

Mini Sermon Series

Sheol I Part 1 (Genesis 37:35, Genesis 3:15, Numbers 16:30, 1 Samuel 2:6, 2 Samuel 22:6, 1 Kings 2:6, Job 7:9, Job 11:8, Job 14:13)

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<http://youtu.be/iaeUkpXuCys>

we are going to talk about she'll have
you been there no you have not
I can I can promise you that and it's a
little concept I want to discuss today
on a standalone lesson if you will
because in two weeks from today we're
going to start the book of Hebrews so
I'll have another standalone lesson next
week unless I don't finish shield today
and we will then get into the book of
Hebrews and there is just so much in the
book of Hebrews that I think we need to
understand and that will help you in
your Christian life because there's some
concepts in there that I think have been
misunderstood and missile I'd and it's
caused us to wonder what in the world is
going on and what do I do at this and
most of the book of Hebrews I think you
would agree with me we sort of take the
three or four parts we like and like
draw near to the throne of grace with
confidence
finding grace to help in time of me
that's a good one isn't it
so we'll take those parts or if you're a
Baptist preacher you like the part that
says let us not forsake the gathering of
ourselves together as is the practice of
some but assembling ourselves let us
encourage one another so we have two or
three parts we like and the rest of it
we totally ignore right because it's
about sacrifices and high priests and
all these things that we don't
understand so we're gonna try to put
that together beginning in two weeks and
today then in our Bible study I want us
to look at Sheol which is a concept that
comes up about 66 times in the Old
Testament and we're not going to look at
all 66 of these but we are going to look
at a bunch of them and we're just going
to sort of follow through and this is
one of the most basic methods of Bible
study if you want to learn how to do
Bible study on your own I'm gonna do
today one of the most basic methods of
Bible study there is and that is just
take a word like this and let's follow
it through the scripture now the
challenge in doing it in English rather
than in Hebrew or Greek is that you'll
see sometimes the word is translated
differently and depending on the
translation you have as well sometimes

in the King James for
sample it's translated as grave
sometimes it's translated as hell
sometimes it's translated as the pit and
so if you're just looking it up in
English you might not know that the
Hebrew word is anybody want to guess
she'll neighbor were to Sheol and some
translations like the new American
Standard decide not to even translate it
they say she ol is Sheol and we don't
have an English word for Sheils so let's
just make it Sheol and yet even at that
I say it's one of the most basic methods
of Bible study that you or anyone can do
with a simple for example Strong's
Concordance that mr. strong just
numbered all of the Hebrew words or all
of the Greek words as well and you just
find every time that number comes up in
the in the scripture using a strongest
concordance and you'll find I believe
it's 66 times that it comes up and then
you can just go through and study them
now I'm not going to look at all 66
today and all God's people said yes but
I'm gonna look about 45 we'll see how
far we get along in our time here
looking at this concept shield now you
say you say why study shields is that
right is that what I heard you saying
who I study shield there's two reasons
one because shield comes up about sixty
six times in the Bible and if you're
gonna claim to know your Bible you're
gonna have to know something about what
in the world is this Sheol so that's
that's that I think is somewhat of a
fundamental reason but there's another
reason that that is more doctrinal or
theological if you will and that is
because we often have the question about
salvation in the Old Testament how were
people saved before Christ came and that
we often have the concept of the idea in
our mind that they died and depending on
whatever criteria we have made up they
went either to heaven or to hell the
problem I think especially as we study
Sheol is in the Old Testament they
didn't really it the Old Testament
doesn't talk about Heaven and Hell like
the New Testament does it doesn't talk
about Heaven and Hell like we talk about
heaven and hell in for the Christian
Paul says to be absent from the body is
to be what present with the Lord and so
we talk about when a Christian dies
their soul leaves the body and they go
to be with the Lord if they are a
believer in Jesus Christ now that is a
New Testament church Christian kind of

concept and we need to be careful saying well that's what happened in the Old Testament also in fact I think we could lay the we could we could we could present the case and this is just gonna lay the groundwork for that case but we could present the case that the Jewish doctrine coming from the pages of the old scripture Old Testament scripture was that when a when a faithful Jew died their soul was at at rest their body was at rest and when the resurrection came then they would be raised and they would be judged and they would be with the Lord or not with the Lord but there was a soul sleep I guess you would say between the death and the resurrection I think that both was and probably is a much more accurate concept of Old Testament faith now whether whether or not it's biblical is what I want us to try to see a little bit as we look to Sheol and we're going to go first of all to Genesis chapter 37 verse 35 and there we are going to see the very first time that the word Sheol is used and I of course I'm going to be reading from the King James Version today so it is not going to use the the word Sheol but it's going to be there Genesis 37 verse 35 now before I tell you what verse 37 in Chapter 37 verse 35 says let me explain one other concept to you this is not written in stone but if you're learning to study the Bible and you're using this Bible study method of finding the word the place words are used it's very very very often almost enough to say make this a principle that the first time the word occurs is going to give you some foundational grounding that you need to have

for the rest of the time because the first time a concept is used just like if I were doing or you were doing if you were teaching something the first time you brought up the word you would stop and explain it a little bit or you'd give it a little more insight into it and we see that in Scripture as well when we come to these fundamental theological issues so in chapter 37 of the book of Genesis we have the story of Joseph who is sent by his father Jacob to check on his brothers his brother said here comes the dreamer let's get rid of him you remember they throw him into the pit and then they they decide now if let's just not let him die here let's at least make some money off of him and so they pull him out they sell him to the to the slave

traders he's carried off to Egypt the brothers go back and tell Dad what look we found the bloody coat he must have been torn up by wild animal he's gone and that's the story well it's Jacob's response that we want to see in fact we could begin in verse 34 of Genesis 37 where it says Jacob rent his clothes and put sackcloth upon his loins and mourn for his son for many days and all of his sons and daughters rose up to comfort him but he refused to be comforted and he said I will go down into the grave unto my son mourning thus his father wept for him now our word Sheol is right there and it's translated in King James grave I will go down into the grave that here was the best English word that probably we had to translate it and this is why again some of the translators decided not to even translate it because the best English word is not not the best cheaper word so he says I will go down into Sheol unto my son now when you when you think about that to put that together here is a fellow who does believe he's going to his life is going to end doesn't it and he is believing that his son's life already has in of course it hasn't but he believes that it has and he believes that his son is we're in Sheol and he believes that he is going to Sheol now put that together just a moment because Jacob is the inheritor of the promise isn't he and being the inheritor of the promise if if there's anyone - let's listen what's do something we shouldn't do and let's use Christian terms on these old on these pre-christian people okay if there's anyone who thinks I'm going to die and go to heaven it would be Jacob right I mean he's got more claim on it than anybody right and if Jacob thinks anybody's gonna die and go to heaven it is his heavenly son right the one whom he cared so much for the one who had the dream and even though Joseph said you shouldn't have told you brothers that dream he never denied that hey God has chosen you you're very special and so Jacob doesn't come along and say oh my son has departed unto heaven someday I'm going to go to heaven to be with him he rather says my son is in Sheol now is Sheol heaven the answer is no shields not heaven that's why it's never translated by the English translators as heaven is Sheol hell no it's not hell either guess what she all is and she'll thank

you very good so he's going into Sheol now there is this concept of the grave I'm going into the grave unto my son my sons in the grave and I'm going to go into the grave but as you as you put it here together I think that that she'll is not really the grave either though a person who goes to Sheol is probably also in the grave their body is in the grave but they're there there's going to be you'll see here as we go along this idea that there is life after death and there is life in Sheol and he is going to go to Sheol and his son is in Sheol and his father wept for him now let me add just one little bit here to the

and this goes back to something that's very important that I'll mention again in the sermon and I've mentioned several times already as your pastor and that is that promise of Genesis chapter 3 verse 15 which says a son is going to be born of a woman and that son is going to give a fatal blow to Satan now I think of course there's no way to totally verify this but if I think it has got to be correct I think that Jacob thought that Joseph was the one who is going to crush Satan here's Joseph who gets the coat of many colors who gets the favor in every way and and that has had this dream from God that all my brothers are gonna bow down to me and my mom and dad are going to bow down to me

this is a this is almost a dream that that later we know how it how it played out and so we know what the end is but it's a dream that before you know it's played out says this might be what we would call the Messiah the Promised One that's going to crush the serpent on the head so Jacob comes along and when now he finds out Joseph is dead

this is not only an issue of grief that a father would have for a son but this is a theological crisis that he's having my redeemer is now dead and I am going to go to Sheol under my son in mourning there's no way I can be comforted there's nothing that can get me over this because the promise that I've been holding to is now crushed it's now gone and the serpent hasn't been crushed but the Redeemer has been crushed what what in the world is going on and and there's this huge dilemma now you say well he just wasn't very theologically astute but jump ahead to the New Testament when Jesus died on the cross and after he rose again on the first day of the week Jesus was walking with two on the road

to Emmaus and he was talking to them and Jesus says hey what what's what's going on and they say are you the only guy in Jerusalem doesn't know what's going on and they begin to tell him the story about this one whom they say they say they said we thought he was the Redeemer we thought he was the Messiah but now he's dead so they were having that theological crisis as well so this is almost a precursor if you will to - to the road to Emmaus and here he says I am going into Sheol which is the netherworld I just did say it is the world of the Dead and and there's no way I can be comforted because there's nothing now that can that that can solve this problem so there's the first time we see Sheol now from there let's turn to the Book of Numbers and all these I think are in order of the way they appear in scripture and we're gonna jump all the way to numbers chapter 16 and we're going to see this used in just a little bit different way and a different translation and in the Book of Numbers now the children of Israel have been released from slavery and they are wandering around the wilderness and just an interesting little side note maybe it's not interesting a trivial side note maybe it's interesting maybe it's not I don't know but a trivial side note is that only the Greeks and the English called this book of the Book of Numbers the the Greek translation called it a RIF moy which of course arithmetic numbers and that's because it begins and ends with accounting of the people but the book really isn't about numbers it just happens that it starts about numbers and it ends about numbers of the people but all the part in the middle is about the time they spent in the wilderness the Hebrew name for this up to this day is Bamidbar Bamidbar and that means the wilderness so this is the book of the wilderness or the wanderings in the wilderness and there in the wilderness numbers chapter 16 we have this story of a fellow named Korah with a K and you may remember that Korah came up against Moses and said Moses your leadership is terrible and we're going to oust you and I'm going to come in and there was that division that came amongst them and Moses just decided to put Korah to the test to say okay here's what we'll do everyone who wants to go with Korah get over on this side everyone who wants

to go with me get over on this side and we'll see which one God chooses and here's what happens in numbers chapter 16 verse 30 it says but if the Lord made a new thing and the earth opened up her mouth and swallowed them up with all that a pertain unto them and they go down quick into the pit then you shall understand that these men have provoked the Lord well it's I don't know about you it would convince me if if I was standing back watching this and I saw the detractor just got swallowed up by the earth so here's the test and he puts this out ahead of time and talks about the earth opening her mouth and swallowing them up and all of it all that are with them all that I pertain to them and it says then they go down quick into the pit

now modern English means they go down fast into the pit but that's not what quick means in King James English quick in King James is what alive yes so they go down alive into the pit

now the word pit there happens to be the Hebrew word Sheol so they go down alive into Sheol and I think that there's enough evidence here I'm stretching it just a little bit but he doesn't believe that they're going to die and then and then go to go to the to the grave he's not saying they go down to the to the grave dead but they are alive entering into Sheol typically the way to get into Sheol is to die and entering into Sheol but these people are alive and going into a shield and then it says if you jump down verse 33 it says they and all that appertain to them went down alive into the pit and the earth closed upon them and they perished from among the congregation that's interesting the way it says that it doesn't just say they perished

but they perished from among the congregation that is they're not with the congregation anymore as what it meant they're not with the the assembly anymore and so now they're gone but Moses believes as he's writing this they're gone but they're not dead they are alive and they are alive where shield so here they're the the here we have Cora alive and all that are with him alive and in Sheol

now sometimes and I've done this before and you you didn't correct me so we're both in the same boat but sometimes we say that there are only two people in Scripture other than Jesus that will this done in Jesus really two people who

never died and that is Elijah swing low Sweet Chariot and Enoch who just walked walk to heaven I guess you'd say he was no more he was a rapture translated into heaven but the truth is Korah and all those who are with him didn't die either they went alive into Sheol into this a place of the dead now I think that their destiny in Sheol was somewhat different to their experience in Sheol nonetheless was somewhat different but here we here we have this let's turn over to the next here God is angry with Israel and he is he's speaking to Israel about his anger there the anger of God is being expressed here towards Israel and says Deuteronomy 30 32 22 for a fire 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 now so many things that we could look into it the anger of God here but a fire is kindled

in God's anger and that fire shall burn we're into the lowest hell is what it says the lowest Sheol now now hell again is the translation but doesn't really say hell in fact there's not really a a hebrew word for hell and this is why some some modern Jews anyway don't believe in hell and you say do Jews believe in hell and some will say well yes we do some will say no we don't but a lot of modern reformed Judaism doesn't believe in Hell because there's no no no hell like we have it in the place of torment and the lake of fire there's not that concept in the Hebrew Scriptures rather there is Sheol and here we see a couple of things about Sheol one is it appears to have some levels doesn't it if you've got the lowest Sheol then you have these levels there is a absolutely amazing work of art in words that was written by Dante you remember Dante's Inferno Inferno paradise Inferno purgatory and paradise he wrote three of them and they are they're hard for us to read they're translated from what Italian I believe and yet the guy was brilliant it each each of the each of his three books hell purgatory and heaven contain 33 verses of thirty three lines of thirty three syllables that's that that's you have to be creative don't you and you have to be just as creative to translate that from one language to the next language and still end up with the same thing if if for nothing else just the work of art try to read one of them sometime now Dante had

had a little bit of this concept there's some things he had very wrong but very interesting nonetheless his Inferno especially and he had this idea of going down from one level to the next level and interestingly he describes who's there as you go down which is sort of like comment

the world around him yes he knows who ended up in that level but it's kind of fun do especially if you ever want to write one and and sentence your friends to a certain level of inferno then you can you can do this but I don't know if you'll be right or not but anyway here is this concept here that there are these levels of hell now let's listen for word this to the New Testament because Jesus then gave a story about a rich man who died and a poor man we know his name was Lazarus who died and this rich man and the poor man and Lazarus was in what and that by that point is called Abraham's bosom and and and might even call it paradise and the rich man was it says in hell that's the it's Gehenna it's the New Testament

equivalent of the word Sheol really and yet we we begin now to get this idea that yes there is a Sheol and there are good parts of Sheol and there are bad parts of Sheol but it's all that netherworld again the place of the dead and another thing I want you to notice here in Deuteronomy 32 22 is it says that God says my anger shall burn unto the lowest hell now what does that say about the reach of God it goes all the way to the bottom part of Sheol is what is this that and we're gonna see this confirmed later that just because it's hell does not mean that the the reach of God does not go there and I use that word Hell again a little more in our New Testament sense but I think that is also true in the future and sometimes again I think we mistakenly say that hell is being outside for eternity of the presence of God but I don't think that that really lines up with Scripture here you see even in the deepest parts of shield the presence of God is there it's not the presence of God like like you know the the warm fuzzy kind of presence of God that we'd like to think of this is the anger God's anger reaches all the way there and when you get into into the future into the new testament concept of hell even a future from here into the lake of fire we see things like every knee will bow and every tongue confess that Jesus Christ is Lord this

is even in hell I'm convinced that hell as we know it hell is not a place as it's sometimes presented a place of partying a place where all the sinners are and the devil is the CEO and we see sometimes even someone will put something up you know like I don't want to go to heaven where I had to listen to heart music and sit on a cloud forever that sounds boring I want to go to hell with all my friends and party for eternity the problem is you just made that whole concept up and there is no hell like that in fact hell is actually created for the devil it is a punishment place where the devil is going to be in torment and all those who are with him are in torment and they will be in torment worshipping God even even the parable that Jesus gave about the rich man and Lazarus the rich man is begging for the poor man to come just put a drop of water on his tongue you remember and begging for God to send somebody to tell his brothers and warn his brothers lest they come there also so this doesn't sound like this guy is enjoying his time in hell with all of his for his rich friends right

and so here is again the idea that there are levels to Sheol and God's reach goes there now let's jump ahead the 1st samuel chapter 2 verse 6 and of the passages of Sheol that i'm skipping they they they either just confirm something we've already said or don't give a tremendous amount of insight for our particular study but in 1st Samuel chapter 2 and verse 6 here we have the story of a young woman named Hannah who maybe she's not young I don't know she she she had no children and longed for children and the Lord finally answered her prayer and she is rejoicing now over her over her pregnancy and she comes and she says in in 1st Samuel chapter 2 verse 6 she says the Lord killeth and maketh alive he bringeth down unto the grave and bringeth up now he bring us down unto the grave of course that word is she'll he bring us down unto the grave but the very interesting thing and the first time we see it here is she says he not only bring us down unto the grave but he also up bring it up this is actually the first time in the Hebrew Scriptures that we have this this concept of resurrection at least it's the first time in relation to Sheol so a person goes into Sheol and comes out of Sheol and again this comes back to the Jewish

doctrine in Jesus's day of the resurrection when Jesus says to Mary about her brother Lazarus and Jesus says well I know he's dead but he will live again and Mary's response is what I know he'll live again in the end and in the last day in the resurrection and of course there's more added to it from from where we are with Hannah under that day where Mary now has this concept and it's all completely biblical she has this concept that in the last day the Messiah is going to raise up and he is going to have the judgment and so of course Lazarus in the last day will be raised but all the way back here long before Lazarus is today of course and long before Jesus's day and this is this is more than a thousand years before Jesus's day we have this idea that that Hannah understands God sends you to Sheol and he brings you out of Sheol there's a resurrection of some kind let's turn over to the next book 2nd Samuel or as some politicians will say 2 here is king david and he is singing a song of deliverance rejoicing of deliverance over the war with the Philistines and of Goliath and in his song of deliverance and for second samuel chapter 22 verse 6 he says the sorrows of hell compass me about the snares of death prevented me now the the sorrows of hell first of all i need to talk about that word sorrows I don't think it's translated very well there the the word actually means the cords the the ropes if you will the so the the cords of hell the ropes of hell and of course the word hell is Sheol so he speaks here about the cords of Sheol there's this there's this pole that shield the next world the world of the dead gets on you and it it is pulling you in any of you ever feel like you're being pulled in fairly quickly from time to time and here he think we could translate this or interpret this to say hey there were times I was afraid for my life I didn't know if I was even going to live here I am standing before Goliath I'm a little guy and he's a big guy he's got all this armor and and a sword and shield and everything and I'm coming at him with a rock the the the chords of Sheol were pulling tightly on me and yet I'm coming at him with faith nonetheless so the chords of hell compass me about and then he says the snares of death prevented me now I think the interesting thing here is that he he

separates death and she'll these are two different things you typically get into Sheol by death but but but it's not death isn't just just death here it is there's there's the next place and that would be to go to she'll turn just a few more pages to first Kings chapter 2 and here we see David again

and by first Kings chapter 2 David is about to to die and before he dies he calls his son Solomon he anoints his son Solomon to be the king and he gives Solomon some instruction and part of the instruction has to do with this fellow named Joab and Joab was the captain of David's army and was also a traitor and had already been a traitor against David and so now the Solomon is going to be the king he needs a word of warning and the word of warning he gives in first Kings chapter 2 verse 6 it says do therefore according to thy wisdom and let not his hoary head go down to the grave in peace

don't let Joab die and end up in Sheol without some misery before then it's a nice Christian thing to say isn't it and that's a whole nother topic about David and the Old Testament and Christianity and grace and all these kind of things but David was not living in the age of grace I can tell you this and he he gives us this idea in fact let's read verse 9 also in that same chapter where David continues and says now therefore hold him not guiltless for thou art a wise man and knowest what thou oughtest to do to him but his whore head bring thou down to the grave with blood again such a kind of gracious thing to say isn't it here David is running a country not a church I can tell you that he's not the pastor at the local Baptist Church he is the king of the country and he is not living in the age of grace he's living in the age of the law and as the king under the law here's a guy who had been a traitor of the of the country and the king is saying what ought to be done unto him so please don't apply this to yourself and in the world around in which you're in charge of is we got some different things going on here but the the point about Co I want to mention here and of course both times here it's translated as the grave but the point I want to mention is a person can enter into Sheol either in peace or in turmoil either quietly and alone or with a little bit of help I perhaps shouldn't mention this because I'm I don't know

that I know it's not politically correct and I don't know if it's theologically correct but nonetheless it is a little humorous and I do kind of like it the advertisement i've seen on the internet anyway which means this might not even be true which has a billboard of the united states marines and it says it's God's job to judge the terrorists it's our job to schedule the appointment your what David is saying is Solomon scheduled the appointment for Joab and and don't let him just go off into exile and live his days in peace so here's the these manners of entering into Sheol now I says how you get into Sheol a little bit on what your what your entrance point is but I think it also has some shadows at least to what your experience is going to be once you get there and though David was not completely in charge of that he certainly wanted to pass that on now let's turn to the book of Job which is continuing to the right in the Bible a number of pages you'll get to job chapter 7 verse 9 and the book of Job chronologically of course it comes after the book of Nehemiah and Nehemiah closes out the chronological part of the Old Testament Genesis to Nehemiah is chronological and then you have these these writings and poetry's and stories and sermons and whatnot that are after that that actually you have to go back in and and decide where it goes in the chronological part and Jill would be very early like maybe even pre Abraham but Jo but comes and he is lamenting some things in job chapter 7 and in verse 9

he he says as the cloud is consumed and vanished away so he that goeth down to the grave shall come up no more now here job is lamenting and he is speaking of Sheol and yet he doesn't mention the resurrection though the job I think had a concept of the resurrection because you might remember he says I know that my Redeemer liveth and upon the earth again shall stand and yet here he's speaking of Sheol as the place from which a man may not return at least on his own and this is the concept here that in fact he may be talking about his sons and you know my sons have gone on to Sheol and how are they going to get back there's not a path out of there to come back and here he speaks about the permanency if you will of she'll turn over just a page or so to a chapter 11 verse 8 and here so far is

speaking and Zophar says in chapter 11
verse 8 he's he's talking about the the
mind of God and he says it is as high as
the heaven what canst thou do deeper
than hell what canst thou know the
wisdom of heaven goes high to heaven as
deep as hell now again the translators
put in here these these ideas of heaven
and hell as we know it but it's
interesting exclusively in the Hebrew
Scriptures and in the New Testament as
well you see the idea of Sheol being
deep low in the earth where is Sheol
exactly I have to tell you I don't know
exactly no but I know that every
indication from Scripture is deep low in
the earth a a physical place where where
these go and every indication from
heaven also by the way is that it's high
out in the universe somewhere I don't
personally think that either she'll the
place of the dead all
now as we know it more heaven and hell I
don't think these are non-existent
places I think there's a there's a
physical place somewhere that is heaven
in a physical place somewhere that is
hell and we we go to be there otherwise
it's just some sort of figment of your
imagination or someone's imagination
that is there also in joke turn over one
more page to job chapter 14 verse 13 and
again job is lamenting the permanency of
death and he he says o that thou wood
has hide me in the grave that that wood
has kept me secret until my wrath be
passed that thou should appoint me at
set time and remember me here as as Joel
is speaking of this notice that he says
something interesting compared to what
he had said earlier especially in job 14
verse 13 that he would be hidden in the
grave and kept secret until what until
thy wrath be passed that that will
disappoint me a set time and remember me
in other words job says put me in a in
US in a safe storage place that's
probably not the best word used but but
but put me somewhere and set a time for
me how interesting that job has this
idea that there comes a point when your
time and she'll was done and already
again very early on this would be again
probably three abraham and you got this
idea that you're going to go to Sheol
but you're not going to be there forever
i'm gonna go set a time for me job
chapter 17 verse 13 job speaks a lot of
Sheol just from his experience but he
says the seventeen thirteen his teachers
compass me roundabout he cleaveth my
reins asunder and death not spare did i

give the right versus wrong chapter
excuse me chapter 17 verse 13 i was read
in verse 13 of 16 17 13 says if i wait
the grave is mine house

I have made my bed in the darkness now
grave Sheol there if I wait she'll is my
house or in Good King James grammar mine
house and you only use mine

by the way or thine if it is a direct
object which means it belongs to me so
we don't do that so much in modern
English but this is mine house now
what's he what's that give indication
again you go to your house too to what
the rest to eat to read a book whatever
you do it is that you do in your house
but you don't go to your house to cease
to exist right and he says she'll is my
house I think again I'm stretching just
a little bit but when you put all the
things together I think you see this
idea that though you go to the grave and
you have no control of coming back out
of the grave nonetheless you are there
you have an existence there you are
job says earlier for him anyway you may
be protected from God's wrath there in
other places it says but God's wrath can
get to there so here is is really I
think the Old Testament concept would be
Sheol is a place where the soul goes
after it departs from the body and yet
life goes on there and there's not just
a tremendous amount of insight into what
kind of life goes on there but life goes
on there and some day then out there
into the future there's going to be a
change a resurrection a judgment that's
like I'm to more in the book of Job and
then will I call it a day on our study
says again this is job speaking again
and he says draught and heat consumed
the snow waters so death the grave those
which have sinned

here the grave of course is a Sheol is a
as a place of a place where sinners are
consumed and let's jump right ahead to
job chapter 26 verse 6 and he says he'll
or it is she'll hear is naked before him
and destruction hath no covering here
he's speaking of God and she'll is naked
before God

now what's this mean there's there's
Sheol is not a hiding place from God is
it Sheol is not a cover-up from God she
always is again a place where God's
wrath can reach all the way into the
deepest part or I might also say and
we'll we'll nail this down next we're
going to come back to some of these
other further scriptures God's love can
also penetrate the deepest part of Sheol

and so we'll come back together
next Sunday before we begin our book of
Hebrews and I've got about just as many
more as I covered today on these
references to Sheol and I hope then by
the end of that we'll have together this
concept of Hebrew salvation a little bit
if you will what happens pre Christ when
a person dies and we'll wrap that up and
put a bow on it next Sunday so I hope
you're here and let me lead us in a word