

# MAGIC & SPELL-CASTING

## SHEOL (HOLDING DIMENSION-PRISON)

MATTHEW 13:35

So was fulfilled what was spoken through the prophet:

*"I will open my mouth in parables, I will utter things hidden since the creation of the world."*



"As a result of these acts of suppression, the magicians and their literature went underground. The papyri themselves testify to this by the constantly recurring admonition to keep the books secret. [...] The religious beliefs and practices of most people were identical with some form of magic, and the neat distinctions we make today between approved and disapproved forms of religion-calling the former "religion" and "church" and the latter "magic" and "cult" - did not exist in antiquity except among a few intellectuals. It is known that philosophers of the Neopythagorean and Neoplatonic schools, as well as Gnostic and Hermetic groups, used magical books and hence must have possessed copies. But most of their material vanished and what we have left are their quotations." [6]

"In this syncretism the indigenous ancient Egyptian religion has in part survived, in part been profoundly hellenized. In its Hellenistic transformation, the Egyptian religion of the pre-Hellenistic era appears to have been reduced and simplified, no doubt to facilitate its assimilation into Hellenistic religion as the predominant cultural reference. It is quite clear that the magicians who wrote and used the Greek papyri were Hellenistic in outlook. Hellenization, however, also includes the egyptianizing of Greek religious traditions. The Greek magical papyri contain many instances of such egyptianizing transformations, which take very different forms in different texts or layers of tradition."





“ Due to the surviving written record of ancient Egyptian culture, a number of references to magic and complete examples exist. In particular the embalming and interring process involved the use of many documented spells, for example from *the Book of the Dead* “

[https://www.ancient.eu/Egyptian\\_Book\\_of\\_the\\_Dead/](https://www.ancient.eu/Egyptian_Book_of_the_Dead/)

*The Egyptian Book of the Dead* is a collection of spells which enable the soul of the deceased to navigate the afterlife. ....just one of a series of manuals composed to assist the spirits of the elite dead to achieve and maintain a full afterlife

- "was to instruct the deceased on how to overcome the dangers of the afterlife by enabling them to assume the form of several mythical creatures and to give them the passwords necessary for admittance to certain stages of the underworld"
- a series of rites, prayers and myths containing the Egyptian beliefs about the underworld. The origin of this group of beliefs is very old, and they appear for the first time inscribed in the pyramids.

## **SPELL** *noun*

1. a word, phrase, or form of words supposed to have magic power;charm; incantation:

*The wizard cast a spell.*

2. a state or period of enchantment:

*She was under a spell.*

3. any dominating or irresistible influence; fascination:

*the spell of fine music.*

A **spell** or **charm** is a set of words, spoken or unspoken, which are considered by its user to invoke some metaphysical effect. Historical attestations exist for the use of some variety of incantations in many cultures around the world. Spells can be used in calling upon or summoning a spirit, deity, demon, or other supernatural agents, or to prevent a person from taking some action or in forcing them to remain on some path of action (known as *binding spell*)

## **SPELL 125**

**Spell 125 is the best known of all the texts of the Book of the Dead.**

- A moral code represented in a form of Negative Confession that the dead person has to recite when he descends to the hall of the Two Truths.

He shall say:

Hail to thee, great God, Lord of the Two Truths. I have come unto thee, my Lord, that thou mayest bring me to see thy beauty. I know thee, I know thy name, I know the names of the 42 Gods who are with thee in this broad hall of the Two Truths . . . Behold, I am come unto thee. I have brought thee truth; I have done away with sin for thee. I have not sinned against anyone. I have not mistreated people. I have not done evil instead of righteousness . . .

I have not reviled the God.

I have not laid violent hands on an orphan.

I have not done what the God abominates . . .

I have not killed; I have not turned anyone over to a killer.

I have not caused anyone's suffering . . . I have not copulated (illicitly); I have not been unchaste.

I have not increased nor diminished the measure, I have not diminished the palm; I have not encroached upon the fields.

I have not added to the balance weights; I have not tempered with the plumb bob of the balance.

I have not taken milk from a child's mouth; I have not driven small cattle from their herbage . . .

I have not stopped (the flow of) water in its seasons; I have not built a dam against flowing water.

I have not quenched a fire in its time . . .

I have not kept cattle away from the God's property. I have not blocked the God at his processions.



#0125 Αἴγυπτος Aiguptos {ah'-ee-goop-tos} Egypt

of uncertain derivation; TDNT - n/a; n pr loc

Egypt = "double straits"

- 1) a country occupying the northeast angle of Africa
- 2) metaph. Jerusalem, for the Jews persecuting the Christ and his followers, and so to be likened to the Egyptians treating the Jews

The Wisdom of Solomon, a book considered apocryphal by many contemporary Jews and Christians (probably composed in the 1st century BCE) claims that

*God...gave me true knowledge of things, as they are an understanding of the structure of the world and the way in which elements work, the beginning and the end of years and what lies in-between the cycles of the years and the constellations...the thoughts of men...the power of spirits...the virtue of roots...I learned it all, secret or manifest.*

Thusly, he had reiterated the essential aims of magic as an independent tradition - knowledge and power and control of the mysteries of the cosmos.

*1 The relationship between Psalms and Proverbs can perhaps best be grasped in terms of the difference between David and Solomon. Solomon was, as we know, given more wisdom than any man who had ever lived [1 Kings 3:12] If Solomon was known for his wisdom, some of which is recorded in the Book of Proverbs, David was known for his heart for God [1 Samuel 13:14], which is reflected in the Psalms. It was, in fact, the whole-heartedness of David in seeking and serving God which distinguished him above his son Solomon [1 Kings 11:4]*

Excerpt – David L. Brown

*What are words and why are they important?*

*Words have evolved through the ages in lockstep with humankind. Perhaps more than any other factor, it is the mastery of language that sets us apart from the animal world. But words are slippery things. We often hear statements such as "those are only words." It is well-known that they can be used to deceive as well as to illuminate.*

*Scientists hypothesize that the development of complex language was a key to the evolution and advancement of the human race. As a cooperative species rising from its animal past to create stone age societies, our earliest forebears needed to process and share increasingly complex information. Making fire or shaping tools from flint demanded enhanced communication skills, lest the hard-gained knowledge of innovators be lost upon their deaths.*

*The myth of the Tower of Babel implies that there was once a tongue common to all humans, and it may be true that the most primitive "languages," like those of many animals today, may have been shared in common.*

*The power of words helped our ancestors to progress, step by steady step. And yet there was a strict restraint — the limits of human memory. Even the most incisive mind can remember only so much, and when that knowledge is passed on to*



successive generations there is always leakage. In the passage of time, what once had been facts became fables, ideas blur and merge, names and places morph into myth.

Words are powerful, but time is long and memory is frail.

And then, after hundreds of thousands of years, an incredible breakthrough occurred. To hijack a phrase from the Book of John, the word was made flesh.

From words that had never existed except as sounds, able to be transmitted only within the range of hearing, sprang something powerful and transforming — Writing.

Neurolinguistic Programming - claim there is a connection between neurological processes (neuro-), language (linguistic) and behavioral patterns learned through experience (programming), and that these can be changed to achieve specific goals in life.

According to Bandler and Grinder, NLP comprises a methodology termed modeling, plus a set of techniques that they derived from its initial applications. Of such methods that are considered fundamental, they derived many from the work of Virginia Satir, Milton Erickson and Fritz Perls.

## THE STRUCTURE OF MAGIC I

A Book about Language  
and Therapy

By  
RICHARD BANDLER  
and  
JOHN GRINDER

Their 1975 book, is intended to be a codification of the therapeutic techniques

## THE BOOK OF ENOCH

Enoch foretells to Noah the Deluge and his own Preservation

LXV

6. And a command has gone forth from the presence of the LORD concerning those who dwell on the earth that their ruin is accomplished because they have learnt all the secrets of the angels, and all the violence of the Satans, and all their powers – the most secret ones-and all the power of those who practice sorcery, and the power of witchcraft, and the power of those who make molten images from the whole earth.



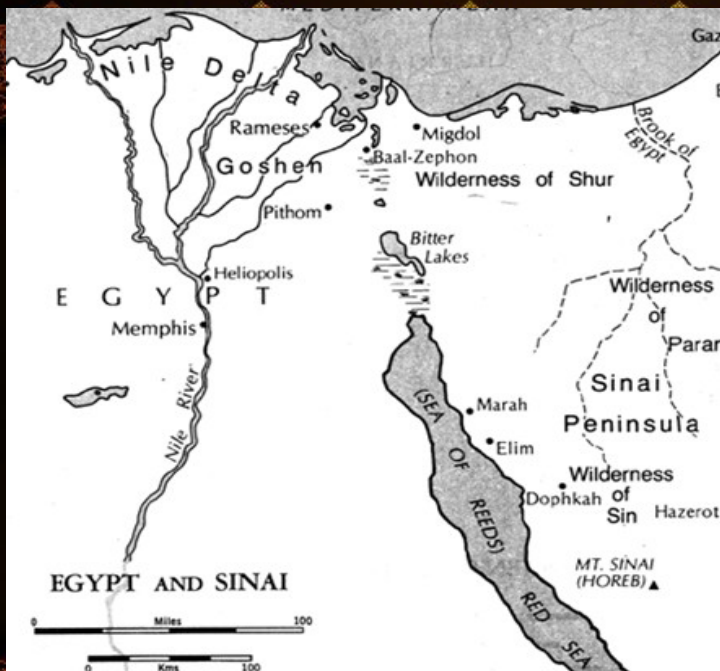
## PSALM 88

(3) For my soul is full of trouble and my life draws near **the grave** (Sheol).

(10) Do you show your wonders to **the dead**? Do those who are **dead** rise up and praise you? (11) Is your love declared in **the grave** (qeber), your faithfulness in **destruction**. (12) Are your wonders known in **the place of darkness**, or your righteous deeds in the **land of oblivion**?

## Exodus 7:8-11

8 Then the LORD said to Moses and Aaron, 9 “When Pharaoh says to you, ‘Prove yourselves by working a miracle,’ then you shall say to Aaron, ‘Take your staff and cast it down before Pharaoh, that it may become a serpent.’ ” 10 So Moses and Aaron went to Pharaoh and did just as the LORD commanded. Aaron cast down his staff before Pharaoh and his servants, and it became a serpent. 11 Then Pharaoh summoned the wise men and the sorcerers, and they, the wmagicians of Egypt, also did the same by their secret arts. 12 For each man cast down his staff, and they became serpents. But Aaron’s staff swallowed up their staffs.



Location of the biblical Mount Sinai and a possible route from Sinai to Egypt

## DEUTERONOMY 18

### The Portion of the Priests and Levites

18 “The priests, the Levites—all the tribe of Levi—shall have no part nor inheritance with Israel; they shall eat the offerings of the Lord made by fire, and His portion. 2 Therefore they shall have no inheritance among their brethren; the Lord is their inheritance, as He said to them.

3 “And this shall be the priest’s due from the people, from those who offer a sacrifice, whether *it is* bull or sheep: they



shall give to the priest the shoulder, the cheeks, and the stomach. 4 The firstfruits of your grain and your new wine and your oil, and the first of the fleece of your sheep, you shall give him. 5 For the Lord your God has chosen him out of all your tribes to stand to minister in the name of the Lord, him and his sons forever.

6 “So if a Levite comes from any of your gates, from where he dwells among all Israel, and comes with all the desire of his mind to the place which the Lord chooses, 7 then he may serve in the name of the Lord his God as all his brethren the Levites do, who stand there before the Lord. 8 They shall have equal portions to eat, besides what comes from the sale of his inheritance.

### Avoid Wicked Customs

9 “When you come into the land which the Lord your God is giving you, you shall not learn to follow the abominations of those nations. 10 **There shall not be found among you *anyone* who makes his son or his daughter pass through the fire, or one who practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer, 11 or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. 12 For all who do these things *are* an abomination to the Lord, and because of these abominations the Lord your God drives them out from before you. 13 You shall be blameless before the Lord your God. 14 For these nations which you will dispossess listened to soothsayers and diviners; but as for you, the Lord your God has not appointed such for you.**

### A New Prophet Like Moses

15 “The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear, 16 according to all you desired of the Lord your God in Horeb in the day of the assembly, saying, ‘Let me not hear again the voice of the Lord my God, nor let me see this great fire anymore, lest I die.’

17 “And the LORD said to me: **8** ‘What they have spoken is good. 18 **9** I will raise up for them a Prophet like you from among their brethren, and **10** will put My words in His mouth, **11** and He shall speak to them all that I command Him. 19 **12** And it shall be *that* whoever will not hear My words, which He speaks in My name, I will require *it* of him. 20 But **13** the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or **14** who speaks in the name of other gods, that prophet shall die.’ 21 And if you say in your heart, ‘How shall we know the word which the LORD has not spoken?’ —22 **15** when a prophet speaks in the name of the LORD, **16** if the thing does not happen or come to pass, that *is* the thing which the LORD has not spoken; the prophet has spoken it **17** presumptuously; you shall not be afraid of him.

## Leviticus 19

4 ‘Do not turn to idols, nor make for yourselves molded gods: I am the Lord your God.

31 ‘Give no regard to mediums and familiar spirits; do not seek after them, to be defiled by them: I am the Lord your God.





## Witch of Endor – The Book of Samuel

### 1 SAMUEL 28 NKJV

28 Now it happened in those days that the Philistines gathered their armies together for war, to fight with Israel. And Achish said to David, “You assuredly know that you will go out with me to battle, you and your men.”

2 So David said to Achish, “Surely you know what your servant can do.”

And Achish said to David, “Therefore I will make you one of my chief guardians forever.”

### Saul Consults a Medium

3 Now Samuel had died, and all Israel had lamented for him and buried him in Ramah, in his own city. And Saul had put the mediums and the spiritists out of the land.

4 Then the Philistines gathered together, and came and encamped at Shunem. So Saul gathered all Israel together, and they encamped at Gilboa. 5 When Saul saw the army of the Philistines, he was afraid, and his heart trembled greatly. 6 And when Saul inquired of the Lord, the Lord did not answer him, either by dreams or by Urim or by the prophets.

7 Then Saul said to his servants, “Find me a woman who is a medium, that I may go to her and inquire of her.”

And his servants said to him, “In fact, *there is* a woman who is a medium at En Dor.”

8 So Saul disguised himself and put on other clothes, and he went, and two men with him; and they came to the woman by night. And he said, “Please conduct a séance for me, and bring up for me the one I shall name to you.”

9 Then the woman said to him, “Look, you know what Saul has done, how he has cut off the mediums and the spiritists from the land. Why then do you lay a snare for my life, to cause me to die?”

10 And Saul swore to her by the Lord, saying, “As the Lord lives, no punishment shall come upon you for this thing.”



11 Then the woman said, "Whom shall I bring up for you?"  
And he said, "Bring up Samuel for me."  
12 When the woman saw Samuel, she cried out with a loud voice. And the woman spoke to Saul, saying, "Why have you deceived me? For you *are* Saul!"  
13 And the king said to her, "Do not be afraid. What did you see?"  
And the woman said to Saul, "I saw a spirit[a] ascending out of the earth."  
14 So he said to her, "What *is* his form?"  
And she said, "An old man is coming up, and he *is* covered with a mantle." And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground and bowed down.  
15 Now Samuel said to Saul, "Why have you disturbed me by bringing me up?"  
And Saul answered, "I am deeply distressed; for the Philistines make war against me, and God has departed from me and does not answer me anymore, neither by prophets nor by dreams. Therefore I have called you, that you may reveal to me what I should do."  
16 Then Samuel said: "So why do you ask me, seeing the Lord has departed from you and has become your enemy? 17 And the Lord has done for Himself[b] as He spoke by me. For the Lord has torn the kingdom out of your hand and given it to your neighbor, David. 18 Because you did not obey the voice of the Lord nor execute His fierce wrath upon Amalek, therefore the Lord has done this thing to you this day. 19 Moreover the Lord will also deliver Israel with you into the hand of the Philistines. And tomorrow you and your sons *will be* with me. The Lord will also deliver the army of Israel into the hand of the Philistines."  
20 Immediately Saul fell full length on the ground, and was dreadfully afraid because of the words of Samuel. And there was no strength in him, for he had eaten no food all day or all night.  
21 And the woman came to Saul and saw that he was severely troubled, and said to him, "Look, your maidservant has obeyed your voice, and I have put my life in my hands and heeded the words which you spoke to me. 22 Now therefore, please, heed also the voice of your maidservant, and let me set a piece of bread before you; and eat, that you may have strength when you go on *your* way."  
23 **But he refused and said, "I will not eat."**  
So his servants, together with the woman, urged him; and he heeded their voice. Then he arose from the ground and sat on the bed. 24 Now the woman had a fatted calf in the house, and she hastened to kill it. And she took flour and kneaded *it*, and baked unleavened bread from it. 25 So she brought *it* before Saul and his servants, and they ate. Then they rose and went away that night.

## THE BOOK OF ENOCH 15

8. Now the giants, who have been born of spirit and of flesh, shall be called upon earth evil spirits, and on earth shall be their habitation. Evil spirits shall proceed from their flesh, because they were created from above; from the holy Watchers was their beginning and primary foundation. Evil spirits shall they be upon earth, and the spirits of the wicked shall they be called. The habitation of the spirits of heaven shall be in heaven; but upon earth shall be the habitation of terrestrial spirits, who are born on earth.  
9. The spirits of the giants shall be like clouds, which shall oppress, corrupt, fall, contend, and bruise upon earth. They shall cause lamentation. No food shall they eat; and they shall be thirsty; they shall be concealed, and shall not rise up against the sons of men, and against women; for they come forth during the days of slaughter and destruction.



\*8-9 The forbidden union of angels and the daughters of men gives rise to a monstrous race of giants, with spritual powers and earthly desires. From these giants when they die will proceed evil spirits, ie. Demons, living on earth. Moreover, they will not be restrained as the fallen angels are, nor slain like the mortal bodies of the giants

## 17

### *Enoch's journey through Earth & Sheol*

1. They raised me up into a certain place, where there was the appearance of a burning fire; and when they pleased they assumed the likeness of men.

2. They carried me to a lofty spot, to a mountain, the top of which reached to heaven.

3. And I beheld the receptacles of light and of thunder at the extremities of the place, **in the uttermost depths**. There was a bow of fire, and arrows in their quiver, a sword of fire, and every species of lightning.

4. Then they elevated me to a babbling stream, and to a fire in the west, which received all the setting of the sun. I came to a river of fire, which flowed like water, and emptied itself into the great sea westwards.

## 18

13. And in the columns of heaven I beheld fires, which descended without number, but neither on high, nor into the deep. Over these fountains also I perceived a place which had neither the firmament of heaven above it, nor the solid ground underneath it; neither was there water above it, nor anything on wing; but the spot was desolate.

14. And there I beheld seven stars, like great blazing mountains, and like spirits entreating me.

15. Then the angel said, This place, until the consummation of heaven and earth, will be the prison of the stars, and the host of heaven. 16. The stars which rolled over fire are those which transgressed the commandment of the LORD before their time arrived; for they came not in their proper season. Therefore was He offended with them, and bound them, until the period of the consummation of their crimes even for [ten thousand years].

## REVELATIONS 1:17-18 NKJV

And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last. I *am* He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.

## ISAIAH 38:18-19 (NRSV)

*"For **Sheol** cannot thank you, **death** cannot praise you; those who go down to **the Pit** cannot hope for your faithfulness. (19) The living, the living, they thank you as I do this day."*



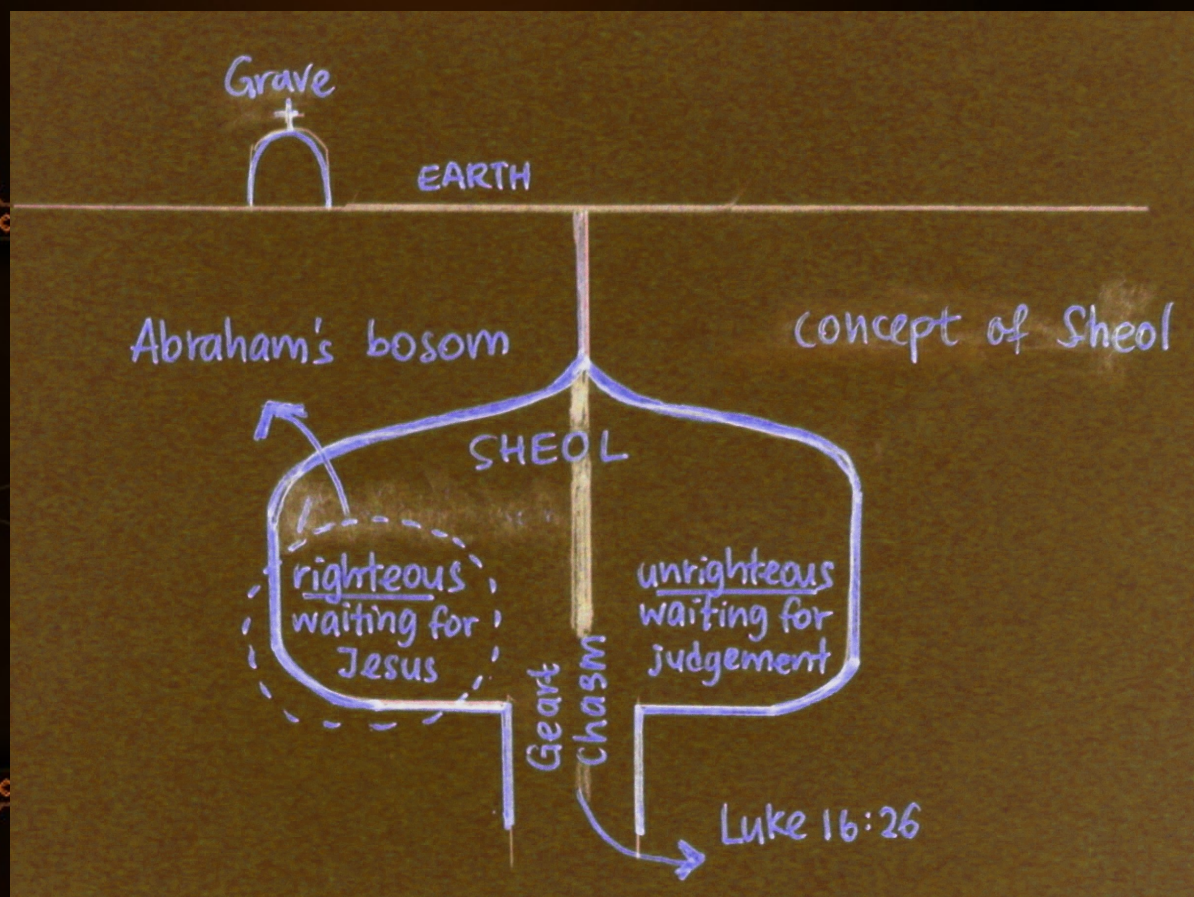
Conceived of as situated in the depths of the earth, Sheol is a place of physical death in contrast to the vitality of life on earth with all of its brightness and activity

(cf. Job 10:21–22).<sup>21</sup> Before I go whence I shall not return, even to the land of darkness and the shadow of death;

Both the righteous and the wicked went to Sheol, although there is some indication of a distinction in their condition (cf. De 32:22;<sup>22</sup> 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.

Is 57:1–2; The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. <sup>2</sup> He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

Lk 16:23 <sup>23</sup> And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.





## **Abraham's Bosom**

"**Bosom of Abraham**" refers to the place of comfort in the Biblical Sheol (or Hades in the Greek Septuagint version of the Hebrew scriptures from around 200 BC, and therefore so described in the New Testament) where the righteous dead await Judgment Day.

1. Abraham's side, or bosom, is seen by many as a term that is synonymous with death. Those who are in Abraham's bosom are those who have died. Therefore, it is a symbolic way of describing the dead.

### **2. Hades Or Sheol**

There is also the view that Abraham's bosom is another way of describing the unseen realm of the dead known as Hades or Sheol. Those in Abraham's bosom are in a specific place - the realm of the dead.

### **3. Place Of Righteous Dead**

Abraham's side, or bosom, is also thought to be the specific place where only the righteous dead lived. It is not to be equated with the general idea of death or the general realm of the dead, Hades or Sheol. When someone was in Abraham's bosom they were with the righteous dead, not in the general population of the dead. It is argued that Hades is only connected with the rich man while Lazarus is far off in the another place - a compartment in Hades for the righteous.

### **4. Heaven**

It is also believed that Abraham's bosom was simply another description of heaven. It has nothing to do with the unseen realm of the dead or some compartment in Hades. It is merely one of a number of terms the Bible uses for being in God's presence.

### **Hades Linked To Torment**

In the New Testament, Hades seems to be linked to the grave or the place of torment. Never it is linked to the place where the righteous live. In the story of the rich man and Lazarus, Hades seems to be contrasted to the former state of the rich man with his extravagant living. Therefore it may refer to the place of the righteous dead or heaven itself.

Jesus spoke of the beggar Lazarus being in "Abraham's bosom" upon death. There are four possible ways of interpretation

1. A general term for being dead
  2. A reference to Sheol or Hades, the unseen realm of the dead
  3. A more specific term referring to the righteous dead
  4. Another term for heaven
-





## SIRACH 24:45

45 I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord.

*[Jesus] said to them, “How is it then that David, speaking by the Spirit, calls him ‘Lord’? For he says, (44) “‘The Lord said to my Lord: “Sit at my right hand until I put your enemies under your feet.”’*

**Matthew 22:43-44**

### Similar Usages in the New Testament and Translations

a. Hades : In the Septuagint (LXX), Sheol is often translated as Hades. In the Greek Mythology, “Hades is the lord of the dead and ruler of the nether world, which is referred to as the domain of Hades or, by transference, as Hades alone.”[6] The same idea occurs in the New Testament (Matt 11:23; Luke 10:15, Matt 16:18, Rev 1:18. In the New Testament Hades appears in the personified form too (Rev 6:8). Sometimes all the dead seem to be in Hades (Acts 2:27), but otherwise Hades is just the abode of the wicked (Lk. 16:23; Rev. 20:13-14). The forces against the church is described as the forces of Hades (Mt. 16:18). Christ preaches in Hades (1 Pet. 3: 19ff.) and he has the keys of death and Hades (Rev. 1:18). [7] Hades in New Testament derives meaning from Sheol but goes beyond it to adequately include the Greek mythical notions.

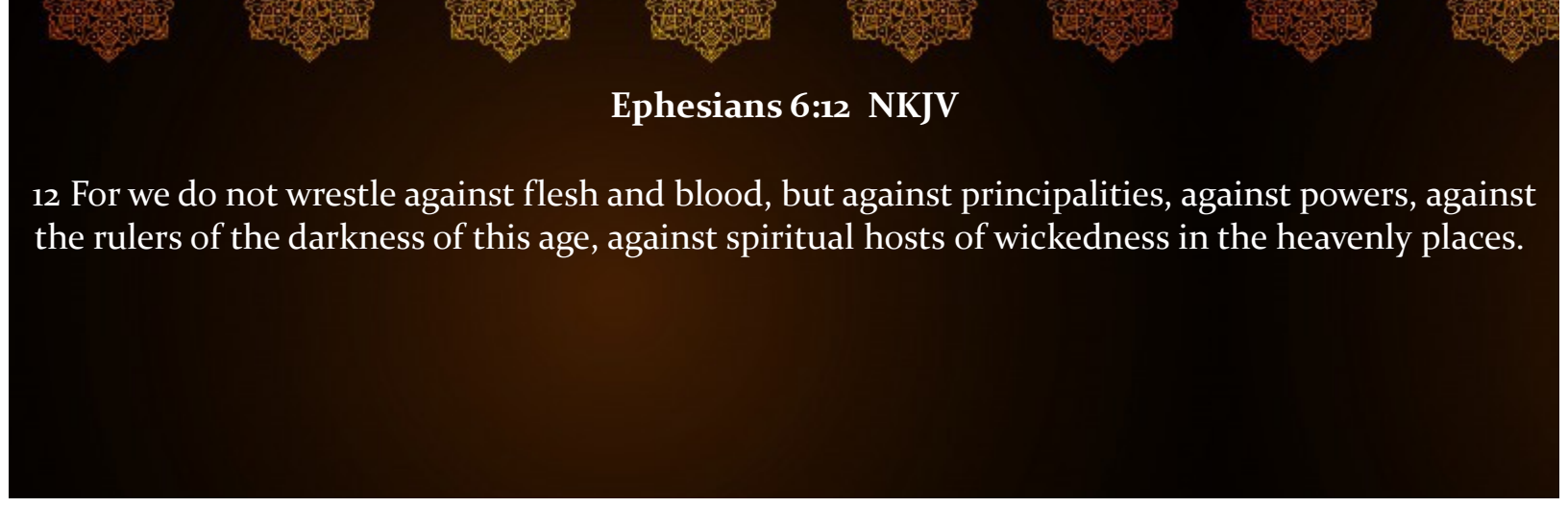
b. Abyss : The underworld is also often described in the New Testament as the “Abyss” (ἄβυσσος), often translated “Bottomless Pit” (Luke 8:31; Rom 10:7; Rev 9:1–2 ; 17:18; 20:1, 3)[8]

The Greek term denoting a place of punishment is Gehenna, used 12 times in the New Testament. Gehenna or Gê Hinnom, is the “Valley of Hinnom,” is a valley running south of Jerusalem. In this valley the Israelites sacrificed their children to Molech in the days of Ahaz and Manasseh (2 Ki 16:3; 21:6; 2 Chr 28:3; 33:6). In the New Testament the word gehenna (“hell”) falls many times from the lips of Christ in most awesome warning of the consequences of sin (Matt. 5:22, 29–30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5). [9] However, Gehenna, is not to be confused with Hades or Sheol.



## Ephesians 6:12 NKJV

12 For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.







## COMPENDIUM – SHEOL / HADES

- THE ABODE OF THE DEAD OFTEN SYNONYMOUS WITH DEATH ITSELF.
- REPRESENTS ALL THAT IS ANTI-LIFE.
- A PLACE OF SILENCE WHERE THERE IS NO PRAISE OF GOD.
- ALTHOUGH THE PRESENCE OF GOD IS NOT FELT IN SHEOL, IT IS NOT OUTSIDE YHWH'S JURISDICTION.
- EVERYONE EXPERIENCES THIS SHEOL (WHETHER IN THIS LIFE OR AFTER DEATH), GOD WILL DELIVER THE RIGHTEOUS FROM ITS CORDS.

## SHEOL IN THE BOOK OF PSALMS

THE IMAGERY OF SHEOL IS VERY STRONG IN THE BOOK OF PSALMS AND IT POSSESSES A VARIETY OF INFORMATION REGARDING THE NATURE OF SHEOL:



## PLACE WHERE YOU CANNOT PRAISE GOD

PSALMIST DOES MAKE IT CLEAR THAT THOSE WHO ARE IN SHEOL CANNOT PRAISE GOD. "FOR IN DEATH THERE IS NO REMEMBRANCE OF YOU; IN SHEOL WHO CAN GIVE YOU PRAISE (Ps 6:5)?" THERE ARE OTHER PSALMS WHICH CARRIES THE SAME MEANING. PSALM 115:17 SAYS "THE DEAD DO NOT PRAISE THE LORD, NOR DO ANY THAT GO DOWN INTO SILENCE. KING HEZEKIAH'S PRAYER IN THE BOOK OF ISAIAH IS ANOTHER COINCIDING PASSAGE: "FOR SHEOL CANNOT THANK YOU, DEATH CANNOT PRAISE YOU; THOSE WHO GO DOWN TO THE PIT CANNOT HOPE FOR YOUR FAITHFULNESS (Is 38:18)." IN THESE PASSAGES SHEOL AND DEATH ARE SPOKEN ALMOST SYNONYMOUSLY. THUS IT BECOMES CLEAR THAT ONLY THE LIVING CAN PRAISE GOD (cf. Is 38:19, Ps 88: 10-12).

## PLACE OF FORGETFULNESS

SINCE SHEOL IS A PLACE OF INACTIVITY ITS INHABITANTS CANNOT REMEMBER THE GREAT DEEDS OF THE LORD. THAT IS WHY THE PSALMIST COMPARES SHEOL WITH THE LAND OF FORGETFULNESS (Ps 88:12). ANOTHER REASON WHY THE PSALMIST CALLS IT A LAND OF FORGETFULNESS IS BECAUSE GOD DOES NOT REMEMBER THOSE WHO ARE HERE. "...LIKE THOSE FORSAKEN AMONG THE DEAD, LIKE THE SLAIN THAT LIE IN THE GRAVE, LIKE THOSE WHOM YOU REMEMBER NO MORE, FOR THEY ARE CUT OFF FROM YOUR HAND (Ps 88:5).

## PLACE OF SILENCE

"DO NOT LET ME BE PUT TO SHAME, O LORD, FOR I CALL ON YOU; LET THE WICKED BE PUT TO SHAME; LET THEM GO DUMBFOUNDED TO SHEOL (Ps 31:17)." IN THIS PASSAGE THE PSALMIST WISHES THAT THE WICKED GO DUMBFOUNDED TO SHEOL. AT ANOTHER PLACE, THE PSALMIST SAYS THAT IF THE LORD HAD NOT BEEN HIS HELP, HIS SOUL WOULD SOON HAVE LIVED IN THE LAND OF SILENCE (Ps 94:17). PSALM 115:17 ALSO EXPRESSES THE SAME UNDERSTANDING. IT IS ALSO PROBABLE THAT BEING A PLACE WHERE ONE CANNOT PRAISE GOD, IT BECOMES A LAND OF SILENCE.

## PLACE OF DARKNESS

THE PSALMIST SAYS, "FOR THE ENEMY HAS PURSUED ME, CRUSHING MY LIFE TO THE GROUND, MAKING ME SIT IN DARKNESS LIKE THOSE LONG DEAD (Ps 143:3). IN SHEOL THERE IS NO LIGHT (88:6,12). IT IS ALSO CONSIDERED THE ABODE OF THE RAPHAIM (SHADES) (88:10-12) WHICH IS AN ALLUSION THAT SHEOL IS A PLACE OF DARKNESS. JOB SAYS "...BEFORE I GO WHENCE I SHALL NOT RETURN, TO THE LAND OF GLOOM AND DEEP DARKNESS, THE LAND OF GLOOM AND CHAOS, WHERE LIGHT IS AS DARKNESS (JOB 10:21-22)." THERE ARE OTHER PASSAGES IN THE BIBLE WHICH SUGGEST SHEOL AS A PLACE OF DARKNESS (JOB 38:17; 17:13). ACCORDING TO THEODORE J. LEWIS, "DARKNESS IS A KEY CHARACTERISTIC OF NETHERWORLDS AND THIS HOLDS TRUE FOR SHEOL AS WELL. IT OCCURS IN PARALLELISM WITH *hōšek*, "DARKNESS" (JOB 17:13; cf. LAM 3:6; JOB 18:18) AS DOES *šer*, "UNDERWORLD" (Pss 88:13; 143:3)." [17]

## PLACE OF ALL THE DEAD

AS IN THE OTHER BOOKS OF THE OLD TESTAMENT, THE BOOK OF PSALM ALSO CONTAINS THE IDEA THAT SHEOL IS A PLACE OF ALL THE DEAD. "WHO CAN LIVE AND NEVER SEE DEATH? WHO CAN ESCAPE THE POWER OF SHEOL? (Ps 89:48). LIKE IN OTHER PLACES OF OLD TESTAMENT, THERE ARE DIFFERENCES OF OPINION IN THE BOOK OF PSALMS TOO CONCERNING WHO WILL GO DOWN TO SHEOL. ALTHOUGH THE ABOVE PASSAGE INDICATE THAT ALL THE DEAD, BOTH THE RIGHTEOUS AND THE WICKED WOULD GO DOWN TO SHEOL, THERE ARE A FEW PASSAGES WHICH THINK THAT ONLY THE WICKED WILL GO THERE (Ps 9:17). PROBABLY, THE IDEA OF SHEOL AS BEING THE PLACE OF ALL THE DEAD HAS UNDERGONE A CHANGE IN THE COURSE OF HISTORY. FROM THE PLACE OF ALL THE DEAD, IT LATER BECAME A PLACE FOR THE WICKED. SUCH A CONTRASTING VIEW



IS TRIED TO RECONCILE IN THE LATER JEWISH LITERATURE. THE BOOK OF ENOCH MAKES DIVISIONS WITHIN SHEOL FOR THE WICKED AND THE RIGHTEOUS, IN WHICH EACH EXPERIENCES A FORETASTE OF HIS FINAL DESTINY ( ENOCH 22:1-14)

### **SHEOL AS THE PIT**

(Ps 30:3). יְיָהוָה עֲלָת מִן־שְׁאוֹל פָּשַׁח יָתֵנִי מִיּוֹחַ (מִיּוֹחַ לְבוֹר: .

O LORD, YOU BROUGHT UP MY SOUL FROM SHEOL, RESTORED ME TO LIFE FROM AMONG THOSE GONE DOWN TO THE PIT (Ps 30:3). THE TEXT IS A FORM OF HEBREW POETRY CALLED SYNONYMOUS PARALLELISM WHEREIN THE SECOND PART OF THE VERSE SIMPLY REPEATS AND ENFORCES THE THOUGHT OF THE FIRST. THEREFORE IT BECOMES CLEAR THAT IN THIS VERSE, SHEOL IS SYNONYMOUS WITH THE PIT. IN HEBREW THE WORD PIT (בֹּר) IS USED 37 TIMES. AT LEAST IN A FEW INSTANCES, THE WORD IS USED TO MEAN THE “PIT” WHICH BECOMES ONE’S GRAVE (Ps. 55:23, “PIT OF THE GRAVE”). THE WORD IS ALSO USED TO MEAN A PLACE WHERE ONE EXISTS AFTER DEATH (Ps. 69:15)

### **PLACE OF SORROWS AND TROUBLES**

“THE CORDS OF DEATH ENCOMPASSED ME; THE TORRENTS OF PERDITION ASSAILED ME; THE CORDS OF SHEOL ENTANGLED ME; THE SNARES OF DEATH CONFRONTED ME (Ps 18:4–5).” THIS VERSE HAS A PARALLEL IN THE 2 SAMUEL 22:6. “THE SNARES OF DEATH ENCOMPASSED ME; THE PANGS OF SHEOL LAID HOLD ON ME; I SUFFERED DISTRESS AND ANGUISH (Ps 116:3).. AND WHEN THE PSALMIST LIFE IS FULL OF TROUBLES, HE FEELS THAT HE IS NEAR TO SHEOL (Ps 88:3).

### **PERSONIFICATION OF SHEOL**

DEPICTED AS HAVING POWERS TO ENTANGLE ONE. ONLY GOD CAN SAVE ONE FROM THE POWER OF SHEOL (Ps 49:15; 18:5; 116:3). IN Ps 49: 14–15, SHEOL IS DEPICTED AS A HOME OF THE FOOLHARDY AS WELL AS THEIR CUSTODIAN. SUCH PERSONIFICATIONS HELP US TO UNDERSTAND THAT ONLY GOD CAN HELP ONE FROM THE CLUTCHES OF DEATH.

### **DESCENDING TO SHEOL AS A FORM OF PUNISHMENT**

THE WICKED GO DOWN TO SHEOL ALIVE AS A FORM OF PUNISHMENT. SUCH AN IDEA IS ALSO FOUND IN THE BOOK OF NUMBERS. THE REBELLIOUS KORAH AND HIS PEOPLE GO DOWN TO SHEOL AS PUNISHMENT (NUM 16:30–33). WE HAVE THE PARALLEL PASSAGE IN PSALM 55:15. “LET DEATH COME UPON THEM; LET THEM GO DOWN ALIVE TO SHEOL; FOR EVIL IS IN THEIR HOMES AND IN THEIR HEARTS (Ps 55:15). THE PSALMIST PRAYS THAT A PERSON MAY BE PUNISHED WITH DEATH SO PROMPTLY THAT HE WILL BE AS IF BURIED ALIVE. [21] ACCORDING TO PSALM 141:7 THE WICKED WILL BE PUNISHED THEIR BONES WILL BE STREWN AT THE MOUTH OF SHEOL (Ps 141:7).

### **PSALM 6:5 (NRSV)**

*For in death there is no remembrance of you [God]; in Sheol who can give you praise?*





## THE BOOK OF ENOCH – CHAPTER XXII

### *Sheol- the Underworld*

1. And thence I went to another place, and he showed me in the west [another] great and high mountain [and] of hard rock.

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2 And there was in it †four† hollow places, deep and wide and very smooth. †How† smooth are the hollow places and deep and dark to look at.

2. And there were †four† hollow places in it, deep and very smooth: †three† of them were dark and one bright; and there was a fountain of water in its midst. And I said: '†How† smooth are these hollow places, and deep and dark to view.'

3. Then Raphael answered, one of the holy angels who was with me, and said unto me: 'These hollow places have been created for this very purpose, that the spirits of the souls of the dead should assemble therein, yea that all the souls of the children of men should assemble here. And these places **have been made** to receive them till the day of their judgement and till their appointed period [till the period appointed ], till the great judgement (comes) upon them.'



E

5. I saw the spirits of the children of men who were dead, and their voice went forth to heaven and made suit. 6. Then I asked Raphael the angel who was with me, and I said unto him: 'This spirit--whose is it whose voice goeth forth and maketh suit?'

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5. I saw (the spirit of) a **dead man** making suit, and his voice went forth to heaven and made suit. 6. And I asked Raphael the angel who was with me, and I said unto him: 'This spirit which maketh suit, whose is it, whose voice goeth forth and maketh suit to heaven?'

7. And he answered me saying: 'This is the spirit which went forth from Abel, whom his brother Cain slew, and he makes his suit against him till his seed is destroyed from the face of the earth, and his seed is annihilated from amongst the seed of men.'

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8. Then I asked regarding it, and regarding all the **hollow places**: 'Why as one separated from the other?'

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8. Then I asked regarding all the **hollow places**: 'Why is one separated from the other?'

9. And he answered me and said unto me: 'These three have been made that the spirits of the dead might be separated. And such a division has been made <for> the spirits of the righteous, in which there as the **bright** spring of **water**. 10. And such has

9. And he answered me saying: 'These three have been made that the spirits of the dead might be separated. And **this** division has been made for the spirits of the righteous, in which there is the bright spring of water. 10. And **this** has been made for sinners

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been made for sinners when they die and are buried in the earth and judgement has not been executed on them in their lifetime. 11. Here their spirits shall be set apart in this great pain till the great day of judgement and punishment and torment of those who †curse† for ever, and retribution for their spirits. There He shall bind them for ever. 12. And such a division has been made for the spirits of those who make their suit, who make disclosures concerning their destruction, when they were slain in the days of the sinners. 13. Such has been made for the spirits of men who were not righteous but sinners, who were complete in transgression, and of the transgressors. they shall be companions: but their spirits shall not be slain in the day of judgement nor shall they be raised from thence. 14. Then I blessed the Lord of glory and said: 'Blessed be my Lord, the Lord of righteousness, who ruleth for ever.'

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when they die and are buried in the earth and judgement has not been executed upon them in their lifetime. 11. Here their spirits shall be set apart in this great pain, till the great day of judgement, scourgings, and torments of the accursed for ever, **so that** (there maybe) retribution for their spirits. There He shall bind them for ever. 12. And **this** division has been made for the spirits of those who make their suit, who make disclosures concerning their destruction, when they were slain in the days of the sinners. 13. And **this** has been made for the spirits of men who shall not be righteous but sinners, who are godless, and of the lawless they shall be companions: but their spirits shall not be punished in the day of judgement nor shall they be raised from thence. 14. Then I blessed the Lord of Glory and said: 'Blessed art Thou, Lord of righteousness, who rulest over the world.'



## ECCLESIASTES 9:10 (NRSV)

Whatever your hand finds to do, do with your might; for there is no work or thought or knowledge in Sheol, to which you are going.

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*“ When we speak we should speak with mindfulness, in a way to solidify peace and compassion in our characters. Not only do our words matter, but also the tone which we use has a huge impact. There are certain rules that should guide all our communications with others. Always speak the truth, avoid exaggerations, be consistent in what you are saying, don't use double standards in addressing people, don't use your words to manipulate others, and most importantly do not use words to insult or belittle anyone. ”*

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*“ The antiquated meaning of 'glamour' is witchcraft. The most important asset to the modern witch is her ability to be alluring, to utilize glamour. The word 'fascination' has a similarly occult origin. Fascination was the term applied to the evil eye. To fix a person's gaze, in other words, fascinate, was to curse them with the evil eye. Therefore, if a woman had the ability to fascinate men, she was regarded as a witch. ”*

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*- Anton LaVey*

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## MATTHEW 6:22

<sup>22</sup> “The **eye** is the lamp of the body. If your eyes are healthy,[c] your whole body will be full of **light**.<sup>23</sup> But if your eyes are unhealthy,[d] your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!

<sup>7</sup> And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. <sup>8</sup> Do not be like them, for your Father knows what you need before you ask him.

<sup>9</sup> “This, then, is how you should pray:

“Our Father in heaven,  
hallowed be your name,  
<sup>10</sup> your kingdom come,  
your will be done,  
on earth as it is in heaven.  
<sup>11</sup> Give us today our daily bread.  
<sup>12</sup> And forgive us our debts,  
as we also have forgiven our debtors.  
<sup>13</sup> And lead us not into temptation,[a]  
but deliver us from the evil one.[b]’

<sup>14</sup> For if you forgive other people when they sin against you, your heavenly Father will also forgive you. <sup>15</sup> But if you do not forgive others their sins, your Father will not forgive your sins.

## Acts 8:9-25 New International Version (NIV)

### The Sorcerer’s profession of faith

<sup>9</sup> But there was a certain man, called Simon, who *previously* {beforetime} in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one, <sup>10</sup> To whom they all gave heed, from the least to the greatest, saying, This man is the great power of **God**. <sup>11</sup> And to him they had regard, because that of long time he had bewitched them with sorceries. <sup>12</sup> But when they believed Philip preaching the things concerning the kingdom of **God**, and the name of Jesus Christ, they were baptized, both men and women. <sup>13</sup> Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

<sup>25</sup> So when they had testified and preached the word of the Lord, they returned to Jerusalem, preaching the **gospel**-[Godspell] in many villages of the Samaritans.



## THE PSALMS

- Speak to us
- Speak for us "out of the depths."
- Serves as a set of Prayers
- Establishes a specific "Pattern of Worship"

*"The Psalms provide us not only with a passage to ponder and to pray, but also with a pattern for prayer and worship. Martin Luther found the Psalms to be a school of prayer: "for here he can hear how the saints talk with God." If the Psalms are a pattern for our worship, our prayer, and our praise, then it is by study that they will make of more skillful and faithful forms of spiritual progression."*

## Proverbs 28:9

<sup>9</sup> If anyone turns a deaf ear to my instruction,  
even their prayers are detestable.

## John 9:16,25-28

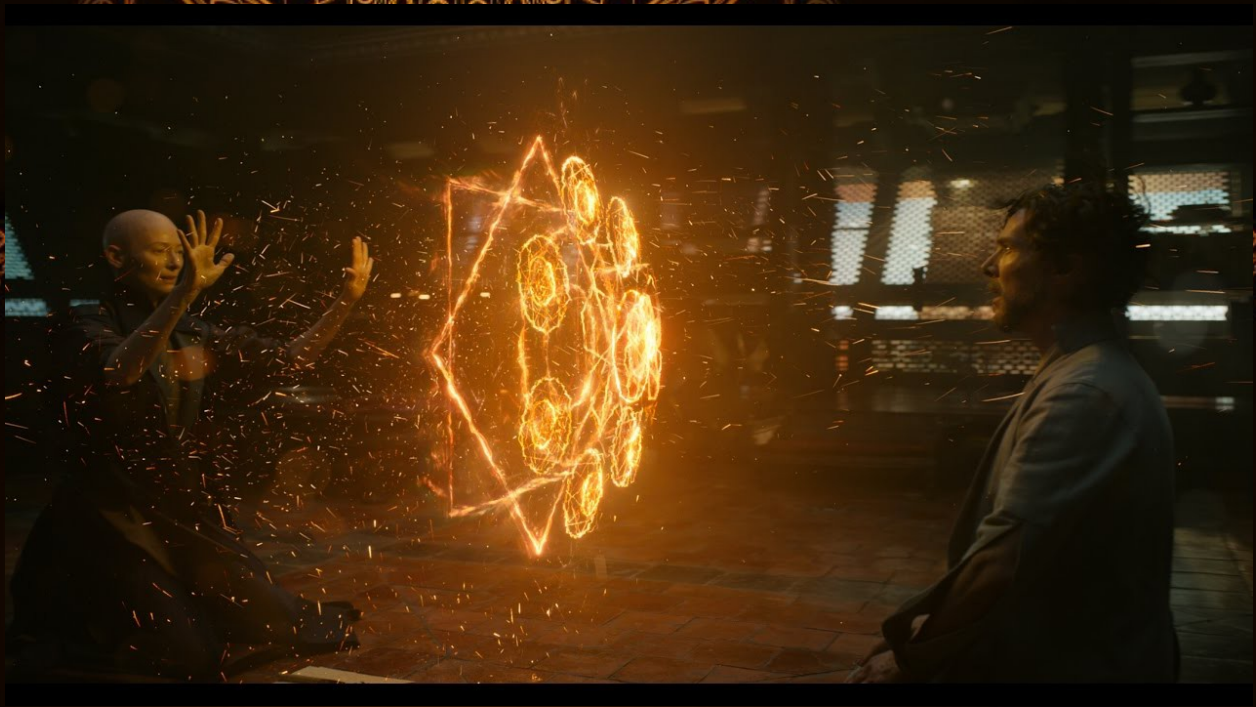
<sup>16</sup> Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

<sup>25</sup> He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. <sup>26</sup> Then said they to him again, What did he to thee? how opened he thine eyes? <sup>27</sup> He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples? <sup>28</sup> Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

## 1 Peter 5:8

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:





### **Matthew 24:24**

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

### **Revelations 16:14**

For they are the spirits of demons, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.





## 2 Thessalonians 2:9-12

9 The coming of the *lawless one* is **in** according to the working of Satan, with all power, **in** signs, and lying wonders, 10 and with all unrighteous deception among **in** those who perish, because they did not receive **in** the love of the truth, that they might be saved. 11 And **in** for this reason God will send them strong delusion, **in** that they should believe the lie, 12 that they all may be condemned who did not believe the truth but **in** had pleasure in unrighteousness.

## John 14:6

Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me."