

be only one of two -- either (1) that the author means that they will be cut off by a sudden and violent death, considered as a calamity or as a punishment; or (2) that he regarded the Sheol mentioned here as a place of punishment . . . the spirit of the passage seem to demand to idea that the wicked referred to here would be consigned to a place of punishment, that they would be cut off wicked persons, and treated accordingly. This interpretation is strengthened by the other member of the parallelism, where it is said, 'and all the nations that forget God;' since it is no more true that the nations 'that forgot God' will be 'turned into the grave or the world of departed spirits,' than it is that the nations that serve and obey him will. It seem to me, therefore, that this is one of the passages in which it is clear that the word Sheol had connected with it the idea of punishment beyond the grave -- of a region where the wicked would be treated according to their deserts, and in a manner different from the treatment of the righteous."

Proverbs 23:13-14 -- "Do not hold back discipline from the child,
Although you beat him with the rod, he will not die.
You shall beat him with the rod,
And deliver his soul from **שְׁאוֹל**."

The *Theological Wordbook of the Old Testament* in its article on **שְׁאוֹל** says that the word as it is used here could refer either to deliverance from future punishment or to deliverance from untimely death.

The third category of meaning -- a great depth, as contrasted with a great height -- is represented by three instances:

Psalms 139:8 -- "If I ascend to the heaven, Thou art there;
If I make my bed in **שְׁאוֹל**, behold, Thou art there."
Job 11:7-8 -- "Can you discover the depths of God?
Can you discover the limits of the Almighty?
They are high as the heavens, what can you do?
Deeper than **שְׁאוֹל**, what can you know?"
Amos 9:2-3 -- "Though they (the wicked Israelites) dig into **שְׁאוֹל**
From there shall My hand take them;
And though they ascend to heaven,
From there will I bring them down.
And though they hide on the summit of Carmel,
I will search them out and take them from there;
And though they conceal themselves from My sight on the
floor of the sea,
From there I will command the serpent and it will bite them."

There are three uses of **שְׁאוֹל** that have been suggested as problematic:

Psalms 6:5 -- "For there is no mention of Thee in death;
In **שְׁאוֹל** who will give Thee thanks?"
Ecclesiastes 9:10 -- "Whatever your hand finds to do, verily, do it with all your might; for
there is no activity or planning or wisdom In **שְׁאוֹל** where you are
going."