

Fireproof the Truth About Hellfire

The first thing we need to understand is that people typically put the words hell and fire together, but it is critical to know that hell and fire are two different things.

Let's first talk about hell according to the Old Testament. What is hell?

Psalms 9:17

The wicked shall be turned into hell, and all the nations that forget God.

This seems like a pretty standard understanding of hell, that hell is designated for the wicked. The truth is that hell is not ONLY designated for the wicked. What?!!!

Please not in, Psalm 16:10

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

*This prophetic text is talking about someone very specific. The text says 'for thou wilt not leave **my** soul'...the question is: Who is the 'my'? This 'my' is righteous. The last part of the text tells identifies the 'my' as 'thine Holy One'. Does this tell us that hell is also for the righteous? Let's go to Genesis.*

Genesis 37:34-35, "And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. 35 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** unto my son mourning. Thus his father wept for him."

The text says that Jacob is speaking here of Joseph, and states that he will go down into the grave. This word for 'grave'(sheol) is the very same word in the Old Testament that is used for 'hell'.

Jacob was a righteous man, and here he is talking about going to hell...'I will go down to hell morning my sone'. What is he doing talking about going to hell? When you understand that according to the Old Testament, hell is the grave, then things begin to make a little bit more sense.

So, what scripture is telling us is that everybody is going to hell. Before you quit reading, let's look at a few more verses.

Psalm 30:2-3, "O LORD my God, I cried unto thee, and thou hast healed me. 3 O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit."

The 'pit' is the same thing as the 'grave'. Again, the Hebrew word for grave is the same word used to describe hell; therefore, what the Old Testament is showing us is that hell is a place that both the righteous and the wicked go to. Why is that? Because hell is simply the grave.

Note, that hellfire is something different from hell. Please keep that thought in mind. Hellfire is something different from hell. According to the Old Testament, we are simply seeing that hell is the grave, and the grave is where everybody goes. Therefore, everybody is going to hell.

I'm sure that this sound jarring. It sound what is like in the world. But, when we understand that hell is a place designated for all who die. Let's make this even more clear, according to:

Psalm 89:48, "What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the **grave**? Selah.

The word used for grave is the word hell.

"What man is he that liveth and shall not see death..." , In other words, 'what man is he that liveth and shall not go to the grave, shall not die, shall not go to the pit' OR from what we understand 'shall not go to hell'. Why? Because according to the Old Testament 'hell' is simply the grave.

Hell (sheol) is simply the grave. It is where people go when they die. How do we know this? If you go back to Genesis 3, we read that after Adam and Eve's sin – God pronounces death upon them. The Bible tells us what the consequence of sin is: "the wages of sin is death" (Romans 6:23).

*Genesis 3:19, "In the seat of thy face shalt thou eat bread, **till thou return unto the ground**; for out of it wast thou taken: for dust thou art, **and unto dust shalt thou return.**"*

God tells them that they are going to return to the ground. Why? "...for out of it wast thou taken: for dust thou art,..."

When Adam and Eve died where did they go? They went to hell (sheol): the grave, the pit, to the ground, to the dust. That is where they went. Because the Bible says:

Romans 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:"

What the Bible is telling us that all have sinned; therefore, all will go to the grave, will go to hell.

Hell has been defined very differently by Christian and non-Christian alike...it is a special place for the wicked where they burn forever. This is simply NOT what the Bible tells us. Hell is the place where ALL go because of sin, both the wicked and the righteous.

"Hell" is simply another term for the grave. "Hell" is simply another term for death for we return to the ground (dust).

Let's clarify, the wicked will be destroyed, make no mistake about that; but we have to see this in its actual truth. We have to understand how it actually unfolds, not by Hollywood's definition and not by popular teachings. We need to see this straight from the word of God, and not just a text here and there. We need to explore the whole teaching on 'hell'.

We are going to build a systematic approach to this subject, so that you can understand this subject clearly by the grace of God.

The next question is, "What are the current conditions of hell?" This is a fair question. So if all go to hell, meaning all go to the grave, then how does the Bible describe their current living conditions? The answer is, there are no LIVING condition is hell, the grave.

*Ecclesiastes 9:10, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, **in the grave**, whither thou goest.*

This verse begs another question, Who is the 'thou'? Is the 'thou' typically talking about people who read the Bible? If so, then we know that the 'thou' is at least representing the righteous. God says the place that you are going is to hell, the grave; and there is no knowledge there, no understanding there, no feeling there, no emotion there...there is NOTHING there except darkness. Here is how Job described it:

*Job 7:21, "And why dost thou not pardon my transgression, and take away min iniquity? For now shall I **sleep in the dust**; and thou shalt seek me in the morning, but **I shall not be.***

Job describes this state of being as a 'sleep' as 'not being'. As Ecclesiastes says; there is no work, no device, no knowledge, no wisdom; it is like you are sleeping. This is simply the current condition of hell. We can see, by God's grace, that hell is something very different from hellfire which is the punishment of the wicked. There is a condition of 'hell' which is simply the grave, death, going back to the dust of the ground. Both the righteous and the wicked who have died for all time are in hell, meaning they are all 'asleep' in the grave, they are all dead.

The next question is, What will Jesus do for those in hell? Jesus is going to do something not for everybody in hell but only for some who are in hell. Now, remember the current condition of hell is 'sleep

death'. There is no knowledge, there is no device; we have just read that in scripture. This is not an assumption or made-up, it came directly from the word of God. What we read cannot be manipulated.

We know that ALL go to hell, the grave; both the wicked and the righteous are currently there. Hosea gives us insight of what Jesus will do for some.

Hosea 13:14, "I will ransom **them** from the power of the **grave**; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."

The text is telling us, even though the righteous are currently in hell, Jesus has a plan to ransom them from the power of the grave, from death, from hell. Jesus says, even though the righteous are there I am going to ransom them. They are not there suffering, because the Bible says that they have no knowledge, no wisdom, no understanding; there is nothing they can do because they are asleep. The righteous are asleep, just like the wicked are asleep, both in hell.

This idea of tormenting is so traumatic. This type of teaching, which is false, has caused so much trauma. The thought of an eternally burning hell, where people die and go and burn in flames of fire eternally is horrendous. This is how so many depict our loving, merciful God. It is no wonder why so many reject him, because you cannot believe in a God that has no mercy upon those that even reject him.

As we have seen in the word of God, is that the righteous and the wicked are all in hell, but they are all sleeping. In other words, hell is not yet hellfire. It is just hell. Stay with me, we are going to get to many more texts. We first need to get a firm understanding of what the Old Testament teaches about hell.

So, there is a plan to ransom the righteous from hell, for the grave. Another question is, how will Jesus accomplish this ransoming, redeeming the righteous from the grave? He accomplished it through the cross. Amen. Notice on the day of Pentecost, Peter is speaking and he says to the people listening:

Acts 2:25-31

For David speaketh concerning him (Jesus), I foresaw the Lord always before my face, he is on my right hand, that I should not be moved (*who won't be moved – Jesus*): 26 Therefore did my heart rejoice (*who's heart rejoices – Jesus*), and my tongue was glad (*who's tongue is glad – Jesus*); moreover my flesh shall rest in hope (*who's flesh rests in hope – Jesus*): 27 Because thou (*who is thou – Father*) wilt not leave my soul in hell (*grave*), neither wilt thou suffer thine Holy One to see corruption. 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance (*who are we talking about – Jesus*). *Comment and emphasis added.*

Now, Peter gives commentary (vs. 29-31) on what David said: 29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

David was not speaking about himself...how do we know that? Because, David is still dead, still in the grave. David, the man after God's own heart, according to Peter; is in hell (grave). Peter spoke this 40 – 50 days after the crucifixion and resurrection of Christ. Why is Peter mentioning this 40-50 days after the resurrection of Jesus?

Verse 30, Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before **spoke of the resurrection of Christ, that his soul was not left in hell**, neither his flesh did see corruption.

What?!!! Wait a minute, Jesus went to where? When Jesus died where did he go? Jesus went to hell. And, now you understand that the whole teaching of Jesus going into something called Purgatory is absolutely false...it is not what the Bible is talking about. "Jesus went to hell" simply means Jesus went to the grave on our behalf; He died and was buried.

In fact the Bible says, when Jonah was cast over the boat; that he stays for three days and three nights in the belly of fish. That is why Jesus said 'as Jonah was in the belly of the fish for three days and three nights, so shall the son of man be in the heart of the earth'.

Where is hell? It is in the heart of the earth, this is not the Underworld as some would teach, this is simply the grave which is in the dirt; which Jesus did on our behalf. And, because of His resurrection – He overcame and opened the gates of death and hell in order to ransom the righteous.

When the bible says in second Peter that 'Jesus went to hell' it is talking about the grave. Just like when the Bible talks about 'it was by that Spirit that he preached to those in prison in the days of Noah'...it is not telling us that when Jesus went to the grave and somehow preached to a select group of people who lived in Noah's day. No, it is simply saying that the same Spirit that rose Jesus from the grave is the same Spirit that was there in the days of Noah when people were rebellious upon the Earth. It was that same Spirit that was striving with men for 120 years. It is not saying that Jesus went down to this underworld where there is a whole bunch of people, preaching to them after their probation had closed.

Understand, when you die that is it, you are either saved or lost...there is no second change after death. What is being said it simply, that Jesus has a plan to ransom the righteous from hell (grave). In order to do that, He had to go to hell himself. He had to go to the grave himself. He had to carry his cross to calvary and die on our behalf. Then, through his own power and the power of his Father broke open the gates of the grave (hell) to give man hope; and to let man see that eternal life is in fact a possibility.

So, with that in mind we now have another question. When are the righteous ransomed from hell (grave)? According to Paul:

1 Corinthians 15:51-55,

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed.

Paul says not all will be asleep (dead) at the last trump, some will be alive and they will be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55) O death, where is thy sting? O **grave**, where is thy victory? **grave = hell**

The dead shall be raised incorruptible, and we shall be changed. The corruptible mortal must put on incorruption and immortality. Death and grave (hell) will be swallowed up in victory. The righteous are ransomed from hell (grave) at the last trump. In other words, the ransom occurs at 'the last trump', which occurs as Christ 'stands up' and returns to earth; He will gather the righteous dead and living to be caught up with Him in the air.

Isaiah 26:19 says, "Thy dead men shall live, together with my dead body shall they arise. (This is the resurrection). Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and **the earth shall cast out the dead.**" *Comment and emphasis added.*

The earth casts out the dead not when the righteous die, it is when Jesus comes again. That is when the grave (hell) is robbed from its righteous subjects. That is when hell (grave) is emptied of the righteous.

Daniel 12:2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." *Also see: John 5:28-29.*

What is being laid out before us in scripture is very simple, all die, all go to hell (grave); but the righteous will be redeemed from hell. The condition of hell, right now, is that it is not burning, it is not on fire. If you

are reading this, for a fact, there is no fire in hell right now...it is just the grave! This brings peace to our soul about the character of God.

Jesus redeems the righteous from hell, from the grave at the second coming. What about the wicked dead?

John 5:28-29, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

According to Jesus, we see that there are two resurrections; 1) resurrection of life (righteous), and 2) resurrection of damnation (wicked).

The resurrection of life for the righteous happens at his second coming. The resurrection of damnation for the wicked happens after the 1,000-years the righteous spend with Jesus in heaven. We will get to the 1,000-years and what happens during that time in another study.

1 Thessalonians 4:16-17, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the **trump of God**: and the dead in Christ **shall rise** first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.?"

The 'trump of God' is the last trump. The 'rising' will be from the grave (hell). It is clear that this does not happen at death, it happens at the resurrection. So, the righteous are not in heaven right now. The question to ask yourself would be, 'if they were why would Jesus be coming back to get them to take them to heaven'? Some are thinking right now as they are reading this, well the soul and the spirit need to be put back into the body, for it is the soul and the spirit that go to heaven at death. To understand about what happens at death, see the 'Dead or Alive' study.

Revelation 20:1-3 brings it all together:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

This is Satan being bound to earth for 1,000 years, while the resurrection righteous (saints) are in heaven with Jesus.

Watch this:

Revelation 20:4-5, "And I saw thrones, and they sat upon the, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and hold is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

There is a purpose of why the resurrected righteous (saints) are there, and that will be detailed in another study. Who are left in HELL? The wicked dead, Satan, and his angels. The wicked dead are those that were in the grave when Christ returned and those that were alive when He returned but died at His coming. The wicked cannot stand before a Holy God in an unsaved condition.

So, earth is Satan's (and his angels) 'bottomless pit', he is bound here (shut up, sealed – can't escape). He can no longer be deceived for everyone 'left behind' is dead. After the 1,000-years he will be loosed for a little while, **more on that later.**

Breakdown Revelation 20:1-5:

Because of Adam all go to the grave, all die, all go to hell.

Jesus came into this world and himself went to hell, the grave. He died, on our behalf, to open up the gates of hell. However, the dead are still captives there because he does not ransom them until he comes again – the second time; which is the resurrection of the righteous.

But Jesus has a plan to redeem all who would like to be redeemed from hell, from the grave. All those that accepted Jesus Christ BEFORE they died and went to hell, are resurrected in this first resurrection (resurrection of the righteous). This resurrection happens at the beginning of the 1,000-year reign with Christ in Heaven.

The rest of the dead, meaning the wicked, remain in hell (grave). So, at this point hell (grave) is only occupied by the wicked. Remember, Jesus said there is going to be a resurrection of the righteous AND THEN there will be a 'resurrection of damnation' for the wicked. Now, we know the 'resurrection of damnation' happens at the end of the 1,000 years.

It is the death of Jesus that redeems all who accepted his death and glorious resurrection from hell (grave).

So far, there is no biblical evidence for an eternally burning place of torment...let's keep going.

Remember, Revelation 20:6; **Blessed and holy are they that have part in the first resurrection:** on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.'

So, the second death is for the cursed and the question now becomes what is the second death? The second death happens at the end of the 1,000- years that the saints reign with Christ in heaven.

Notice what the Bible says in Revelation 20:13-14, "13 And the Sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire."

These are the wicked, they are the ones that rejected Christ's offer to be ransomed from the grave. They did not want Christ. They did not accept his death in their behalf so there is no escape from hell. They have to stay in hell, they still have no knowledge, they still have no wisdom, they remain dead in hell during the 1,000-years. At the end of the 1,000-years the wicked will have to pay "the wages of sin is death" themselves because they did not accept the one who paid it for them. This is not talking about the first death which mankind suffers. It is talking about the 'second death'.

Where are the wicked 'being delivered up' to (v. 13)? The answer is in the very same chapter:

Revelation 20:7-9, "And when the thousand years are expired, Satan shall be loosed out of his prison,"

This tells us that Satan is loosed AFTER the 1,000 years, so this means he will be doing something again.

In verse 8, we read; "and shall go out to deceive the nations which are in the four quarters of the earth, God and Magog, to gather them together to battle: the number of whom is as the sand of the sea."

Satan goes to deceive the nations globally (four corners of the earth, Gog and Magog) and gathers them for battle against God.

Now, it is understood that all the wicked at this point have been resurrected by God. So, the resurrection of damnation has occurred.

Verse 9, "And they (*all the wicked, Satan, fallen angles*) went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: (*this means the City of God has come down, and the saints are within the city, which has been surrounded*) and fire came down from God out of heaven, and devoured them." *Comments added.*

God executes judgment upon them. They are devoured upon the 'face of the earth, the breadth of the earth'. Understand this is hellfire and it begins on earth at this time spoken of in scripture.

So, what does this mean? When Adam sinned, Earth became hell (grave). All die the first death and go into it (except those living when Christ returns, they are changed). The planet earth became a burial ground. Death is everywhere on this planet; mankind, animals, and plants.

So, Jesus at the second coming pulls all the righteous out of hell. The righteous come up and will go with him for 1,000-years in heaven; while the Earth is just hell. It is the holding ground for all the wicked (the number of whom is as the sand of the sea).

Jesus' entire aim was trying to take everybody out of hell, but there are those who refused. So, they have to stay in hell. It is after the 1,000-years when Jesus returns with the saints, and the New Jerusalem (City of God) that hell will be set on fire (hellfire). It (death, grave, hell, wicked, Satan, his angels) will be burned up, sin will be forever purged.

That is why in Revelation 21:1 you read, 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away...'.

Here is how the last book in the Old Testament put it, Malachi:

Malachi 4:1-3, "For, behold, the day cometh, that shall burn as an over; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. 2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. 3 And ye shall tread down the wicked; for **they shall be ashes under the soles of your feet in the day that I shall do this**, saith the LORD of hosts."

'They shall be ashes under the soles of your feet in the day that I do this'...SO, where are the ashes of the wicked? On this earth, which has been purified/cleansed by fire and made new. Where are the souls of the feet of the saints at this time? ON this earth once it has been made new. God then sets the New Jerusalem (City of God) to rest on a newly created planet Earth. No more death, sorrow, no more crying or pain; for all sin has been wiped away.

Psalm 37:9-11, "For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth. 10 For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. 11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

The wicked will cease. They are burnt up in the fires. BUT, the saints will inherit the Earth and all will delight themselves in peace.

Deuteronomy 32:33, God speaking says, "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."

This is the first time in scripture that 'hell and fire' are used in the same verse in the whole Bible. Get this point, the very first time that the Bible speaks about the fires of hell it says it is going to destroy the Earth. This is taught in the Old Testament, it is taught in the New Testament...nothing new here...it is the same.

Psalm 11:6, "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." *Comment: The same teaching, nothing new.*

Psalm 50:5, here the same teaching again, "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him."

Psalm 97:1-3, again; "The LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof. 2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. 3 A fire goeth before him and burneth up his enemies round about."

Isaiah 47:14, "Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it."

Isaiah 66:15, "For, behold the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire."

Mark 9:43 tells us He destroys the wicked bodily, "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:" *Comment: We see the same thing over and over.*

In this text, the wicked are bodily destroyed in hellfire, it is not a spirit in hell. This is the purpose of the fire to destroy the wicked and all sin. Jesus said that they will 'go ahead with both hands into hell' and Jesus is speaking specifically of the hell that will be on fire at the very end. This is the way the wicked will be physically destroyed in hell. Hell is ONLY set on fire at the end of the 1,000-years, and it happens upon the face of the Earth. It will burn until it goes out...no any longer.

*Many are probably already saying that there is a verse that says the 'fire that never shall be quenched', Go to the section title, **The Source and Duration of the Fire** to look at what seems to be a contradiction. The Bible never contradicts itself.*

Matthew 13:37-42 illustrates this again, "He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39) The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; **so shall it be in the end of this world.** 41 The Son of man shall **send forth his angels**, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 **And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.**"

This is not a 'spiritual' event. In other words, literally the wicked bodily (the whole person) will be cast into fire...there will be wailing (this can only happen if you have eyes) and gnashing of teeth; the point is made. This happens at the end of the world...it is not happening now.

Unfortunately, many people have turned away from God because of the damnable doctrine of the unsaved burning eternally in hell fire, and the doctrine of purgatory. They cannot reconcile two contrasting thoughts: a loving God yet he is eternally burning someone you know or a loved one who

rejected Jesus. The thought of eternal torment is an attack upon the goodness of God's character. This simply is false doctrine...a part of the wine (false doctrine) of Babylon.

Hellfire does occur at the end of time. The wicked will be destroyed, we now understand why God is doing it. Once the wicked are burned up, they are gone and forever have returned to dust. It is sad and God does not want this outcome for anyone, but the choice is ours. He will not force us to 'follow the Lamb wherever he goes'.

The Source and Duration of the Fire

Here we will study scripture that appears to contradict, as we state earlier the Bible does NOT contradict itself.

The Rich Man and Lazarus

Luke 16:19-26, There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good thing, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

This parable is in Luke 16. If you go farther back in Luke you will find the following parables:

Luke 10: Parable of the Good Samaritan

Luke 12; Parable of the Rich Fool

Luke 13: Parable of the Fig Tree, Parable of the Mustard Seed

Luke 14: Parable of the Wedding Feast, Great Banquet

Luke 15: Parable of the Lost Sheep, Lost Coin, Prodigal Son

Luke 16: Parable of the Dishonest Manager, Parable of the Rich Man and Lazarus

Luke 18: Parable of the Persistent Widow, Parable of the Pharisee and Tax Collector

What this tells us is the Rich Man and Lazarus is a parable in the midst of a bunch of parables. Parables are something that is not meant to be taken literally. The parable is designed to teach a story. If we take the story of Lazarus and the Rich Man literally, then when the dead die they go to Abraham's bosom (his belly)...when the dead die they are close enough for the righteous and wicked to talk with each other...this story would be really outlandish by the idea that the 'rich man' with all the millions that are in hell and with all the millions in heaven happens to just see Lazarus and nobody else...the request is outlandish 'give me a drop of water to cool my tongue while burning in flames'...these ideas are ridiculous.

Jesus is using this as an illustration to teach a lesson. The rich man represented the Jewish Nation who had everything at their fingertips and then this beggar who dies outside the gates of the house of the rich man. They treated him as a beggar, someone poor, someone who had not a place to lay his head; they treated him with disdain. He dies outside the gates of the house of the rich man, and then he is taken to the father's bosom.

Lazarus is none other than Jesus.

In the parable they are wanting Lazarus back from the dead, and my brothers will believe. The response comes back 'if your brothers rejected the word of God, even if one were raised from the dead, they still

would not believe'. Was Jesus raised from the dead? How did the Pharisees and Sadducees respond to him being raised from the dead...they still do not believe.

Jesus was telling the parable about the future of his own people, in relation to himself.

The lesson is not: when you go to heaven or when you go to hell people want to help each other, but they can't because there is this great gulf between them; and that they have knowledge and understanding. These ideas reject everything that the Old Testament and the New Testament teaches.

Consumed Away

Psalm 37:20 But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away.

Here we are told that the wicked will be consumed into smoke...consumed away into nothingness.

How are we consumed, robbed?

Hebrews 12:29 says, "For our God is a consuming fire." *Comment: Jesus is a consuming fire.*

Ezekiel 1:26-27 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. 27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

Jesus Himself is a consuming fire. Why is this significant and why are we talking about God being a consuming fire?

In Genesis 1:26-27 it says, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them."

Man was made in God's image and his likeness; then that tells me that man was made with the ability to stand in the presence of God without being consumed by that fire.

In fact, in Psalm 104:1-4 the Bible says, "Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty. 2 Who **coverest thyself with light as with a garment**: who stretchest out the heavens like a curtain: 3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: 4 Who maketh his angels spirits; his ministers a flaming fire: *Comment: ministers mean worshipers.*

When God made Adam and Eve, he covered them with his righteousness. And his righteousness is like a robe of light, then light is fire. Light is fire. The light of God is the fire of God. So, when Adam and Eve were created they were created in the likeness of God, they were covered in the light of God, in the righteousness of God.

What is interesting, is that when Adam and Eve sinned the bible says in Genesis 3:7, "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."

Why are they all of a sudden naked? Because their light is gone. Now they are dwelling in darkness.

When God comes to the in the Garden the Bible says (3:8), “And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.”

As we learned earlier, the presence of the LORD is fire. The presence of the LORD is glory. So, now that they are naked, now that they have lost their covering of light, their covering of righteousness...the Bible says when God comes in the Garden they are ‘afraid’. Afraid of what? Afraid of the fire.

God’s goal in the ‘plan of salvation’ is to get man re-robed with that light that was lost in the Garden due to the fall.

Revelation 7:9-10, “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.”

That same word that is used for ‘white robes’, is the same word that is used for what the righteous will be wearing in heaven...white robes.

That same word is described in Mark 9:2-3, “And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. 3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.”

It was a robe of light, a robe of fire. In heaven the righteous will be on fire, but it won’t matter because they are not being burned. The righteous will be able to stand in the presence of God and not be consumed. The plan of God is to remake man so that he can stand in the everlasting fire of God without being consumed.

Fire is symbolic of something according to Song of Solomon 6:6-7, “Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: **the coals thereof are coals of fire**, which hath a most vehement flame. 7 **Many waters cannot quench love**, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.”

In the Bible, God’s fire is symbolic of love. In other words, fire is the love language of Heaven, and what God wants to do in the ‘plan of salvation’ is to make man again so that he can stand in the fiery presence of God and not be consumed.

Hence Exodus 3:1-3, “Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. 2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. 3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.”

This was a mystery to Moses, what is the meaning of this bush that is in the midst of fire, but is not being consumed? I tell you, God was in that symbol seeking to demonstrate to Moses and to mankind this is my goal for mankind to bring man to the place where he can dwell in my presence again and not be consumed.

But to do that, God has got to remove sin from us. He’s got to transform us so that we can stand in His presence. Guess what, he wants us to stand with Him.

Revelation 15:2, "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

In order to stand on the sea of glass mingled with fire, we have to be fireproof. We must be able to stand in the presence of God without being consumed.

The Fiery Furnace

Let's revisit the famous story in Daniel about three Hebrew boys; Shadrach, Meshach, and Abednego who were standing in the Babylonian Empire, who commanded to bow down before an image and they were threatened with fire if they refused. The Bible says because of their faithfulness they stood firm for the LORD and Nebuchadnezzar got angry and bound them and threw them in the fire:

Daniel 3:20-22, "And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. 21 Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. 22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego."

The men that threw Shadrach, Meshach, and Abednego into the fire were NOT fireproof. What happened to the three Hebrew boys? They fell down in the midst of the burning fiery furnace.

Daniel 3:23-25, "And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. 24 The Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. 25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

These three Hebrews were fireproof. Why? Because they knew the fourth man who was a man of fire Himself. The devil has flipped this truth and made it a horrendous lie. The devil says, it is the wicked that will burn forever, but the Bible tells us something very different.

Isaiah 33:14-16, "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? 15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil' 16 He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure."

This verse tells us it is the righteous that burn forever, not the wicked. The wicked cannot burn forever because they are not fireproof. They cannot stand in the presence of God without being consumed; which is what happens at the end of time when Jesus comes. Since they are not fireproof, they will not be able to stand in the presence of a holy God who is fire; so they will be consumed and return to ashes upon the face of the earth (they will be no more). This is truth: That consuming fire to the wicked is none other than the fire of God, it is the presence of God. That is why the Bible says that the wicked shall be destroyed in the presence of the Lamb, and in the presence of God.

The Bible describes it as eternal fire. It is not that the wicked burn forever, it is that the fire is eternal. Why? Because that fire is God.

Jude 1:7, "Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

It was God Himself that was the Eternal Fire that destroyed Sodom and Gomorrah. These two cities are not burning now, but the fire that destroyed them is still burning. Why? Because that fire is God. It is the fire that is eternal, not the wicked.

Again, Matthew 25:41, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:"

It is the fire that is everlasting, not the wicked. The wicked cannot be everlasting because they are not fireproof.

The wicked cannot live in heaven because heaven is a 'city of fire', a place of fire, God is a consuming fire, His throne is a throne of fire, the angels are spirits of fire; and so in order to be in heaven you need to be fireproof.

Forever and Ever

Revelation 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."

What is this, seems like a contradiction? The Bible clearly says here that Satan is tormented day and night forever and ever. The term forever and ever does not mean absolutely 'forever and ever'. Let's break it down.

Exodus 21:6, "Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever."

What does it mean to serve a person's Master forever? Throughout all eternity or does that mean as long as the person shall live? As long as the person shall live. When you tell a loved one that you will love them forever, what does that mean? I will love you as long as I live.

Exodus 30:21 talking about the priests, "So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his see throughout their generations."

Hold on, if the temple was destroyed and the priesthood brought to an end, how in the world does this 'forever and ever' not just mean as long as a system stood in place? For ever and ever means until death.

Psalms 145:2, "Every day will I bless thee; and I will praise thy name for ever and ever."

Psalms 115:17, "The dead praise not the LORD, neither any that go down into silence. 18 But we will bless the LORD from this time forth and for evermore. Praise the LORD."

Here is why the same psalmist writes in Psalm 115, that 'the dead praise not the Lord neither any that go down in silence'. This simply mean, we will praise the Lord as long as we live.

So, when the Bible says that Satan will be tormented forever and ever, it means that he is going to be tormented for as long as it takes for him to burn up, but it will come to an end. How do we know this?

Speaking of Lucifer the bible says in Ezekiel 28:18-19, "Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall **devour thee**, and I will bring thee to **ashes upon the earth** in the sight of all them

that behold thee. 19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, **and never shalt thou be any more.**”

Satan is going to cease to exist. There is not going to be some place off in the corner of the universe where the wicked are being tormented throughout all eternity. No, if that was the case sin will be eternalized and God is not going to eternalize sin...he is out to destroy sin and the unrepentant sinners forever. So, when the Bible talks about the consequences of sin, in eternal terms as in Daniel 12 ‘some shall rise to everlasting contempt’, it is not that they will be in contempt forever and ever. It is the result of that contempt. In other words, you are going to die, you are never going to come back to life; and this is going to be final.

In the first death, everybody comes back to life...everybody has a resurrection. In the second death, there is no return from it. You are dead forever...you are not living forever...you are dead forever. How do we know this, the Bible says:

A John 3:15, “Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.”

If I have eternal life right now, and someone tried to kill me by stabbing me, what would happen? Would I die? No, eternal life equals the inability to die. Eternal life means I am no longer subject to death.

The Bible says that ‘no murderer has eternal life abiding in him’, then that means he is subject to death. Death is not an eternal state of living miserably...that is not death. Death is the opposite of life. Now, one can live miserably, but that is not death. Death is the cessation of life. So, when the Bible talks about the ‘second death’ when the wicked are cast into the lake of fire...the fire is going to be final in its work; meaning, you will be brought to death and never rise again.

The Bible tells us that no murderer has eternal life abiding in him.

John 8:44, “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”

This tells us the devil does not have eternal life and if the devil doesn’t have eternal life; the fires must bring him to death. He must die, hence, this is not a contradiction between Revelation 20 ‘he will be tormented day and night forever and ever’ and ‘he will cease to exist’. What we need to understand is that he will be tormented non-stop in the fire until he is brought to nothingness...absolutely consumed and he will cease to be forever and ever.

John 3:14-17 the bible says, “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him **should not perish, but have eternal life.** 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”

There is a huge difference between perish and everlasting life. If you have everlasting life, you cannot perish. If you don’t have everlasting life, you are going to perish.

The wages of sin is death. Since the wages of sin is death, it is either 1) the wages of sin is death or 2) it is eternal torment...it cannot be both. Because death and eternal torment are two different things.

Now, if the wages of sin is death, then Jesus paid that because he died, was buried, and was resurrected on the third day; and whoever will can be saved...all they got to do is accept Jesus death on their behalf.

But, if the wages of sin is eternal torment then Jesus didn't pay that...He was not eternally tormented, and if he wasn't eternally tormented then he didn't pay the penalty for sin...then everybody is lost.

Therefore, the very fact of Jesus' death, and he was only dead for three days, shows that he did not suffer eternally...He was not tormented eternally; meaning the wages of sin cannot be eternal torment. His suffering was infinite, but it was not eternal.

It was Jesus' death on the cross that saves us from hell (the grave). But, there is something else Jesus did to save us from fire.

In Matthew 3:11, John the Baptist said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:"

Understand, that in order to escape the fire of God's presence at the end of time, we must first be baptized with the fire of his presence now. His death on the cross redeems us from the grave and his baptism at the Jordan saves us from the second death...if that is not beautiful, if that does not demonstrate the love of God nothing else will.

When the wicked are destroyed by the fire of God it is because of the love of God. God knows that if the wicked were to go into heaven it would be eternal torment for them. God loves them too much to torment them forever. So, what does He do? God with his great big arms of fire is going to embrace the wicked one last time. In that embrace, the wicked will feel what it would be like to live in the presence of a holy God, and in that moment the wicked will understand that heaven would be hell for them. God does the merciful thing after they have paid for all of their sins under the flesh; God will allow them to become ashes...to cease to exist forever and ever. This is a just and merciful sentence for the wicked.

Respond to God's amazing plan and allow him to ransom you from the grave, and to save you from the second death. This means, I have to accept what he did for me at the cross and that opens the gates of hell (grave); and being baptized by His spirit and by his presence which prepares me to stand in his presence without being consumed. Just say, LORD help me to accept your sacrifice on my behalf and help me to be baptized with the fire of your presence so I can stand in your presence and not be consumed.

Important Points About These Events to Remember:

The reason why there is peace for a thousand years upon the Earth is not because there is peace among the nations. There is silence on the Earth for 1,000 years because the nations of the righteous are in heaven with Jesus; the nations of the wicked are dead on the Earth – they are in hell, no knowledge, no reasoning, no understanding. The only ones alive on the earth is Satan and his angels; they are 'bound' as the bible says in the 'bottomless pit'. For a thousand years Satan can't tempt the wicked because they are dead, in hell (grave). Again, the dead have no knowledge nor do they have understanding.

The saints review of God's judgment upon the wicked are completed during the thousand-year reign in heaven. The saints praise God for he is just, the angels have witnessed the true motives of the one who at one time lived among them...Satan (Lucifer). God's character has been vindicated before all of His created beings. Peace in heaven and earth about to be re-established. *There will be an entire study on this.*

At this time, the entire host of heaven returns to earth with Jesus, and he brings the City of God (the New Jerusalem) with him. Jesus will execute the judgment upon the wicked. Make a new heaven and new earth, place the City of God upon the earth, and paradise has been restored. Once again there is peace.

It is only at the end of the 1,000 years when Jesus returns as stated above, that the wicked are resurrected to receive their judgment. It is at this time that Satan gathers the resurrected wicked to fight

against God. To think that God can be overtaken and conquered is absolute absurd, sin has reached its pinnacle. Hellfire becomes a reality at this time; and those who was not found in the book of life, along with Satan and his angels were cast into the lake of fire and consumed.

Hellfire is Future

We know that hell is NOT burning now for it happens 1,000 years AFTER the resurrection/translation of the righteous. Also, it makes no sense to cast a burning place into the lake of fire. The 'second death' (resurrection of damnation) is the final act of the purging or annihilation of sin, death, and the grave (hell) forever. Hell will be on fire...the earth and all that is therein will be on fire and will pass away. Jesus will create a new heaven and new earth for the former has passed away. The New Jerusalem will be settled in the newly created earth and we will forever be with our Lord.

To clarify, the first death comes upon both the righteous and the wicked and there all kinds of ways to die...car accident, cancer, murder, there are so many ways. But, in the second death there is only one way that the wicked will die and it is through fire.

Again, hell is not burning now according to Revelation 20, and it will not be set on fire until the end of the 1,000 years. It is called hellfire for a reason and it is 'good news'. When we say house fire what does that mean? It means the fire is burning down the house, just like a forest fire would burn down the forest.

So, what is hellfire? Hellfire is God. God is destroying death. The only reason that there is a hell is because Adam sinned in the beginning. God does not want a universe with hell. God does not want a universe of people dying. So, He is ultimately going to destroy death and hell, AND He doesn't want you to be in it. God is love and he tries to find a way to redeem everybody, and desires that no one suffer hellfire. HOWEVER, there are some who don't want Jesus; and as a result of that decision they will be destroyed at the same time God destroys the grave and the earth. There is no place in the New Word for death and hell. God is seeking to destroy that entire system because sin will never rise again. And because sin will never rise again, there is no need for death and hell (grave).

The whole purpose of the Gospel is to try to redeem as many people from hell. God is telling us that everyone has to die the first death, with the exception of those who are alive at his second coming for they are changed 'in a twinkling of an eye'. He is also telling us that He has a plan and can redeem us from that hell (grave), IF you simply accept what He did for you at the cross.

APPENDIX

Sheol

Old Testament. The Hebrew word "Sheol, is often translated in the King James Version as:

"grave" (e.g., Genesis 37:35, 1 Samuel 2:6; Job 7:9, 14:13; Psalm 6:5, 49:14, 89:48; Isaiah 14:11, etc.), OR

'hell" (e.g., Deuteronomy 32:22; Psalm 9:17, 18:5; Isaiah 14:9, Amos 9:2, etc.)

"pit" (Numbers 16:30, 33; Job 17:16)

Old Testament:

Sheol refers to the grave or the abode of the dead (Ps. 88:3, 5).

all go to one place, whether human or animal (Ps. 49:12, 49:14, 49:20)

whether righteous or wicked (Eccl. 9:2-3)

no one can avoid Sheol (Ps. 49:9, 89:48)

is devoid of love, hate, envy, work, thought, knowledge, and wisdom (Eccl. 9:6, 10)

is devoid of light (Job 10:21-22, 17:13; Psalm 88:6, 88:12, 143:3)

there is no remembrance (Ps. 6:5, 88:12, Eccl. 9:5)
 there is no praise of God (Ps. 6:5, 30:9, 88:10-12, 115:17; Isaiah 38:18)
 no sound there at all (Ps. 94:17, 115:17)
 those that are there are dead (Job 26; Ps. 88:9-13; Isa. 14:9-10)
 they cannot escape its gates (Job 10:21, 17:13-16; Isa. 38:10)
 Sheol is like a ravenous beast that swallows the living without being sated (Prov. 1:12, 27:20; Isa. 5:14)
 dead don't communicate with God or the living (Ps. 88:3-5; Isa 38:11)
 God know where his people are in the grave (Ps. 139:8)
 all will be resurrected from Sheol (Isaiah 26:19); *in the first: to everlasting life, in the second: to everlasting damnation/contempt (Dan. 12:2).*
 deliverance from it a blessing (Ps. 30:4, 86:13, Prov. 23:14)
 Sheol will devour no longer; instead God will swallow up Death (Isaiah 25:8)

NT, deal with these text:

a place of torment for the unrighteous ([Luke 16:22-23](#))
 righteous who die go immediately to be with the Lord ([2 Cor 5:8](#) ; [Php 1:23](#))
 Hades is a hostile place whose gates cannot prevail against the church ([Matt 16:18](#)).
 Jesus himself holds the keys of Death and Hades ([Rev 1:18](#)).
 Death and Hades will ultimately relinquish their dead and be cast into the lake of fire ([Rev 20:13-14](#)).

Sheol (Hebrew) is equivalent to Hades (Koine Greek)

Sheol

Hebrew:

TRANSLITERATION

שְׁאוֹל

šə'ōl

STRONGS: H7585

Transliteration

šə'ōl

Pronunciation

sheh-ole'

Part of Speech

feminine noun

Root Word (Etymology)

From שָׂאָל (H7592)

Dictionary Aids

TWOT Reference: 2303c

KJV Translation Count — Total: 65x

The KJV translates Strong's H7585 in the following

manner: [grave](#) (31x), [hell](#) (31x), [pit](#) (3x).

Outline of Biblical Usage [?]

- ℓ. sheol, underworld, grave, hell, pit
 - A. the underworld
 - B. Sheol - the OT designation for the abode of the dead

- i. place of no return
- ii. without praise of God
- iii. wicked sent there for punishment
- iv. righteous not abandoned to it
- v. of the place of exile (fig)
- vi. of extreme degradation in sin

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

שְׂאוּל **shē'ōwl**, sheh-ole'; or שְׂאוּל shē'ōl; from **H7592**; hades or the world of the dead (as if a subterranean retreat), including its accessories and inmates:—grave, hell, pit.

Brown-Driver-Briggs Lexicon

STRONGS H7585:

† **שְׂאוּל**, **שְׂאוּל** **noun feminine** **Psalm 86:13** (apparently **masculine** **Job 26:6** compare **Isaiah 14:9**, see Albr^{ZAW xvi(1896), 51}) **Shē'ōl**, **underworld** (√ dubious; **שְׂאוּל**, i.e. *palce of inquiry* (reference to necromancy) Jastr^{Amos. Jsem. Lang. xiv. 170. cf JBL xix (1900), 88 ff.}) (**Jeremias** ^{Lebenn. d. Tode} ¹⁰⁹ *'Ort der Entscheidung*); Thes Bö^{De Inf. § 158} Di and others compare √ **שַׁעַל**, whence **שַׁעַל** *hallow hand*, etc.; **שַׁ** then = *hallow place, 'Hölle', hell*; other conjectures see Hup^{Psalm 6:6} De^{Isaiah 5:14} Beer^{Bibl. Hades} in Holtzmann^{Festgabe, 1902, 15}; most now refrain from positive etymology (e.g. Buhl); Old Aramaic **שְׂאוּל**, Syriac **ܫܘܐܘܠ**; Assyrian **šū-alu** is dubious: so reads and interprets DI^{Pa 121, Prol. 47. 145} Jastr^{Amos. J. Semitic Lang. xiv. 165 ff.} Ency. Bib^{s.v.}; opposed to by Bertin^{TSBA viii. 269} Jen^{Kosmol. 223 ff.} Zim^{KAT 3. 636} and others; see also Muss-Arnolt^{JBL xi (1892), 169} and references); — always absolute, **שְׂאוּל** **Deuteronomy 32:22** + **52** times; **הָ** **Genesis 42:38**; **Psalm 9:18**; **1 שְׂאוּל** **Kings 2:6**; **Job 17:16**; **הָ** **Genesis 37:35** + **7** times; + **Isaiah 7:11** (so read for **שְׂאוּלָה** Aq **Σ Θ** Du Che and now most); — **1. the underworld**, **שַׁעַל** **Deuteronomy 32:22**, **מַתַּחַת** **Isaiah 14:9**; **מְטָה מְשִׁי** **Proverbs 15:24**; || **מּוֹת** **Proverbs 5:5**; **Proverbs 7:27**; **Songs 8:6**; **Psalm 89:49**; whither men descend at death, **Genesis 37:35** (E), **Genesis 42:38**; **Genesis 44:29**, **31** (J), **1 Samuel 2:6**; **1 Kings 2:6**, **9**; **Job 7:9**; **Job 21:13**; **Isaiah 14:11**, **15**; **Psalm 88:4**, and **Korah** and associates go down alive by **יְי**'s judgment, **Numbers 16:30**, **33** (J), compare **Psalm 55:16**; under mountains and sea **Job 26:6** (compare **Job 26:5**), **בְּטֹן שִׁי** **Jonah 2:3** (compare **Jonah 2:7**); with bars **Job 17:16** (si vera lectio: see Du); **שַׁעַל** **Psalm 141:7**; **שַׁעַל** **Isaiah 38:10**; personified **Isaiah 28:15**, **18** (|| **מוֹת**). as insatiable monster **Isaiah 5:14**; **Habakkuk 2:5**; **Proverbs 1:12**; **Proverbs 27:20**; **Proverbs 30:16**; as said (figurative) to have snares, **חֲבֵלֵי שִׁי** **Psalm 18:6** = **2 Samuel 22:6** compare **מִצְרֵי שִׁי** **Psalm 116:3**; opposed to (height of) **שְׂמַיִם** **Amos 9:2**; **Job 11:8**; **Psalm 139:8** + (opposed

to **לְמַעַן**) [Isaiah 7:11](#) (see above); dark, gloomy, without return [Job 17:13](#) (compare [Job 17:16](#); [Job 7:9](#); [Job 10:21](#); [Job 16:22](#); all being alike [Job 3:17-19](#); [Job 21:23-26](#)); without work or knowledge or wisdom according to [Ecclesiastes 9:5](#), [6](#), [10](#) (compare [Job 14:21](#), and see **רְפָאִים** below **רְפָה**; yet compare [Isaiah 14:9f.](#)).

2. condition of righteous and wicked distinguished in **שׂ** (later than [1 Samuel 28](#), especially in Wisdom Literature):

a. wicked **יָשׁוּבוּ לְשָׂאוֹלָה** [Psalm 9:18](#), **יְדָמוּ לְשׂוֹ** [Psalm 31:18](#); death is their shepherd, without power and honour they waste away [Psalm 49:15](#) (twice in verse); **שׂ** consumes them as drought water [Job 24:19](#); righteous dread it because no praise or presence of God there (as in temple) [Psalm 6:6](#) (compare [Psalm 88:5](#)), [Isaiah 38:18](#); deliverance from it a blessing [Psalm 30:4](#); [Psalm 86:13](#); [Proverbs 23:14](#). In Ezek. **שׂ** is land below, place of reproach, abode of uncircumcised [Ezekiel 31:15](#), [16](#), [17](#); [Ezekiel 32:21](#), [27](#)

b. righteous shall not be abandoned, **לְשׂוֹ** [Ezekiel 16:10](#) (|| **שַׁחַת** which see; opposed to **אָרַח חַיִּים** etc., [Ezekiel 16:11](#), compare [Ezekiel 17:15](#)), is ransomed from **שׂ** [Ezekiel 49:16](#) (compare [Ezekiel 73:23](#); [Ezekiel 73:25](#); [Isaiah 57:1](#), [2](#)); compare Job's expectation and desire [Job 14:13](#); [Job 17:13](#) (compare [Job 10:21](#); [Job 19:25f.](#)).

3. later distinction of places in **שׂ**:

a. depths of **שׂ** for sensualist [Proverbs 9:18](#).

b. **שׂ** **וְאֶבְדֹן** [Proverbs 25:11](#), see **שַׁחַת**. **וְאֶבְדֹן** and **בוֹר**, which see, when || **שׂ**, are usually in bad sense ([Psalm 88:4](#)); probably = pit in **שׂ**, > **שׂ** itself as pit; words at least prepare for local distinctions of post-Biblical Judaism and NT.]

4. **שׂ** figurative of extreme degradation in sin [Isaiah 57:9](#); as place of exile for Israel [Hosea 13:14](#) (twice in verse) (compare [Isaiah 26:19](#)).

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H7585

KJV

Search

Concordance Results Shown Using the KJV

Strong's Number **H7585** matches the Hebrew **שָׁוֹל** (šə'ól),
which occurs 66 times in **64** verses in the **WLC Hebrew**.

Page 1 / 2 (Gen 37:35–Isa 14:15)

TOOLS

Gen 37:35

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** unto my son mourning. Thus his father wept for him.

TOOLS

Gen 42:38

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 ye go, then shall ye bring down my gray hairs with sorrow to the grave. **H7585**

TOOLS

Gen 44:29

And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. **H7585**

TOOLS

Gen 44:31

It shall come to pass, when he seeth that the lad **is** not **with us**, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. **H7585**

TOOLS

Num 16:30

But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that **appertain** unto them, and they go down quick into the pit; **H7585** then ye shall understand that these men have provoked the LORD.

TOOLS

Num 16:33

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.

TOOLS

Deu 32:22

For a fire is kindled in mine anger, and shall burn unto the lowest hell, **H7585** and shall consume the earth with her increase, and set on fire the foundations of the mountains.

TOOLS

1Sa 2:6

The LORD killeth, and maketh alive: he bringeth down to the grave, **H7585** and bringeth up.

TOOLS

2Sa 22:6

The sorrows of hell **H7585** compassed me about; the snares of death prevented me;

TOOLS

☐ [1Ki 2:6](#)

Do therefore according to thy wisdom, and let not his hoar head go down to the grave^{H7585} in peace.

TOOLS

☐ [1Ki 2:9](#)

Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave^{H7585} with blood.

TOOLS

☐ [Job 7:9](#)

As the cloud is consumed and vanisheth away: so he that goeth down to the grave^{H7585} shall come up no more.

TOOLS

☐ [Job 11:8](#)

It is as high as heaven; what canst thou do? deeper than hell^{H7585} what canst thou know?

TOOLS

☐ [Job 14:13](#)

O that thou wouldest hide me in the grave^{H7585} that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

TOOLS

☐ [Job 17:13](#)

If I wait, the grave^{H7585} is mine house: I have made my bed in the darkness.

TOOLS

☐ [Job 17:16](#)

They shall go down to the bars of the pit^{H7585} when our rest together is in the dust.

TOOLS

☐ [Job 21:13](#)

They spend their days in wealth, and in a moment go down to the grave^{H7585}.

TOOLS

☐ [Job 24:19](#)

Drought and heat consume the snow waters: so doth the grave^{H7585} those which have sinned.

TOOLS

☐ [Job 26:6](#)

Hell^{H7585} is naked before him, and destruction hath no covering.

TOOLS

☐ [Psa 6:5](#)

For in death there is no remembrance of thee: in the grave^{H7585} who shall give thee thanks?

TOOLS

☐ [Psa 9:17](#)

The wicked shall be turned into hell,^{H7585} *and* all the nations that forget God.

TOOLS

☐ [Psa 16:10](#)

For thou wilt not leave my soul in hell;^{H7585} neither wilt thou suffer thine Holy One to see corruption.

TOOLS

☐ [Psa 18:5](#)

The sorrows of hell^{H7585} compassed me about: the snares of death prevented me.

TOOLS

☐ [Psa 30:3](#)

O LORD, thou hast brought up my soul from the grave:^{H7585} thou hast kept me alive, that I should not go down to the pit.

TOOLS

☐ [Psa 31:17](#)

Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* let them be silent in the grave.^{H7585}

TOOLS

☐ [Psa 49:14](#)

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.

TOOLS

☐ [Psa 49:15](#)

But God will redeem my soul from the power of the grave:^{H7585} for he shall receive me. Selah.

TOOLS

☐ [Psa 55:15](#)

Let death seize upon them, *and* let them go down quick into hell:^{H7585} for wickedness *is* in their dwellings, *and* among them.

TOOLS

☐ [Psa 86:13](#)

For great *is* thy mercy toward me: and thou hast delivered my soul from the lowest hell.^{H7585}

TOOLS

☐ [Psa 88:3](#)

For my soul is full of troubles: and my life draweth nigh unto the grave.^{H7585}

TOOLS

☐ [Psa 89:48](#)

What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave?^{H7585} Selah.

TOOLS

☞ [Psa 116:3](#)

The sorrows of death compassed me, and the pains of hell [H7585](#) gat hold upon me: I found trouble and sorrow.

TOOLS

☞ [Psa 139:8](#)

If I ascend up into heaven, thou [art](#) there: if I make my bed in hell, [H7585](#) behold, thou [art there](#).

TOOLS

☞ [Psa 141:7](#)

Our bones are scattered at the grave's [H7585](#) mouth, as when one cutteth and cleaveth [wood](#) upon the earth.

TOOLS

☞ [Pro 1:12](#)

Let us swallow them up alive as the grave; [H7585](#) and whole, as those that go down into the pit:

TOOLS

☞ [Pro 5:5](#)

Her feet go down to death; her steps take hold on hell. [H7585](#)

TOOLS

☞ [Pro 7:27](#)

Her house [is](#) the way to hell, [H7585](#) going down to the chambers of death.

TOOLS

☞ [Pro 9:18](#)

But he knoweth not that the dead [are](#) there; *and that* her guests [are](#) in the depths of hell. [H7585](#)

TOOLS

☞ [Pro 15:11](#)

Hell [H7585](#) and destruction [are](#) before the LORD: how much more then the hearts of the children of men?

TOOLS

☞ [Pro 15:24](#)

The way of life [is](#) above to the wise, that he may depart from hell [H7585](#) beneath.

TOOLS

☞ [Pro 23:14](#)

Thou shalt beat him with the rod, and shalt deliver his soul from hell. [H7585](#)

TOOLS

☞ [Pro 27:20](#)

Hell [H7585](#) and destruction are never full; so the eyes of man are never satisfied.

TOOLS

☞ [Pro 30:16](#)

The grave; **H7585** and the barren womb; the earth **that** is not filled with water; and the fire **that** saith not, **It is** enough.

TOOLS

[Ecc 9:10](#)

Whatsoever thy hand findeth to do, do **it** with thy might; for **there is** no work, nor device, nor knowledge, nor wisdom, in the grave, **H7585** whither thou goest.

TOOLS

[Sng 8:6](#)

Set me as a seal upon thine heart, as a seal upon thine arm: for love **is** strong as death; jealousy **is** cruel as the grave: **H7585** the coals thereof **are** coals of fire, **which hath** **a** most vehement flame.

TOOLS

[Isa 5:14](#)

Therefore hell **H7585** hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

TOOLS

[Isa 7:11](#)

Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.

TOOLS

[Isa 14:9](#)

Hell **H7585** from beneath is moved for thee to meet **thee** at thy coming: it stirreth up the dead for thee, **even** all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

TOOLS

[Isa 14:11](#)

Thy pomp is brought down to the grave, **H7585** **and** the noise of thy viols: the worm is spread under thee, and the worms cover thee.

TOOLS

[Isa 14:15](#)

Yet thou shalt be brought down to hell, **H7585** to the sides of the pit.

Concordance Results [Shown Using the KJV](#)

Strong's Number **H7585** matches the Hebrew **שְׁאוֹל** (šə'ôl), which occurs 66 times in **64** verses in the **WLC Hebrew**.

Page 2 / 2 (Isa 28:15–Hab 2:5)

TOOLS

[Isa 28:15](#)

Because ye 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:

TOOLS

☐ [Isa 28:18](#)

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.

TOOLS

☐ [Isa 38:10](#)

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.

TOOLS

☐ [Isa 38:18](#)

For the grave [H7585](#) cannot praise thee, death can [not](#) celebrate thee: they that go down into the pit cannot hope for thy truth.

TOOLS

☐ [Isa 57:9](#)

And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase [thyself even](#) unto hell. [H7585](#)

TOOLS

☐ [Eze 31:15](#)

Thus saith the Lord GOD; 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.

TOOLS

☐ [Eze 31:16](#)

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.

TOOLS

☐ [Eze 31:17](#)

They also went down into hell [H7585](#) with him unto [them that be](#) slain with the sword; and [they that were](#) his arm, [that](#) dwelt under his shadow in the midst of the heathen.

TOOLS

☐ [Eze 32:21](#)

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.

TOOLS

☐ [Eze 32:27](#)

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.

TOOLS

[Hos 13:14](#)

I will ransom them from the power of the grave;^{H7585} I will redeem them from death: O death, I will be thy plagues; O grave,^{H7585} I will be thy destruction: repentance shall be hid from mine eyes.

TOOLS

[Amo 9:2](#)

Though they dig into hell,^{H7585} thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

TOOLS

[Jon 2:2](#)

And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell^{H7585} cried I, and thou heardest my voice.

TOOLS

[Hab 2:5](#)

Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell,^{H7585} and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

HADES (New Testament)

Search Results

Aa

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WORD SEARCH:

Hades

NKJV

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"Hades"

occurs 11 times in 11 verses in the NKJV.

