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Pharisees vs. Sadducees

Life after Death

Hell is a topic of much discussion, much debate and much disagreement. I've been asked for some time to examine this topic and see what I come up with.

It's kind of interesting when seeing what's going on today. It's almost like believers today are divided like the Pharisees and Sadducees were.

[Acts 23:8 \(The Sadducees say that there is no resurrection, and that there are neither angels nor spirits, but the Pharisees acknowledge them all.\)](#)

Though most all believers today *do* indeed believe in the resurrection, there seems to be two different groups none the less. There are those who believe we are non-existent at death, or considered to not have consciousness at death, similar to the Sadducees. Then there are those who believe our spirits live on in consciousness after our physical death. Like the Pharisees.

So again, it's almost like believers today are divided like the Pharisees and the Sadducees were. Thus, the title of this teaching. Pharisees vs. Sadducees.

That being said, this is not a topic to divide over. If people disagree with one another, then they simply disagree. I've actually avoided this topic for some time because of the sharp stances that so many hold on it. But with all the inquiries I've received for a teaching on it, I thought I would look into it and see if I could at least narrow down some of the debate. Or maybe bring up new thoughts to consider.

This teaching will be separated into two parts. This first part will consist of two 1 hour teachings that will cover the topic of what is commonly called Hell and what happens immediately after ones physical death. Part 2 will cover the second death. That being the nature of the lake of fire. Will it be a place of eternal torture or a place where one is literally done away with by simply burning up?

These two topics have been debated for centuries. So how do we address this topic without offending someone? Well, we really don't know. Simply because the beliefs on this topic are held with much passion for some.

Yet, this is not a topic that will decide ones eternal fate. Even though, ironically, that is the very topic at hand. This should not be a topic that believers divide over.

The purpose here is to show that we believe there are plausible defenses to this topic that should not be quickly overlooked. We ask that you keep an open heart as we examine these views and ponder some that have never been considered.

There are some who don't even take a stand on these topics at all? I recently asked a friend what his stance was on the topics of Hell and the lake of fire. He simply replied with almost a blank face when he said "I really don't have a stance on these." Though spoken in a calm and relaxed voice, his response shouted louder than I could imagine. This is an individual who pursues the whole Truth. His focus is on living his life to please the Father in pursuing the Torah everyday. Yet, not only did he not have a stance on these topics, he really had no concern if he ever did.

Please do not allow a disagreement on these topics to sever any form of relationship. Let's allow our differences to encourage us all to simply dig more in pursuing the Father while accepting that we may never know some of these things on this side of eternity.

Just to let you know, this is going to be a long teaching. There is just so much information to cover. So I've decided to break the teaching up into chapters. This way, if needed, you can stop at a particular chapter and know where to pick back up when you resume with the teaching.

I will read the chapter number and titles aloud and they are highlighted on the script.

To start off, we need to define some terms.

Chapter 1 - DIFFERENT WORDS USED FOR HELL

There are several different words used for hell in the scriptures. They are...

Geennan (gay-a'-non). Also mentioned as Gehenna.

Geennes (gay-a'-nes)

Gene (gay-a'-nay)

Ahde (ah-day) Also mentioned as Hades. (referred to as Pluto)

And the last one,

Tartarus (given in scripture as tar-tarosas) Meaning to be thrown into Tartarus

Though all of these words are translated in english as being the same place, that being hell, this does not seem to be the case.

Geennan (gay-a'-non), and it's various forms, appears to be a place where one is condemned to *after* judgement.

Matt. 23:33 “You snakes! You brood of vipers! How will you escape being condemned to hell? (Geennes).

Ahde (ah-day), or Hades, is the place Yashua refers to where the rich man was being held in the parable of Lazarus & the rich man.

Luke 16:23 In hell(Ahde), where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side.

Some other places that Ahde is found is...

Matt. 11:23 “And you, Capernaum, will not be exalted to heaven, will you? You shall descend to Hades; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day.

Notice here that those of Capernaum were given one of two place to go by Yashua. Either Heaven or Hades. Remember that Hades seems to be a place to be held until the final judgement. We'll cover this verse in more detail a little later.

Rev. 1:18 I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades.

Like Hades, Tartarus implies a place of being held until judgement.

2Pet. 2:4 For if God did not spare angels when they sinned, but sent them to hell (Tartaros)(again, implying to be thrown into Tartarus) , putting them into gloomy dungeons to be held for judgment;

Some say that it's not right to refer to Greek mythology in our belief system. While I see their point and agree. We must understand that Tartarus comes straight from Greek mythology. Yet, here we see Peter referring to it. So, did beliefs of greek mythology get blended into the faith? Or did some of the beliefs from greek mythology have their origins from truth and get twisted along the way?

According to Greek mythology, "Tartarus is the lowest region of the world. It's as far below the earth as heaven is above earth." A Greek poet once said that a bronze anvil falling from heaven would take nine days and nights to reach earth. It would, therefore, take the same amount of time to fall from earth into Tartarus. Tartarus is explained as a dark, gloomy pit, surrounded by a wall of bronze that was believed to be impenetrable with a three-fold layer of night surrounding it.

Knowing this was the common belief among the pagans, could this be why Jeremiah was equated as a bronze wall? Giving an example as something impenetrable?

Jer. 1:17 "Get yourself ready! Stand up and say to them whatever I command you. Do not be terrified by them, or I will terrify you before them. 18 Today I have made you a fortified city, an iron pillar and a bronze wall to stand against the whole land — against the kings of Judah, its officials, its priests and the people of the land.

And

Jer. 15:20 I will make you a wall to this people, a fortified wall of bronze; they will fight against you but will not overcome you, for I am with you to rescue and save you,” declares YHWH.

Why a “bronze” wall. Could it be for what it represented in regards to the underworld? An impenetrable wall? We really don’t know, but it’s interesting non the less.

While Hades is the main realm of the dead in Greek mythology, Tartarus is primarily the prison for defeated gods. According to Greek mythology, the Titans were condemned to Tartarus after losing their battle against the Olympian gods. Could this be their rendition to Satan and the 1/3 of the angels losing their place in Heaven?

However, in later myths we see Tartarus becomes a place of punishment for sinners as well. Resembling that of Hades and is the opposite of Elysium, the afterlife for the blessed. Which, of course, parallels that of going to Heaven.

Some would struggle with how Peter could use the word Tartarus with it’s origin and understanding coming from Greek mythology. Tartaros is only used this one time in all of scripture. And in considering this verse, we see how it parallels perfectly with the understanding of Greek mythology saying it was a place for the gods. Again...

2Pet. 2:4 For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment;

So again, the question is this, did beliefs of Greek mythology get blended into the faith? Or did some of the beliefs from Greek mythology have their origins from truth and get twisted along the way?

Is that not the tactic of the enemy? To take truth and twist it? Consider the mere fact that false religions made sacrifices. Where did they get that idea from? Consider also how many religions mention their deity having a son to deliver their people.

The enemy is all about taking truth and presenting his version of it.

So it's not that Peter took something pagan to make a point. He took an element of truth that the world had corrupted. Making us wonder all the more as to why YHWH said He would make Jeremiah a bronze wall.

Chapter 2 - DIFFERENT WORDS FOR GRAVE

There are different words used for grave in the Hebrew as well.

In the Hebrew, the two words used for grave is Sheol and Qever (ke-vare). Sheol is the most widely known. Qever is what is usually referring to a physical grave or tomb. The root word for Qever seems to appear only 25 times in scripture.

Some examples are...

Num. 19:16 “Anyone out in the open who touches someone who has been killed with a sword or someone who has died a natural death, or anyone who touches a human bone or a grave(qaver), will be unclean for seven days.

1Kings 13:31 After burying him, he said to his sons, “When I die, bury me in the grave (qever) where the man of God is buried; lay my bones beside his bones.

The meaning of Sheol is actually difficult to distinguish. There are times when it would seem to imply a physical grave. However, there are other times when it would seem it's referring to a place where the spirits of the dead are gathered.

Gen. 37:35 All his sons and daughters came to comfort him, but he refused to be comforted. “No,” he said, “in mourning will I go down to the grave(Sheol) to my son.” So his father wept for him.

Then speaking of Korah and his family,

NUM. 16: 33 They went down alive into the grave(Sheol), with everything they owned; the earth closed over them, and they perished and were gone from the community.

1Sam. 2:6 “YHWH brings death and makes alive; he brings down to the grave (Sheol) and raises up.

Some struggle with thinking that Sheol could actually be a holding place for the dead beyond the physical grave. Consider the following.

Psa. 16:10 because you will not abandon me to the grave(Sheol), nor will you let your Holy One see decay.

This verse is actually quoted in the new testament. Compare the Greek version...

Acts 2:27 because you will not abandon me to the grave(Ahden - Hades) , nor will you let your Holy One see decay.

Notice that it uses Ahden / Hades for the Hebrew word Sheol.

Again, Hades is the place where Yashua said the rich man was in the parable with Lazarus. Showing us that the first century belief of Sheol could have been a holding place for the dead.

Consider also,

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

This verse is also quoted in the new testament. Compare the Greek version...

1 COR. 15:55 “Where, O death (thanate), is your victory? Where, O death (thanate), is your sting?”

Something to note here is that both Sheol and mawet are equated as death in the greek.

The Greek word is *θάαντε* (thanate). Though the varieties of this word from it's root simply seems to imply the physical death, this particular word that is used twice here appears to only be found here in all of the NT.

Although, it's interesting to note that *θάνατος* (Thanatos), from the same

root word, is what is mentioned as being thrown into the lake of Fire in Rev. 20:13,14.

14 Then death (thanatos) and Hades were thrown into the lake of fire. The lake of fire is the second death.

Again, implying that Hosea 13:14 is referencing to a holding place after death.

“Plagues” is equated as victory and “Destruction” is referred to as sting.

Consider Hosea 13 as given in the greek Septuagint....

13:14 I will deliver [them] out of the power of the grave {gr.Hades}, and will redeem them from death: where is thy penalty, O death? O grave {gr.Hades}, where is thy sting? comfort is hidden from mine eyes.

We'll cover these verses in more detail in part two of this teaching. But we see that even the Septuagint places the word Hades for Sheol just the same. And we are given the word thanate in 1 COR. 15 that is used nowhere else. So Sheol, can be seen to carry a meaning of a holding place that exists after death.

Chapter 3 - HEBREW UNDERSTANDING

As many state, there is no mention of Hell in the old testament, which is the TANAKH. We agree that this is true. However, this is because “Hell” comes from Greek terms. Thus, the word “Hell” will not be mentioned in the Hebrew scriptures.

However, just because certain terms are not mentioned, we need to pursue what the understanding of believers actually was in the TANAKH regarding what happened when one died. This means that we must seek what their understanding was as a whole by what was mentioned when they lived. We need to seek understanding in what was told to them by YHWH and even the experiences they had that confirmed to them what YHWH said.

The goal is to make ALL scripture work in harmony together. Not take

verses here or there and interpret them to our understanding but rather to the understanding that those believers received from the Father.

All that being said, let's begin with our examination of the topic regarding what happens the moment we die.

Again, there are generally two main schools of thought to this. One view holds that the moment you die, though your body remains on earth, you either go to Heaven or you go to Hell until the resurrection.

The other view simply holds that the moment you die you enter into a spiritual sleep until the resurrection.

Chapter 4 - THE PHYSICAL TEACHES THE SPIRITUAL

It is accepted by many that the physical teaches the Spiritual. Some would say that those who hold to this thought must believe that we go into a spiritual sleep after death instead of our spirits going somewhere until the resurrection. It is held that this belief in a spiritual sleep better matches what we do when we sleep in the physical. We simply lie down and sleep until we are awakened.

If nothing truly happens when we sleep, then we could understand this point. However, does nothing happen when we sleep?

Again, in this belief, it is referred that just as we physically sleep and nothing happens till we awake, we will spiritually sleep when we die with nothing happening until we awake at the resurrection. However, does nothing really happen when we sleep in the physical? Actually, no.

What do we do about a person dreaming while they sleep? Dreaming shows the spirit of man being active while the physical body sleeps. This actually shows that the Spirit never sleeps.

All the studies, that I have looked at, has shown that everyone dreams when we sleep. We may not remember, but we all dream when we sleep. Showing us what? When the body sleeps, the spirit is active. So what does this do for the physical teaching the spiritual?

Where are some verses that could support this?

Job 33:15 In a dream, in a vision of the night, when deep sleep falls on men as they slumber in their beds, 16 he may speak in their ears and terrify them with warnings, 17 to turn man from wrongdoing and keep him from pride, 18 to preserve his soul (nafsh)(same root for nefesh) from the pit, his life from perishing by the sword.

Gen. 20:3 But God came to Abimelech in a dream one night and said to him, “You are as good as dead because of the woman you have taken; she is a married woman.”

Our spirit can be so moved or frightened that it can actually wake the body. When it does, the person as a whole is shaken.

So, if the physical is to teach the spiritual, what should be our conclusion to that? Simply stated, just as when we sleep, we dream and don't just lie there until we wake. Likewise, it is plausible to see this teaching us that when we die, we don't just sleep in the ground until the resurrection, but rather while our body lies in the ground our spirit is indeed still active like when dreaming.

However, if the spirit does indeed go somewhere in consciousness after death, what do we do with the verses that say we sleep?

“Sleep” was a metaphor for those who were dead. They were considered “asleep” simply because they are going to rise again. Those who sleep eventually get up from their sleep. Likewise, the bodies of both the righteous and the wicked will rise from the dead with resurrected bodies. Thus, all are “asleep” and will rise again.

Verses that refer to those who “sleep” are referring to the bodies. Those bodies are dead and decomposing until the resurrection. They have no knowledge of what is going on in the earth and no wisdom. All their plans have ceased and are no more.

But just because our bodies are asleep in the ground, this does not mean that our spirits are not conscious. Just as Paul referred to in 1 Thessalonians.

1 Thess. 5:10 He died for us so that, whether we are awake or asleep, we may live together with him. 11 Therefore encourage one another and build

each other up, just as in fact you are doing.

So whether we are alive or are “asleep”, we live together with Him.

Chapter 5 - TWO DEATHS IN THE BEGINNING

Some who believe we sleep in unconsciousness at death also equate the alternative belief of the spirit continuing in consciousness to be the same that the serpent said to Eve when he said...

Gen. 3:4 “You will not surely die,” the serpent said to the woman.

They say that those who hold to this belief is believing the same lie that Eve was deceived by.

It is believed that Satan actually deceived the woman here to believing that she wouldn't die. However, I am not convinced this is the case. There is no doubt that Satan deceived Eve.

Eve herself said that he deceived her in Gen 3:13.

“... The woman said, “The serpent deceived me, and I ate.”

However, the word for “deceive” here actually carries the meaning to seduce, charm or enchant. Not necessarily to lie. Though the root to this word appears many times in the scriptures, it appears that this exact word is only found here.

But think about it. Most temptations are when we are seduced to sin even though we may know it's wrong. We are seduced to just give in and enjoy the sin.

The fact is, the serpent actually told the truth to Eve regarding what YHWH first said to Adam and Eve. Sounds hard to believe I know, but how many things have we believed in the past only to find otherwise?

To show that the serpent was telling the truth in saying that she wouldn't die, let's examine this account found Genesis.

God said ...

Gen. 2:17 but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”

The Hebrew doesn't say the word "surely", even though most translations place that word here. The word for “surely” here is Tamut in the Hebrew.

It has been said the word for “surely” (Tamut or Temutu) is often translated as such in the phrase "you shall surely die” because of the awkwardness of the English language when translating Semitic imperatives. Yet, as we will see in a few minutes, the word “Temutu” is only used a total of three times. So is it a Semetic imperative or a Semetic definition? We'll come back to this in a minute.

The Hebrew actually says " מֹת תָּמוּת " "mot tamut". Both are from the same root word meaning to die. However, the second word seems to imply the kind of death. Again, the second word here is "Tamut". So YHWH said they would “mot tamut”.

Now consider what Eve said to the serpent...

3:3 but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’”

The word for "die" here is " תָּמוּת " "temutu". However, YHWH said "mot tamut", not "temutu". Plus, it must be noted that YHWH did not say that they must not touch the tree. Though I think all would agree that not touching it would have been a good idea because it could only bring temptation, it still was not what YHWH said.

However, I find it interesting how she said they couldn't touch it. One can't help but wonder if the serpent tempted her to touch it. If she did, then she wouldn't have died because that wasn't what YHWH said. Then she would have been inclined to doubt what YHWH really said.

So two things must be noted here with Eve's response to the serpent. 1) YHWH did not say they couldn't touch the fruit and 2) He did not say the word "temutu". Now consider what Satan said in reply to her...

Gen. 3:4 “You will not surely die,” the serpent said to the woman.

The words for die here are "מָוֶת תָּמוּתוּן" "mot temutu". He told the truth. YHWH did not say "mot temutu". YHWH said "mot tamut".

It seems that tamut is used only 21 times. I'm talking the exact word. Each time seems to imply the physical death. Here are some examples.

Gen. 20:7 Now return the man's wife, for he is a prophet, and he will pray for you and you will live. But if you do not return her, you may be sure that you and all yours will die(mot tamut).”

1Sam. 14:44 Saul said, “May God deal with me, be it ever so severely, if you do not die (mot tamut), Jonathan.”

2Kings 1:4 Therefore this is what YHWH says: ‘You will not leave the bed you are lying on. You will certainly die (mot tamut)!’” So Elijah went.

Again, it seems like mot tamut implies the physical death. However, if mot tamut means a physical death, then why didn't Adam and Eve die the day they ate from the tree? This is a legitimate question. However, they did in reality. At least when we consider...

2Pet. 3:8 But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day.

This principle is also found in the Psalms.

Psa. 90:4 For a thousand years in your sight are like a day that has just gone by, or like a watch in the night.

Both Adam and Eve died before reaching one thousand years old. So mot tamut could still mean the physical death in the light that they died on that “day”. The first one thousand years.

However, temutu, used by eve and the serpent, seems to only be used 3 times total. I'm talking the *exact* word. Two of those times are given in this account in Genesis. The other reference is found in Isa. 22. Consider.

Is. 22:12 Therefore in that day the Lord YHWH of hosts, called you to weeping, to wailing,

To shaving the head, and to wearing sackcloth.

13 Instead, there is gaiety and gladness,
Killing of cattle and slaughtering of sheep,
Eating of meat and drinking of wine:

“Let us eat and drink, for tomorrow we may die (namut - plural of tamut - the physical death).”

14 But YHWH of hosts revealed Himself to me,
“Surely this iniquity shall not be forgiven you
Until you die (temutu)” says the Lord YHWH of hosts.

We’ll come back to this verse in a moment.

I personally find this very interesting that we see two different kinds of "mot" - deaths, that are mentioned in the first few chapters of Genesis. And what do we find in Revelation? Two kinds of deaths. The end is revealed from the beginning.

Is. 46:10 I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please.

But now, look again at the verse in Isa. 22.

Is. 22:14 But YHWH of hosts revealed Himself to me,
“Surely this iniquity shall not be forgiven you
until you die (temutu)” says the Lord GOD of hosts.

There is a problem if we take the “temutu” death as mentioned here to mean a general physical death or even a Semetic imperative. The verse says “Surely this iniquity shall not be forgiven you until you die(temutu)” If “temutu” only means a physical death, even if it is being used in the imperative form, then their sins would have been atoned for at their physical death.

Again,

Is. 22:14 But YHWH of hosts revealed Himself to me,

“Surely this iniquity shall not be forgiven you
Until you die (temutu)” says the Lord GOD of hosts.

Is this how it works? Our sins are atoned for at our death? Then, when we are raised at the resurrection, we all reign with Yashua?

We know this is not the case. If one is not covered in Yashua’s atonement, your sins are not atoned for until your spiritual death. This is why we see the second death after judgement. Thus, leading us to believe that temutu is indeed implying a spiritual death. Exactly what the possibilities that spiritual death will look like will be addressed in part two of this teaching.

Yet, just as there are two kinds of deaths mentioned in the beginning, there are indeed two different kinds of deaths in the end. One implying the physical death and the other implied the spiritual death.

Chapter 6 - SPIRIT AND SOUL

Though we will cover this in far greater detail in part two of this teaching, we must not forget that the spirit and soul are tightly intertwined.

Heb. 4:12 For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.

Spirit and soul are differentiated here. Revealing all the more how man was created in the image and likeness of Elohim, meaning in spirit, and then made into a living soul.

Here are some other verses that differentiate the spirit and soul.

1Th. 5:23 May God himself, the God of peace, sanctify you through and through. May your whole spirit (pneuma), soul (psuche) and body(soma) be kept blameless at the coming of our Lord Jesus Christ.

The body together with the breath of life makes a living soul as it mentions in Gen. But we can’t forget that man “became” a living soul.

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul.” The last Adam became a life giving spirit.

Without going into too much detail in this first part of the teaching, there are several things for us to consider how it all works together.

1Cor. 14:14 For if I pray in a tongue, my spirit(pneuma) prays, but my mind(nous) is unfruitful. 15 So what shall I do? I will pray with my spirit(pneuma), but I will also pray with my mind(nous); I will sing with my spirit(pneuma), but I will also sing with my mind(nous).

Now, compare this with Hebrews 4 from earlier...

(show Hebrews 4:12 with 1 COR. 14)

Hebrews 4:12 For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul(psuches) and spirit(pneumatous), joints and marrow; it judges the thoughts and attitudes of the heart.

As mentioned, we know that these two, the soul and spirit are tightly fit together as given to us here in Hebrews 4:12.

Even though Hebrews 4:12 uses the word “psuches” for soul and 1 Cor. 14:14 uses the word “nous” for mind, we know that psuches comes from the root word “psucho”, where we get the word psychology from. This is, of course, the study of the mind. “nous”

These aren't the only verses we see soul and spirit addressed separately though. Consider...

1Th. 5:23 May God himself, the God of peace, sanctify you through and through. May your whole spirit (pneuma), soul (psuche) and body(soma) be kept blameless at the coming of our Lord Jesus Christ.

It seems that Paul definitely had an understanding that these were separate.

Many seem to refer to verses in Job that imply man only has a soul. However, please don't overlook this one from Job.

Job 7:11 “Therefore I will not keep silent; I will speak out in the anguish of my spirit(ruach), I will complain in the bitterness of my soul(nafesh).

So even Job distinguishes the two as well. Consider also Isa. 26

Is. 26:9 My soul(nafesh) yearns for you in the night; in the morning my spirit(ruach) longs for you. When your judgments come upon the earth, the people of the world learn righteousness.

Though there are times when they are separated as we've seen here, there seems to be just as many if not more where nefesh is used as a general referral to the whole man.

But, again, we really shouldn't be surprised that nefesh is used as a general reference as the author of Hebrews shows how the Spirit and soul are tightly woven together. (Heb. 4:12)

We believe you will see much evidence pointing to the plausible reasoning of man being a spirit in the rest of this teaching.

Many struggle with believing that our body can die while our spirits actually go somewhere else because the TANAKH (Old Testament) doesn't mention anything like this. ... Or does it?

Chapter 7 - RESTED WITH THEIR FATHERS

We have often read the phrase "rested with his fathers". When we hear this, we often hold the image in our mind of them literally being buried together. Though this was indeed a practice back then, is it something we can assume for this phrase every time it is mentioned? Consider the words spoken to Abraham.

Gen. 12:1 YHWH had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you.

Five verses later we read...

Gen. 12:6 Abram traveled through the land as far as the site of the great tree of Moreh at Shechem. At that time the Canaanites were in the land. 7 YHWH appeared to Abram and said, "To your offspring I will give this land." So he built an altar there to YHWH, who had appeared to him.

So Abraham leaves everything behind and travels a long distance and is

promised that land for his descendants. However, three chapters later we see this...

Gen. 15:15 You, however, will go to your fathers in peace and be buried at a good old age.

Here we see that Abraham would go to his fathers and be buried at an old age. Are we to believe that Abraham would be physically buried with his fathers in the land he came from? Many have believed that this actually did mean he would be buried with his fathers. But again, we know that YHWH told Abraham to leave his family and go to another land. That being said, consider the following two verses.

Gen. 23:19 Afterward Abraham buried his wife Sarah in the cave in the field of Machpelah near Mamre (which is at Hebron) in the land of Canaan.

Then two chapters later...

Gen. 25:10 the field Abraham had bought from the Hittites. There Abraham was buried with his wife Sarah.

So here we see that Abraham was not physically buried with his fathers but was actually buried in the land of Canaan. That being said, what do we do with what YHWH said to him in Gen. 15?

Gen. 15:15 You, however, will go to your fathers in peace and be buried at a good old age.

Could this not mean that Abraham, though physically buried in Canaan, indeed went to be with his fathers spiritually? Is this not equal with the parable that Yashua gave regarding the rich man and Lazarus? Though they were physically buried, their spirits went somewhere else. We'll come back to that parable a little later.

But we can see here that there may be a legitimate perspective in understanding this view. Are there other accounts that could bear witness to this? Quite possibly so. Consider the account of Aaron's death.

Num.20:24 "Aaron will be gathered to his people. He will not enter the land I give the Israelites, because both of you rebelled against my command at

the waters of Meribah. 25 Get Aaron and his son Eleazar and take them up Mount Hor. 26 Remove Aaron's garments and put them on his son Eleazar, for Aaron will be gathered to his people; he will die there."

Num. 20:27 Moses did as YHWH commanded: They went up Mount Hor in the sight of the whole community. 28 Moses removed Aaron's garments and put them on his son Eleazar. And Aaron died there on top of the mountain. Then Moses and Eleazar came down from the mountain, 29 and when the whole community learned that Aaron had died, the entire house of Israel mourned for him thirty days.

Three people went up the mountain. Only two came down. Aaron was buried on top of Mount Hor. Yet his people were buried all over. So how was Aaron gathered to his people as YHWH said (Highlight first part of v. 24.)

Consider also the account of Moses.

Num. 31:1 YHWH said to Moses, 2 "Take vengeance on the Midianites for the Israelites. After that, you will be gathered to your people."

Deut. 32:50 There on the mountain that you have climbed you will die and be gathered to your people, just as your brother Aaron died on Mount Hor and was gathered to his people.

The phrase "be gathered to your people" could not mean that they were buried together. No one knows where Moses was buried. But we know that he was indeed buried in Moab and not Mount Hor with Aaron...

Deut. 34:5 And Moses the servant of YHWH died there in Moab, as YHWH had said. 6 He buried him in Moab, in the valley opposite Beth Peor, but to this day no one knows where his grave is.

Thus, he was not buried with Aaron yet he was gathered to his people just like Aaron was. So they were not buried together but were both gathered to their people. Again, this seems to show that they were indeed spiritually gathered to their people. The place that Yashua referred to as Abraham's Bosom. Referred to as Sheol in the TANAKH.

After all, Yashua can not contradict the Scriptures. But rather we see that He

expounded on them to give us clarity.

Chapter 8 - KING SAUL & SAMUEL

If the Hebrew understanding was that all simply fall asleep or become non-existent until the resurrection, why would King Saul entertain the thought that the dead could be contacted? If every Hebrew knew the dead were in some kind of non-conscious state, none of them would attempt to reach out to the dead. That would never be a temptation for them.

King Saul's account is given to us in 1 Samuel 28. It's where he goes to a medium to call up the spirit of Samuel in desperation. Consider the account. It's a little long but I believe it's necessary to cover.

1Sam. 28:3 Now Samuel was dead, and all Israel had lamented him and buried him in Ramah his own city. And Saul had removed from the land those who were mediums and spiritists. 4 So the Philistines gathered together and came and camped in Shunem; and Saul gathered all Israel together and they camped in Gilboa. 5 When Saul saw the camp of the Philistines, he was afraid and his heart trembled greatly. 6 When Saul inquired of YHWH, YHWH did not answer him, either by dreams or by Urim or by prophets. 7 Then Saul said to his servants, "Seek for me a woman who is a medium, that I may go to her and inquire of her." And his servants said to him, "Behold, there is a woman who is a medium at En-dor."

1Sam. 28:8 Then Saul disguised himself by putting on other clothes, and went, he and two men with him, and they came to the woman by night; and he said, "Conjure up for me, please, and bring up for me whom I shall name to you." 9 But the woman said to him, "Behold, you know what Saul has done, how he has cut off those who are mediums and spiritists from the land. Why are you then laying a snare for my life to bring about my death?" 10 And Saul vowed to her by YHWH, saying, "As YHWH lives, there shall no punishment 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; but what do you see?" And the woman said to Saul, "I see a divine being coming up out of the earth." 14 And he said to her, "What is his form?" And she said, "An old man is coming up, and he is wrapped with a robe." And Saul knew that it

was Samuel, and he bowed with his face to the ground and did homage.

1Sam. 28:15 Then Samuel said to Saul, “Why have you disturbed me by bringing me up?” And Saul answered, “I am greatly distressed; for the Philistines are waging war against me, and God has departed from me and answers me no more, either through prophets or by dreams; therefore I have called you, that you may make known to me what I should do.” 16 And Samuel said, “Why then do you ask me, since YHWH has departed from you and has become your adversary? 17 “And YHWH has done accordingly as He spoke through me; for YHWH has torn the kingdom out of your hand and given it to your neighbor, to David. 18 “As you did not obey YHWH and did not execute His fierce wrath on Amalek, so YHWH has done this thing to you this day. 19 “Moreover YHWH will also give over Israel along with you into the hands of the Philistines, therefore tomorrow you and your sons *will be with me*. Indeed YHWH will give over the army of Israel into the hands of the Philistines!”

Whether you want to believe that this really was Samuel or not is up to you. However, there is nothing to indicate that it wasn't and if you notice, in this account, Samuel only declares what was in accordance to the Word of YHWH.

But, the interesting thing to note is that King Saul knew he could do this. This is important to understand. His understanding of the afterlife was not that you are in some non-conscious state until the resurrection, but rather that the Spirit goes somewhere. Here we see that Samuel came up from somewhere. It said he came up from the ground.

With this, we see the understanding of what is given to us about Korah and his family going alive into Sheol in the book of Numbers.

NUM. 16: 33 They went down alive into the grave(Sheol), with everything they owned; the earth closed over them, and they perished and were gone from the community.

The word for “earth” here is the same as in 1 Sam 28 in the account of Samuel coming up. The Hebrew is ‘arets. Meaning land or ground. So even here we see the understanding of Sheol being down under the ground.

Please notice what Samuel said to Saul at the conclusion here...

He said “tomorrow you and your sons will be with me.”

This is indeed in harmony with what we mentioned earlier about Abraham, Aaron and Moses going to be gathered to their people.

Also, please note that Samuel knew nothing of what was taking place on earth since he had died. Showing all the more that the verse in Ecclesiastes, that so many refer to, can apply to those here as well.

[Eccl. 9:5 For the living know that they will die, but the dead know nothing; they have no further reward, and even the memory of them is forgotten.](#)

Indeed, the dead know nothing of what is taking place with the living on earth. And indeed, there is no more opportunity for one to build reward for themselves in the eternal kingdom.

Chapter 9 - GOD OF THE LIVING

All that has been mentioned flows with the words of Yashua as given in the book of Mark. It's chapter 12 where we see the Sadducees give Yashua a question regarding the resurrection.

[Mark 12:18 Then the Sadducees, who say there is no resurrection, came to him with a question.](#)

Now, if they didn't believe in a resurrection, one can't help but wonder what they believed would happen to someone when they died. Did they believe that we just go back to the dust and are no more at all. That would almost seem to be the case if we consider the response Yashua gave them.

Compare.

[Mark 12:24 Jesus replied, “Are you not in error because you do not know the Scriptures or the power of God? 25 When the dead rise, they will neither marry nor be given in marriage; they will be like the angels in heaven. 26 Now about the dead rising — have you not read in the book of Moses, in the account of the bush, how God said to him, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? 27 He is not the God of the dead, but of the living. You are badly mistaken!”](#)

Again, verse 27...

27 He is not the God of the dead, but of the living. You are badly mistaken!”

Yashua declares that the Sadducees were badly mistaken and declares Abraham, Isaac and Jacob to be actually living and not dead. Even though everyone knew they were dead physically, He declares them to be living.

He declares YHWH the God of the living based on the following words from verse 26...

— have you not read in the book of Moses, in the account of the bush, how God said to him, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’?

So when YHWH spoke to Moses, He declared He was the God of the living at that moment of the burning bush, according to Yashua. He did not declare Himself the God of those who *will be* eventually living. Again...

— have you not read in the book of Moses, in the account of the bush, how God said to him, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? 27 He is not the God of the dead, but of the living. You are badly mistaken!”

This explains verse 24 where Yashua said they were wrong on two things.

24 Jesus replied, “Are you not in error because you do not know the Scriptures or the power of God?

They were in error because of two things. These two things were, 1) Not knowing the scriptures. And 2) Not knowing the power of God.

Not knowing the power of God would seem to be that of not knowing YHWH’s ability to raise the dead.

Not knowing the scriptures would seem to show that they believed Abraham, Isaac and Jacob were dead and not living at the time when YHWH spoke to Moses through the burning bush.

It would seem that they believed the dead were in a non-existent or non-conscious state. Regardless of what they believed, Yashua's answer implied that Abraham, Isaac and Jacob were indeed alive at the time of the burning bush. This parallels what we've seen regarding that of Abraham, Aaron, Moses and Samuel along with Saul and his sons. They were very much alive as they went to be with their people as YHWH said.

Yet, the belief of living on after our physical death is also revealed in the event that is often referred to as "The Mount of Transfiguration". Compare...

Matthew 17:1 After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves. 2 There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light. 3 Just then there appeared before them Moses and Elijah, talking with Jesus. 4 Peter said to Jesus, "Lord, it is good for us to be here. If you wish, I will put up three shelters — one for you, one for Moses and one for Elijah." 5 While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, "This is my Son, whom I love; with him I am well pleased. Listen to him!" 6 When the disciples heard this, they fell facedown to the ground, terrified. 7 But Jesus came and touched them. "Get up," he said. "Don't be afraid." 8 When they looked up, they saw no one except Jesus. 9 As they were coming down the mountain, Jesus instructed them, "Don't tell anyone what you have seen, until the Son of Man has been raised from the dead."

Many bring up that this was just a vision and so Moses and Elijah really didn't appear from the dead. And we believe this quite possible as well. As a result of it only being a vision, many want to say that this is not something to be used for a defense in believing there is immediate life after death or that there could be a holding place for the dead. However, the interesting thing here is that the disciples were not shocked at what they saw.

Remember, they thought it was real. They accepted it as reality. In fact, they stepped up to make tents (most likely because it was close to Sukkoth). And we must remember, that even if it was indeed just a vision, would Yashua let them see a vision that was not biblical? Meaning, if Moses and Elijah were truly dead until the resurrection, why would Yashua make them believe they could be in some kind of conscious existence and even be brought to earth as when king Saul had Samuel brought up?

If this event wasn't at least something that was possible, why wouldn't Yashua have corrected their mentality after seeing these two with Him? If it wasn't something as being possible, wouldn't Yashua have said "What you just saw isn't even possible. Moses and Elijah are dead and won't be alive until the resurrection." Yet, we see that He said nothing of the like.

If it was something that was simply not true or even if it was a pagan belief that something like this could actually happen, why would Yashua make them see this all in a vision? And why would the disciples not have questioned it to Yashua if it opposed what the Hebrew faith accepted? It doesn't add up.

However, they weren't dead. So He didn't correct their understanding of the vision. He simply told them that it was *only* a vision.

But if they were alive, where could they have been living? Could it not have been in Sheol? It would seem that Sheol could have been divided in two. That being the place of the righteous and the place that has been referred to as "Hell". All the dead went to one of these sides of Sheol.

Some would say, "But wait a minute. Ecclesiastes. 12 says that our spirit returns to YHWH." And we agree, as it says...

[ECC. 12:7 and the dust returns to the ground it came from, and the spirit\(ruach\) returns to God who gave it.](#)

So our spirit indeed returns to God. But where did He place them? Did he put them in Sheol? If someone borrows some tools from me and then returns them to me by putting them in my garage, were they returned to me? Absolutely. They didn't have to be returned to my hands. They were placed where I keep them. Likewise, the spirits were indeed returned to YHWH. Placed where He kept them.

Consider even the words of Yashua on the cross.

[Luke 23:46 Jesus called out with a loud voice, "Father, into your hands I commit my spirit." When he had said this, he breathed his last.](#)

So where did His spirit go? We'll cover that in the second half of this first part. We hope you have enjoyed the first half of part one. We pray you

continue on with the next half of this teaching. Trust me when I say, there is much more to consider. Until next time, Shalom.

- 2nd Half -

Chapter 10 - DEATH WAS EMPTIED

So Sheol represented the place of the righteous and the wicked. But it would seem that the place of the righteous is currently empty. For we know that there are scriptures that allude when a believer *now* dies, they now go to heaven. This came as a result of Yashua's death and resurrection. So while those who do evil will continue to go to Sheol at death, it seems the righteous now go to Heaven.

Consider...

2 Cor. 5:6 Therefore we are always confident and know that as long as we are at home in the body we are away from the Lord. 7 We live by faith, not by sight. 8 We are confident, I say, and would prefer to be away from the body and at home with the Lord. 9 So we make it our goal to please him, whether we are at home in the body or away from it.

But if this is indeed the case, where do we see such a possible mention of it in the TANAKH? Where do we see that this particular side of Sheol was emptied and that we now go to heaven instead of Sheol? Consider...

PS.68:18 When you ascended on high, you led captives in your train; you received gifts from men, even from the rebellious — that you, O YHWH God, might dwell there.

It says here that he led captives when he ascended. So, was this a prophetic word since he had obviously not ascended before the time this psalm was written? Consider what we find in Ephesians 4.

Eph. 4:7 But to each one of us grace has been given as Christ apportioned it. 8 This is why it says: “When he ascended on high, he led captives in his train and gave gifts to men.” 9 (What does “he ascended” mean except that he also descended to the lower, earthly regions? 10 He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.)

Here, we not only see this psalm being referenced but also explained that it was indeed a prophecy for Yashua going down to Sheol and leading captives out. It shows how in the Psalm Yashua received gifts and then in EPH. 4:8 he distributes those gifts. Plus, please note how these verses imply Sheol being in the depths of the earth. Paralleling the story we covered with Samuel coming up from the earth and that of Korah and his family.

Not only this, but consider the very words of Yashua Himself in Matthew chapter 12.

40 For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth.

Notice he actually says “heart of the earth”. Not just in a tomb or a grave but in the heart of the earth. This is huge and can’t be over looked. It would sure seem that the heart of the earth could be none other the the very place where Samuel came up from. Where the “fathers rested”. Sheol.

Again, consider the words Yashua said on the cross.

Luke 23:46 Jesus called out with a loud voice, “Father, into your hands I commit my spirit.” When he had said this, he breathed his last.

Knowing that He knew He was going to the center of the earth, He *still* said “into your hands I commit my spirit.” Showing all the more, as mentioned earlier, that the father did indeed have a place where He places the spirits of men while still being in His possession. They indeed went to be with their fathers.

And here we see another verse implying that Yashua did indeed go down to Sheol.

1 Peter 3:18 For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit, 19 through whom also he went and preached to the spirits in prison 20 who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water,

Yashua wouldn't have preached to those in prison if they were not conscious. So just as with the parable of the rich man and Lazarus that Yashua gave, there was obviously a consciousness with those to whom He preached to in Sheol.

So these verses seem to parallel that spoken in 2 COR. 5:6-9 which says again...

2 Cor. 5:6 Therefore we are always confident and know that as long as we are at home in the body we are away from the Lord. 7 We live by faith, not by sight. 8 We are confident, I say, and would prefer to be away from the body and at home with the Lord. 9 So we make it our goal to please him, whether we are at home in the body or away from it.

Now we can get a little more possible understanding on the reason why Yashua said what He did to the people of Capernaum in Matt. 11.

Chapter 11 - SMOKING OR NON?

Matt. 11:23 “And you, Capernaum, will not be exalted to heaven, will you? You shall descend to Hades; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day.

Notice that the future options for Capernaum was Heaven or Hades. Again pointing that after the resurrection of Yashua we either go to Heaven or Hell/Hades. Knowing that we will ultimately inherit the earth, what else could it mean that the people of Capernaum would not be exalted to heaven if not to go there immediately after death? When else would *anyone* go to heaven if not immediately after death?

We know the meek will inherit the earth according to Matthew 5:5. They will not inherit heaven. So, again, if it's not immediately after death, when

would anyone be exalted to heaven? One more time...

Matt. 11:23 “And you, Capernaum, will not be exalted to heaven, will you? You shall descend to Hades; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day.

So it seems we have two options. Down or up. Smoking or non.

Some have said “Could this verse not be talking about the “Kingdom of Heaven” and not living in Heaven itself?”

The problem with that is that the given alternative is not the lake of Fire. It’s Hades. If the alternative that was mentioned was the Lake of Fire, their thought would make sense as that is the only other option to the Kingdom of Heaven.

Ultimately in the end, you either enter the Kingdom of Heaven or the Lake of Fire. But the given alternative here is Hades. The place where the wicked goes in waiting for judgement.

But even then, if Yashua actually meant “Kingdom of Heaven” He would have said it. The phrase “Kingdom of Heaven” is only used in the book of Matthew. No where else. So since we are discussing an account from that same book, if He meant the kingdom of Heaven, He would have said it.

With that in mind, consider Paul’s words to the Philippians.

Philippians 3:14 I press toward the goal for the prize of the upward call of God in Christ Jesus.

The upward call.

This parallels with 2 COR. 5:6-9. It seems to imply that there is indeed an “upward” call.

Consider this also in Philippians chapter 1...

21 For to me, to live is Christ and to die is gain. 22 If I am to go on living in the body, this will mean fruitful labor for me. Yet what shall I choose? I do not know! 23 I am torn between the two: I desire to depart and be with

Christ, which is better by far; 24 but it is more necessary for you that I remain in the body.

Before we move forward on this point, I believe it's necessary to break these verses down just a bit. First notice verse 21. He said "to die is gain". It's a struggle to see how Paul could believe death would be gain if he believed he was just going to be dead in the grave until the resurrection. How could that be gain? If he dies only to go in the ground, there is no more fruitful labor as he mentions in verse 22. So there is no gain as he would only be waiting for the resurrection like all the others before him. Knowing that we will be judged on what we do in this life, he would be missing out on building more rewards for himself as mentioned by Yashua in Matthew 6.

Matt. 6:19 "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. 20 But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal.

Now consider verse 23.

23 I am torn between the two: I desire to depart and be with Christ, which is better by far;

The only thing better than building an eternal treasure is that of being with Yashua. Yet, if Paul was to just lie in the ground until the resurrection of the dead, he would rise at the same time as those to whom he was talking to. So what would be the benefit of Paul departing if it truly wasn't for being at the side of Yashua as he states in verse 23?

Lastly, consider verse 24. Notice he says "necessary for you that I remain in the body." The point is that if Paul wasn't going to remain in the body, he was going to be with Christ as verse 23 stated. (highlight "I desire to depart and be with Christ"). Thus, his words in verse 21 "to die is gain."

All these verses parallel with what we see happening at the return of Yashua. Compare...

1Th. 4:13 Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. 14 We believe that Jesus died and rose again and so we believe that God will bring with

Jesus those who have fallen asleep in him.

Here we see all who have fallen asleep, physically dead, actually come back with Yashua. Meaning what? Meaning just as 2 COR. 5:6-9 says. They are already there and return with Him.

So it seems that when one dies in the Lord they are now taken immediately to heaven. This actually parallels with Ephesians chapter 3.

Eph. 3:14 For this reason I kneel before the Father, 15 from whom his whole family in heaven and on earth derives its name.

So it appears that His family is either in Heaven or still on earth.

1 Thess. 5:10 He died for us so that, whether we are awake or asleep, we may live together with him. 11 Therefore encourage one another and build each other up, just as in fact you are doing.

This, of course leads us to the thief on the cross.

Chapter 12 - "TODAY YOU WILL BE WITH ME IN PARADISE"

Luke 23:43 Yashua answered him, "I tell you the truth, today you will be with me in paradise."

Many want to say that that the placement of the comma is in the wrong place in the english. However, it must be noted that there is no other verse where He uses the phrase "I tell you the truth" with the word "today" added. And it must also be noted that there is no other place in the scriptures where there is not a coma or colon immediately after the phrase "I tell you the truth,". If we are to stay with how this phrase is given elsewhere, it would imply that he would have indeed been with Yashua in paradise that same day.

So the two options are this: First, the comma is in the wrong place in the english translations and Yashua is giving a general reference to the thief that he would eventually be with Yashua in Paradise.

Second, the comma is in the right place like all the other places this phrase is mentioned and the thief would be with him in paradise that same day. Now, if this is to be considered the case, then we have to assume that the paradise

Yashua is talking about would have been the place where Lazarus was taken to in the parable of the rich man and Lazarus. This is because we know that Yashua didn't go to Heaven until after He resurrected.

Some would say that Yashua called the place where Lazarus was taken "Abrahams Bosom". However, this is not necessarily the case. It could simply be interpreted that Lazarus was taken to Abraham's side. This is definitely in the realm of logic and interpretation of this verse.

It does not necessarily mean "Abrahams Bosom" was the name of the place where they were. If you think about, it's hard to imagine this side of Sheol actually being named Abraham's Bosom. What would it have been called before Abraham got there himself? See the point?

Knowing that one side of Sheol was referred to as Hades, something tells us that the other side had to have a name long before Abraham got there. So could this side of Sheol have been referred to as "Paradise"? It's hard to say. This word for Paradise is only used two other times in the scriptures. But these two other times refer to a paradise in Heaven. Consider.

[Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give the right to eat from the tree of life, which is in the paradise of God.](#)

Notice here that this one is called the Paradise of God. Why add the "of God"? Could this be because there was *another* Paradise? That being in Sheol? We don't know.

The other place where this word is found is in 2 Corinthians.

[12:2 I know a man in Christ who fourteen years ago was caught up to the third heaven. Whether it was in the body or out of the body I do not know — God knows. 3 And I know that this man — whether in the body or apart from the body I do not know, but God knows — 4 was caught up to paradise. He heard inexpressible things, things that man is not permitted to tell.](#)

Obviously, this is a reference to the paradise in heaven which is noted as being "of God" in Revelation chapter 2. But could the place where all the saints went before the resurrection of Yashua have been referred to as a

“Paradise” as well? It’s very possible. It’s hard to believe that this side of Sheol had no name.

When considering this side of Sheol was right next to Hades, it doesn’t take much imagination to believe the it could have been called “Paradise”. Especially when comparing the difference of the two side by side.

Remember, Sheol was the place of the dead. All the dead. Divided in two. Hades is the place of the wicked dead. While the other side, ”Paradise” or ”Abrahams Bosom” was where the righteous dead went to before the resurrection of Yashua.

However, let it be known that it seems this ”Paradise” or ”Abrahams Bosom” is also referred to simply as death in Rev. 20.

[Rev. 20:14 Then death and Hades were thrown into the lake of fire. The lake of fire is the second death.](#)

So while it may be very plausible that this particular side of Sheol could have been referred to as “Paradise”, it is definitely referred to as “death”. Especially once it is emptied.

One thing is for sure, the more I studied the topic of Sheol, the more it appeared to truly be a literal place with two sides to it.

Chapter 13 - HELL, A LITERAL PLACE

Among the other elements that we’ve already mentioned that indicate Death and Hell are literal places, it’s interesting to note how in Revelation it says that both Death & Hell are thrown into the lake of fire. Not just Hell, but both Death and Hell. How can something that is not real be thrown into the lake of fire? Remember, the lake of fire is also the destination of Satan, the antichrist and all who reject YHWH. Knowing that *they* are all real and are thrown into the lake of fire, why should we believe anything different for Death and Hell?

Notice how both of these locations were emptied before being thrown into the lake of fire.

Rev. 20:13 The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done. 14 Then death and Hades were thrown into the lake of fire. The lake of fire is the second death.

But wait a minute. Wasn't death emptied at the time of Yashua's resurrection as we discussed earlier? Yes. It was. And all who died after that time went to heaven and return with Yashua as noted in 1 Thessalonians chapter 4. Then the logical question would be "If it was emptied after Yashua's resurrection and believers went to Heaven from then on, how could it need to be emptied again?" However, we can't forget about those who die in the millennium. Where would they go? We know that 2 COR. says to be absent from the body is to be present with the Lord(2 COR. 5:6-9). Yet, the Lord will be ruling on earth during the Millennium. So how can they be present with him in death when they were just present with him on earth?

The only conclusion that we can see is that during the millennium, Paradise/ or Death, will be utilized again. Yet once the millennium is over, both Death and Hades are emptied and done away with in the Lake of Fire.

Chapter 14 - THE KEYS TO DEATH AND HELL

The keys to death and hell are in the hands of Yashua.

Rev. 1:18 I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades.

If Death and Hell are not literal places, why are there keys to them? Why are there dead who come from them? And, again, how are they thrown into the lake of fire?

For what it's worth, we found it interesting that of the three places where the dead come from in Revelation 20:13, the sea is not thrown into the lake of Fire nor are there keys to it as mentioned in chapter 1.

We can only conclude that this is a reference to let all know that regardless of where ones body may be, it will be resurrected. Since there is no key for the sea, we can only surmise that it is indeed a reference regarding the remains of physical bodies.

However, it is also interesting to note that just as Death and Hades will be no more, there will also be no more sea in the eternal kingdom. Compare...

Rev. 21:1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea.

So the four places where the dead were held become no more. I say four because it wasn't just Death, Hell and the sea. It was also the earth where most all graves existed. Death and Hell are thrown into the lake of fire. The sea is no more and the earth is burned with fire and made anew.

Though the sea is gone and the earth is renewed, it is only Death and Hell that have keys to them. This is because this is where the spirits of men go after death, regardless of where their body goes.

Chapter 15 - THIS PRESENT DARKNESS

It has been questioned how people can be cast out into darkness if there is fire in Hell. This is a legitimate question.

Jude 13 They are wild waves of the sea, foaming up their shame; wandering stars, for whom blackest darkness has been reserved forever.

2 Pet. 2:17 These men are springs without water and mists driven by a storm. Blackest darkness is reserved for them.

Matt. 8:12 But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth.”

Matt. 22:13 “Then the king told the attendants, ‘Tie him hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth.’

Matt. 25:30 And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth.’

Notice the last three verses that said “where there will be weeping and gnashing of teeth.”. Now compare ...

Matt. 13:50 and throw them into the fiery furnace, where there will be weeping and gnashing of teeth.

So how can there be fire and yet told it will be a place of darkness? Just like now, we are currently either in light or darkness. If you are in Yashua, then you are in the light. There is only light in His presence. All else is darkness.

Isa. 8:20 To the law and to the testimony! If they do not speak according to this word, they have no light of dawn.

Psa. 56:13 For you have delivered me from death and my feet from stumbling, that I may walk before God in the light of life.

Psa. 89:15 Blessed are those who have learned to acclaim you, who walk in the light of your presence, O YHWH.

John 12:46 I have come into the world as a light, so that no one who believes in me should stay in darkness.

1John 2:9 Anyone who claims to be in the light but hates his brother is still in the darkness. 10 Whoever loves his brother lives in the light, and there is nothing in him to make him stumble.

Rev.2:5 Remember the height from which you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lamp stand from its place.

Get the picture? If you are not in Him, then you are in darkness. Yet, in Hades there will be no life or light *available* but only darkness. One has truly passed the point of no return once in hades. There is no chance of ever living in the light after that point. We are looking at metaphors. When there is no hope of light, then one is truly in the blackest darkness.

Chapter 16 - THE UNRIGHTEOUS HELD

2Pet. 2:4 For if God did not spare angels when they sinned, but sent them to hell(Tartaros), putting them into gloomy dungeons to be held for judgment; 5 if he did not spare the ancient world when he brought the flood

on its ungodly people, but protected Noah, a preacher of righteousness, and seven others; 6 if he condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly; 7 and if he rescued Lot, a righteous man, who was distressed by the filthy lives of lawless men 8 (for that righteous man, living among them day after day, was tormented in his righteous soul by the lawless deeds he saw and heard) — 9 if this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment.

It says that YHWH will hold the unrighteous for the day of Judgement. Where will he hold them? While holding them, it will be a continuation of their punishment.

Notice that Peter starts here in referencing the fallen angels and how they are being held for the day of judgement. He then shows how the same is done for all others who follow their example and will be held for the day of judgement while He continues their punishment.

Which again seems to indicate some type of awareness if they're being punished. If all are asleep at death, how are the righteous distinguished from the unrighteous? The punishment would be the same. There would be no difference if all just fall asleep. Yet, here the unrighteous will be held in a place of continued punishment. Implying a distinction between the righteous and the unrighteous.

Speaking of the unrighteous being held. Who is more unrighteous than Satan himself?

Chapter 17 - TO HELL WITH THE DEVIL

Isa. 14:9 The grave(Sheol) below is all astir to meet you at your coming; it rouses the spirits(refa'im) of the departed to greet you — all those who were leaders in the world; it makes them rise from their thrones — all those who were kings over the nations. 10 They will all respond, they will say to you, “You also have become weak, as we are; you have become like us.” 11 All your pomp has been brought down to the grave (Sheol), along with the noise of your harps; maggots are spread out beneath you and worms cover you. 12 How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! 13

You said in your heart, “I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain. 14 I will ascend above the tops of the clouds; I will make myself like the Most High.” 15 But you are brought down to the grave, to the depths of the pit. 16 Those who see you stare at you, they ponder your fate: “Is this the man who shook the earth and made kingdoms tremble,

So we see Satan himself is thrown into Sheol at the return of Yashua.

But what about the believed “bottomless pit” referred to in Revelation 20?

Rev. 20:1 And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. 2 He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. 3 He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.

Well, nothing here calls it a bottomless pit. The word used for abyss here is abusson(ἄβυσσος). It is actually used in two other places. Compare...

Luke 8:31 And they begged him repeatedly not to order them to go into the Abyss (ἄβυσσος).

And

Rom. 10:7 “or ‘Who will descend into the deep (ἄβυσσος)?’” (that is, to bring Christ up from the dead).

This particular verse in Romans 10 is a direct quote from Deuteronomy 30 which says...

13 Nor is it beyond the sea, so that you have to ask, “Who will cross the sea to get it and proclaim it to us so we may obey it?”

The Hebrew word for sea is yam(יָם). It basically means the sea or ocean. So why switch sea for abusson(ἄβυσσος)?

We must not forget that the Hebrew word for “cross” here in Deut. 30 is

יַעְבֹּר (Ya'avar) which means to cross over *or* go through. Thus, the reason we see Rom 10 say

‘Who will *descend into* the deep’.

If one was to go down through the sea, to the bottom, where would they arrive? Would it not be Sheol? Thus, a reason the ocean was considered death in one perspective. This is why we see a parallel with the ocean represented as death with baptism. First compare...

Rom. 6:3 Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? 4 We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

Now compare the symbolism of baptism with the ocean.

1Cor. 10:1 For I do not want you to be ignorant of the fact, brothers, that our forefathers were all under the cloud and that *they all passed through the sea*.(they walked on the bottom of it) 2 They were all baptized into Moses in the cloud and in the sea.

Now consider Peter's words regarding the waters that flooded the earth killing everyone except those on the ark.

1 Peter 3: 21 and this water symbolizes baptism that now saves you also — not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ,

The point here is that the sea actually does represent death in this light.

- So the sea is equated as abussion(ἄβυσσος). As seen in Rom. 10:7 which came from Duet. 30:13.

The Abyss is also equated as abussion(ἄβυσσος). As seen in Rev. 20:3 and Luke 8:31 with abussion(ἄβυσσος)'ah-bus-on for the word abyss.

And the abyss, being equated to abussion(ἄβυσσος) is equated to Sheol. The place that the adversary will be bound in chains for the duration of the millennium. As seen in Isa. 14:9 and Rev. 20:3

Chapter 18 - THE RICH MAN AND LAZARUS

Let's now look at the parable of the rich man and Lazarus.

Luke 16:19 “There was a rich man who was dressed in purple and fine linen and lived in luxury every day. 20 At his gate was laid a beggar named Lazarus, covered with sores 21 and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores.

Luke 16:22 “The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried. 23 In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. 24 So he called to him, ‘Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.’

Luke 16:25 “But Abraham replied, ‘Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. 26 And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.’

Luke 16:27 “He answered, ‘Then I beg you, father, send Lazarus to my father's house, 28 for I have five brothers. Let him warn them, so that they will not also come to this place of torment.’

Luke 16:29 “Abraham replied, ‘They have Moses and the Prophets; let them listen to them.’

Luke 16:30 “‘No, father Abraham,’ he said, ‘but if someone from the dead goes to them, they will repent.’

Luke 16:31 “He said to him, ‘If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.’”

Many have debated between this being a real story or only a parable. We have no problem calling it a parable. However, we do struggle with the thought that this parable is not based on truth.

It has been said by some that the belief of hell is founded on a pagan belief system. But if this is the case, why would Yashua use a pagan belief to illustrate a truth? All other parables that Yashua gave were stories that were based on something real to illustrate a spiritual truth. Why on this particular parable would he use a pagan belief system to illustrate a spiritual truth? For that matter, why would Yashua ever use a pagan belief system to illustrate a spiritual truth?

It doesn't make sense. It's what we call a pink square. When the pattern that has been given is squares of black and white and then suddenly there is a pink square in the middle, then something is being misunderstood.

Would Yashua really use a pagan belief system to illustrate a truth? Or are we missing something that Yashua is trying to explain out for us? Is that not what Yashua did while walking on earth? Did He not clarify and bring understanding of the Torah to His people?

But that being said, as we've shown, there are several references to the afterlife in the Torah. Would that not make room for understanding why Yashua mentions the afterlife in the parable of Lazarus and the rich man?

Yashua's reference mentions the place for both the righteous and the unrighteous in the afterlife. Could this not be him giving understanding to that of Sheol in the Torah? Could it not be Yashua showing the place where one goes to rest with their fathers? Could it not be Yashua expounding on the examples similar to what we already covered? We believe quite possibly so.

Chapter 19 - REASONS AGAINST THE PARABLE

I have had some come to me in giving reasons as to why the parable of the rich man and Lazarus cannot be used for believing that there is life after death. But again, we don't believe Yashua would give anything unless it was indeed based on truth. So let's consider some of their reasons and see if we can harmonize them with the scriptures.

1. A man cannot literally enter into "the bosom" or chest of Abraham.

1 - I really don't even consider this an argument. The word for "into" is also

used for the word "to". Meaning at his side. Not inside of him. If one wants to say that it has to mean "into", thus suggesting that he was inside of Abraham, the rest of the story would not make any sense as Lazarus would have been inside him. Even for just a parable that wouldn't make any sense.

2. It is impossible for anyone who is literally burning in fire to carry on a normal conversation.

2 - This is assuming we have the knowledge of exactly what is going on in this place of torment. The word for "in" in the phrase "in this fire" found in verse 24, is also rendered as "by". So was he *in* the fire or was the fire spread around in various places for torment? Thus making him by the fire. We don't know. I'm actually reminded of the old fashioned wood or "pizza" ovens. The fire is pushed off to the sides and the pizza is in the middle. But again, we really don't know. Yet this alone can show that you can be thrown literally into an oven or furnace and not literally be directly "in" the fire.

But we must note that it is indeed a place a torment.

Luke 16:28 for I have five brothers. Let him warn them, so that they will not also come to this place of torment.'

This parallels with what we've covered from 2 Peter 2:9

9 if this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment.

3. Can those in heaven and hell talk to each other?

3 - This is not a conversation between Heaven & Hell. This is a conversation between Paradise/ or Death & Hell. Both being in Sheol. There is no scripture, that I am aware of, that details this as being impossible. This could give reason to the understanding that they could be in close proximity of each other. Hard to say. However, it's not out of the realm of reason. We also know that Yashua came to bring understanding to everything. This could be something that he is clarifying for us. Simply showing the both sides of Sheol were in close proximity of each other.

4. The rich man was represented as being "bodily" in hell, with eyes, a mouth, a

tongue, etc. This is obviously symbolic. If the rich man's grave was dug up, wouldn't his body be there? Of course.

4 - This gives the suggestion that our spirits don't have a body like form because we are a spirit. That being the case, what about angels? They are spirits. Do they not have spiritual bodies? This seems to be a very weak argument. We know that God is spirit and yet he has these attributes. Since we are made in his likeness, is this really too hard to believe that our spirits have these as well?

5. A real man burning in fire would not ask for a little water to cool his tongue. He would ask for the fire brigade!

5 - I've heard this before. It really doesn't seem to stand though. Anyone who begs, begs for whatever they can get. It was obvious what he needed, but he knew he wasn't going to get the obvious simply because of his location. So what does he do next? He begs for just a little in hopes of whatever relief he can obtain. Does a beggar on the street ask for a 3 course meal or just a little bit of money to buy something small? See the point? A beggar asks for whatever little amount they can get. And it's obvious that the rich man was begging.

6. Jesus Christ did not interpret every parable He told. Yet He did interpret the parable of the wheat and the weeds in Matthew 13. In His interpretation of this parable, Jesus said plainly that hell-fire occurs at the end, rather than at death. Read Matthew 13:40.

6 - This is not true. Those mentioned in the parable of Matthew 13:40 are killed at His return and thrown into the fiery furnace. That is Hades. Compare...

Matt. 13:40 "As the weeds are pulled up and burned in the fire, so it will be at the end of the age. 41 The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil. 42 They will throw them into the fiery furnace, where there will be weeping and gnashing of teeth. 43 Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

The greek actually says "κάμινον τοῦ πυρός" "kaminon(kah-mee-non) tou(too) puros(poo-ross). Simply meaning "furnace of fire".

If it said "Lake of Fire" that would be different. But we know that the lake

of fire happens after the second resurrection which is after the millennium. Thus, these here are thrown into Hades in waiting for the final judgement.

7. Consciousness at death contradicts the rest of the Bible. Ecclesiastes 9:5,10; Psalms 6:5; 115:17 and 146:4.

7 - All of these listed are truly answered with the last one referred to ...

Psa. 146:4 When their spirit departs, they return to the ground; on that very day their plans come to nothing.

This actually proves our point. The spirit departs from the body. It does not stay with it. Everything regarding the body or that which was done in the body, be it for reward or punishment, comes to an end. And nothing done by the spirit after it departs from the body will have any eternal value what so ever. One can repent all they want but it will be to no avail. And you have no opportunity to gain reward through obedience either. Your destiny is determined at the moment of death. Nothing will be able to change it.

This parallels what we also see in Isa.

Isa. 26:14 They are now dead, they live no more; those departed spirits do not rise. You punished them and brought them to ruin; you wiped out all memory of them.

Showing the spirits have indeed departed.

8. 2 Peter 2:9 says that the lost will not be punished until “the day of judgment” which occurs at the end of the 1000 years (see Revelation 20:11-15).

8 - It does not say that they will not be punished until the day of judgement.

2Pet. 2:9 if this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment.

Chapter 20 - CLOSING

All scripture is to be reasoned together in harmony. Thus, if YHWH said “you will be gathered to your people” yet they were buried far apart, how else are we to interpret that?

Please also know that I have not addressed these verses in Revelation that imply a spiritual consciousness after death as well. (Rev. 6:9-11, Rev. 7:9-17) Though many believe these should not be brought up in a discussion like this, I personally believe these are legitimate verses to present. However, I left them out of this teaching to simply show that this understanding has ample support from the scriptures without them.

Regardless of ones view of this topic, we are called to live a holy life. That should be our main focus in life.

I've often said that this life will be the only Hell that believers experience and the only Heaven that unbelievers experience. It's up to us to make that determination.

We pray that you focus on living the holy life that the Father has called us to live.

We hope you have enjoyed this teaching. Now it's up to you to be a Berean and study it for yourself. That's the only way to grow.

Until next time, Shalom.

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