

Can We Know the Mind of God? (Part I)

Ephesians 1:9: (NASB) *He made known to us the mystery of His will, according to His kind intention, which He purposed in Him.*

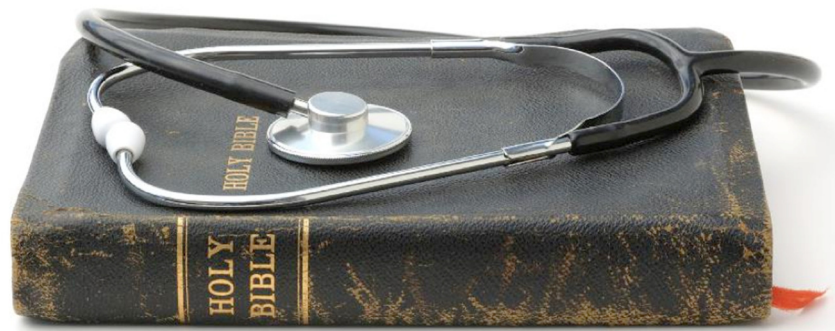
God is Almighty. He is all knowing and all seeing. We believe He is the very embodiment of wisdom, justice, love and power. As our Creator, we believe He has a plan - a detailed plan - that He will see accomplished for the good of all mankind. How do we think we know these things? The Bible. We believe that His Plan and its details are revealed in the Bible. Now, depending upon our brand of Christianity, we will come up with several contradictory interpretations of that plan unless we are willing to subject our understanding to a rigorous series of tests that will point us to truth and not tradition. There are five rigorous tests, five ways of finding the mind of God in Scripture! Are you ready?

There is a lot of baggage starting with the Dark Ages of error up until today. There are a lot of challenges with the ceremonies, translations and traditions.

We are going to reveal all of our study secrets! We will discuss five different testing grounds of bible study and how we implement them. We will discuss how to study the Bible and have it make sense. In fact, there is a booklet titled, "**How to Study the Bible and Have it Make Sense,**" and this is where we get our five testing grounds of understanding the Scriptures. We did not write this booklet but we have adopted these testing grounds and use them on a regular basis.

Rick's personal testimony: "When I was a teenager I had an uncle who was not a Christian but he was strong influence in my life. I was having some charged discussions with him. He was a lot smarter than I was. He understood my passion for Christianity, but he wasn't out to squash it, he was out to challenge me. He said to me, make sure you argue for the truth and not something that you think is right. Find it out. That has always stuck with me and I have made that my personal mission."

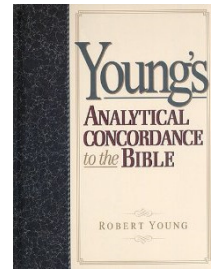
First Testing Ground: Exhaustive Topical Examination



**Examination of every scripture on a given subject.
The information age in which we live makes this test far
easier than ever before.**



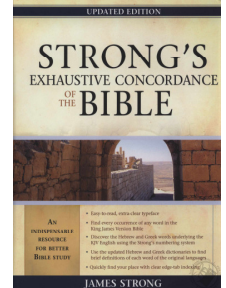
What do we need to pass our personal scriptural understanding through this test? We need an exhaustive, unabridged Concordance of the Bible (Strong's and Young's are examples) and *a willingness to weigh the evidence*. The key is to have that willingness to weigh whatever the evidence is to figure it out even if the outcome is not what we thought. We need to look into it ourselves.



2 Timothy 2:15-16: (NASB) ¹⁵Be diligent (study) to present yourself approved to God as a workman who does not need to be ashamed, accurately handling (rightly dividing...figuring it out) the word of truth. ¹⁶But avoid worldly and empty chatter, for it will lead to further ungodliness.

The word of truth could be wrongly divided. Our mission as Christians is not only to be footstep followers of Christ in our character, which is a big responsibility, but also it is to rightly divide the Word of Truth.

Let's begin with the Old Testament. We will use the concept of hell as our example. We will see that there is only one word translated "hell":



Sheol: Strong's #7585 she'owl (sheh-ole'); or sheol (sheh-ole'); Hades or the world of the dead (as if a subterranean retreat), including its accessories and inmates
AV-grave 31, hell 31, pit 3; 65

example

Let's look at some of the uses this word:

Deuteronomy 32:21-23: (KJV) ²¹They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those, which are not a people; I will provoke them to anger with a foolish nation. ²²For a fire is kindled in mine anger, and shall burn unto the lowest **hell <7585>** (sheol), and shall consume the earth with her increase, and set on fire the foundations of the mountains. ²³I will heap mischiefs upon them; I will spend mine arrows upon them. (This text quoted in Romans 10:19-21 relating to the Gentiles coming to favor, verifies that the language here is symbolic - please see the Bonus Material)

Psalms 9:17: (KJV) The wicked shall be turned into **hell <7585>**, and all the nations that forget God.

Psalms 55:15: (KJV) Let death seize upon them, and let them go down quick into **hell <7585>**: for wickedness is in their dwellings, and among them.

Proverbs 27:20: (KJV) **Hell <7585>** and destruction are never full; so the eyes of man are never satisfied.

The above texts can have preconceived ideas by many Christians. These texts talk about hell, but there is no fire, no torment - just the threat of sheol.

So far "hell"/"sheol" seems to be for bad guys -
is there more to it than that?

The next texts also have the threat of sheol - so what is the difference?

Genesis 37:35: (KJV) And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, for I will go down into **the grave <7585>** unto my son mourning. Thus his father wept for him.



The word grave here is the same word for sheol.

1 Samuel 2:6: (KJV) *The LORD killeth, and maketh alive: he bringeth down to **the grave <7585>**, and bringeth up.*

This gives us the idea of resurrection. This is the same word that was translated hell. Most Christians do not believe that anyone is going to be brought up from hell, but it is the exact same word.

Job 14:13: (KJV) *O that thou wouldst hide me in **the grave <7585>**, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me!*

If we want to know the plan and mind of God and we believe it is revealed in the Bible, then we have to be willing to approach that. We need to take away all our preconceived notions and ask *what is the Bible really trying to tell me here* that I may not be listening to.

Job is actually praying to go to sheol but asked to be remembered later! He's saying, "God hide me in the grave (same word as hell) but remember me later in the resurrection."

Psalms 49:14-15: (KJV) *¹⁴Like sheep they are laid in **the grave <7585>**; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in **the grave <7585>** from their dwelling. ¹⁵But God will redeem my soul from the power of **the grave <7585>**: for he shall receive me. Selah.*

There is a consistent picture here of death and resurrection.

Hosea 13:14: (KJV) *I will ransom them from the power of **the grave <7585>**; I will redeem them from death: O death, I will be thy plagues; O **grave <7585>**, I will be thy destruction: repentance shall be hid from mine eyes.*

So, what are the differences between the two sets of texts?

- First set uses the word *hell*
- Second set uses the word *grave*
- First set generally refers to people considered evil
- Second set refers to those considered good. In both evil and good cases, the exact same word is used - where does that lead us? When you are reading a translation, sometimes the translator has a bias toward the way things are. *Sometimes there is a contradiction not in the text but in the translation.*

We're talking about words and how words have a meaning, and sometimes we're not sure about what the meaning is. The following are separate movie clips about a specific word that comes up over and over again.



Inconceivable! Princess Bride (1987)

- *Why are you doing that?*
- *Making sure nobody's follow us.*
- *That would be inconceivable. Stop doing that! We can all relax; it's almost over.*
- *Are you sure nobody's following us?*



- *As I told you it would be absolutely, totally, and in all other ways inconceivable.*
- *He's climbing the rope and he's gaining on us.*
- *Inconceivable!*
- *He's got very good arms.*
- *He didn't fall? Inconceivable!*
You keep using that word. I do not think it means what you think it means.

Is this word meant to have two diametrically opposed meanings? No! What meaning then prevails?

Consider three points:

1. Genesis 37:35 is the first use of "sheol" in the Old Testament, and it is used as grave three more times in Genesis. The Deuteronomy Scripture use of the word is the first use of the word where translators assigned *hell* as its meaning; so precedent for the concept of *grave* was first set, long before the translation idea of hell came in to place.

2. The word is also translated *pit* three times.

For example:

Numbers 16:33: (NASB) *So they and all that belonged to them went down alive to (KJV "the pit") Sheol; and the earth closed over them, and they perished (were destroyed) from the midst of the assembly.*

This translation helps us to better see the true meaning - essentially to be buried, to be covered over. It is a neutral idea. It is not referring to a good or bad person going into a grave. It is literally a pit or hole in the ground. This scripture refers to the earthquake with the sons of Korah when literally the earth opened up and they fell in and the earth closed up over them and killed them. They were buried and covered over.

3. We know that God has judgment clearly in hand.

Romans 2:5-6: (NASB) *⁵But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, ⁶who will render to each person according to his deeds... We can easily understand the true meaning of the word to refer to the state of the dead as being a state of "oblivion."*

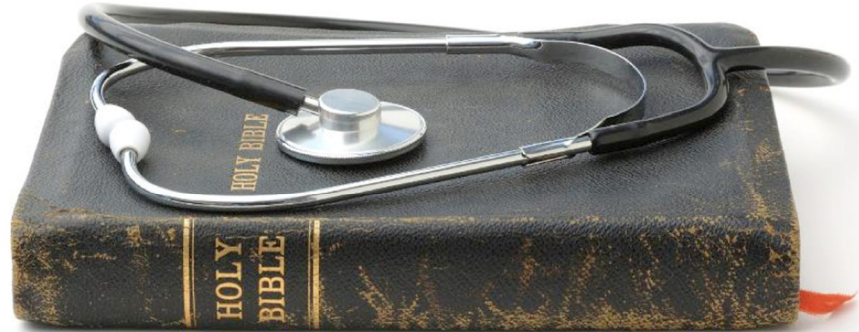
This New Testament scripture is talking about judgment. Many Christian denominations look at a concept of a burning hell as judgment. What Romans 2 is saying is that God has judgment already in hand without mentioning or having a need for a burning hell. It is for each person, good or bad. So, it is customized for each person according to his or her deeds.

It is important to understand topical exhaustive examination of the Scriptures. The booklet "How to Study the Bible and Have it Make Sense" really helps us to understand. It teaches us how to study the Bible and it introduces five ways of going through scriptures to really try to figure out what the mind of God is and how it is revealed in Scripture.



Now, a testing of the test - does this meaning and method prove true in the New Testament?

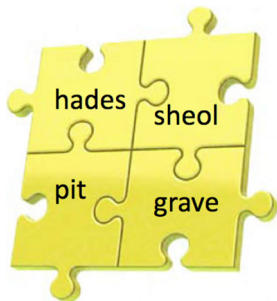
First Testing Ground: Exhaustive Topical Examination (continued)



**Examination of every scripture on a given subject.
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While we do not have the time to do an exhaustive review of the New Testament, we will look at the New Testament primary word for *Hell*: *Hades*

Hades: Strongs #86 haides (hah'-dace) properly, unseen, i.e. "Hades" or the place (state) of departed souls: KJV-- grave, hell.



Based on the scriptural evidence that we found in the Old Testament showing there is no torment in "sheol;" can we draw an exact parallel to the New Testament?

Old Testament - sheol (hell/grave/pit) = New Testament - hades (hell)

Let's start with an Old Testament text with sheol:

Psalms 16:10: (NIV) *because you will not abandon me to **the grave <86>**, nor will you let your Holy One see decay.*

That is a prophetic utterance about Jesus. So, it says in the Old Testament you will not abandon me to the grave. Now look at the same scripture in the New Testament. It is quoted from the Old Testament. That is a great tool! When you find something quoted from the Old Testament you know that they will use the same description.

Now, that same text in the New Testament from three different translations:

Acts 2:27: (NIV) *Because you will not abandon me to **the grave <86>**, nor will you let your Holy One see decay.*

Acts 2:27: (KJV) *Because thou wilt not leave my soul in **hell <86>**, neither wilt thou suffer thine Holy One to see corruption.*

Acts 2:27: (NRSV) *For you will not abandon my soul to **hades <86>**, or let your Holy One experience corruption.*



What does this test tell us? Two things:

1. *Hades* = *Sheol* as proven by its use in the Greek language to replace the Hebrew word.
2. Translations may NOT be a reliable final authority!

Translations are valuable tools, and we need translations since we do not speak Hebrew or Greek. We also have to try to discern where a translation can be a personal bias or a denominational bias.



A caller from Connecticut suggests: I am challenged every day and I search for God every day to try and understand His character. There are so many instances where the Lord Jesus is specific about who God's plan and truth is revealed to... In Acts 8:26 Philip was sent on a mission to enlighten the Ethiopian eunuch who was returning from worshiping in Jerusalem. The eunuch was reading from Isaiah and was asked by Phillip, "Do you understand what you're reading?" He says, "How can I understand unless someone enlightens me?" Phillip revealed to him the truth about what he was reading. God reveals His mysteries to us. We struggle, we strive and try but unless God's spirit empowers us to understand it is all in vain. We search and it is by God's good pleasure that we understand His plan and character.

Many people have gone to the Scriptures to prove them wrong. Their conclusion is that it is nonsense. Another may go to the Scriptures to prove that it is the mind of God. It is all about your attitude in which you approach your subject matter. If you are looking to find harmony in the Scriptures your mind will be open to see its connection. If you're looking to find disharmony in Scripture and fault, you're going to find disharmony.

A second test of the *hades/sheol* connection:

First, two Old Testament texts that describe death and sheol:

Isaiah 25:8: (NIV) *He will swallow up **death** forever. The Sovereign LORD will wipe away the tears from all faces; he will remove the disgrace of his people from all the earth. The LORD has spoken.*

Hosea 13:14: (NIV) *I will ransom them from the power of **the grave <86> (sheol)**; I will redeem them from death. Where, O death, are your plagues? Where, O **grave <86>** is your destruction? I will have no compassion.*

Now, the New Testament rendering of portions of both Scriptures:

1 Corinthians 15:54-55: (KJV) ⁵⁴*So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory.* ⁵⁵*O death, where is thy sting? O **grave <86> (hades)**, where is thy victory?*

Hades = sheol

This is yet another proof of the value of exhaustive topical examination!



You can't handle the truth, *A Few Good Men* (1992)

- *Colonel Jessup did you order the code red?*
- *You don't have to answer that question.*
- *I'll answer the question. You want answers?*



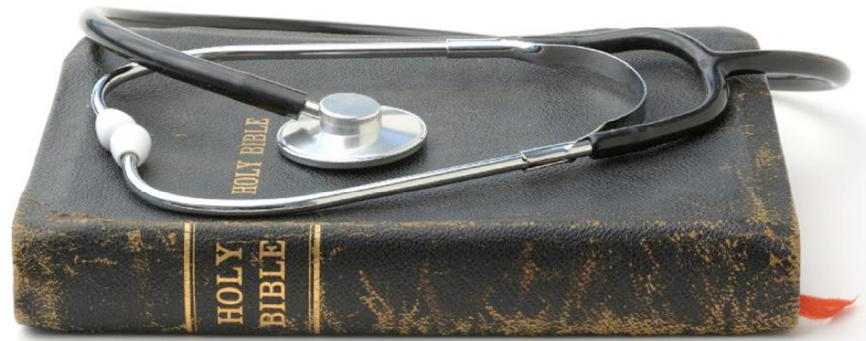
- *I think I'm entitled.*
- *You want answers!*
- *I want the truth!*
- *You can't handle the truth!*

Can we handle the truth of the Scriptures?

Again, we have assurance of scriptural judgment - everyone is accountable!

John 5:28-29: (NASB) ²⁸*Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear his voice,* ²⁹*and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.*

Second Testing Ground: The Study of Symbolic Language



Examination of scripture with an eye for separating those things literal from those things symbolic.

The parables of Jesus and his occasional explanation of them help us understand the concept that biblical symbolism is not only present but also common:

example Regarding the Parable of the Sower:

Mark 4:13-15: (NASB) ¹³*And he said to them, do you not understand this parable? How will you understand all the parables?* ¹⁴*The sower sows the word.* ¹⁵*These are the ones who are beside the road where the word is sown; and when they hear, immediately Satan comes and takes away the word, which has been sown in them.*

Jesus is telling them, "If you don't understand this parable you're not going to be able to understand the others." He's saying this parable is a key to unlocking the picture language that I'm going to be using in all of these other stories. He is teaching them the formula for understanding parables. Then he goes on to explain it.

The sower sows the word. He is saying the seed equals the word of God. There were four categories in this particular parable. He's saying that the ones beside the road, this is whom they represent. I told the story, now I'm going to tell you what the story really means. Now you have this sense of picture language, symbolism meaning something different in reality.



Regarding the Parable of the Wheat and the Tares:

Matthew 13:36-39: (NASB) ³⁶Then he left the crowds and went into the house. And his disciples came to him and said, explain to us the parable of the tares of the field. ³⁷And he said, the one who sows the good seed is the Son of Man, ³⁸and the field is the world; and as for the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; ³⁹and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels.

He told the story but they didn't get it. They now had the courage to tell him that they didn't understand. Jesus then explained and laid the parable out for them. They now could connect the symbolism to reality and understand the parable.

Many times things mentioned in the Bible (and in life) can have literal and symbolic meanings.

example Does the Bible say the earth will be destroyed? **Yes!**

Matthew 24:35: (NASB) *Heaven and earth will pass away, but my words will not pass away.*

Zephaniah 3:8: (NASB) *Therefore wait for Me, declares the LORD, for the day when I rise up as a witness. Indeed, My decision is to gather nations, to assemble kingdoms, to pour out on them My indignation, all My burning anger; For all the earth will be devoured by the fire of My zeal.*

Does the Bible say the earth will abide forever? **Yes!**

Matthew 6:10: (NASB) *Your kingdom come. Your will be done, on earth as it is in heaven.*

Isaiah 45:18: (NASB) *For thus says the LORD, who created the heavens (He is the God who formed the earth and made it, He established it and did not create it a waste place, but formed it to be inhabited), I am the LORD, and there is none else.*

Does the Bible say that there will be a new earth? **Yes!**

2 Peter 3:13: (NASB) *But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.*

Revelation 21:1: (NASB) *Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.*

Can all three be right? **Yes!**

 **Tevye, He's right, Fiddler on the Roof (1971)**

- You should know what's going on in the outside world.
- Why should I break my head about the outside world? Let the outside world break its own head!
- He's right. As the Good Book says: if you spit in the air it lands in your face.
- Nonsense! You can't close your eyes to what's happening in the world.
- He's right.
- He's right and he's right. They can't both be right.
- You know you're also right.





So, does the earth stay around or is it terminally fated for massive destruction?

All three are correct, but we need to determine which are literal and which are symbolic.



A caller from Connecticut suggests: God reveals Himself to us through Scripture and through His presence in our daily lives. Prayer must be constant in us. *Ephesians 1:9: Having made known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Himself.*

The search for biblical understanding is like following a trail of hints like breadcrumbs.



Breadcrumbs, *I Robot* (2004)

- *Hansel and Gretel. Is that on the USR reading list?*
- *Not precisely.*
- *You've got to let the past be past. Oh, how did I ever raise such a mess? I could follow your trail of crumbs all the way to school.*
- *Breadcrumbs. Gigi, you're a genius.*
- *True.*
- *Tell me this isn't the robot case.*
- *I think he's trying to tell me something John, I think he's trying to tell me who killed him.*
- *Come on man, some dead guy is trying to tell you something?*
- *Hey! He ain't just some dead guy.*
- *Maybe you should take a break, Dale.*
- *(News report in the background interviewing someone) The absolute limit which robots can be developed.*
- *No, no. One day they'll have secrets. One day they'll have dreams.*

Be alert to not miss anything along the way. We need to pay attention.

Earth abiding forever texts - these seem VERY literal:

Ecclesiastes 1:4: (NASB) *A generation goes and a generation comes, but the earth remains forever.*

To find the answer, let us apply a literal meaning to all texts that show the earth as abiding.

What would the earth symbolize in the other texts? The Bible itself gives us the answer: Psalms 33:8: (NASB) *Let all the earth fear the LORD; ¶Let all the inhabitants of the world stand in awe of Him.*

Psalms 66:4: (NASB) *All the earth will worship You, ¶And will sing praises to You; ¶They will sing praises to Your name.*

The earth itself doesn't actually worship God. The inhabitants of the earth will sing to Him. Humanity is an earthly creation.

We have to figure out which Scriptures are symbolic and which ones are literal.

The earth is very symbolic and symbolizes the people, the structure of mankind.



Micah 1:2: (NASB) *Hear, O peoples, all of you; Listen, O earth and all it contains, and let the Lord GOD be a witness against you, the Lord from His holy temple.*

It is the people who listen and not the literal earth. The earth is a picture.

EARTH = the social structure of man, the stable portion of mankind.

Is this jumping to a conclusion? No.

A further symbol to clarify the conclusion of this symbol:

Isaiah 57:20: (NASB) *But the wicked are like the tossing sea, For it cannot be quiet, And its waters toss up refuse and mud.*

SEA = the restless masses of mankind.

This looks like a very clear symbolism - let's test it! 2 Peter 3 uses "earth" in several ways:

2 Peter 3:3-13: (NASB) *³Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts, ⁴and saying, where is the promise of his coming? Forever since the fathers fell asleep, all continues just as it was from the beginning of creation. ⁵For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water, ⁶through which the world at that time was destroyed, being flooded with water.*

So, what was actually destroyed by the great flood? Not the literal heavens and the literal earth, but the world (a combination of both), the corrupt and sinful social structure. What about the heavens?

Yes, the heavens were literally created by God and they are also a symbol (just like the earth) of something else:

Ephesians 6:12: (NASB) *⁶For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.*

HEAVENS = Higher or spiritual controlling powers.

⁷But by His word the present heavens and earth are being reserved for fire, kept for the Day of Judgment and destruction of ungodly men.

Present heavens and earth imply a previous (already mentioned) and possible future heavens and earth. We can see how important it is to grasp the symbols to unlock the understanding!

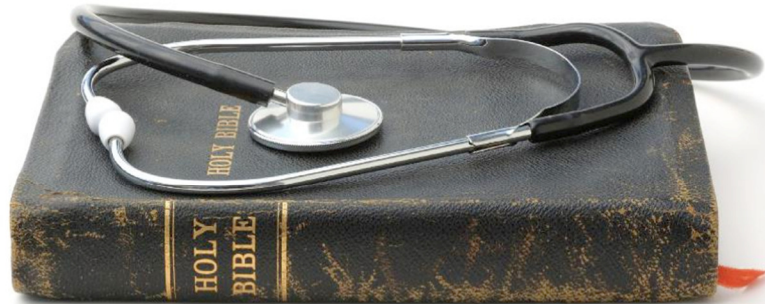
What is this saying so far? The first world (social and spiritual order) met with a destructive flood. The present heavens and earth (social and spiritual order, not the physical heavens and earth) are reserved for the destruction and purifying of fire. Social order was destroyed once and will be destroyed again and the social orders are going to be replaced with a new social order.



Can the study of the Bible's symbols really reveal God's plan to us?

The plan of God unfolds in pieces over time. It is not the time for all to understand.

Second Testing Ground: The Study of Symbolic Language (continued)



Examination of scripture with an eye for separating those things literal from those things symbolic.

2 Peter 3:3-13: (NASB) ⁸*But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day. ⁹The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.*

A strong literal reminder in the midst of a symbolic prophecy that God has very long vision and that His plan is for complete repentance!

Now back to symbolic language:

¹⁰*But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. ¹¹Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness?*

Highly symbolic - exhaustive study of the above terms reveals a clear consistency in meaning! The earth, the world, the social order will come crashing down. That social order will never rise again. This is something to rejoice in.

¹²*looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! ¹³But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.*

So, the new heavens and earth are really a new spiritual controlling power to rule over the new social structure of man here on earth once the old is purged away! We have to be willing to look into scriptures with our minds open and hear what the scriptures really say and not what we want them to say.

Sometimes we look at verses like this and the question may arise as to why we would think that the scriptures mix literal and symbolic language. This is the way humanity communicates! We easily understand this. The next movie sound byte begins with a literal question, uses symbols in its argument and then comes back to the literal circumstances.



Chaucer defending William Thatcher, *A Knight's Tale* (2001)

- *I ask you! What makes a man noble? His lineage or his heart?*
- *(Crowd answers) His heart!*
- *My Lord, it's true he was born poor in the cheap side of London and so what! For he is as true as steel. No truer. For he is like gold to me. He is like gold and you and I are merely iron and yet you people, you would come to see him rust. For shame. Shame on you! Leave him! Go home!*

In this movie clip he is talking about the man's character. We understand the analogy that they came to watch him rust. They didn't really come to literally watch him rust; everybody in the audience knew that. He used the symbol to make a literal point. So why do we get surprised, when the Bible follows that same path? The Bible was written so we could gain an understanding if we are willing to dig in and go beyond what our personal bias might be.

With these keys of study in hand, now let's go back to some prophecies from last week's program:

Psalms 22:27: (KJV) *All the ends of the world (the people) shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.*

Isaiah 11:9: (KJV) *They shall not hurt nor destroy in all my holy mountain: for the earth (social order) shall be full of the knowledge of the LORD, as the waters cover the sea.*

COMING SOON

Still to come in our mini-series, "Can We Know the Mind of God?"

Third Testing Ground: Study by Time Frame

The examination of Scripture with an eye for understanding that all Scriptures do not apply to all periods of time throughout the Plan of God.

Fourth Testing Ground: The Importance of Context

Understanding the impact that both the large and small context of any Bible verse have on its true meaning.

Fifth Testing Ground: Study by Type and Antitype

Realizing that many Old Testament events had significance far beyond their original import.

*So, can we know the mind of God?
For Jonathan and Rick and Christian Questions...
Think about it...!*

*And now even more to think about...
only in the **Full Edition of CQ Rewind***





A closer look at the context and meaning of the first *sheol* text from today's program:

First the problem is clearly defined:

Deuteronomy 32:16-25: (NASB) ¹⁶*They made Him jealous with strange gods; with abominations they provoked Him to anger. ¹⁷They sacrificed to demons who were not God, to gods whom they have not known, new gods who came lately, whom your fathers did not dread. ¹⁸You neglected the Rock who begot you, and forgot the God who gave you birth.*

God sees and reacts accordingly:

¹⁹*The LORD saw this, and spurned them because of the provocation of His sons and daughters. ²⁰Then He said, I will hide My face from them, I will see what their end shall be; For they are a perverse generation, sons in whom is no faithfulness. ²¹They have made Me jealous with what is not God; They have provoked Me to anger with their idols.*

God's punishment revealed and the depth of His anger described:

So I will make them jealous with those who are not a people; I will provoke them to anger with a foolish nation, ²²For a fire is kindled in My anger, and burns to the lowest part of sheol, and consumes the earth with its yield, and sets on fire the foundations of the mountains.

This cannot possibly be referring to any semblance of a fiery hell, for the results of God's anger are revealed in the following verses:

²³*I will heap misfortunes on them; I will use My arrows on them. ²⁴They will be wasted by famine, and consumed by plague and bitter destruction; And the teeth of beasts I will send upon them, with the venom of crawling things of the dust. ²⁵Outside the sword will bereave, and inside terror— Both young man and virgin, the nursing with the man of gray hair.*

The clear fulfillment of the "other people" part of the prophecy:

Romans 10:10-21: (NASB) ¹⁰*for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. ¹¹For the Scripture says, whoever believes in him will not be disappointed. ¹²For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; ¹³for whoever will call on the name of the Lord will be saved. ¹⁴How then will they call on him in whom they have not believed? How will they believe in him whom they have not heard? And how will they hear without a preacher? ¹⁵How will they preach unless they are sent? Just as it is written, How beautiful are the feet of those who bring good news of good things! ¹⁶However, they did not all heed the good news; for Isaiah says, Lord, who has believed our report? ¹⁷So faith comes from hearing, and hearing by the word of Christ. ¹⁸But I say, surely they have never heard, have they? Indeed they have; their voice has gone out into all the earth, and their words to the ends of the world. ¹⁹But I say, surely Israel did not know, did they? First Moses says, I will make you jealous by that which is not a nation, by a nation without understanding will I anger you. ²⁰And Isaiah is very bold and says, I was found by those who did not seek Me, I became manifest to those who did not ask for Me. ²¹But as for Israel He says, All the day long I have stretched out My hands to a disobedient and obstinate people.*



How to Study the Bible and Have it Make Sense

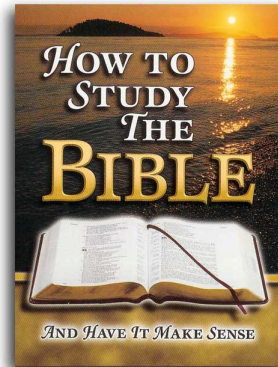


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