

~SHEOL (400)

(She'ol)[Hebrew, *she 'ohl'*, Greek, *hai'des*]

.. Jonah And Sheol

- The common grave of mankind, gravedom, not an individual burial place or grave, Hebrew, *qe'ver*.
- Later his brothers and all the household of his father came on down and lifted him up and brought him up and buried him between Zorah and Eshtaol in the burial place of Manoaah his father. As for him, he had judged Israel twenty years. (**Judges 16:31**)
- *Qevu-rah'*,
- Hence Jacob stationed a pillar over her **grave**. This is the pillar of Rachel's grave down to this day. (**Genesis 35:20**)
- Nor an individual tomb Hebrew, *ga-dhish'*,
- As for him, to the graveyard he will be brought, and over a **tomb** a vigil will be kept. (**Job 21:32**)
- While several derivations for the Hebrew word *she 'ohl'* have been offered, apparently it is derived from the Hebrew verb *sha- 'al'*, meaning, **ask, request**.
- Regarding **Sheol**, in **A Compendious Hebrew Lexicon**, Samuel Pike stated that it is the common receptacle or region of the dead, so called from the insatiability of the grave, which is as it were always asking or craving more. [Cambridge, 1811, p. 148]
- This would indicate that Sheol is the place, not a condition, that asks for or demands all without distinction, as it receives the dead of mankind within it.
- And all his sons and all his daughters kept rising up to comfort him, but he kept refusing to take comfort and saying, For I shall go down mourning to my son into **Sheol!** And his father continued weeping for him. (**Genesis 37:35**) Footnote
- The leeches have two daughters that cry; Give! Give! There are

three things that do not get satisfied, four that have not said;
Enough! (**Proverbs 30:15**)

- **Sheol** and a restrained womb, a land that has not been satisfied with water, and fire that has not said; Enough! (**Proverbs 30:16**)
- The Hebrew word *she 'ohl'* occurs 65 times in the Masoretic text. In the King James Version, it is translated 31 times as **hell**, 31 times as **grave**, and 3 times as **pit**. The Catholic Douay Version rendered the word 63 times as **hell**, once as **pit**, and once as **death**. In addition, at;
- Ask for yourself a sign from Yehowah your God, making it as deep as **Sheol** or making it high as the upper regions. (**Isaiah 7:11**)
- The Hebrew text originally read *she 'ohl'*, and it was rendered as **Hades** in the ancient Greek versions of Aquila, Symmachus, and Theodotion, and as **hell** in the Douay Version. [See NW ftn.]
- There is no English word that conveys the precise sense of the Hebrew word *she 'ohl'*. Commenting on the use of the word **hell** in Bible translation, *Colliers Encyclopedia* [1986, Vol. 12, p. 28] says:
- Since **Sheol** in Old Testament times referred simply to the abode of the dead and suggested no moral distinctions, the word **hell**, as understood today, is not a happy translation. More recent versions transliterate the word into English as **Sheol**. RS, AT, NW
- Regarding **Sheol**, the *Encyclopaedia Britannica* [1971, Vol. 11, p. 276] noted; **Sheol** was located somewhere under the earth. The state of the dead was one of neither pain nor pleasure.
- Neither reward for the righteous nor punishment for the wicked was associated with **Sheol**. The good and the bad alike, tyrants and saints, kings and orphans, Israelites and gentiles, all slept together without awareness of one another.
- While the Greek teaching of the immortality of the human soul infiltrated Jewish religious thinking in later centuries, the Bible record shows that **Sheol** refers to **mankind's common grave** as a place where there is no consciousness.
- For as respects whoever is joined to all the living there exists confidence, because a live dog is better off than a dead lion.

(Ecclesiastes 9:4)

- For the **living are conscious that they will die, but as for the dead, they are conscious of nothing at all**, neither do they anymore have wages, because the remembrance of them has been forgotten. **(Ecclesiastes 9:5)**
- Also, their love and their hate and their jealousy have already perished, and they have no portion anymore to time indefinite in anything that has to be done under the sun. **(Ecclesiastes 9:6)**
- All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in Sheol, the place to which you are going. **(Ecclesiastes 9:10)**
- Those in **Sheol** neither praise God nor mention him.
- Do return, O Yehowah, do rescue my soul, save me for the sake of your loving-kindness. **(Psalms 6:4)**
- For in death there is no mention of you, in **Sheol** who will laud you? **(Psalms 6:5)**
- Look! For peace I had what was bitter, yes, bitter, and you yourself have become attached to my soul and kept it from the pit of disintegration. For you have thrown behind your back all my sins. **(Isaiah 38:17)**
- For it is not **Sheol** that can laud you, death itself cannot praise you. Those going down into the pit cannot look hopefully to your trueness. **(Isaiah 38:18)**
- The living, the living, he is the one that can laud you, just as I can this day. The father himself can give knowledge to his own sons concerning your trueness. **(Isaiah 38:19)**
- Yet it cannot be said that it simply represents a condition of being separated from God, since the Scriptures render such a teaching untenable by showing that **Sheol** is in front of him, and that God is in effect there.
- **Sheol** and the place of destruction are in front of Yehowah. How much more so the hearts of the sons of mankind! **(Proverbs 15:11)**

- Where can I go from your spirit, and where can I run away from your face? (**Psalms 139:7**)
- If I should ascend to heaven, there you would be, and if I should spread out my couch in **Sheol**, look! You would be there. (**Psalms 139:8**)
- I saw Yehowah stationed above the altar, and he proceeded to say; Strike the pillar head, so that the thresholds will rock. And cut them off at the head, all of them. And the last part of them I shall kill with the sword itself. No one fleeing of them will make good his flight, and no one escaping of them will make his getaway. (**Amos 9:1**)
- If they dig down into **Sheol**, from there my own hand will take them, and if they go up to the heavens, from there I shall bring them down. (**Amos 9:2**)
- For this reason Job, longing to be relieved of his suffering, prayed that he might go to **Sheol** and later be remembered by Yehowah and be called out from **Sheol**.
- Man also has to lie down and does not get up. Until heaven is no more they will not wake up, nor will they be aroused from their sleep. (**Job 14:12**)
- O that in **Sheol** you would conceal me, that you would keep me secret until your anger turns back, that you would set a time limit for me and remember me! (**Job 14:13**)
- If an able-bodied man dies can he live again? All the days of my compulsory service I shall wait, until my relief comes. (**Job 14:14**)
- You will call, and I myself shall answer you. For the work of your hands you will have a yearning. (**Job 14:15**)
- Throughout the inspired Scriptures, **Sheol** is continually associated with death and not life.
- Yehowah is a Killer and a Preserver of life, a Bringer down to **Sheol**, and He brings up. (**1 Samuel 2:6**)

- The ropes of **Sheol** themselves surrounded me, the snares of death confronted me. (**2 Samuel 22:6**)
- The ropes of death encircled me, flash floods of good-for-nothing men also kept terrifying me. (**Psalms 18:4**)
- The very ropes of **Sheol** surrounded me, the snares of death confronted me. (**Psalms 18:5**)
- Not one of them can by any means redeem even a brother, nor give to God a ransom for him. (**Psalms 49:7**)
- And the redemption price of their soul is so precious that it has ceased to time indefinite. (**Psalms 49:8**)
- That he should still live forever and not see the pit. (**Psalms 49:9**)
- For he sees that even the wise ones die, together the stupid one and the unreasoning one perish, and they must leave to others their means of maintenance. (**Psalms 49:10**)
- For he sees that even the wise ones die, together the stupid one and the unreasoning one perish, and they must leave to others their means of maintenance. (**Psalms 49:10**)
- Before you my prayer will come. Incline your ear to my entreating cry. (**Psalms 88:2**)
- For my soul has had enough of calamities, and my very life has come in touch even with **Sheol**. (**Psalms 88:3**)
- I have been reckoned in among those going down to the pit, I have become like an able-bodied man without strength. (**Psalms 88:4**)
- Set free among the dead themselves, like slain ones lying in the burial place, whom you have remembered no longer and who have been severed from your own helping hand. (**Psalms 88:5**)
- You have put me in a pit of the lowest depths, in dark places, in a large abyss. (**Psalms 88:6**)
- What able-bodied man is there alive who will not see death? Can he provide escape for his soul from the hand of **Sheol**? (**Psalms**

89:48)

- **Because you men have said; We have concluded a covenant with Death, and with **Sheol** we have effected a vision, the overflowing flash flood, in case it should pass through, will not come to us, for we have made a lie our refuge and in falsehood we have concealed ourselves. (**Isaiah 28:15**)**
- **Therefore this is what the Sovereign Lord Yehowah has said; Here I am laying as a foundation in Zion a stone, a tried stone, the precious corner of a sure foundation. No one exercising faith will get panicky. (**Isaiah 28:16**)**
- **And I will make justice the measuring line and righteousness the leveling instrument, and the hail must sweep away the refuge of a lie, and the waters themselves will flood out the very place of concealment. (**Isaiah 28:17**)**
- **And your covenant with Death will certainly be dissolved, and that vision of yours with **Sheol** will not stand. The overflowing flash flood, when it passes through, you must also become for it a trampling place. (**Isaiah 28:18**)**
- **The ropes of death encircled me and the distressing circumstances of **Sheol** themselves found me. Distress and grief I kept finding. (**Psalms 116:3**)**
- **Return to your resting-place, O my soul, for Yehowah himself has acted appropriately toward you. (**Psalms 116:7**)**
- **For you have rescued my soul from death, my eye from tears, my foot from stumbling. (**Psalms 116:8**)**
- **I will walk before Yehowah in the lands of those living. (**Psalms 116:9**)**
- **I had faith, for I proceeded to speak. I myself was very much afflicted. (**Psalms 116:10**)**
- **Now because we have the same spirit of faith as that of which it is written: I exercised faith, therefore I spoke, we too exercise faith and therefore we speak. (**2 Corinthians 4:13**)**
- **Knowing that he who raised Jesus up will raise us up also**

- together with Jesus and will present us together with you. ([2 Corinthians 4:14](#))
- **It is spoken of as the land of darkness.**
 - **Before I go away, and I shall not come back, to the land of darkness and deep shadow. ([Job 10:21](#))**
 - **And a place of silence.**
 - **The dead themselves do not praise Yah, nor do any going down into silence. ([Psalms 115:17](#))**
 - **Abel apparently was the first one to go to **Sheol**, and since then countless millions of human dead have joined him in the dust of the ground.**
 - **On the day of Pentecost **33 C.E.**, the apostle Peter quoted from**
 - **For you will not leave my soul in **Sheol**. You will not allow your loyal one to see the pit. ([Psalms 16:10](#))**
 - **And applied it to Christ Jesus. Luke, in quoting Peter's words, used the **Greek** word *hai'des*, thereby showing that **Sheol** and Hades refer to the same thing, mankind's common grave.**
 - **For David says respecting him, I had Yehowah constantly before my eyes, because he is at my right hand that I may never be shaken. ([Acts of Apostles 2:25](#))**
 - **On this account my heart became cheerful and my tongue rejoiced greatly. Moreover, even my flesh will reside in hope. ([Acts of Apostles 2:26](#))**
 - **Because you will not leave my soul in Hades, neither will you allow your loyal one to see corruption. ([Acts of Apostles 2:27](#))**
 - **Men, brothers, it is allowable to speak with freeness of speech to you concerning the family head David, that he both deceased and was buried and his tomb is among us to this day. ([Acts of Apostles 2:29](#))**
 - **Therefore, because he was a prophet and knew that God had sworn to him with an oath that he would seat one from the**

- fruitage of his loins upon his throne. ([Acts of Apostles 2:30](#))
- He saw beforehand and spoke concerning the resurrection of the Christ, that neither was he forsaken in Hades nor did his flesh see corruption. ([Acts of Apostles 2:31](#))
 - This Jesus God resurrected, of which fact we are all witnesses. ([Acts of Apostles 2:32](#))
 - During the Thousand Year Reign of Jesus Christ, **Sheol**, or **Hades**, is emptied and destroyed, through a resurrection of all of those in it.
 - And the sea gave up those dead in it, and death and Hades gave up those dead in them, and they were judged individually according to their deeds. ([Revelation 20:13](#))
 - And death and **Hades** were hurled into the lake of fire. This means the second death, the lake of fire. ([Revelation 20:14](#))

See Also GRAVE

See Also HADES

See Also HELL

•• Jonah And Sheol

- In the account about Jonah, it is stated that Jonah prayed to Yehowah his God from the inward parts of the fish and said; Out of my distress I called out to Yehowah, and he proceeded to answer me. Out of the belly of **Sheol** I cried for help. You heard my voice.
- Then Jonah prayed to Yehowah his God from the inward parts of the fish and said; Out of my distress I called out to Yehowah, and he proceeded to answer me. Out of the belly of **Sheol** I cried for help. You heard my voice. ([Jonah 2:1](#))
- Therefore, Jonah was comparing the inside of the fish to **Sheol**. He was as good as dead inside the fish, but Yehowah brought up his life from the pit, or **Sheol**, by preserving him alive and having him disgorged.
- To the bottoms of the mountains I went down. As for the earth, its bars were upon me for time indefinite. But out of the pit you proceeded to bring up my life, O Yehowah my God. ([Jonah 2:6](#))

- O Yehowah, you have brought up my soul from **Sheol** itself; You have kept me alive, that I should not go down into the pit. (**Psalms 30:3**)
- Jesus compared Jonah's being in the belly of the fish with what would happen in his own case, saying; For just as Jonah was in the belly of the huge fish three days and three nights, so the Son of man will be in the heart of the earth three days and three nights.
- For just as Jonah was in the belly of the huge fish three days and three nights, so the Son of man will be in the heart of the earth three days and three nights. (**Matthew 12:40**)
- Although Jesus did not here use the word **Sheol** or **Hades**, the apostle Peter did use the word **Hades** when referring to Jesus death and resurrection.
- Because you will not leave my soul in **Hades**, neither will you allow your loyal one to see corruption. (**Acts of Apostles 2:27**)
- Regarding the word **Sheol**, Brynmor F. Price and Eugene A. Nida noted: The word occurs often in the Psalms and in the book of Job to refer to the place to which all dead people go. It is represented as a dark place, in which there is no activity worthy of the name.
- There are no moral distinctions there, so **hell, KJ**, is not a suitable translation, since that suggests a contrast with heaven as the dwelling-place of the righteous after death.
- In a sense, **the grave** in a generic sense is a near equivalent, except that **Sheol** is more a **mass grave** in which all the dead dwell together. The use of this particular imagery may have been considered suitable here,
- And said; Out of my distress I called out to Yehowah, and he proceeded to answer me. Out of the belly of **Sheol** I cried for help. You heard my voice. (**Jonah 2:2**)
- In view of Jonah's imprisonment in the interior of the fish. [A Translators Handbook on the Book of Jonah, 1978, p. 37]