**Death and Luke 16**

Consciousness in Death?

**Note**

***All Scripture****, both the Tanak (OT) and the Messianic Writings (NT), regardless of the language in which we receive them were written by men with a Hebrew mindset and from a Hebrew culture. The Father, in His Infinite Wisdom, established the Foundations of Our Faith in the Hebrew language, culture and mindset.*

*It is our duty to keep this understanding firmly in our minds as we read and interpret the Father's Word so as to accurately determine His intent. It is imperative that we conform our way of thinking so that it conforms to the mindset of the Hebrew Scripture.*

*Furthermore, the Messianic Writings (NT) are founded upon the writings of the Tanak. As we read and interpret the writings of the Messiah and His disciples we first must do so from a Hebraic mindset and secondly, we must understand that much of what they say is given from the* ***presumption*** *that their readers understand that the Tanak is the foundation of what they're saying.*

*In other words, the Messianic writers* ***assume*** *that everyone in the faith who reads the Scripture already has some basic knowledge of the Tanak and an understanding of their responsibility to obey the Torah (Law) as it was given by YHWH to Moses at Mount Sinai. To these writers it is a foregone conclusion that obedience to the Torah is the only Way to live righteously and set-apart before a Righteous and Set-Apart Elohim (God).*

(**Emphasis mine throughout** and unless otherwise noted, all quotes come from “The Scriptures” version)

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**The** topic of what happens at the moment of death is a constant matter of debate because there is no definitive explanation anywhere in the Scripture. There are, however, many allusions to death and what happens to us or what death is like. One of the biggest problems we must deal with in this discussion is that the Tanak (OT) and the Messianic Writings (NT) seem to describe two different things.

We know the Scripture says, the Word is “settled in heaven forever” (Pslams 119:89) and the “works of Elohim cannot be added to nor taken away from” (Ecclesiastes 3:14). It must be firmly understood that these statements come from the Tanak, and it is the writings and works spoken of and prophesied about in the Tanak that these verses are referring to.

The Messianic Writings have to be measured by what came before them in the Tanak, to determine whether they are correct or not. When the men of Berea heard Paul teach his mystery they tested his teaching against what the Tanak said (Acts 17:11).

It is commonly taught that the “mysteries” that Paul (Sha’ul) taught were things not known by men of the past, yet Paul himself says Abraham had the gospel preached to him (Galatians 3:8) and the writer of Hebrews says the fathers in the wilderness had the same gospel preached to them that is preached to us, yet they did not believe (Hebrews 4:1-2).

Lastly, it is evident that when Paul called his gospel a mystery, he was not suggesting it was something never before seen but was something which existed and yet had been hidden from man’s understanding. It wasn’t hidden to all men obviously, because Abraham heard it and believed, as did Moses (Mosheh) and others.

Evidence from Paul himself proves his mysterious gospel was a doctrine in the Tanak, because he quoted the Tanak repeatedly when explaining it. Let’s remember also what his mysterious gospel was, Messiah in the Gentile who believed (Colossians 1:27). The promise was not only to the native Yisra’eli but to all who believe.

Having said all this, we are pointing out the fact that there is NO new doctrine in the “New Testament”, only revelation of what the Tanak has already said to us, that we didn’t understand.

This being the case, the Messianic Writings cannot give us a meaning of any doctrine that is inconsistent with that same doctrine in the Tanak. Also, the Messianic Writings cannot add to what the Tanak has said and neither can they take away from it.

It must also be understood, that the idea of an immortal soul that lives consciously apart from the body after death, is not a Hebrew idea. As far as can be ascertained, that teaching was first introduced to the Jews during the Greek Hellenistic expansion in the reign of Alexander the Great (ca. 320-330bce).

The idea of a conscious soul after the death of the body has its origins in the teachings of Socrates (ca. 467) and Plato (427 to 347bce). The teachings of these two Greek philosophers were already a huge influence on Alexander who made it his life’s goal to conquer the world and spread these philosophies throughout his kingdoms.

He allowed the religious ideas of other cultures to continue being practiced but made Hellenism the new cultural reality. To these philosophers Hellenism was a way life, not a religion.

Plato wrote in his treatise “Phaeto”:

*“The soul is in the very likeness of the divine, and immortal, and intelligible, and uniform, and indissoluble, and unchangeable …. It goes away to the pure, and eternal, and immortal, and unchangeable, to which* ***she*** *is kin."*

And:

*“The soul whose inseparable attitude is life will never admit of life's opposite, death. Thus, the soul is shown to be immortal, and since immortal, indestructible. Do we believe there is such a thing as death? To be sure. And is this anything but the separation of the soul and body? And being dead is the attainment of this separation, when the soul exists in* ***herself*** *and separate from the body, and the body is parted from the soul. That is death.... Death is merely the separation of the soul and body." (emphasis added)*

Around the time of his death Plato said:

*“Be of good cheer, and do not lament my passing … When you lay me down in my grave, say that you are burying my body only, and not my soul”*

If you didn’t know that Plato was a non-believing philosopher born over 400 years before Messiah, you might mistake him for a modern Christian preacher.

Later these same Platonic ideas were brought into the belief by men like Augustine and others. As The Catholic Encyclopedia (Topic: the platonic school) also informs us:

*“The great majority of the Christian philosophers down to St. Augustine were Platonists.”*

A church historian named Philip Schaff in his work “The New Schaff-Herzog Encyclopedia of Religious Knowledge, article: Platonism and Christianity” says:

*“Plato gives prominence also to the doctrine of a future state of rewards and punishments. At death, by an inevitable law of its own being, as well as by the appointment of God, every soul goes to its own place; the evil gravitating to the evil, and the good rising to the supreme good.”*

Werner Jaeger, in his work, “The Greek ideas of immortality”, (Harvard Theological Review, Volume LII, July 1959, Number 3), says,

*“The immortality of man was one of the foundational creeds of the philosophical religion of Platonism that was in part adopted by the Christian church”.*

It’s from these philosophers that the church gets it’s teaching of a place the conscious soul goes after death, whether heaven for the believer or hell for the unbeliever. Neither of these ideas is based on biblical thought but the church has taken these philosophies and searched the scripture to make doctrine based on these philosophical theories instead of allowing the totality of the Scripture to speak for itself.

The Scripture clearly refers to death as sleep and is meant to convey the idea of a state of unconsciousness. Scripturally there is no life when the spirit is separated from the body (James 2:26).

In Genesis 2:7 we see that it took the body being joined with the breath (Nishmat-from Neshamah, meaning a puff of air) to make life. The word “Neshamah”, as well as its counterpart “Ruach” (wind), is translated as spirit in the Scripture. In fact, the Hebrew phrase “Ruach HaQodesh” means The Holy Spirit.

So we see in Genesis 2:7 that it takes both the physical body and the spiritual breath to make life. The word for soul in this passage is “Nephesh” which literally means “a living (breathing) creature and is the same word used for the sea life in Genesis 1:20-21 and the land animals in 1:24.

What’s ironic here is that the same people who use this concept of immortal soul for humans would deny that animal life has an immortal soul, despite the use of the same word for both.

The word Nephesh carries the idea of becoming a **living creature** and applies equally to both.

The Scripture does not teach that we go to heaven or hell when we die. It does teach us, however, that we either go into the earthly Kingdom of Yahushua or we go into the Lake of Fire.

Two things must happen first before we can go to either.

1. The Resurrection: One for the Just and one for the Unjust (Daniel 12:2; Acts 24:15.
2. Judgment: One for those in Messiah (Romans 14:10 & 2Corinthians 5:10, also Revelation 11:18) and one of the unjust dead (Revelations 20:11-15).

We cannot inherit the Kingdom of Messiah (Heaven) nor can the unrighteous be condemned to Gehinnom (Hell-Lake of Fire) until **after** we have been judged, that is why there is a physical resurrection for both the believer and the unbeliever.

We were created to be a two-part being, physical body with spiritual breath, and our resurrected body will be the perfection of that, whether in the Kingdom of Messiah or the Lake of Fire.

It is not until the Resurrection that we become immortal and the Heaven we inherit is not the great expanse in the sky where YHWH now dwells, but the earthly Kingdom, the New Jerusalem that descends to the earth (Revelation 21).

Now, taking all that into consideration, let’s take a look at Luke 16:19-31.

**Luk 16:19**  “But there was a certain rich man who used to dress in purple and fine linen and lived luxuriously every day.

**Luk 16:20**  “And there was a certain beggar named El‛azar, being covered with sores, who was placed at his gate,

**Luk 16:21**  and longing to be fed with the crumbs which fell from the rich man’s table. Indeed, even the dogs came and licked his sores.

**Luk 16:22** “And it came to be that the beggar died, and **was carried by the messengers to the bosom of Aḇraham**. And the rich man also died and was buried.

**Luk 16:23** “And while suffering **tortures in She’ol**, having lifted up his eyes, he saw Aḇraham far away, and El‛azar in his bosom.

**Luk 16:24**  “And crying out he said, ‘Father Aḇraham, have compassion on me, and send El‛azar to dip the tip of his finger in water and cool my tongue, for I am suffering in this flame.’

**Luk 16:25**  “But Aḇraham said, ‘Son, remember that in your life you received your good, and likewise El‛azar the evil, but now he is comforted and you are suffering.

**Luk 16:26**  And besides all this, between us and you a great chasm has been set, so that those who wish to pass from here to you are unable, nor do those from there pass to us.’

**Luk 16:27**  “And he said, ‘Then I beg you, father, that you would send him to my father’s house,

**Luk 16:28**  for I have five brothers, let him warn them, lest they also come to this place of torture.’

**Luk 16:29**  “Aḇraham said to him, ‘They have Mosheh and the prophets, let them hear them.’

**Luk 16:30**  “And he said, ‘No, father Aḇraham, but if someone from the dead goes to them, they shall repent.’

**Luk 16:31**  “But he said to him, ‘**If they do not hear Mosheh and the prophets, neither would they be persuaded even if one should rise from the dead.**’ ”

Let’s begin with verse 22:

**Luk 16:22** “And it came to be that the beggar died, and **was carried by the messengers to the bosom of Aḇraham**. And the rich man also died and was buried.”

The word “bosom” here refers to the arms and chest or embrace of Abraham and not a place in the earth as some teach. Historically, all Hebrews associate the “bosom of Abraham” as the Kingdom to come in which all the fathers will live again. See what the Catholic Encyclopedia says on this matter.

*“According to [Maldonatus](http://www.newadvent.org/cathen/09567a.htm) (In Lucam, xvi, 22), whose theory has since been accepted by many scholars, the metaphor "to be in Abraham's Bosom" is derived from the custom of reclining on couches at table which prevailed among the*[*Jews*](http://www.newadvent.org/cathen/08399a.htm)*during and before the time of*[*Christ*](http://www.newadvent.org/cathen/08374c.htm)*. As at a feast each guest leaned on his left elbow so as to leave his right arm at liberty, and as two or more lay on the same couch, the head of one man was near the breast of the man who lay behind, and he was therefore said "to lie in the bosom" of the other. It was also considered by the*[*Jews*](http://www.newadvent.org/cathen/08399a.htm)*of old a mark of special* [*honour*](http://www.newadvent.org/cathen/07462a.htm) *and favour for one to be allowed to lie in the bosom of the master of the feast (cf.* [*John 13:23*](http://www.newadvent.org/bible/joh013.htm#vrs23)*). And it is by this illustration that they pictured the next world. They conceived of the reward of the righteous dead as a sharing in a banquet given by* [*Abraham*](http://www.newadvent.org/cathen/01051a.htm)*, "the father of the faithful" (cf.*[*Matthew 8:11 sqq.*](http://www.newadvent.org/bible/mat008.htm#vrs11)*), and of the highest form of that reward as lying in "Abraham's Bosom". Since the coming of* [*Our Lord*](http://www.newadvent.org/cathen/08374c.htm)*, "the Bosom of Abraham" gradually ceased to designate a place of imperfect* [*happiness*](http://www.newadvent.org/cathen/07131b.htm)*, and it has become synonymous with* [*Heaven*](http://www.newadvent.org/cathen/07170a.htm) *itself.”*

As referenced above, Messiah Himself referred to this when He spoke of the Centurion’s belief Matthew 8:10-13. He says:

**Mat 8:10** And when **יהושע** heard, He marvelled, and said to those who followed, **“Truly, I say to you, not even in Yisra’ĕl have I found such great belief!**

**Mat 8:11 “And I say to you that many shall come from east and west, and sit down with Aḇraham, and Yitsḥaq, and Yaʽaqoḇ in the reign of the heavens,**

**Mat 8:12 but the sons of the reign shall be cast out into outer darkness – there shall be weeping and gnashing of teeth.”**

**Mat 8:13** And **יהושע** said to the captain, “Go, and as you have believed, so let it be done for you.” And his servant was healed that hour.

Note: Interestingly, in Jewish thought, Abraham’s Bosom is a reference to Paradise, which itself is connected to the Garden of Eden. Scripturally, the return of Messiah precedes the restoration of all things, when the curse will be lifted (Rev 22:3) and the Messianic Kingdom begins.

One thing that causes confusion today, is people don’t realize, that in Hebraic thought, the Kingdoms of Heaven, God and Messiah are all synonymous, referring tothe same thing, not three different things.

When Messiah mentions the Kingdom of Heaven here, He is referring to His own Messianic Kingdom, because in that Kingdom all that is in Heaven descends to the earth and both YHWH and Yahushua will reside here with us (Revelation 21 & 22).

The statement in Luke 16:22 which says the messengers (angels) carry him into the bosom of Abraham is interesting as well because we see in Matthew 24:29-31, when Messiah is referring to His second coming and the resurrection/rapture of the believers, that He sends out His messengers throughout the earth to gather His elect. Contextually, the angels gather the people of Messiah unto Him at the resurrection of the just, the first resurrection (Revelation 20:4-5).

The next section of Luke 16:22 is where confusion begins to set in. It says of the rich man, that when he died he was buried. The way this is phrased suggests that two different things are happening to these men. El’azar is taken to Abraham’s bosom (the Kingdom) while the rich man only goes to the grave.

This has been interpreted in so many various ways that it’s hard to keep count, however, the most widely used concept is that there was a place in the earth, called the bosom of Abraham, where the “Old Testament” saints went after they died because no one could enter Heaven before Messiah offered Himself on the tree. This is sort of the non-Catholic version of a pre-messianic purgatory.

In this theory, it’s suggested that after His death, Messiah, in His spirit/soul form, went down into Abraham’s bosom and taught those that had died before His advent the gospel. It goes on to suggest that these “souls/spirits” there were taken to heaven by Him. There is NO supporting scripture for this in the Tanak and the passages in the Messianic Writings they use are suspect, to say the least.

One of these is 1 Peter (Kepha) 3:18-22.

**Pet 3:18** Because even Messiah once suffered for sins, the righteous for the unrighteous, to bring you to Elohim, **having been put to death indeed in flesh but made alive in the Spirit,**

**Pet 3:19 in which also He went and proclaimed unto the spirits in prison,**

**Pet 3:20** who were disobedient at one time when the patience of Elohim waited in the days of Noaḥ, while the ark was being prepared, in which a few, that is, eight beings, were saved through water,

**Pet 3:21** which figure now also saves us: immersion – not a putting away of the filth of the flesh, but the answer of a good conscience toward Elohim – through the resurrection of יהושע Messiah,

**Pet 3:22** who, having gone into heaven, is at the right hand of Elohim, messengers and authorities and powers having been subjected to Him.

The first thing we need to clarify is whether or not the Messiah went down to this **prison** before or after His resurrection. You might think this a silly thing but if the teaching is wrong in any point it can be wrong in many or all points, so we will investigate all the points.

The first Greek word in verse 19 is “**ἐν**” (en) and refers to a position of place, time or state. The King James Version translates this word as “By”, which also refers to the state in which He went down into the prison.

The last statement referring to His state of being is “alive in the Spirit.” One might think that this means that even though His body was dead, He was still alive in His spirit form. However, the Scripture lets us know what it means to be alive in the Spirit.

There are actually two forms of alive in the spirit. One refers to those of us who are alive in this body but have died to the things of the flesh. Ephesians 2:1-7 shows us that before we believed we were “dead in trespasses and sin”, which is a reference to our spiritual state of condemnation even though we were still physically alive.

Once we believed in Yahushua we were “made alive together with Him”, referring to our new state of spirit life. This is how being “alive in the spirit” applies to us in our present physical, living, state. At no time did being “dead in trespasses and sins” apply to the Messiah, however He did take on our trespasses and sins through which we can be made alive in the spirit if we believe.

For Him to be “alive in the Spirit” means something wholly different and will not apply to us until after the resurrection. If you carefully read Paul’s teaching on the resurrection in 1 Corinthians 15:35-58 you will begin to see that being “alive in the Spirit” means something totally different and is the only way the phrase “alive in the Spirit” can apply to Yahushua, since He was never “dead in trespasses and sins” until He took ours upon Himself.

This passage speaks of two bodies, one earthly and one spiritual, of which we all must take part. The earthly body is first and the spiritual body comes second, after our death and burial, just like Him. The only exception to this is for those of us who live until His return. We shall be caught up with Him in the air, in what modern teachers call the Rapture.

Here in verse 45 it says the first Adam (the one in the garden) “became a living being”, a “nephesh” in Hebrew. The Greek word here is “psuche”, meaning breath. This is NOT the Greek word for immortal soul! The word the Greeks use for immortal soul is, ironically, “pneuma”, meaning a current of air, and is used in verse 45, which refers to Messiah (the Second Adam) as and life giving “Spirit”.

At His resurrection, Messiah became this life giving Spirit-man just as we will become spirit-men at our own resurrection (1 Corinthians 15:12-49).

**Rom 6:3** Or do you not know that as many of us as were immersed into Messiah יהושע were immersed into His death?

**Rom 6:4** We were therefore buried with Him through immersion into death, that **as Messiah was raised from the dead by the esteem of the Father, so also, we should walk in newness of life**.

This is a reference to our being “alive in the spirit” through belief in Messiah.

**Rom 6:5** For if we have come to be grown together in the likeness of His death, **we shall be also of the resurrection,**

This is a reference to the future promise of the resurrection, as is what follows.

**Rom 6:6** knowing this, that our old man was impaled with Him, so that the body of sin might be rendered powerless, to serve sin no longer.

**Rom 6:7** For he who has died has been made right from sin.

**Rom 6:8** And if we died with Messiah, **we believe that we shall also live with Him**,

**Rom 6:9** knowing that Messiah, having been raised from the dead, dies no more – death no longer rules over Him.

Also, Romans 8:10-11:

**Rom 8:10** And **if Messiah is in you**, the body is truly dead on account of sin, **but the Spirit is life on account of righteousness.**

Though the word spirit is capitalized here in most bibles, it is not a reference to His Spirit but our spirit after we believe, just as in chapter 6, verse 4. It’s referring to the same process of being “alive in the spirit” from our dead works (sin).

We believe in Him and He gives life to our spirit which was “dead in trespasses and sins”, so that now, through belief in Him we live in the newness of life, His Spirit in us assisting us to live according to the righteousness required of all His people.

**Rom 8:11** And if the Spirit of Him who raised יהושע from the dead dwells in you, **He who raised Messiah from the dead shall also give life to your mortal bodies through His Spirit dwelling in you.**

Here is the reference to the “alive in the Spirit” that we receive at the resurrection. We need to understand, the Scripture teaches a process of salvation which begins with our initial confession of belief, wherein our spirit-man is made alive from the condemnation of death, and ends at the resurrection, when our whole being, spirit, \*soul and body (1 Thessalonians 5:23) are sanctified unto Him in the new spirit body.

\*Note: The word soul in 1 Thes 5:23 is again the Greek word “psuche” (breath) which, like the Hebrew word “nephesh” refers to the living conscious man that only exists when the body is indwelt by the breath (spirit).

 The word “soul” in 1 Thes 5:23 is NOT referring a part of us that remains conscious after physical death but refers to our conscience. The context of this passage is Paul instructing the Believers to live righteously as the await the return of Messiah, so that Elohim can keep them set apart until He comes.

 At this point in Paul’s life he, and most other Believers, believed they would live until Messiah returned. It was not until later in life the Paul understood he would not live to see it.

Now, returning to our discussion of 1 Peter 3, we see that Messiah went to the prison after His Resurrection. The next question is whether the **prison** to which He visited was the “bosom of Abraham” or something else.

We have to ask ourselves, “is there some other place where the Scripture talks about spirit’s in prison” that might explain what Peter is saying here? The answer is yes and it is Peter himself who gives us the answer.

**2 Pet 2:4** For if Elohim did not spare **the messengers** who sinned, but **sent them to Tartaros, and delivered them into chains of darkness, to be kept for judgment,**

**2 Pet 2:5** and did not spare the world of old, but preserved Noaḥ, a proclaimer of righteousness, and seven others, bringing in the flood on the world of the wicked,

Here we find Peter referencing the same time frame in which Noah is preparing the arc before YHWH pours His wrath upon wicked man. In this passage he clarifies that it is the messengers, the angels, who were sent to prison in Tartaros. Tartaros is one of three (3) Greek words translated as hell in the English bible.

1- **Hades**: (stgs **#G86**) is a compound word meaning ‘not’ and ‘see’, or unseen. If you read further in the Strong’s definition you will begin to see the influence of the Greek philosophers. It says that Hades is where the ‘departed souls’ are. It must be remembered here that the Greek language is a pagan language based on Idolatry and Philosophy, NOT the Scripture, so what is being said here by the writers of the Messianic Scriptures has to be measured by what the Tanak says in Hebrew.

‘Hades’ was the Greek god of the underworld who presided over the souls of the

damned.

Here is what Wikipedia has to say about the realm of Hades.

*In older Greek myths, the realm of Hades is the misty and gloomy abode of the dead (also called* [*Erebus*](https://en.wikipedia.org/wiki/Erebus)*) where all mortals go. Very few mortals could leave Hades once they entered.*

*The exceptions,* [*Heracles*](https://en.wikipedia.org/wiki/Heracles) *and* [*Theseus*](https://en.wikipedia.org/wiki/Theseus)*, are heroic.Even Odysseus in his* [*Nekyia*](https://en.wikipedia.org/wiki/Nekyia) *(Odyssey, xi) calls up the spirits of the departed, rather than descend to them.* ***Later*** [***Greek philosophy***](https://en.wikipedia.org/wiki/Greek_philosophy) ***introduced the idea that all mortals are judged after death and are either rewarded or cursed****.*

Here Wikipedia also states how the meaning of Hades was modified by English Christianity to fit their doctrinal beliefs.

*In English, usage of the word "Hades" first appears around 1600, as a transliteration of the Greek word "ᾅδης" in the line in the* [*Apostles' Creed*](https://en.wikipedia.org/wiki/Apostles%27_Creed)*, "He descended into hell", the place of waiting (the place of "the spirits in prison"* [*1 Peter 3:19*](http://tools.wmflabs.org/bibleversefinder/?book=1%20Peter&verse=3:19&src=!)*) into which Jesus is there affirmed to have gone after the* [*Crucifixion*](https://en.wikipedia.org/wiki/Crucifixion_of_Jesus)*. Because this descent, known in Old and Middle English as the* [*Harrowing of Hell*](https://en.wikipedia.org/wiki/Harrowing_of_Hell)*, needed to be distinguished from what had come to be more usually called "hell", i.e. the place or state of those finally damned, the word was transliterated and* ***given a differentiated meaning****.*

*This development whereby "hell" came to be used to mean only the "hell of the damned" affected also the Latin word "infernum" and the corresponding words in Latin-derived languages, as in the name "Inferno" given to the first part of* [*Dante*](https://en.wikipedia.org/wiki/Dante)*'s* [*“Divina Commedia”*](https://en.wikipedia.org/wiki/Divine_Comedy)*.*

*Greek, on the other hand, has kept the original meaning of "ᾅδης" (Hades) and uses the word "κόλασις" (kolasis – literally, "punishment"; cf.*[*Matthew 25:46*](http://tools.wmflabs.org/bibleversefinder/?book=Matthew&verse=25:46&src=!)*, which speaks of "everlasting kolasis") to refer to what nowadays is usually meant by "hell" in English”.*

Though we disagree with much of the, so-called, doctrinal issues mentioned above, it is interesting to note that this Greek idea of Hades is where the Catholics get their doctrine of purgatory, where all ‘souls’ go at death to attempt to ‘work’ off their debt and gain heaven.

2- **Tartaros**: (stgs **#G5020**) is the deepest part of Hades where eternal torment takes place. Again we see the influence of the philosophers who believed in levels of hell where each level gets progressively worse as you go down. This is where Dante got his ideas of hell when he wrote “Inferno”, a part of his “Divine Comedy.”

Again, from Wikipedia (**Emphasis mine**).

***“Tartarus*** *(Τάρταρος Tartaros),in* [***ancient Greek mythology***](https://en.wikipedia.org/wiki/Greek_mythology)*, is the deep abyss that is used as a dungeon of torment and suffering for the wicked and as the prison for the* [*Titans*](https://en.wikipedia.org/wiki/Titan_%28mythology%29)*.As far below* [*Hades*](https://en.wikipedia.org/wiki/Greek_underworld) *as the earth is below the heavens,Tartarus is the place where, according to Plato bin ‘*[*Gorgias*](https://en.wikipedia.org/wiki/Gorgias_%28dialogue%29)*’ (c. 400 BC),* [***souls***](https://en.wikipedia.org/wiki/Soul) ***were judged after death and where the wicked received divine punishment****. Like other primal entities (such as the Earth, Night and Time), Tartarus was also considered to be a primordial force or deity.*

*“In Greek mythology, Tartarus is both a deity and a place in the* [*underworld*](https://en.wikipedia.org/wiki/Greek_Underworld)*. In ancient Orphic sources and in the mystery schools, Tartarus is also the unbounded* ***first-existing entity from which the Light and the cosmos are born.”***

“In Roman mythology, Tartarus is the place **where sinners are sent**.

“Tartarus is only known in **Hellenistic Jewish literature** from the Greek text of [1 Enoch](https://en.wikipedia.org/wiki/1_Enoch), dated to

400–200 BC. This states that God placed the archangel [Uriel](https://en.wikipedia.org/wiki/Uriel) "in charge of the world and of

Tartarus" (20:2). Tartarus is generally understood to be the place where **200 fallen** [**Watchers**](https://en.wikipedia.org/wiki/Watcher_%28angel%29)

**(**[**angels**](https://en.wikipedia.org/wiki/Angel)**) are imprisoned**.”

\*Note: This last quote is a reference from the Biblical Pseudepigrapha but is used here to show the Jewish perspective of what Tartaros represents, i.e. the prison for wayward angels.

3 – Geenna: (stg’s **#G1067**) is actually derived from the Hebrew word ‘Ge-Hinnom’, which is the name of a place in Yisra’el, meaning the ‘Valley (son) of Hinnom’. Ge-Hinnom was a place where all sorts of trash, including the unwanted dead were burned. It is said that this valley burned continually and is used by the Master as a shadow picture of the Lake of Fire, true eternal torment.

Wikipedia, once again (**Emphasis mine**).

***“Gehenna****: (γέεννα), from the Hebrew ‘Gehinnom’**(גהנום/גהנם), is the Jewish analogue of* [*hell*](https://en.wikipedia.org/wiki/Hell) *or* [*purgatory*](https://en.wikipedia.org/wiki/Purgatory) *in the Christian* ***(Catholic)*** *mythology. The terms are derived from a place outside ancient* [*Jerusalem*](https://en.wikipedia.org/wiki/Jerusalem) *known in the* [*Hebrew Bible*](https://en.wikipedia.org/wiki/Hebrew_Bible) *as the ‘Valley of the Son of Hinnom’**(גֵיא בֶן־הִנֹּם Gai Ben-Hinnom). ‘The Valley of Hinnom’ is the modern name for the valley surrounding Jerusalem's* [*Old City*](https://en.wikipedia.org/wiki/Old_City_%28Jerusalem%29)*, including* [*Mount Zion*](https://en.wikipedia.org/wiki/Mount_Zion)*, from the west and south.”*

*In the Hebrew Bible, Gehenna was initially where some of the* [*kings of Judah*](https://en.wikipedia.org/wiki/Kings_of_Judah) *sacrificed their children by fire. Thereafter it was deemed to be cursed (*[*Jer. 7:31*](http://tools.wmflabs.org/bibleversefinder/?book=Jer.&verse=7:31&src=KJV)*,* [*19:2-6*](http://tools.wmflabs.org/bibleversefinder/?book=Jer.&verse=19:2-6&src=KJV)*)”*

*“In Jewish Rabbinic literature, and Christian and Islamic scripture, Gehenna is a* ***destination of the wicked.****”*

In Hebrew, the word translated as hell is “She’ol”. In the Strong’s Concordance, the definition of the word She’ol (stgs **#H7585**) is ‘Hades or the world of the dead’. This just adds confusion to confusion.

She’ol comes from the word **sha’al**, meaning to ‘inquire or request’ and is the word from which Paul gets his name. It could legitimately be translated “the place of inquiry”, though this concept is unknown scripturally.

Messianic translators use She’ol any time they translate Hades back into Hebrew, which is the generally acceptable substitution among all translators.

Unfortunately, the Hebrew Scripture never definitively explains what this word means and has left the meaning a bit controversial. It is clear that in most usages the word means grave and this is the way the oldest Hebrew sources define it.

We said all that to express why this topic is so confusing among the doctrines of the belief and how easy it is to twist what the Scripture does say to mean something it doesn’t. Also, we wanted to show how the influence of the pagan Greek language and Greek philosophy has further confused the situation.

It was highly unlikely that the original Messianic Writings were in Greek, despite what most authorities think, because it is so completely pagan. It is more likely that they were written in Hebrew, or possibly Aramaic, and then translated into Greek later on. This would explain many seemingly contradictory passages in the Messianic Writings.

In any case, the use of these three Greek words for hell is a large reason we’ve got so much confusion within the Body as to what happens after death. This is by no means a new debate.

Billy Graham taught that the ‘soul’ remained conscious after death and went either to heaven or hell.

*“….you are an immortal soul. Your soul is eternal and will live forever. In other words, the real you -- the part of you that thinks, feels, dreams, aspires; the ego, the personality -- will never die. … your soul will live forever in one of two places -- heaven or hell …. whether we are saved or lost, there is conscious and everlasting existence of the soul and personality.” (Billy Graham, Peace with God, chapter 6, paragraphs 25 and 28).*

Yet on the other hand you have Martin Luther,

*“It is enough for us to know that souls do not leave their bodies to be threatened by the torments and punishments of hell, but enter a prepared bedchamber in which they sleep in peace.”**(Atributated to Martin Luther in: Weimarer Ausgabe 43, 360, 21-23 [to Genesis 25:7-10]: also Exegetica opera latina Vol 5-6 1833 p120)*

And E.W. Bullinger, who believed in the soul's mortality ("soul sleep") and a general judgment ("Last Judgment") only (see his treatise on Lk 16). I personally don’t believe in a general judgment as the Scripture clearly teaches multiple judgments.

Now, back in Luke 16 we read in verses 23 & 24,

**Luke 16:23** “And while suffering **tortures in the grave**, having lifted up his eyes, he saw Aḇraham far away, and Elʽazar in his bosom.

**Luke 16:24** “And crying out he said, ‘Father Aḇraham, have compassion on me, and send Elʽazar to dip the tip of his finger in water and cool my tongue, **for I am suffering in this flame**.’

Here, again, we have some problems. The word for grave here (hell in the KJV) is Hades, which we have already seen is a translation of the Hebrew word She’ol and is known anciently to refer to the grave. The word referring to hell as a place of burning is Ge-Hinnom and never She’ol.

What about Deuteronomy 32:22, you may ask.

**Deut 32:22** “For a fire was kindled in My wrath and burns to the bottom of She’ol, And consumes the earth and its increase, And sets on fire the foundations of mountains.

Here we see a reference to She’ol along side one of a consuming fire, does this prove that She’ol is hell fire? No, lets review the whole context.

**Deut 32:8** “When the Most High gave the nations their inheritance When He separated the sons of Aḏam, He set the boundaries of the peoples According to the number of the children of Yisra’ĕl.

**Deut 32:9** “For the portion of **יהוה** is His people, Yaʽaqoḇ His allotted inheritance.

**Deut 32:10** “He found him in a wilderness, And in a wasted, howling desert. He encompassed him, He made him understand, **He watched over him as the apple of His eye.**

**Deut 32:11** “As an eagle stirs up its nest, Flutters over its young, Spreading out its wings, taking them up, Bearing them on its wings.

**Deut 32:12** “יהוה **alone led him**, and there was no strange mighty one with him.

**Deut 32:13** “He made him ride in the heights of the earth, and he ate the fruit of the fields, And He made him to draw honey from the rock, And oil from the flinty rock,

**Deut 32:14** “Curds from the cattle, and milk of the flock, With fat of lambs, And rams of the breed of Bashan, And goats, with the choicest wheat; And you drank wine, the blood of the grapes.

Here we see YHWH stating all He has done for Yisra’el, but now they rebel.

**Deut 32:15** “But Yeshurun grew fat and kicked; You grew fat, you grew thick, you are covered with fat; **So, he forsook Eloah** who made him, And **scorned the Rock of his deliverance.**

**Deut 32:16** “They **moved Him to jealousy** with foreign *matters*, with abominations **they provoked Him**.

**Deut 32:17** “They slaughtered to demons – not Eloah – Mighty ones they did not know, New ones who came lately, which your fathers did not fear.

**Deut 32:18** “**You neglected the Rock who brought you forth and forgot the Ěl who fathered you.**

**Deut 32:19** “**And** יהוה **saw, and despised, Because of the provocation of His sons and His daughters.**

**Deut 32:20** “And He said, ‘**Let Me hide My face from them, Let Me see what their end is**, for they are a perverse generation, Children in whom there is no trusting.

**Deut 32:21** “They made Me jealous by what is not Ěl, they provoked Me with their worthless *matters*. **But I make them jealous by those who are no people, I provoke them with a foolish nation.**

Here we see, YHWH, in His anger, is going to do two things;

1) He is going to prophesy concerning their END.

2) He is going to provoke them with a people that are not a people

We know this last part is talking about the Gentiles who would come to the belief through Messiah. The key to understanding what verse 22 is really talking about, is understanding that YHWH is referring to His punishment on Yisra’el for their sins at the **end**, and not describing She’ol as a place of fire.

**Deut 32:22** “For a fire was kindled **in My wrath** and burns to the bottom of She’ol, **And consumes the earth and its increase, And sets on fire the foundations of mountains.**

We see that it is His Wrath that burns down into the bottom of She’ol **in** judgment, which is not the same thing as She’ol burning **as** judgment. What He is really saying here is that His wrath is going to consume all things. Let’s see what Brother Peter says about this.

**2 Pet 3:10** But the day of יהוה shall come as a thief in the night, in which the heavens **shall pass away** with a great noise, and the **elements shall melt with intense heat**, and the **earth and the works that are in it shall be burned up.**

Now I don’t think anyone would dispute that Peter is referring to the end times here, which is exactly what is being referred in Deuteronomy.

**Deut 32:23** “I gather **evils upon them**, I use up My **arrows upon them** –

**Deut 32:24** “Wasted by **scarcity of food**, and **consumed by heat and bitter destruction**, And the **teeth of beasts** I send upon them, With the **poison of serpents** of the dust.

**Deut 32:25** “**The sword bereaves** from the outside, **And fear** from within, Both young man and maiden, Nursing child with the man of grey hairs.

**Deut 32:26** “I said, ‘I should blow them away, I should make **the remembrance of them to cease** from among men,

**Deut 32:27** ‘If I did not fear the enemy’s taunt, lest their adversaries misunderstand, lest they say, “Our hand is high, and **יהוה** has not done all this.” ’

**Deut 32:28** “For they are a nation **lost to counsel**, and there is **no understanding in them**.

**Deut 32:29** “If they were wise, they would understand this, **they would consider their latter end!**

This is clearly a reference to what YHWH is planning to do to an unrepentant Yisra’el and has nothing to do about whether She’ol is hell fire.

It is true that the Scripture says some things about She’ol that are hard to understand but most times what is being said is more metaphorical then literal. For example,

“the sorrows of hell have compassed me about…” 2 Shemu’el (Samuel) 22:6

“…the pains of hell gat hold upon me:…” Tehillim (Psalms) 116:3

Does the writer here mean that there is sorrow and pain in hell, or does he mean the pain and sorrow of the fear of death and She’ol (grave) is upon him. Since the writer is not yet dead we can safely say the latter is the case (compare: Psalms 18:4-5 & 55:4). This is especially true when we know that other passages say things like this;

**Psa 6:5** “For in death **there is no remembrance** of You; Who gives You thanks in the grave?”

**Ecc 9:5**  “For the living know that they shall die, **but the dead know naught**, nor do they have any more reward, for their remembrance is forgotten.”

**Ecc 9:10**  “All that your hand finds to do, do it with your might; for **there is no work or planning or knowledge or wisdom in the grave** where you are going”.

\*\*See also: Psalms6:5; Psalms 31:17; Psalms 115:17; Psalms30:9; Isaiah 38:18-19\*\*

These verses seem pretty clear that, in death, there is nothing that we consider conscious thought or feeling. This is why the Scripture refers to death as sleep and it’s not an eternal sleep, but a period of unconscious rest while we wait the resurrection.

So we see that the tortures of Hades mentioned in Luke 16:23 and the reference to burning in Hades in verse 24 are inconsistent with the scriptural concept of death and She’ol. There are a couple other passages in the Tanak that we need to consider because they are used to ‘prove’ the consciousness in hell theory.

**Eze 32:21** “The mightiest among the mighty speak to him out of the midst of the grave with those who help him, ‘They have gone down, they lie with the uncircumcised, slain by the sword’.

If you read the entire context, verses 17-32, you will see that the ‘he’ in this passage

is referring to Egypt (Mitsrayim) and is not a teaching about what She’ol is like. What is being said here is really about how the death or destruction of these other nations ‘speak’ as a witness to Egypt concerning those who would rise up against YHWH and His people.

**Jon 2:1** “And Yonah prayed to **יהוה** his Elohim **from the stomach of the fish**.

**Jon 2:2** And he said, “I called to **יהוה** because of my distress, and He answered me. **From the stomach of the grave** l cried, and You heard my voice.”

Here, again, the context explains the meaning. Yonah is using the fish’s stomach as a metaphor for She’ol, (grave). He is not saying that he was dead, but that in the fishes belly he was as good as dead. This passage is used by Messiah as the proof text of His Messiah-ship.

There was only one sign given by which we would know that He was the true Messiah and it was Him being in the ‘stomach of the earth’ (She’ol) three days & three nights, which, by the way, illuminates the possibility of a 3:00pm Friday death and a dawn Sunday resurrection.

Ok, so, the rest of Luke 16 talks about the rich man asking Abraham to send Eli’azar to his brother’s houses to warn them about this place of torment so that they might avoid his suffering.

The question then, is the rich man’s torment happening immediately after death but before the judgment of the wicked that happens at the Great White Thrown, or is it something else?

This question is, frankly, impossible to answer definitively. Scripturally speaking, the Lake of Fire is within the Messianic Kingdom and can be seen by those who are there.

When Dani’el mentions the “One like the Son of Enosh (man), coming with the clouds of heaven” in chapter 7, verse 13, we know he is referring to the Messiah at His Second Coming because of Matthew (MattithYahu) 24:29-30 and Revelation 1:7.

In this passage Dani’el sees,

**Dan 7:10** “**A stream of fire was flowing and coming forth from His presence**, and a thousand thousands served Him, and ten thousand times ten thousand stood before Him, the Judge was seated, and the books were opened.

This seems to be a reference to the Lake of Fire judgment. It should be noted that neither the Hebrew word for stream here, **“nehar”**, or the Greek word for lake in Revelation 20:15, **“limne”**, actually means either lake or stream, specifically, and can both be referring to the same thing. Remember that both these men are seeing this in a vision and are describing it the best they can in the language they know.

Furthermore, Isaiah (YeshaYahu) 66:22-24 says,

**Isa 66:22** “For as the **new heavens and the new earth** that I make stand before Me,” declares **יהוה**, “so your seed and your name shall stand.

**Isa 66:23** “And it shall be that from New Moon to New Moon, and from Sabbath to Sabbath, all flesh shall come to worship before Me,” declares **יהוה**.

**Isa 66:24** “And **they shall go forth and look upon the corpses of the men who have transgressed against Me**. For **their worm shall not die, and their fire not be quenched**. And they shall be repulsive to all flesh!”

And,

**Rev 14:11 “And the smoke of their torture goes up forever and ever.** And they have no rest day or night, those worshipping the beast and his image, also if anyone receives the mark of his name.”

Both of these men are end time prophets and what they see is chilling, yet though they hint to something similar to what Luke is saying we cannot definitively state what is being said. This is and probably will be a point of contention in the Assembly until Yahushua Himself comes and clears it up, but it is not something that should divide us as a body. There are some doctrines that could and in some cases should divide us but this is not one of them.

There is another possible issue that might clear up Luke 16 and that is the possibility of the religious context of the time and who the Messiah was really speaking to. If you look carefully at Luke 16:1 you will see that it says the Messiah was talking to His disciples about “***a certain rich man who had a manager and he was accused to him as wasting his possessions***.”

Now this parable is about having wealth and an unrighteous servant but in verse 13 Messiah famously says,

**Luke 16:13 “No servant is able to serve two masters,** for either he shall hate the one and love the other, or else he shall cling to the one and despise the other. **You are not able to serve Elohim and mammon”**

Then, in the very next verse the Pharisees scoffed at Him and in verse 15 He went on to say,

**Luke 16:15 “**So He said to them, **“You are those who declare yourselves righteous before men, but Elohim knows your hearts, because what is highly thought of among men is an abomination in the sight of Elohim.”**

Here is where it gets interesting because the very next thing He says is the story of Eli’azar and the ‘certain rich man’. Messiah has made two switches here;

He was talking to His disciples in verse one, the first parable of a ‘certain rich man’ but now He is talking to the Pharisees about another ‘certain rich man’. He is using the same theme but for a different purpose and to a different group of people.

In the first ‘rich man’ parable He was instructing His disciples on the worthlessness of riches in comparison to the more important things of Elohim. In verse 9 He asks whether making friends with unrighteous money can help you eternally if you fail, and His answer is no. He then goes on to say we cannot serve two masters.

In the second story, however, He is teaching the Pharisees, who loved silver, a similar lesson but with a different emphasis. He is letting them know that there is only one truth that can save them from the hell fire and that truth is taught in the Scripture, which is more valuable then silver.

**Luke 16:29 “Aḇraham said to him, ‘They have Mosheh and the prophets, let them hear them.’**

It’s clear that the Messiah is speaking directly to the Pharisees, and not His disciples, and it is interesting that He is using language that is not found any where else in the Scripture. Why? The reason may have something to do with the religious traditions of the rabbis in that time.

Consider this quote from Catholic Encyclopedia.

*According to the Jewish conceptions of that day, the souls of the dead were gathered into a general tarrying-place the Sheol of the Old Testament literature, and the Hades of the New Testament writings (cf. Luke 16:22; in the Greek 16:23). A local discrimination, however, existed among them, according to their deeds during their mortal life. In the unseen world of the dead the souls of the righteous occupied an abode or compartment of their own which was distinctly separated by a wall or a chasm from the abode or compartment to which the souls of the wicked were consigned. The latter was a place of torments, the other, a place of bliss and security known under the names of "Paradise" and "the Bosom of Abraham" ”*

So, the Jewish rabbis had a tradition that used all the language in this story that Messiah used, yet the Scripture uses none of this language, how interesting. What we are likely seeing here may very well not be Messiah explaining anything about life after death, but instead we see Him using a Rabbinic Tradition to warn them of a more important truth,(i.e. Treasure up riches in heaven, for where your treasure is, that is where your heart is also. Mat 16:19-21)

The end of the story is quite telling as well. The rich man asked Abraham to send Eli’azar to his brothers and Abraham replied,

**Luke 16:31 If they do not hear Mosheh and the prophets, neither would they be persuaded even if one should rise from the dead.’**

Messiah was telling them what He was about to do, if they would just listen to what Mosheh and the prophets said about Him and what He was there to accomplish, but they loved their traditions and profits more.

In conclusion, there are several possible explanations of what was really being said in Luke 16 and nothing said there is consistent with what the Scripture, in its totality, says about death and hell.

It is my opinion that my final explanation is the most likely explanation there is. I am not the only one who holds this position either. There is a website called “The Journal of Biblical Accuracy” ([www.jba.gr](http://www.jba.gr)) that also holds this opinion as well as others. It was not uncommon for Messiah to use unscriptural elements to teach scriptural truth. In Matthew 5:43-44 the Messiah said,

**Mat 5:43 “You heard that it was said, ‘You shall love your neighbour and hate your enemy.**

**Mat 5:44 “But I say to you, love your enemies, bless those cursing you, do good to those hating you, and pray for those insulting you and persecuting you,**

What’s interesting here is that nowhere in the Scripture are we ever told to hate our enemies, on the contrary, in the first part of this verse He is quoting from Wayyiqra (Leviticus) 19:18. The last part of this verse is what men have ‘said’ but **not** what the Scripture says.

Lastly, I want to finish with a number of quotes from Christian Theologians about the consciousness in death concept.

Tyndale:

*“And ye, in putting them [the departed souls] in heaven, hell, and purgatory,* ***destroy the arguments wherewith Christ and Paul prove the resurrection****.... And again, if the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection? …* ***The true faith putteth [set forth] the resurrection,*** *which we be warned to look for every hour.* ***The heathen philosophers, denying that, did put [set forth] that the souls did ever live.****And* ***the pope joineth the spiritual doctrine of Christ and the fleshly doctrine of philosophers together****; things so contrary that they cannot agree, no more than the Spirit and the flesh do in a Christian man. And because the fleshly-minded pope consenteth unto heathen doctrine, therefore* ***he corrupteth the Scripture to establish it****.” (An Answer to Sir Thomas More's Dialogue (Parker's 1850 reprint), pp. 180, 181., emphasis added)*

He also said:

*“And I marvel that Paul had not comforted the Thessalonians with that doctrine [he means the doctrine of the immortality of the soul], if he had wist [known] it, that the souls of their dead had been in joy; as he did with the resurrection, that their dead should rise again. I****f the souls be in heaven, in as great glory as the angels, after your doctrine, show me what cause should be of the resurrection”*** *(An Answer to Sir Thomas More's Dialogue (Parker's 1850 reprint), pp. 118, emphasis added).*

Martin Luther:

*“However, I permit the Pope to establish articles of faith for himself and for his own faithful—such are: That the bread and wine are transubstantiated in the sacrament; that the essence of God neither generates nor is generated; that the soul is the substantial form of the human body that he [the pope] is emperor of the world and king of heaven, and earthly god;* ***that the soul is immortal; and all these endless monstrosities…****” (Assertion of all the articles of M. Luther condemned by the latest Bull of Leo X), article 27, Weimar edition of Luther's Works, vol. 7, pp. 131, 132, emphasis added)*

The Lutheran scholar Dr. T. A. Kantonen (The Christian Hope, 1594, p. 37), **summarized Luther's position on the death in these words:**

*"Luther, with a greater* ***emphasis on the resurrection****, preferred to concentrate on the scriptural metaphor of sleep.* ***“For just as one who falls asleep and reaches morning unexpectedly when he awakes, without knowing what has happened to him we shall suddenly rise on the last day without knowing how we have come into death and through death. We shall sleep, until He comes and knocks on the little grave and says, ‘Doctor Martin, get up! Then I shall rise in a moment, and be with him forever.’ "***

Misc:

*"The belief that the soul continues its existence after the dissolution of the body is...nowhere expressly taught in Holy Scripture...The belief in the immortality of the soul came to the Jews from contact with Greek thought and chiefly through the philosophy of Plato its principle exponent, who was led to it through Orphic and Eleusinian mysteries in which Babylonian and Egyptian views were strangely blended" (The Jewish Encyclopedia, article, "Immortality of the Soul", emphasis added).*

*“We are influenced always more or less by the Greek, Platonic idea that the body dies, yet the soul is immortal.* ***Such an idea is utterly contrary to the Israelite consciousness and is nowhere found in the Old Testament.****” (****International Standard Bible Encyclopedia*** *1960, Vol. 2, p. 812, “Death”)*

This last quote is about the introduction of Greek philosophy into church doctrine and names those so-called church fathers that are guilty of polluting the Truth with its lies.

The quote is from the German Church historian Philip Schaff, in his Encyclopedia:

*“many of the early Christians,... found peculiar attractions in the doctrines of Plato, and employed them as weapons for the defense and extension of Christianity, or cast the truths of Christianity in a Platonic mold. The doctrines of the Logos and the Trinity received their shape from Greek Fathers, who, if not trained in the schools, were much influenced, directly or indirectly, by the Platonic philosophy, particularly in its Jewish-Alexandrian form.*

*That errors and corruptions crept into the Church from this source can not be denied. ……. Among the most illustrious of the Fathers who were more or less Platonic, may be named Justin Martyr, Athenagoras, Theophilus, Ireneus, Hippolytus, Clement of Alexandria, Origen, Minutius Felix, Eusebius, Methodius, Basil the Great, Gregory of Nyssa, and St. Augustine.” (The New Schaff-Herzog Encyclopedia of Religious Knowledge, article: Platonism and Christianity, emphasis added)*

In closing I want to quote three passages of the Scripture.

**Dan 12:13** “But you, go your way **till the end**. And rest and arise to your lot **at the end of the days.”**

**Job 19:25**  For I know that my Redeemer lives, and as the Last **shall rise over the dust**;

**Job 19:26**  and **after my skin has been struck off, then in my flesh I shall see Eloah**,

**Job 19:27**  whom I myself shall see on my side, and not a stranger. My kidneys have failed within me!

**Col 2:8** See to it that **no one makes a prey of you through philosophy and empty deceit**, according to **the tradition of men**, according to the **elementary matters** of the world, and not according to Messiah.

And

**Col 2:18 Let no one deprive you of the prize**, one who takes delight in **false humility and worship of messengers**, taking his stand on what he has not seen, puffed up by his **fleshly mind**,

**Col 2:19** and not holding fast to the Head, from whom all the Body – nourished and knit together by joints and ligaments – grows with the growth of Elohim.

**Col 2:20** If, then, **you died with Messiah from the elementary matters of the world**, why, as though living in the world, do you subject yourselves to regulations

**Col 2:21** “Do not touch, do not taste, do not handle” –

**Col 2:22** which are all to perish with use – **according to the commands and teachings of men**?

**Col 2:23** These indeed have **an appearance** of wisdom in **self-imposed** worship, humiliation and harsh treatment of the body – **of no value at all, *only* for satisfaction of the flesh**.

May YHWH bless and keep you always, may Yahushua Ha-Mashiach come soon and may the Ruach Ha- Qodesh dwell in you richly.

Shalom.