speech		Root Word (Etymology)
verb		A root word
TDNT Reference	Vines	
5:116, 673	View Entry	

Outline of Biblical Usage

1. to see
 1. to perceive with the eyes
 2. to perceive by any of the senses
 3. to perceive, notice, discern, discover
 4. to see
 1. i.e. to turn the eyes, the mind, the attention to anything
 2. to pay attention, observe
 3. to see about something
 1. i.e. to ascertain what must be done about it
 4. to inspect, examine
 5. to look at, behold
 5. to experience any state or condition
 6. to see i.e. have an interview with, to visit
2. to know
 1. to know of anything
 2. to know, i.e. get knowledge of, understand, perceive
 1. of any fact
 2. the force and meaning of something which has definite meaning
 3. to know how, to be skilled in
 3. to have regard for one, cherish, pay attention to (1Th. 5:12)

[Click for Synonyms](#)

Authorized Version (KJV) Translation Count – Total: 666

AV – know 281, cannot tell + 3756 8, know how 7, wist 6, misc 19, see 314, behold 17, look 5, perceive 5, vr see 3, vr know 1

We have no idea how with the root word for this turned into Hades, a place meaning hell. What is apparent is that there is a melding of Greek mythology and Scripture! So we have to be very careful here.

When it comes to Yahusha speaking in the Eyewitness accounts we think a good test if it is a valid Scripture and see if there is a corresponding verse in the Tanak. Yahusha said he only spoke things Yahuah told him to. We know he was there to establish Yahuah and the Torah not to usher in new ideas. While we won't discount the verses outright, we just won't consider them to prove a point, if there are no other witnesses.

Thayer's Lexicon (Help)

εἶδω, ἴδω, Lat. *video*, [Skr. vid, pf. vêda *know*, vind-â-mi *find*, (cf. Vedas); Curtius § 282], an obsol. form of the present tense, the place of which is supplied by *ὁράω*. The tenses coming from εἶδω and retained by usage form two families, of which one signifies *to see*, the other *to know*.

Strong's Number G86 matches the Greek ᾗδης (*hadēs*), which occurs 11 times in 11 verses in the Greek concordance of the KJV

Page 1 / 1 (Mat 11:23 - Rev 20:14)

Of the 11 we have listed below 7 were bad, 3 were good and 1 neutral.

Mat 11:23 KJV - And you, Capernaum, which are exalted up to heaven, shall be brought down to **hell**: [G86] for if the mighty works, which have been done in you, had been done in Sodom, it would have remained until this day. **Has bad meaning.**

Mat 16:18 KJV - And I say also to thee, That you are Peter, and upon this rock I will build my assembly; and the gates of **hell** [G86] shall not prevail against it. **Has bad meaning**

Luk 10:15 KJV - And you, Capernaum, which are exalted to heaven, shall be thrust down **to hell**. [G86] **Has bad meaning.**

Luk 16:23 KJV - And in **hell** [G86] he lift up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom. **Has bad meaning. This is the first verse we have found that speaks of torment.**

Act 2:27 KJV - Because you will not leave my soul **in hell**, [G86] neither will you suffer your Set Apart One to see corruption. **Has good meaning.**

Psalms 132:11

Act 2:31 KJV -(Kefa speaking) He (Daud) seeing this before spoke of the resurrection of Yahusha, that his soul was not left in hell, [G86] neither his flesh did see corruption. Has good meaning. Psalms 132:11





Rev 1:18 KJV - I am he that lives, and was dead; and, behold, I am alive for evermore, Truly; and have the keys of hell [G86] and of death.

Rev 6:8 KJV - And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell [G86] followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. Has bad meaning

Rev 20:13 KJV - And the sea gave up the dead which were in it; and death and hell [G86] delivered up the dead which were in them: and they were judged every man according to their works. Has neutral meaning.

Rev 20:14 KJV - And death and **hell [G86]** were cast into the **lake of fire**.
This is the second death. **Has good meaning.**

*"lake" AND "of" AND "fire"
occurs in 4 verses in the KJV.*

- TOOLS**  **Rev 19:20** And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark **of** the beast, and them that worshipped his image. These both were cast alive into a **lake of fire** burning with brimstone.
- TOOLS**  **Rev 20:10** And the devil that deceived them was cast into the **lake of fire** and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.
- TOOLS**  **Rev 20:14** And death and hell were cast into the **lake of fire**. This is the second death.
- TOOLS**  **Rev 20:15** And whosoever was not found written in the book **of** life was cast into the **lake of fire**.

Since this Greek word is taken from the Hebrew of a specific place that was above ground- we don't think it should be properly applied to the same as sheol, or they should have used the word that corresponds with Sheol more properly which, as bad as it is, is Hades.

Lexicon Results	
Strong's G1067 - <i>geenna</i>	
<p>γέεννα</p>	
Transliteration	Pronunciation
<i>geenna</i>	ge'-en-nä (Key)
Part of Speech	Root Word (Etymology)
feminine noun	Of Hebrew origin גֵּאָה (H1516) and הַנֶּחֱם (H2011)
TDNT Reference	Vines
1:657,113	View Entry
Outline of Biblical Usage	
<p>1. Hell is the place of the future punishment called "Gehenna" or "Gehenna of fire". This was originally the valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned; a fit symbol of the wicked and their future destruction.</p>	
Authorized Version (KJV) Translation Count – Total: 12	
AV – hell 9, hell fire + 4442 3	

Right here in the description it tells us that it was originally used for the valley of Hinnom south of Jerusalem. As we can see now, a layer of theology is being laid in regarding "hell fire" that does not belong from what we saw in the Torah verses.

Notice, there is no separate Greek word for fire here in the translation, it was added in, although there are 9 Greek words for fire, if that is what the scribe really meant.

New Testament (Greek) for "fire"			
G439	<i>anthrakia</i>	än-thrā-kē-ä'	fire of coals
G440	<i>anthrax</i>	ä'n-thräks	coals of fire
G1067	<i>geenna</i>	ge'-en-nä	hell, hell fire
G4442	<i>pyr</i>	pü'r	fire, fiery
G4443	<i>pyra</i>	pü-rä'	fire
G4447	<i>pyrinos</i>	pü'-rē-nos	of fire
G4448	<i>pyroō</i>	pü-ro'-ō	burn, fiery, be on fire, try
G5394	<i>phlogizō</i>	flo-gē'-zō	set on fire
G5457	<i>phōs</i>	fō's	light, fire

Being that they used this as a "symbol of the wicked and their future destruction", it would have been nice to see where instant incineration is the same as "burning in hell for eternity". But is perfect for the description of molech's sacrifice!

We must be really careful, since they got both the place and the final destination wrong.

Thayer's Lexicon (Help)

γέεννα [al. would accent γέεννα, deriving it through the Chaldee. In Mk. ix. 45 Rec.st γέενα], -ης [B. 17 (15)], ἡ, (fr. גַּי הַהַנִּים, Neh. xi. 30; more fully גַּי בְּנֵי-הַהַנִּים, Josh. xv. 8; xviii. 16; 2 Chr. xxviii. 3; Jer. vii. 32; גַּי בְּנֵי-הַהַנִּים, 2 K. xxiii. 10 K'thibh; Chald. גַּי הַהַנִּים, the valley of the son of lamentation, or of the sons of lamentation, the valley of lamentation, גַּי הַהַנִּים being used for גַּי הַהַנִּים lamentation; see *Hiller*, Onomasticum; cf. *Hitzig* [and *Graf*] on Jer. vii. 31; [*Böttcher*, *De Inferis*, i. p. 82 sqq.]; acc. to the com. opinion גַּי הַהַנִּים is the name of a man), **Gehenna**, the name of a valley on the S. and E. of Jerusalem [yet apparently beginning on the W., cf. Josh. xv. 8; *Pressel* in *Herzog* s. v.], which was so called from the cries of the little children who were thrown into the fiery arms of Moloch [q. v.], i. e. of an idol having the form of a bull. The Jews so abhorred the place after these horrible sacrifices had been abolished by king Josiah (2 K. xxiii. 10), that they cast into it not only all manner of refuse, but even the dead bodies of animals and of unburied criminals who had been executed. And since fires were always needed to consume the dead bodies, that the air might not become tainted by their putrefaction, it came to pass that the place was called γέεννα τοῦ πυρός [this common explanation of the descriptive gen. τοῦ πυρός is found in Rabbi David Kimchi (fl. c. A. D. 1200) on Ps. xxvii. 13. Some suppose the gen. to refer not to purifying fires but to the fires of Molech; others

regard it as the natural symbol of penalty (cf. Lev. x. 2; Num. xvi. 35; 2 K. i.; Ps. xi. 6; also Mt. iii. 11; xiii. 42; 2 Th. i. 8, etc.). See *Böttcher*, u. s. p. 84; *Mey.*, (Thol.,) *Wetst.* on Mt. v. 22]; and then this name was transferred to that place in Hades where the wicked after death will suffer punishment: Mt. v. 22, 29 sq.; x. 28; Lk. xii. 5; Mk. ix. 43, 45; Jas. iii. 6; γέεννα τοῦ πυρός, Mt. v. 22; xviii. 9; Mk. ix. 47 [R G Tr mrg. br.]; κρίσις τῆς γέεννης, Mt. xxiii. 33; υἱὸς τῆς γέεννης, worthy of punishment in Gehenna, Mt. xxiii. 15. Further, cf. *Dillmann*, *Buch Henoch*, 27, 1 sq. p. 131 sq.; [B. D. Am. ed.; *Böttcher*, u. s. p. 80 sqq.; *Hamburger*, *Real-Encycl.*, Abth. i. s. v. Hölle; *Bartlett*, *Life and Death eternal*, App. H.].*

Strong's H1516 - gay'

גַּי

Transliteration	Pronunciation
gay'	gah'-ē (Key)
Part of Speech	Root Word (Etymology)
masculine/feminine noun	Probably from the same root as גַּי (H1466) (abbreviated)
TWOT Reference	
343	

Outline of Biblical Usage

- valley, a steep valley, narrow gorge

Authorized Version (KJV) Translation Count — Total: 60

AV — valley 60

Lexicon Results

Strong's H1466 - *gevah*

גָּוַה

Transliteration	Pronunciation
<i>gevah</i>	gā·vā' (Key)
Part of Speech	Root Word (Etymology)
feminine noun	The same as גָּוַה (H1465)
TWOT Reference	
299h	

Outline of Biblical Usage

- pride, a lifting up

Authorized Version (KJV) Translation Count – Total: 3

AV – pride 2, lifting up 1

Gesenius's Lexicon (Help)

II. גָּוַה f. contr. for גָּוַוַה (from the root גָּוַוַה).—(1) *lifting up, exaltation*; Job 22:29, כִּי הִשְׁפִּילֹוּ וְחִמְּקֹוּ גָּוַה “when (men) act humbly, thou commandest lifting up,” i. e. thou liftest up the modest, meek men. Commonly rendered, “when thy ways are humbled (verse 28), thou shalt say, lifting up,” i. e. thou presently perceivest thy state, from the lowest to become most prosperous.

(2) *pride, arrogance*, Jer. 13:17; Job 33:17.

Strong's Number H1466 matches the Hebrew גָּוַה (*gevah*), which occurs 3 times in 3 verses in the Hebrew concordance of the KJV
Page 1 / 1 (Job 22:29 - Jer 13:17)
(More Info)

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- Job 22:29 When *men* are cast down, then thou shalt say, *There is lifting up*; ^{H1466} and he shall save the humble person.
- Job 33:17 That he may withdraw man *from his* purpose, and hide pride ^{H1466} from man.
- Jer 13:17 But if ye will not hear it, my soul shall weep in secret places for *your* pride; ^{H1466} and mine eye shall weep sore, and run down with tears, because the LORD'S flock is carried away captive.

Lexicon Results	
Strong's H2011 - <i>Hinnom</i>	
הַנֹּם	
Transliteration	Pronunciation
<i>Hinnom</i>	hin·nōm' (Key)
Part of Speech	Root Word (Etymology)
proper locative noun	Probably of foreign origin
TWOT Reference	
n/a	
Outline of Biblical Usage	
<ol style="list-style-type: none"> Hinnom = "lamentation" <ol style="list-style-type: none"> a valley (deep and narrow ravine) with steep, rocky sides located southwest of Jerusalem, separating Mount Zion to the north from the hill of evil counsel' and the sloping rocky plateau of the 'plain of Rephaim' to the south 	
Authorized Version (KJV) Translation Count – Total: 13	
AV – <i>Hinnom</i> 13	
Gesenius's Lexicon (Help)	
הַנֹּם <i>Hinnom</i> , see under הָ, letter <i>a</i> .	

Mat 5:22 KJV - "But I say to you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, You fool, shall be in danger of **hell [G1067] fire.**" **What is the basis of this in Torah? Notice the element of fire in sheol. Where does that come from? No Torah reference is found.**

Mat 5:29 KJV - And if your right eye offend thee, pluck it out, and cast it from you: for it is profitable for you that one of thy members should perish, and not that your whole body should be cast **into hell. [G1067] What is the basis of this in Torah? No Torah reference is found.**



Mat 5:30 KJV - And if your right hand offend you, cut it off, and cast it from you: for it is profitable for you that one of your members should perish, and not that your whole body should be cast **into hell. [G1067] What is the basis of this in Torah? - no Torah passage is reference.**

Mat 10:28 KJV - And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body **in hell. [G1067] Has good meaning. - good advise (reference Isa 8:12-13)**

Mat 18:9 KJV - And if your eye offend your, pluck it out, and cast it from you: it is better for you to enter into life with one eye, rather than having two eyes to be cast **into hell [G1067] fire. What is the basis of this in Torah? Notice how an element now that there is and additional fire reference in Sheol Not found in Mat 5:29- No Torah reference found.**

Mat 23:15 KJV - Woe unto you, scribes and Pharisees, hypocrites! for you compass sea and land to make one proselyte, and when he is made, you make him twofold more the child **of hell [G1067]** than yourselves. **Has bad meaning.**

Mat 23:33 KJV - You serpents, you generation of vipers, how can you escape the damnation **of hell?** [G1067] **Has bad meaning.**

Now the same quotes we can't find in Torah has been made even more scary in Mark..

Mar 9:43 KJV - And if you hand offend you, cut it off: it is better for you to enter into life maimed, than having two hands to go **into hell, [G1067] into the fire that never shall be quenched:**
No Torah reference. Also see how it is now added to as an eternal fire.

Mar 9:45 KJV - And if your foot offend you, cut it off: it is better for you to enter halt into life, than having two feet to be cast **into hell, [G1067] into the fire that never shall be quenched:**
No Torah reference. Also see how it is now added to as an eternal fire.

Mar 9:47 KJV - And if your eye offend thee, pluck it out: it is better for you to enter into the kingdom of Yahuah with one eye, than having two eyes to be cast **into hell [G1067] fire [G4442]: No Torah reference. Notice it is not just sheol but a fire- but the word means more like lightening.**

G4442

πῦρ

pur

poor

A primary word; "fire" (literally or figuratively, specifically *lightning*): - fiery, fire.

Luk 12:5 KJV - But I will forewarn you whom you shall fear: Fear him, which after he has killed has power to cast **into hell; [G1067]** yes, I say unto you, Fear him. **Has neutral meaning-reference Isa 8:12-13)**

Jas 3:6 KJV - And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defiles the whole body, and sets on fire the course of nature; and it is set on **fire of hell. [G1067]** **There is a lot spoken in Scripture about the good and bad of our tongues but nothing that is this specific.**

Lexicon Results

Strong's G5020 - *tartaroō*

ταρταρώω

Transliteration	Pronunciation
<i>tartaroō</i>	tär-tä-ro'-ō (Key)
Part of Speech	Root Word (Etymology)
verb	From Tartaros (the deepest abyss of Hell)
TDNT Reference	
n/a	

Outline of Biblical Usage

1. the name of the subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds; it answers to Gehenna of the Jews
2. to thrust down to Tartarus, to hold captive in Tartarus

Authorized Version (KJV) Translation Count – Total: 1

AV – cast down to hell 1

Thayer's Lexicon (Help)

ταρταρώω, -ῶ: 1 aor. πτερ. *ταρταρώσας*; (*τάρταρος*, the name of a subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds; it answers to the Gehenna of the Jews, see *γέεννα*); *to thrust down to Tartarus* (sometimes in the Scholiasts) [cf. W. 25 (24) n.]; *to hold captive in Tartarus*: *τινὰ σειραῖς* [q. v.] *ζόφου*, 2 Pet. ii. 4 [A. V. *cast down to hell* (making the dat. depend on *παρέδωκεν*)].*

Concordance Results Using KJV

Strong's G5020 - *tartaroō*

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Strong's Number G5020 matches the Greek *ταρταρώω* (*tartaroō*), which occurs 1 time in 1 verse in the Greek concordance of the KJV
Page 1 / 1 (2Pe 2:4 - 2Pe 2:4)
[\(More Info\)](#)

2Pe 2:4 KJV - For if Yahuah spared not the angels that sinned, but cast them down to **hell**, **[G5020]** and delivered them into chains of darkness, to be reserved unto judgment;

Excerpts from the NIV Archaeological Study Bible by Zondervan
page 946

Sheol In the OT view was essentially the place beneath the earth to which the dead were thought to go. Thus, Sheol can refer to both to the literal grave and to the underworld. As the netherworld, it is similar to the Greek Hades, the dark and sorrowful domain of the dead (as seen in Homer's *Odyssey*, book 11). In a single verse, however Sheol can refer both to the gated kingdom of the netherworld and to the dusty grave (Job 17:16).

Visions of Sheol as a fearsome sight sometimes appear in prophetic judgements and warnings. Ezekiel 31-32 includes elaborate depictions of the hordes now confined to Sheol, and this vision serves as a warning to Egypt. It is significant to note that Sheol in the OT refers simply to the habitation of the dead-not specifically to hell, the location for punishment of the wicked dead.


In the NT, especially when the reference is citing the OT, Hades refers again to either the grave or to the netherworld of the dead. In Revelation, 20:13 Hades is the netherworld, which yields up the dead to Yah's judgement. Another NT term, the abyss, can also refer simply to the place of the dead. But the word usually describes a local for the imprisoned demonic powers. In classical Greek abyss means unfathomable depths.

An NT term with Jewish roots is Gehenna, named for the Hinnom Valley south of Jerusalem, because of child sacrifice was carried out in this valley. Jeremiah declared Yahuah would judge Juda there and thus, during the **intertestamental period**, the term came to be used for the domain where the wicked would receive eternal punishment. Yahusha often spoke of Gehenna as a place of fiery punishment (although it is translated as hell.) This indicates that Gehenna's original purpose was as the site of punishment for demons, although wicked humans would also be consigned there (if we take the meaning of eternal fire).

A similar word, a verb that means “to cast into Tartarus” from 2nd Peter, to describe the place where wicked messengers are punished. Tartarus in Greek literature is the deepest part of Hades and a locale of eternal punishment.

We are wise not to make too much of the origins of these words. Gehenna has little to do with the historical Valley of Hinnom. Similarly, the Greek words the NT incorporates did not, for the apostles imply that the Greek myths were credible. The word Sheol, we do well to note is pure Hebrew with no known origin or parallels in any other language.

Enoch 21:1-2 And I went to a place where not one thing took place. And I saw something terrible, no high heaven, no founded earth, but a void place, awful and terrible.

A sunlit forest path with a wooden staircase leading up a hill. The scene is bathed in warm, golden light, suggesting a bright day. The path is flanked by lush green grass and dense foliage. The overall atmosphere is peaceful and inviting.

Come Let Us Reason.....

**What would you like to discuss
about today's presentation?**

**What do we think about
Sheol?**

Isaiah 1:18 (KJV)

¹⁸ Come now, and let us reason together, says Yahuah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

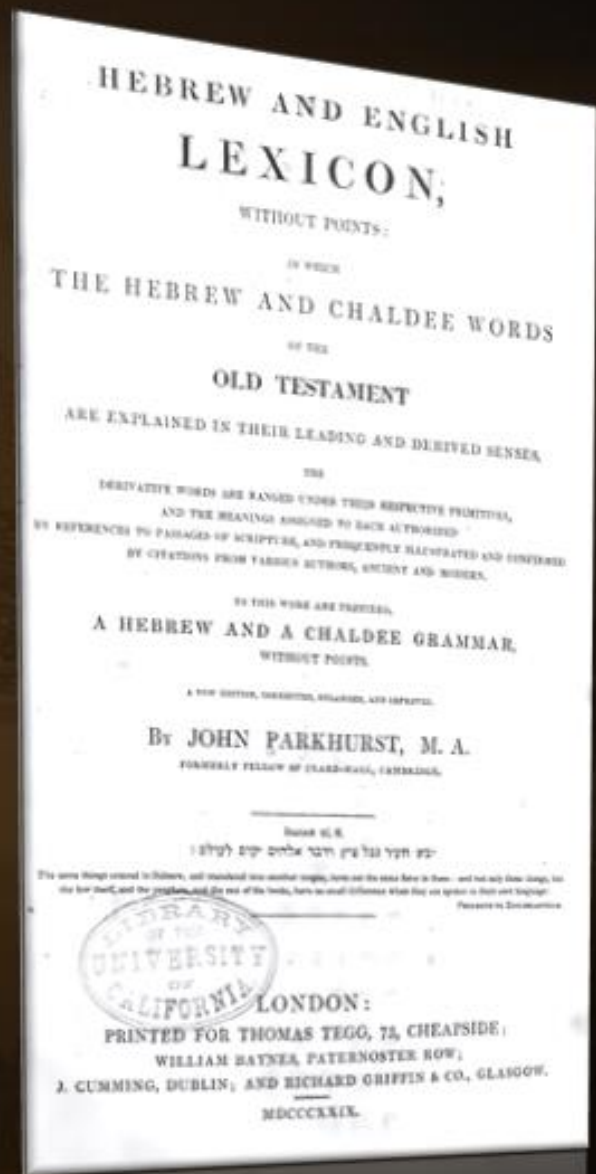
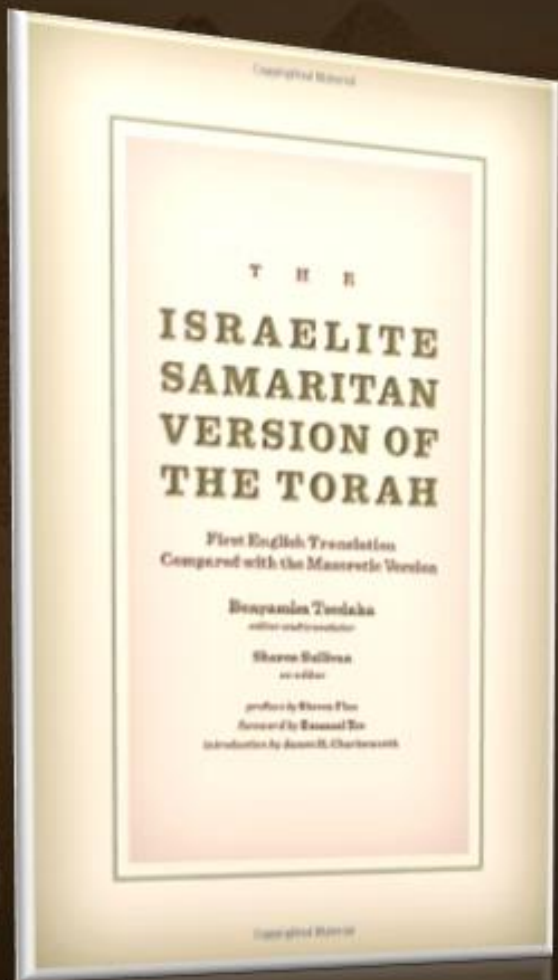
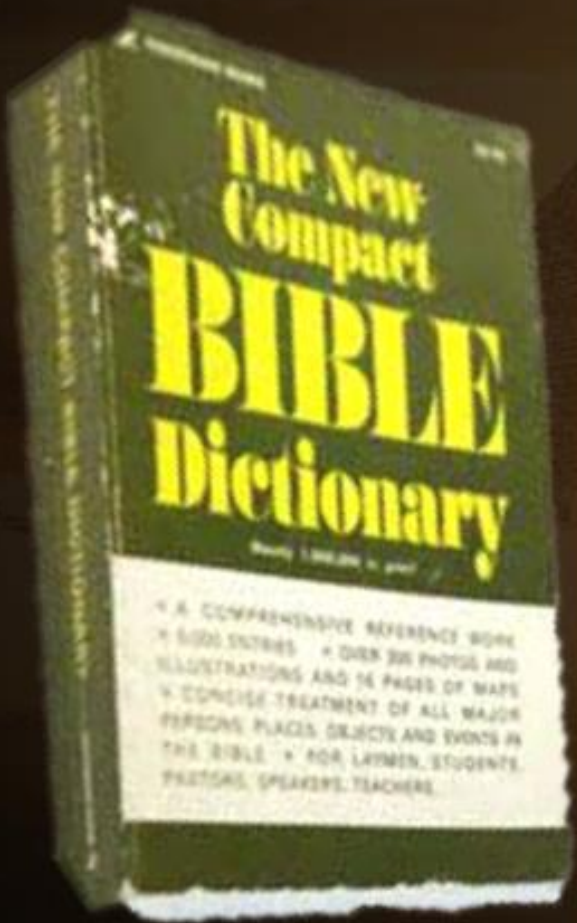


Yahusha
reconciling man to Yahuah by
doing

THE WILL OF YAHUAH

**Yahusha and his fulfillment
of the Spring Feasts – Part 2**

References



References

The screenshot shows the qbible.com website with a search bar at the top containing the text "Type Here to Search the Greatest Study Bible on the Net". Below the search bar are radio buttons for "All Words", "Any Word", and "Exact Phrase", along with "Home" and "Like Us" links. A navigation menu at the top includes "Book", "Chapter", "Verse", and "Chapter >>". The current page is identified as "Genesis" with chapter and verse dropdowns set to "1" and "1".

On the right side, there is a vertical menu with the following items: Map, Search, Browse, Downloads, About, and Contact.

The main search area features a large "Bible" logo with a magnifying glass. Below it are several search input fields, each with a dropdown menu set to "All Words" and a "Type Bible Search in..." label. The categories listed are: Law (Pentateuch / Five Scrolls), History Books + Esther, Writings / Psalms, Prophets & N.T., Hebrew / Aramaic Bible, and Greek New Testament. There are also buttons for "Change OBIBLE SEARCHBASE" and "Get the OBIBLE SEARCHBOX".

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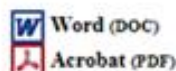
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Lexicons: Strong's Hebrew/Chaldee & Greek dictionaries (OT/NT); Brown-Driver-Briggs Hebrew & Aramaic Lexicon (OT); Thayer's Greek Lexicon (NT); NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries; with an Exhaustive Concordance mapping the English Authorized Version (AV) -- All fully integrated into several English, Hebrew and Greek Bibles, using Strong's Numbers and the qBible color-coded collation system. (lexicons homepage)

References



Yada' Yah
Volume 2: Invitations to Meet God
...Walking to Yahowah

Invitations

- 1 **Qara'**
An Invitation to Meet God
- 2 **Salah**
Freedom
- 3 **Pesach**
Passover
- 4 **Matsah**
Unleavened Bread
- 5 **Bikuwrym**
FirstFruits
- 6 **Shabuwa'**
Seven Sevens
- 7 **Taruw'ah**
Shout for Joy
- 8 **Kippurym**
Reconciliations
- 9 **Sukah**
Shelters
- 10 **Yowbel**
Yah's Lamb
- 11 **Miqra'ey**
Invitations to Meet God

1

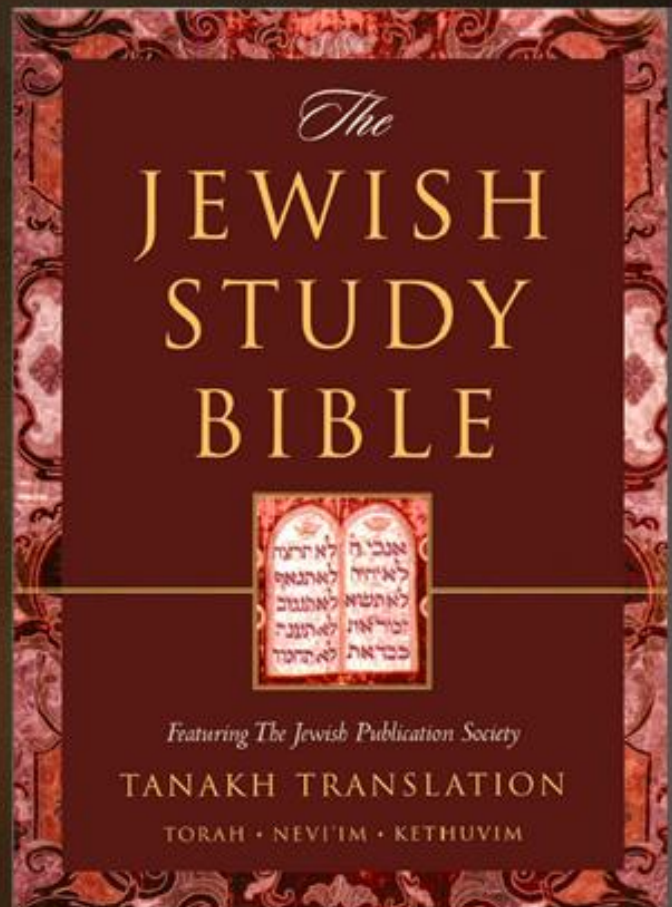
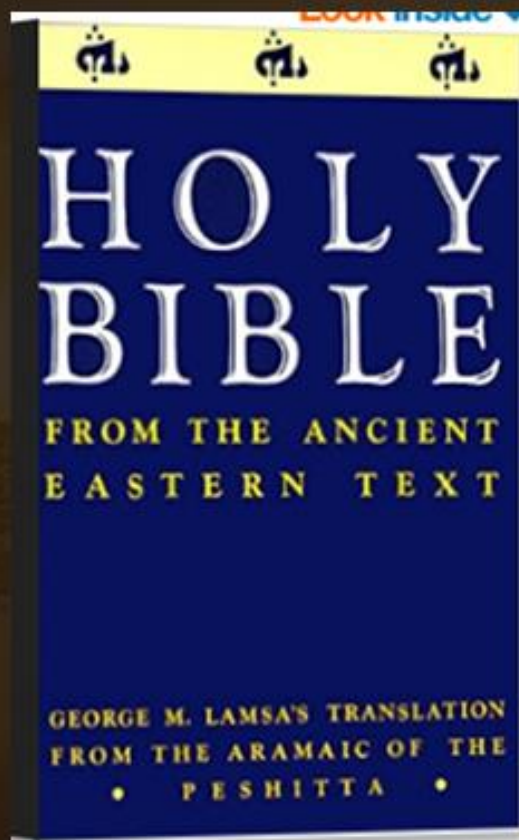
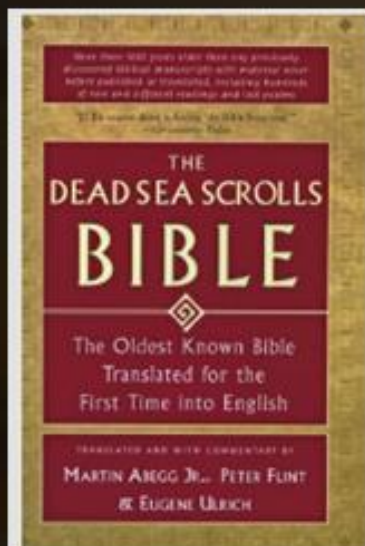
Qara' – An Invitation to Meet God

Relationship, Not Religion...

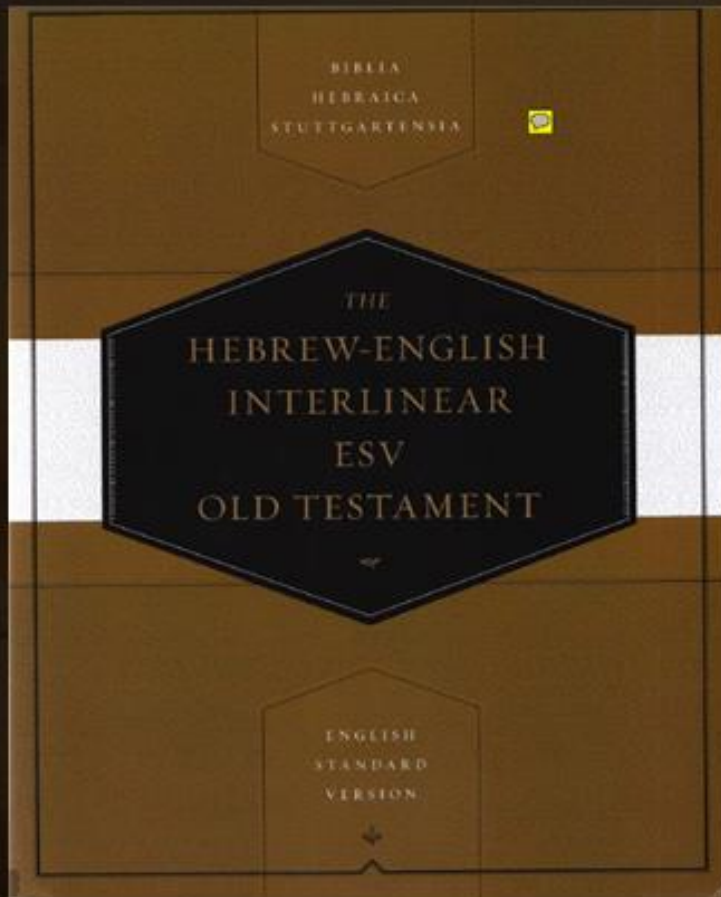
Qara', which means "to invite," "to call out," and "to meet," represents the heart and soul of the *Towrah*. Yahowah has "*qara'* – invited" us to "*qara'* – meet" Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step plan of salvation. The *Miqra'ey*, meaning "Called-Out Assemblies" or "Invitations to Meet" Yahowah, begin in the spring with Passover, Unleavened Bread, and FirstFruits. These are followed seven weeks later by the celebratory ecumenical Feast of Seven Sabbaths, known as "Weeks."

The first four *Miqra'ey* were not only prophetic, they were actually fulfilled, played out in human history during the Ma'aseyah Yahowsha's sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1st in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on *Matsah*, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15th of *Abyb* in Year 4000 Yah (Saturday, April 2nd, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).

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The Aleph and Tau Messianic comings are for all mortals to repent and to fulfill

Home Shalom Matthew 24 Messianic comings Book of Revelation Colored Scriptures
Torah (613 Mitzvot) Chodesh at full moon Shabbat Pesach Shavuot Sukkot

Ancient Hebrew alphabet. אָתָּא Names bearing His eternal Name listed.
New Testament (B'rit haChadashah) Hebrew-Greek Names. Elohim (El of all),
Father, Son, Holy Spirit. Adonai (Master). Baptism with Repentance.
Writings of Yisrael. The Gospel of Thomas
Home

HaMiqraot [The Scriptures]: (Torah, Neviim, and Chetuvim)

(in downward order of each verse of its texts of the paleo-Hebrew Phoenician,
modern Hebrew at right, and its Hebrew color coded transliteration,
interlining with the translated color coded words mostly in English,
along with the transliterated names/titles
and Septuagint Greek Old Testament (Brenton) and its color coded transliterated text
along with its color coded translated English text)

(with the help of Jay Green's The Interlinear Bible, Interlinear Scriptures Analysis, The Pentateuch [Linear translation into English],
The Septuagint [Lancelot Brenton], Rotherham Old Testament, Septuagint-Interlinear-Greek-Bible.com,
HalakhiYah Scriptures English-Hebrew Parallel edition, NASB, NRSV, NKJV, New Jerusalem Bible)
edited and translated by Lanny Mebust (Benyamin benKohath)

(in progress to update all color coded interlinear Greek writings
from Genesis chapter 1 to Isaiah chapter 17, plus the verification
and correction on all OT interlinears), currently on Exodus ch32.

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References

Genesis 1:1 Version Commentary Language

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Parallel Sermons Topics Strong's Comment Interlinear Hebrew Lexicon Multi

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