

Studies on Hell – Part 5 – The Bottomless Pit

Hi everyone and welcome to “Grain of Wheat Publishing” and “Studies in Scripture.” My name is Jack Marshall and thank you for joining me today.

This is Part Five of my series, “Studies on Hell.” If you haven’t had a chance to view my other videos in this series, I would encourage you to do so.

In this study, we will look further into the idea of “Sheol and Hades” and how it connects to “the bottomless pit” in the book of the Revelation.

Let’s get started.

In Part Four of this series, I spoke briefly about the word “Sheol.” This word is translated as “hell” thirty-one times in the Old Testament, but also “grave” thirty-one times and “pit” three times. The Strong’s Concordance defines this word as “Hades,” derived from the word “shaal” which means, “To inquire” or “request.” Our word “shaal” is used a total of one hundred and seventy-three times, translated ninety-four times as “ask.” This shows that “Sheol” clearly relates to the idea of UNDERSTANDING.

As for “Hades”? This is the compound word of “alpha” and “eido,” “eido” meaning, “To *see*” or “to *know*.” When joined with “alpha,” it means, “Unseen,” in other words, it speaks to our inability to SEE or UNDERSTAND the word of the kingdom. See Matthew, Chapter Thirteen, verses ten through fifteen and John, Chapter Three, verse three.

Hades in the New Testament correlates with our words “shaal” and “sheol” in the Old Testament. In Part Four of this series, we considered the idea that it doesn’t relate to “eternal torment,” but to the “shadow” of death or “darkness” if you will, which symbolizes our IGNORANCE when we dwell in the DEATH of “trespasses and sins.” See Ephesians, Chapter Two, verse one, and Chapter Four, verse eighteen. Consider what Jesus said in the following from John, Chapter Twelve, verses thirty-five and thirty-six.

Then Jesus said to them, "A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; **he who walks in darkness does not know where he is going**. While you have the light, believe in the light, that you may become sons of light."

In agreement with what Jesus said, the apostle John recorded the following:

Anyone who claims to be in the light but hates his brother **is still in the darkness**. Whoever loves his brother lives in the light, and there is nothing in him to make him stumble. But **whoever hates his brother is in the darkness and walks around in the darkness; he does not know where he is going, because the darkness has blinded him**.

Beloved, “darkness” speaks to the realm of ignorance and hate, regardless of the fact that we may claim to be “in the light.” Both Jesus and John made it clear. When we’re in darkness, we do not know where we are going. Like Cain in the Genesis parable, we are a “fugitive and a vagabond” on the earth; we “wander” in the darkness of our own ignorance and death, our purpose in life unclear and uncertain. See Genesis, Chapter Four, verse twelve.

The first mention of “sheol” is found in Genesis Thirty-seven, verse thirty-five, translated as “grave.” In most cases, a “grave” is a “pit,” **a hole in the earth or ground**. The first mention of “sheol” AS a “pit” is found in Numbers, Chapter Sixteen, concerning the rebellion of Korah, Dathan, and Abiram, against Moses concerning the priesthood. As a result of this rebellion, we find Moses saying the following:

If these men die as all men die, or if they are visited by the fate of all mankind, then the Lord has not sent me. But if the Lord creates something new, **and the ground opens its mouth and swallows them up with all that belongs to them, and they go down alive into Sheol, then you shall know that these men have despised the Lord.**"

No doubt about it, this was a very serious matter in the eyes of the Lord, and once Moses finished speaking, we're told that "the ground under them split apart. And the earth opened its mouth and swallowed them up, with their households and all the people who belonged to Korah and all their goods. So they and all that belonged to them went down alive into Sheol, and the earth closed over them, and they perished from the midst of the assembly." In light of what happened with Korah, consider the following from First Corinthians, Chapter Ten.

I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness. **Now these things took place as examples for us**, that we might not desire evil as they did. Do not be idolaters as some of them were; as it is written, "The people sat down to eat and drink and rose up to play." We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did and were destroyed by serpents, nor grumble, as some of them did and were destroyed by the Destroyer. **Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come.**

All of these references which Paul made refer to Moses and Israel once they left Egypt and were in the wilderness. Paul tells us, "These things took place as examples for us" and "these things happened to them as an example" and "they were written down for our instruction, on whom the end of the ages has come." That's pretty clear, isn't it, and if Paul the apostle declared they were our examples, then I believe there is much to be learned from it.

As we see by our examples, Sheol refers to a "grave" or "pit," literally, to "a hole in the earth." With this in mind, consider what John wrote in his first letter:

And we know that we are of God, and the whole world **lieth** in wickedness.

See our word "lieth." The Strong's Concordance defines this as, "To *lie* outstretched (literal or figurative)." And what did John say? "The whole world lieth in wickedness," that is the whole world lies outstretched in darkness, as in a "grave" or "pit." No doubt, this is quite a serious statement, but if we are raw and honest about the chaos which surrounds us, we know its true. This agrees with what I touched on in Part Four concerning the fact that the Bible definition of DEATH refers to a PRESENT STATE OF BEING where we "walk" or CONDUCT OURSELVES in "trespasses and sins" (again, see Ephesians, Chapter Two, verse one, and Chapter Four, verse eighteen). This being the case, could we not say then that when we dwell in DEATH, we are also "outstretched" in a "pit"? With this thought in mind, let's go to the book of the Revelation and the description of the fifth trumpet from the Weymouth New Testament.

The fifth angel blew his trumpet; and I saw a Star which had fallen from Heaven to the earth; and to him was given the key of the **depths** of the **bottomless pit**, and he opened the **depths** of the **bottomless pit**. And smoke came up out of the pit resembling the smoke of a vast furnace, so that the sun was darkened, and the air also, by reason of the smoke of the pit. And from the midst of the smoke there came locusts on to the earth, and power was given to them resembling the power which earthly scorpions possess.

Now, there is much we could get into about these passages, however, in this video, I simply wish to explain the meaning of the "bottomless pit." In order to do that, let's look at verse eleven of these same passages.

The locusts had a king over them—the angel of the bottomless pit, whose name in Hebrew is 'Abaddon,' while in the Greek he is called 'Apollyon.'

As this passage shows, there is a “king” over the “locusts” which rise out of the “smoke” of the “bottomless pit.” His Hebrew name is “Abaddon” and his Greek name is “apollyon.” Strong’s defines “Abaddon” of Hebrew origin, which means, “A *perishing*.” It is the intensive form of the word which means, “To *wander away*, i.e. *lose oneself*; by implication to *perish* (causative *destroy*).” When I read “wander away,” I again think of Cain in our Genesis parable. Our Greek word “Apollyon” agrees with “Abaddon,” meaning, “A *destroyer*,” taken from the word which means, “To *destroy* fully (reflexive to *perish*, or *lose*).” I cannot help but go to the following well known passage, John Three sixteen.

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.

Our word “perish”? It’s the root word from which “Apollyon” is taken.

So, first we see a “bottomless pit” followed by an “angel” or “king” which is over it, whose name is “Abaddon.” This being the case, let’s go to Proverbs Twenty-seven twenty for more understanding.

Sheol and Abaddon are never satisfied, and never satisfied are the eyes of man.

In this passage, we find “Sheol” and “Abaddon” together and linked with the thought that they are “never satisfied.” Our Proverb goes on to state “and never satisfied are the eyes of man.” Ephesians One eighteen tells us that “eyes” refer to UNDERSTANDING, so this passage is in keeping with our perspective.

Now, look at our phrase, “Never satisfied,” and think for a moment what this means. Google defines “never” as, “At no time in the past or future; on no occasion; not ever” and “not at all.” Wouldn’t “not at all” agree with “bottomless”? In keeping with this, consider the following from the story of Noah in Genesis, Chapter Six.

And GOD saw that the wickedness of man was great in the earth, and that **every imagination of the thoughts of his heart was only evil continually.**

Look at the phrase, “Evil continually.” Isn’t “continually” another way of saying “bottomless”? Google defines “continually” as, “Without interruption; constantly,” so the idea of “bottomless” fits this description perfectly.

Let’s look at a couple of other passages which establish the order of “Sheol and Abaddon.” In the English Standard Version, Job Twenty-six, verse six reads, “Sheol is naked before God, and Abaddon has no covering.” Proverbs Fifteen eleven reads, “Sheol and Abaddon lie open before the LORD; how much more the **hearts** of the children of man!”

In all that we have considered, we should realize that the “bottomless pit” refers to the “HEART” of humankind, and to the depths of depravity that is found therein. It symbolizes “every imagination of the thoughts” of our heart, which in Noah’s day was “only evil continually.”

So let’s go even deeper. Our word “bottomless” is defined by the Strong’s Concordance as, “Depthless.” It’s a compound word derived from *alpha*, “as a negative particle” and *buthos*, which means, “*Depth*, i.e. (by implication) the *sea*.” *Buthos* is a variation of *bathos*, which means, “Profundity.” Google defines “profundity” as, “Deep insight; great depth of knowledge or thought.”

Now, let’s look at Revelation Nine, verse one again in the New Greek-English Interlinear New Testament.

And the fifth angel trumpeted; and I saw a star out of heaven having fallen to the earth, and was given to it the key of the **shaft** of the **abyss**...

When we compare translations, we find that Weymouth renders “shaft” as “depths” and “abyss” as “bottomless pit.” Our word “shaft” or “depths” or “pit” is defined by the Strong’s Concordance as, “A *hole* in the ground (dug for obtaining or holding water or other purposes); i.e. a *cistern* or *well*; figurative an *abyss* (as a *prison*).” When brought together, we see that the “bottomless pit” refers to a great “well of water” which is perfectly illustrated by the depths of the “sea.” This “well of water” if you will, speaks to the “deep insight,” to the “great depth of knowledge or thought” that resides in the human heart. With this in mind, let’s go to Chapter Seventeen, verses one and fifteen in the book of the Revelation.

Then one of the seven angels who had the seven bowls came and said to me, "Come, I will show you the judgment of the great prostitute who is seated on **many waters**...

And the angel said to me, "The **waters** that you saw, where the prostitute is seated, **are peoples and multitudes and nations and languages**.

As these passages show, the “great prostitute” or “Babylon,” is seen “seated on many waters,” and the angel tells John that the “waters” are “peoples and multitudes and nations and languages.” In other words, the “waters” represent the “whole world” which John stated, “lieth in wickedness” due to the imaginations of the thoughts of the heart which are “evil continually.” Let’s look at one more passage which aligns with this in Revelation Thirteen:

And I saw a beast **rising out of the sea**, with ten horns and seven heads, with ten diadems on its horns and blasphemous names on its heads.

No doubt, there are a great number of interpretations concerning the beast which rises out of the sea in Revelation Thirteen. However, in light of what we have considered, do we not see that this “sea” IS the “bottomless pit” spoken of in Revelation, Chapter Nine, and that it symbolizes the collective HEART of humankind all over the world, out of which proceeds all manner of evil? In agreement, our word “beast” is defined as, “A *dangerous animal*,” and I have no problem stating that man IS THE MOST DANGEROUS ANIMAL ON THIS PLANET. See Ecclesiastes, Chapter Three, verse eighteen.

Let me now share with you the following passages from Jeremiah, Chapter Seventeen, verses nine and ten, from the Amplified Bible.

The heart is deceitful above all things, and it is exceedingly perverse *and* corrupt and severely, mortally sick! Who can know it [perceive, understand, be acquainted with his own heart and mind]? I the Lord search the mind, I try the heart, even to give to every man according to his ways, according to the fruit of his doings.

Here we have it my friends! “The heart is deceitful ABOVE ALL THINGS,” and Jeremiah made NO EXCEPTIONS when he stated, “ABOVE ALL THINGS.” Nowhere on this planet, neither in heaven or in earth or even beneath the earth can you find anything MORE DECEITFUL THAN OUR OWN HEART. It is THIS which is the BOTTOMLESS PIT in Revelation Nine wherein we find SHEOL and ABADDON, DEATH and DESTRUCTION. Though our hearts may possess “great depth of knowledge and thought” which has led to the amazing technology we know today, out of IT ALSO COMES GREAT DARKNESS AND DECEPTION due to its “exceedingly perverse and corrupt” condition. And who more than Christ understood this? Consider the following passages from Mark, Chapter Seven, in regard to our Lord Jesus Christ.

And he called the people to him again and said to them, "Hear me, all of you, and understand: There is nothing outside a person that by going into him can defile him, but the things that come out of a person are what defile him." And when he had entered the house and left the people, his disciples asked him about the parable. And he

said to them, "Then are you also without understanding? Do you not see that whatever goes into a person from outside cannot defile him, since it enters not his heart but his stomach, and is expelled?"... And he said, "What comes out of a person is what defiles him. **For from within, out of the heart of man,** come evil thoughts, sexual immorality, theft, murder, adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. All these evil things come from within, and they defile a person."

What did Jesus say? "For **from within, out of the heart of man,**" comes all those things which "defiles him." If we count those things which Jesus listed, we have THIRTEEN different attributes. And what is the spiritual meaning of this number? In his book, *The Biblical Meaning of Numbers from One to Forty*, Stephen Jones wrote, "To write thirteen in Hebrew, they wrote two Hebrew letters: **yod-gimel**. These signify the hand (or outworking) of **pride**. The number thirteen speaks of REBELLION and DEPRAVITY." In perfect agreement with all that we have considered in this study, our Lord confirms that **all** the problems of society and the world issue from the REBELLION and DEPRAVITY found in "the heart of man."

In agreement with the "smoke of a great furnace" seen in the "bottomless pit," we read in Hosea Seven six, "**For with hearts like an oven they approach their intrigue; all night their anger smolders; in the morning it blazes like a flaming fire.**"

Also, consider the following from Psalms Sixty-four, verses two through six.

Hide me from the secret plots of the wicked, from the throng of evildoers, who whet their tongues like swords, who aim bitter words like arrows, shooting from ambush at the blameless, shooting at him suddenly and without fear. They hold fast to their evil purpose; they talk of laying snares secretly, thinking, who can see them? They search out injustice, saying, "We have accomplished a diligent search." **For the inward mind and heart of a man are deep!**

Finally, in Job Twelve twenty-two we read:

He uncovers deep things out of darkness, and **brings the shadow of death to light.**

The Psalmist wrote, "The inward mind and heart of a man are deep." As for the Lord? "He UNCOVERS DEEP THINGS OUT OF DARKNESS, and BRINGS THE SHADOW OF DEATH TO LIGHT." Beloved, He exposes our hearts, not to eternally condemn us BUT TO TEST US, TO MAKE US AWARE OF OUR OWN INNER DARKNESS, OUR OWN WICKEDNESS, that we might come to truly understand the need for His Spirit and truth!

If I may, let me close this study with the following from Revelation One eighteen:

When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, "Fear not, I am the first and the last, and the living one. I died, and behold I am alive forevermore, **and I have the keys of Death and Hades.**

As we learned in our previous videos, it is Christ who has the "keys of Death and Hades." So it is that when we consider the "star which had fallen from Heaven to the earth; and to him was given the **key** of the **depths** of the **bottomless pit,**" WE ARE SEEING THE LORD JESUS CHRIST HIMSELF! Is He not the "bright and morning star"? Did He not tell Nicodemus, "No one has ascended to heaven but **He who came down from heaven,** that is, the Son of Man who is in heaven"? Brothers and sisters, Christ ascended that He might descend in order to reach into the deepest depths of our being to expose our works of darkness, deliver us from them, and bring us in union with our heavenly Father. When we understand this, it brings a deeper meaning to the following from Matthew Twelve forty:

For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights **in the heart of the earth**.

Beloved, need I say it? Do you see that the “heart of the earth” has more than one meaning? Yes, Jesus died on the cross and was buried for “three days and three nights.” Ah, but it didn’t end there. Almost two thousand years ago, He rose from the dead and was seated at the “right hand” of the Father. Since that time He has dwelled “in the heart of the earth,” bringing light to our darkness within that we might know the righteousness, peace, and joy that is found in His Spirit. Rest assured, my friends, that Christ will rule until every “enemy” will be overcome within us and the “last enemy He will destroy is DEATH.” For this reason, we find in Revelation Twenty, verse fourteen, that “Death and Hades were cast into the lake of fire. This is the second death.” Remember, the “fire of God” defines the righteous and holy nature of His essence; it is the “Light” which is more than able to consume our darkness within if we will turn to Him with all of our heart, mind, soul, and strength.

That’s it for today’s video and I sincerely hope it has helped you. Please keep in mind that I will be continuing this series on “hell,” so be sure to subscribe to my channel. Also, feel free to leave your comments and questions below and visit my Facebook page at Grain of Wheat Publishing or my website at www.grainofwheatpublishing.org. Thank you so much for joining me today and may God bless you in your walk with Christ.