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Hell in the Old Testament.

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Hell in the Old Testament.

Topics.

- Idol worshippers shall burn to the lowest hell.
- The wicked are snared in their work and shall be turned into hell.
- Let the wicked go down to hell alive.
- Immoral woman's guests are in the depth of hell.
- Hell, and destruction are before the Lord.
- The wise turn away from hell below.
- Discipline deliverer's a child's soul from hell.
- Hell, and destruction are never full nor are the eyes ever satisfied.
- Hell is, excited to meet you; all the kings of the nations are there.
- Those who go down to the pit make their bed in hell.
- Though they dig into hell my hand shall take them.
- The proud man enlarges his desire as hell and cannot be satisfied.

Hell: (sheol) (hades) from the Strong's Concordance refers to the place where the wicked are sent it means the grave; the pit; the abode of the dead and a place of no return. Figuratively it carries the idea of extreme degradation in sin. The word hell in the Old Testament is the English translation of the Hebrew word Sheol which means grave and in the New Testament hell is the English translation of the Greek word hades which also means the grave.

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Sadly because the Hebrew word sheol and the Greek word hades meaning the grave has been translated to the English word hell many have been taught that it means those outside of Christ will exist in some form of conscious spirit state and be painfully and cruelly tortured by eternal evil spirit creatures called demons in a place full of fiery flames which will forever burn their bodies for all eternity so that they will never be free of the most extreme agony. This is a gross misunderstanding of the Hebrew word sheol and the Greek word hades and a gross miss-representation of the nature and character of God.

Following are four reasons this theory of hell (the grave) may have come about:

1. In the 325 A.D. when the Roman papal church had power over the state and certain bishops at the Council of Nicaea determined what the official doctrines of the Christian faith would be they then set about aggressively enforcing them onto society by torturing, imprisoning and burning at the stake those who held a different view to the doctrines they had officially stamped to be the only true doctrines of the Christian faith. One of these doctrines is the traditional teaching of hell that many believe today (i.e., eternal torture in hell for all eternity).
2. This sadistic teaching of hell that proclaims all who die outside of Christ will in some form of conscious spirit state suffer eternal torture, pain and extreme agony in a place full demons and fiery flames for all eternity may have been introduced to scare people into the church. It is almost certain this is one of the reasons it has continued throughout history and very rarely been questioned by ministers and leaders of certain churches.

3. Those who formed this inhuman brutal and extremely violent teaching of eternal agony in flaming fire not only had a total lack of the meaning of the Hebrew word sheol and the Greek word hades, but also had a total lack of understanding the nature and character of God.
4. When the bishops of the Roman papal church established the doctrine of eternal torment, they were influenced by the teachings of pagan religions that existed amongst them at that time.

Whatever the reason and there are no-doubt many other possible scenarios both the Hebrew word Sheol and the Greek word hades refer to mortal death in the grave. When the word eternal is added to the word hell it carries the idea of eternal death (i.e., total extinction) for all who are cast into the Lake of Fire (a symbol of eternal death) also called the Second Death. (Rev. 2:11) (Rev. 20:6) (Rev. 20:14) (Rev. 21:8). For further information see the title:

- Torment and Tormented in, Death (ON WEBSITE MENU).

NOTE: the purpose of this study is not to do an in-depth study on each topic, but simply to put the word hell into its context to discover whether it teaches death in the grave or everlasting torment, agony and suffering for all eternity.

DEUTERONOMY

Idol Worshipers shall Burn to the Lowest Hell.

- **Deuteronomy 32:21-22:** They (Israel) have provoked me to jealousy by what is not God; They have moved me to anger by their foolish idols. But I will provoke them to jealousy by those who are not a nation; I will move them to anger by a foolish nation. ²²For a fire is kindled by my anger, And shall *burn to the lowest hell; (sheol)* It shall consume the earth with her increase, And set on fire the foundations of the mountains.

2

In this chapter Moses begins by telling Israel that the LORD found them in a desert land of the wilderness and encircled them and cared for them as the apple of his eye and like an eagle that stirs up its nest, that flutters over its young, spreading out its wings, catching them, bearing them on its pinions and guiding them. But they have dealt corruptly with the LORD and are no longer his children. It is God's jealousy and anger that shall consume the earth (referring to Israel in this context) and set on fire the foundations of the mountains (referring to the prophets, the priests and the leaders of Israel). This is biblical lofty language to depict the enormity of God's anger and the enormity of the destruction and death that is about to come upon Israel because of their gross wickedness. The expression "Burns to the depths of Sheol" is biblical lofty language that depicts the horror of the destruction and death that is to come upon them without mercy. God says in the following verses that he will heap disasters upon them; spend his arrows on them; they shall be wasted with hunger; devoured by plague and poisonous pestilence. God goes on to say he will send the teeth of beasts against them, with the venom of things that crawl in the dust. Outdoors the sword shall bereave, and indoors terror, for young man and woman alike, which means the expression, "Burn to the depths of sheol" carries the following two ideas:

1. They cannot escape death.
2. Death will come by the most fearful means in contrast to dying peacefully of old age.

The wicked is Snared and shall be Turned into Hell.

- **Psalm 9:16-20:** The LORD is known by the judgment He executes; The wicked is snared in the work of his own hands. Meditation. Selah ¹⁷*The wicked shall be turned into hell (sheol), and all the nations that forget God.*

David is saying that the wicked will be trapped by their-own corrupt works and by their own hand taken to the grave.

Let the Wicked Go Down to Hell Alive.

- **Psalm 55:15:** Let death seize them; *let them go down alive into hell (sheol),* for wickedness is in their dwellings and among them.

David is saying, let his enemies and those who hate him go down in the grave alive meaning let them die without mercy.

David says, "If I make my bed in Hell God is there."

- **Psalm 139:7-8:** Where can I go from your Spirit? Or where can I flee from your presence? ⁸If I ascend into heaven, you are there; *if I make my bed in hell (sheol),* behold, you are there

Prior to this verse David in prayer to the LORD says, "Where shall I go from your Spirit? Or where shall I flee from your presence? If I ascend to heaven, you are there! If I make my bed in sheol (the grave), you are there! If I dwell in the uttermost parts of the sea, even there your hand shall lead me and your right hand shall hold me. David in this chapter is saying that no-matter where he is even if he is buried in the grave God knows he is there.

PROVERBS

3

An Immoral Woman's Steps Lay Hold of Hell.

- **Proverbs 5:3-5:** For the lips of an immoral woman drip honey, And her mouth *is* smoother than oil; ⁴But in the end she is bitter as wormwood, Sharp as a two-edged sword. ⁵Her feet go down to death, *her steps lay hold of hell (sheol)*

Here the author is saying that the lifestyle of a woman, who seduces men, sleeps around or choses to sell her body for sex will take her down to the grave.

Immoral Woman's House is the Way to 'HELL.'

- **Proverbs 7:24-27:** Now therefore, listen to me, my children; Pay attention to the words of my mouth: ²⁵Do not let your heart turn aside to her ways, Do not stray into her paths; ²⁶For she has cast down many wounded, And all who were slain by her were strong men. ²⁷*her house is the way to hell (sheol),* Descending to the chambers of death.

Here the author is saying that the house of an immoral woman (i.e., prostitutes) takes men to the grave.

Immoral Woman's Guests are in the Depth of Hell.

- **Proverbs 9:16-18:** Whoever is simple, let him turn in here; And as for him who lacks understanding, she says to him, ¹⁷"Stolen water is sweet, And bread eaten in secret is pleasant." ¹⁹But he does not know that the dead are there, that *her guests are in the depths of hell (sheol).*

Prior to this verse the writer says, "The seductive woman is foolish she sits at the door of her house calling to those who pass by, turn in here. The writer is saying that to accept the seductive woman's invitation and enter her house is the same as climbing into the bottom of a grave.

Hell, and Destruction are Before the LORD.

- **Proverbs 15:10-11:** Harsh discipline is for him who forsakes the way, And he who hates correction will die. ¹¹*hell (sheol) and destruction are before the LORD*; So how much more the hearts of the sons of men.

In this context destruction can not only refer to anything destroyed, but also to the destruction of the human body. In this verse the author is saying since everyone's grave and the destruction of their body is before the LORD how much more is the corruption of their hearts before the LORD.

The wise Turn away from Hell Below.

- **Proverbs 15:24-25:** the way of life winds upward for the wise, That *he may turn away from hell (sheol) below*. ²⁵The LORD will destroy the house of the proud, But He will establish the boundary of the widow.

The words, "The way of life winds upward for the wise," mean that the way of life winds upward to eternal life whereas the way of destruction leads downward to the grave and death. The writer in this verse is saying that those who are wise will turn away from anything that would take them on a downward to the grave and that the LORD will destroy those who are full of pride.

Discipline deliverer's a Child's Soul from Hell.

- **Proverbs 23:13-14:** Do not withhold correction from a child, For if you beat him with a rod, he will not die. ¹⁴You shall beat him with a rod, and *deliver his soul from hell (sheol)*.

The author is saying that discipline will deliver a child's life from the grave (i.e., they will be resurrected to eternal life).

NOTE: this does not mean every discipline has to be with a rod, rather it is discipline suited to humanities weakness. God used Nebuchadnezzar King of Babylon as His servant to chastise the people of Israel for their good in the same way parents use all kinds of discipline to correct their children for their own good. The idea is that whatever type of discipline is being used it will cause a certain amount of suffering for the one being disciplined, but it is always to be carried out with all possible tenderness and compassion. It is almost certain that if some children today were given a choice of a smack with a rod given in love (in contrast to anger) or have their I-Pad or mobile phone taken away for a few a few days many would choose the smack given in love and not uncontrolled anger.

Hell, and Destruction are Never Full, nor are the Eyes ever Satisfied.

- **Proverbs 27:19-20:** As in water face reflects face, So a man's heart reveals the man. ²⁰*hell (sheol) and destruction are never full*; So the eyes of man are never satisfied.

The heart reveals the person, because it is out of the heart we speak and from the heart we act. Here the human eyes are likened to the grave which is never full. This is because as long as there is life there will always be people dying (at least until eternity comes to earth) so there will always be graves to bury the dead.

ISAIAH

Hell is, excited to Meet You, all the Kings of the Nations are There.

- **Isaiah 14:9-20:** "Hell (sheol) from beneath is excited about you (the king of Babylon) To meet you at your coming; It stirs up the dead for you, All the *chief ones of the earth*; It has raised up from their thrones All the *kings of the nations*. ¹⁰They all shall speak and say to you: 'Have you also become as weak as we? Have you become like us? ¹¹Your *pomp (pride) is brought down to sheol*, And the sound of your stringed instruments; The

maggot is spread under you, and worms cover you.' ¹²“How you are fallen from heaven, *O Lucifer, son of the morning!* How you are cut down to the ground, You who weakened the nations! ¹³For you have said in your heart: *‘I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north;* ¹⁴*I will ascend above the heights of the clouds, I will be like the Most High.’* ¹⁵Yet you shall be brought down to *sheol*, To the lowest depths of the Pit. ¹⁶“Those who see you will gaze at you, And consider you, saying: ‘Is this the man who made the earth tremble, Who shook kingdoms, ¹⁷Who made the world as a wilderness And destroyed its cities, Who did not open the house of his prisoners?’ ¹⁸“*All the kings of the nations, All of them, sleep in glory, Everyone in his own house;* ¹⁹*But you are cast out of your grave Like an abominable branch, Like the garment of those who are slain, Thrust through with a sword, Who go down to the stones of the pit, Like a corpse trodden underfoot.* ²⁰You will *not be joined with them in burial*, because you have destroyed your land And slain your people.

In verse four the LORD tells Isaiah to say:

- Take up this taunt against the king of Babylon: "How the oppressor has ceased, the insolent fury ceased! (Isaiah 14:4).

This verse shows that the words of this chapter are focused on the king of Babylon. Bible writers often use lofty language and the language of personification to highlight what they are saying. Isaiah beautifully uses both lofty language and personification in these verses to show the futility of pride and the foolishness of denying God. The grave is personified as a place full of kings who are dwelling in it and who stand up from their thrones when they see the king of Babylon arrive (clearly there are not real thrones in the abode of the dead).

- In the previous chapter the King of Babylon was called the glory of the earth's kingdoms (Isaiah 13:19) he had riches, wealth, fame, adoration and enormous power, but look at his eternal end, worms and maggots.

In the previous chapter Isaiah wrote:

- Babylon, the glory of kingdoms, the splendour and pomp of the Chaldeans, will be like Sodom and Gomorrah when God overthrew them (Isaiah 13:19).
- I will punish the world for its evil, and the wicked for their iniquity; I will put an end to the pomp of the arrogant, and lay low the pompous pride of the ruthless (Isaiah 13:11).

The King of Babylon had riches, wealth, fame, adoration and enormous power, but this chapter shows that his will be worms and maggots, because of his extreme pride.

Lucifer: is from the Hebrew word *heylel*. Strong's Concordance tells us that the Hebrew word *heylel* carries the idea of brightness, the morning-star it means to be clear, and give light; to shine; to make a show; to boast; to be loud and insistently demanding attention; to rave and celebrate loudly. It also carries the idea of boasting in self and being foolish. Strong's Concordance shows that the meaning of Lucifer and Star in the context of this chapter refers to the extreme pride of the king of Babylon expressed in his words:

- I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north; I will ascend above the heights of the clouds; I will make myself like the Most High (v13-14).

These verses clearly show the enormous arrogance and extreme pride of the heart of the king of Babylon.

NOTICE: there is not even a hint in the meaning of Lucifer that it applies to some fallen evil angelic creature called Satan.

The pit: in this chapter is pictured as an enormous hole in the ground with dead bodies buried within its walls. An easy way to understand this is to imagine today's armies going to war in a third world country that is suffering because of extreme poverty. At the end of the battles thousands

of soldiers are left killed on the surface of the earth. Obviously because of poverty it is impractical to dig separate and individual graves for the dead so bulldozers are brought in and a massive pit is dug. All the dead bodies are laid in the pit and covered over with earth. No doubt in the days of Babylon hundreds of slaves would have been digging these pits. The following may help in comprehending this idea of a massive pit being dug for the dead. Many battles that King David and others fought over twenty thousand could be killed in one day. The leaders of the armies, (especially Israel's) would have been aware that disease would spread quickly if these bodies weren't buried quickly. Remember this is not reality; it is a vision to show the reader the futility of pride and self-glory and the beauty of humility and giving God glory. It is interesting to notice as one reads Psalms every man God considers great is a man who in their heart and to their friends and the world around them always credits God for their gifts, their talents and their achievements unlike the king of Babylon who constantly praises himself and boasts to everyone around him of his power, his great victories and makes great speeches crediting himself for achieving and attaining them all. The words:

- All the kings of the nation's lie in glory, each in his own *tomb (grave)*; but you (*the king of Babylon*) are cast out, away from your grave, like a loathed branch, clothed with the slain, those pierced by the sword, who go down to the stones of the pit, like a dead body trampled underfoot (v18-19).

In the language of personification the king of Babylon has gone down to the grave in the sense that he is dead, but from these verses it appears he was killed in battle and his actual body is most likely lying on the surface of the earth to be eaten by birds, wild animals and maggots which of course was a total abomination and horror for someone of this era to die this way. Even though these people denied the one true God they believed in an afterlife and respected death and a dead body that is why the Pharaohs of Egypt built what is considered today one of the wonders of the world, the Pyramids and the kings of Babylon built glorious tombs for their dead bodies to rest in.

The King of Babylon will not be buried: how amazing are the following words:

- The king of Babylon will not be joined with other kings in burial, because he has destroyed the land and slain his people (v20).

This King of Babylon thought he was one of the greatest and wisest kings on earth so much so he boasted of it to all the world around him, but in actual fact he was one of the most foolish, because it was through him that destruction came to his land. How true is this today, we get a prideful man in power who denies the existence of God, but has the gift of oratory and the ability to make grandiose speeches and all the world thinks he is a messiah that is going to solve the troubles of the world. From an earthy perspective a prideful man who denies God appears wise, but from God's perspective he would be considered a fool.

O Lucifer, Son of the morning: these verses are focused on the king of Babylon and his enormous pride the words:

- How you are fallen from heaven, O Lucifer, son of the morning!

Refer to the king of Babylon. In this chapter hell (sheol) refers to the grave it is personified as being full of kings waiting for the death of the king of Babylon. Isaiah is using lofty biblical language depicting the enormous pride of the king and how futile it is because the ultimate end of pride is death in the darkness of the grave in contrast to eternal life in glory. The verses say that the king's body will be run over like a dead corpse and maggots and worms will feed on him. Isaiah is using extreme lofty language to show the king the type of death he will die. The lower depth of the pit or the grave is a depiction of the horrible death the king of Babylon will die (maybe he dies a slow death and is left to rot and decay on a battle field or something similar).

Great encouragement: if you are a person who loves the LORD and aims to live before him, but your life is in crisis or troubles and you see those who do not even give God a thought are prospering and succeeding all around you, never feel God has removed His favour from you. But instead consider their end. The king of Babylon was called the glory of all the earth's kingdoms, he had riches, wealth, fame, adoration and enormous power, but look at his eternal end, worms and maggots. For further information see the title:

- Personification.
- In, Various Topics (ON WEBSITE MENU).

The following words of Ezekiel use similar language to the language Isaiah has used in this chapter.

EZEKIEL

Those who go down to the Pit make their bed in Hell.

- **Ezekiel 32:18-32:** Son of man, wail over the *multitude of Egypt*, And cast them down to the depths of the earth, Her and the daughters of the *famous nations*, With those who go down to the pit ¹⁹Whom do you surpass in beauty? Go down, be placed with the uncircumcised.' ²⁰They shall fall in the midst of those slain by the sword; She is delivered to the sword, Drawing her and all her multitudes. ²¹The strong among the mighty Shall speak to him out of the *midst of hell (sheol)* With those who help him: *They have gone down*, They lie with the uncircumcised, slain by the sword.' ²²Assyria is there, and all her company, With their graves all around her, All of them slain, fallen by the sword. ²³Her graves are set in the recesses of the pit, And her company is all around her grave, All of them slain, fallen by the sword, Who caused terror in the land of the living. ²⁴There is Elam and all her multitude, All around her grave, All of them slain, fallen by the sword, Who have gone down uncircumcised to the lower parts of the earth, Who caused their terror in the land of the living; Now they bear their shame with those who go down to the pit. ²⁵They have set her bed in the midst of the slain, With all her multitude, With her graves all around it, All of them uncircumcised, slain by the sword; Though their terror was caused In the land of the living, Yet they bear their shame With those who go down to the pit; It was put in the midst of the slain. ²⁶There are Meshech and Tubal and all their multitudes, With all their graves around it, All of them uncircumcised, slain by the sword, Though they caused their terror in the land of the living. ²⁷They do not lie with the mighty Who are fallen of the uncircumcised, Who have gone down to hell (sheol) with their weapons of war; They have laid their swords under their heads, But their iniquities will be on their bones, Because of the terror of the mighty in the land of the living. ²⁸Yes, you shall be broken in the midst of the uncircumcised, And lie with those slain by the sword. ²⁹There is Edom, Her kings and all her princes, Who despite their might Are laid beside those slain by the sword; They shall lie with the uncircumcised, And with those who go down to the pit. ³⁰There are the princes of the north, All of them, and all the Sidonians, Who have gone down with the slain In shame at the terror which they caused by their might; They lie uncircumcised with those slain by the sword, And bear their shame with those who go down to the pit. ³¹Pharaoh will see them And be comforted over all his multitude, Pharaoh and all his army, Slain by the sword," Says the Lord GOD. ³²For I have caused My terror in the land of the living; And he shall be placed in the midst of the uncircumcised With those slain by the sword, Pharaoh and all his multitude," Says the Lord GOD.

Those that are in hell (sheol) which means the grave are the multitudes of Egypt and the famous nations. Assyria, Elam, Meshech and Tubal, Edom, Sidonians and the princes of the north. The Pharaoh of Egypt, the uncircumcised and the strong and the mighty who have fallen by the sword. These verses are saying that the multitude of Egypt, are cast down to the depths of the earth or the lower parts of the earth, they are placed with the uncircumcised and with all those who go down to the pit. There are other graves set in the recesses of the pit and in the pit, there are those who have gone down with their weapons of war. In these verse people are seen as being slain by the sword (killed in battle) and cast

down to the depths of the earth with her graves all around it (the pit is the same thing) and placed with the uncircumcised (symbolizing those who are not God's people). In this vision the graves are pictured as being set in the recesses of the pit to the lower parts of the earth. It seems that the pit is a massively big and deep hole dug (most likely by slaves) in the surface of the earth with multitudes of dead bodies buried in it because Ezekiel says these dead people have a lot of company.

Even today there are pits dug like this to bury the dead especially during war time or extreme famine and plaques, bulldozers are brought in to dig a huge pit and all the dead and decaying bodies are gathered together and pushed into the pit and then buried.

Hell (sheol): referring to the grave in these verses is personified as being filled with people who are waiting for the king of Egypt. Ezekiel is using biblical lofty language and personification to highlight the truth that regardless of a person's fame, power or status, ultimately, they will end up in the grave with the wicked if they do not humble themselves before God.

AMOS

Though they Dig into Hell My Hand shall Take Them.

- **Amos 9:2:** Though they dig into *hell (sheol)* from there my hand shall take them; Though they climb up to heaven, From there I will bring them down.

In the verses prior to this verse the LORD says, "Those who flee from Him shall not get away" and in the verses following the LORD says, "Though they hide themselves on top of Carmel or hide themselves on the bottom of the sea or go into captivity before their enemies He will search them out and set His eyes on them for harm and not for good." The LORD is warning those who flee from Him that they shall not escape their judgment even if they dig into hell (sheol) referring to the grave. These verse are teaching that no-matter where a person tries to hide from God in this universe God will search them out, Amos is highlighting the truth that no wicked person can hide themselves from the eternal eyes of God He will find them and set His eyes on them for harm and not for good.

Clearly no-one can climb up to heaven, especially God's enemies; in this verse Amos is using biblical lofty language to highlight the truth that God is against those who act wickedly and think they can escape from His judgment. Amos is saying even if they are buried in the grave God will seek them out and judge them accordingly (i.e., cast them into the Lake of Fire) (Rev. 20:14-15) a symbol of eternal death (i.e. total extinction) this is also called the Second Death.

HABAKKUK

The Proud Man Enlarges His Desire as Hell and cannot be Satisfied.

- **Habakkuk 2:4-5:** Behold the proud, his soul is not upright in him; But the just shall live by his faith. ⁵"Indeed, because he transgresses by wine, He is a proud man, and he does not stay at home. Because he enlarges his desire as *hell (sheol)*. And he is like death, and cannot be satisfied, He gathers to himself all nations and heaps up for himself all peoples.

Hell (sheol) refers to the grave. Habakkuk in these verses is personifying the grave and death as having an endless desire for more bodies, they are never satisfied and can never get enough and he likens the proud person to them. The words, "The prideful enlarges his desire as hell" means the prideful enlarges his desire as does the grave. The grave is always expanding its real estate since as long as we are on this side of eternity there will always be people dying and graves dug for their dead

bodies. It is in this sense that the grave is continually being enlarged and why the desire of the prideful is likened to the grave and death since those full of pride are never satisfied or content with what they have, but like the grave and death are always craving more.

SUMMARY OF HELL IN THE OLD TESTAMENT

That's the end of all the Scriptures using hell (sheol) in the Old Testament. We began this study not to do an in-depth study on each topic, but simply to put the word hell into its context to discover whether the Old Testament teaches that there is a place of everlasting torment and torturous agony for all eternity in a place full of fiery flames (as many believe). The end conclusion of this exercise shows that there are no Scripture in the Old Testament that teach or even imply that there is such a place. When words like *utter* and *below* are added to the word hell (sheol) so that it reads the utter most depth of hell or the hell below, it means the utter most depth of the grave or the grave below and the grave then carries the following two ideas:

1. The idea of eternal death (i.e., total extinction in contrast to mortal death (from which some will be raised)).
2. It is used as an expression to depict God's utter disdain with those who are in focus.

When the word eternal is added to hell (sheol) so that it reads eternal hell or something similar it then carries the idea of eternal death and being cast into the Lake of Fire at the Second Death (a symbol of total extinction) (Rev. 20:14). Hell (sheol) just means, the depths of earth; the grave; the pit and the lower parts of the earth these are all the same thing. If a person dies, they are buried in a grave, in the depth of the earth or in a pit. Hell, in the Old Testament is simply the English translation of the Hebrew word sheol which means grave.

For further information see the titles:

- Molech.
- Lofty and Figurative Language of the Bible.

Both titles are found in, Various Topics (ON WEBSITE MENU).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
