

The soul who sins shall die - Ezekiel 18:20

The Immortal Soul

Dead or Alive?

Many believe the body is the flesh and blood container that houses the non-material soul. At death, does the soul live on forever?

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The Immortal Soul – Dead or Alive?

Paul Adams tombstone epitaph (1902-1964)

*Stop my friend as you go by
As you are now, so once was I
As I am now, you soon shall be
So prepare yourself to follow me*

(later added by an anonymous stranger)
*To follow you I'm not content
Until I know just where you went*

History and Background

The Premise

A human being is both body and soul. The body is the physical flesh and blood shell, temporarily housing the soul. The soul is the nonmaterial aspect, made of spirit. At death the soul leaves the body, and lives on consciously forever in heaven or hell. (Some hold that liberated souls are reborn in new bodies in a series of "reincarnations" or "transmigrations.")

The Controversy

The Ancient Egyptian Doctrine of the Immortality of the Soul by Alfred Wiedemann
Bonn, March 1895.

Selections from the Preface:

IN writing this treatise my object has been to give a clear exposition of the most important shape which the doctrine of immortality assumed in Egypt...it was bound up with the practice of mummifying the dead and it centered in the person of Osiris, the most popular of all the gods of Egypt...Even in Pyramid times Osiris had already attained pre-eminence... he maintained this position throughout the whole duration of Egyptian national life, and even survived its fall. From the fourth century B.C. he, together with his companion deities, entered into the religious life of the Greeks, and homage was paid to him by imperial Rome. Throughout the length and breadth of the Roman Empire, even to the remotest provinces of the Danube and the Rhine, altars were raised to him, to his wife Isis, and to his son Harpocrates; and wherever his worship spread, it carried with it that doctrine of immortality which was associated with his name. This Osirian doctrine influenced the systems of Greek philosophers; it made itself felt in the teachings of the Gnostics; we find traces of it in the writings of Christian apologists and the older fathers of the Church, and through their agency it has affected the thoughts and opinions of our own time. The cause of this far-reaching influence lies both in the doctrine itself, which was at once the most profound and the most attractive of all the teachings of the Egyptian religion; and also in the comfort and consolation to be derived from the pathetically human story of its founder, Osiris. He, the son of the gods, had sojourned upon earth and bestowed upon men the blessings of civilization. Even as Osiris, so must each man die, no matter how noble and how godly his life; nevertheless his deeds should be established for ever, his name should endure, and the life which is eternal awaited him beyond the tomb. In earlier times Osiris was occasionally confounded with the Sun god; later, the two deities were habitually merged in one another. The death and resurrection of Osiris occurred at the end of the month Khoiak—that is to say, at the winter solstice, concurrently with the dying of the Sun of the Old Year and the rising of the Sun of the New. All the Osirian doctrines were readily apprehended in spite of their deep import and they steadily tended towards the evolution of a high form of monotheistic belief. To no close student of these doctrines can the fact seem strange that Egypt should have been the first country in which Christianity permeated the whole body of the people. The Egyptian could recognize his old beliefs in many a Christian theme, and so much did the figure of Christ remind him of Osiris and his son Horus, that to him Christ became a hero who traversed the Nile valley even as Horus had done, overcoming His enemies, the evil demons and the wicked. In Egypt the Osirian faith and dogma were the precursors of Christianity, the foundations upon which it was able to build; and, altogether apart from their intrinsic worth and far-reaching influence, it is this which constitutes their significance in the history of the world.

The Immortality of the Soul
Alfred Wiedemann, D.PH. 1895

- "The Egyptians were the first that asserted that the soul of man is immortal...This opinion, some among the Greeks have at different periods of time, adopted as their own" (from Euterpe, the second book of Herodotus' History).
- The pagan Greeks developed the concept of the immortality of the soul from the Egyptians. The Athenian philosopher Plato (428-348 B.C.) was the primary Greek advocate for the dogma of an immortal soul. Plato's philosophy developed under the tutelage of Socrates. Plato was the founder of the Athenian Academy, an institute for scientific and philosophical research.

Before Socrates, Greek philosophers had no real conception of a non-physical attribute in man. The philosophers Socrates and Pythagoras were among the first Greeks to adopt the Egyptian view of immortality. They subsequently substantially influenced Plato's philosophical thinking. Plato popularized the immortal soul concept throughout the Greek world.

- In his famous work *Phaedo*, Plato recounts Socrates' final conversation with his friends on the last day of Socrates' life. Socrates declared to them: "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."
- Tertullian (A.D. 155-220), for example, wrote: "For some things are known even by nature: the immortality of the soul, the instance, is held by many ... I may use, therefore, the opinion of Plato, when he declares: 'Every soul is immortal'" (The Ante-Nicene Fathers, vol. III).

The doctrine of the immortal soul produced a significant amount of controversy in the early Catholic (Universal) Church.

- The concept of the soul's supposed immortality was first taught in ancient Egypt and Babylon. "The belief that the soul continues in existence after the dissolution of the body is...speculation...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 principal exponent, who was led to it through Orphic and Eleusinian mysteries in which Babylonian and Egyptian views were strangely blended" (Jewish Encyclopedia, 1941, Vol. 6, "Immortality of the Soul," pp. 564, 566).
- Plato (428-348 B.C.), the Greek philosopher and student of Socrates, taught that the body and the "immortal soul" separate at death. The International Standard Bible Encyclopedia comments on ancient Israel's view of the soul: "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" (1960, Vol. 2, "Death," p. 812).
- Early Christianity was influenced and corrupted by Greek philosophies as it spread through the Greek and Roman world. By 200 CE. the doctrine of the immortality of the soul became a controversy among Christian believers. (Wikipedia)
- The Evangelical Dictionary of Theology notes that Origen, an early and influential Catholic theologian, was influenced by Greek thinkers: "Speculation about the soul in the sub-apostolic church was heavily influenced by Greek philosophy. This is seen in Origen's acceptance of Plato's doctrine of the preexistence of the soul as pure mind originally, which, by reason of its fall from God, cooled down to soul (psyche) when it lost its participation in the divine fire by looking earthward" (1992, "Soul," p. 1037).

The concept of the immortality of the soul, found in secular records, is clearly an ancient belief embraced by many pagan religions. However, it is not a biblical teaching and cannot be scripturally validated in either the Old or New Testaments.

- Origen (ca. 185-254) was the first person to attempt to organize Christian doctrine into a systematic theology. He was an admirer of Plato and believed in the immortality of the soul and that it would depart to an everlasting reward or everlasting punishment at death. (Wikipedia)
- In Origen De Principiis he wrote: "The soul, having a substance and life of its own, shall after its departure from the world, be rewarded according to its deserts, being destined to obtain either an inheritance of eternal life and blessedness, if its actions shall have procured this for it, or to be delivered up to eternal fire and punishments, if the guilt of its crimes shall have brought it down to this ..." (Ante-Nicene Fathers, Vol. 4, 1995, p. 240).
- Origen taught that the human soul pre-existed before the body but is imprisoned in the physical world as a form of punishment. Physical life, he reasoned, is a purification process to return humans to a spiritual state. (Wikipedia)
- Later Augustine (354-430 CE) tackled the problem of the immortality of the soul and death. For Augustine death meant the destruction of the body, but the conscious soul would continue to live in either a blissful state with God or an agonizing state of separation from God (Wikipedia).
- In The City of God Augustine wrote that the soul "is therefore called immortal, because in a sense, it does not cease to live and to feel; while the body is called mortal because it can be forsaken of all life, and cannot by itself live at all. The death, then, of the soul, takes place when God forsakes it, as the death of the body when the soul forsakes it" (Ante-Nicene Fathers, Vol. 2, 1995, p. 245.)
- The influences of pagan Platonic philosophy on Origen and Augustine are profound. Richard Tarnas, in his best-seller The Passion of the Western Mind, points to this influence: "... It was Augustine's formulation of Christian Platonism that was to permeate virtually all of medieval Christian thought in the West. So enthusiastic was the Christian integration of the Greek spirit that Socrates and Plato were frequently regarded as divinely inspired pre-Christian saints ..." (1991, p. 103).
- Centuries later Thomas Aquinas (ca. 1225-1274) crystallized the doctrine of the immortal soul in *The Summa Theologica*. He taught that the soul is a conscious intellect and will and cannot be destroyed. (Wikipedia)
- The Roman Catholic Church has called "soul mortality" a serious heresy. Whereas some have dared to assert concerning the nature of the reasonable soul that it is mortal, we, with the approbation of the sacred council do condemn and reprobate all those who assert that the intellectual soul is mortal, seeing, according to the canon of Pope Clement V, that the soul is [...] immortal [...] and we decree that all who adhere to like erroneous assertions shall be shunned and punished as heretics. (Fifth Council of the Lateran-1513 CE)
- It is probable, in my opinion, that, with very few exceptions, indeed, the dead sleep in utter insensibility till the day of judgment...On what authority can it be said that the souls of the dead may not sleep...in the same way that the living pass in profound slumber the interval between their downlying at night and their uprising in the morning? (From Michelet's Life of Martin Luther, Bohn's edition, p. 133. – 1522 CE)
Note: It should be noted however, that the Protestant doctrine today has rejected Luther's original understanding in favor of the teachings of ancient Egypt and Greece.

As the Protestant Reformation developed in the 12th and 13th centuries, what had become considered traditional views regarding the immortality of the soul permeated and became entrenched in traditional Protestant teachings. And now, 8-9 centuries later, the immortality of the soul has become the foundation of western thinking, both spiritual and philosophical. One's belief in going to heaven or hell is dependent and based on this dogma.

Gnostic Influence

The most successful early Christian Gnostic was the priest Valentinus (100-160 CE.). Valentinus founded a Gnostic church in Rome after he was rejected as the new Bishop by the early church Roman leaders. He developed an elaborate cosmology including the doctrine of the immortal soul and the new Greek thought (at that time) of the hypostasis of the divine nature of Yahweh defined as the trinity. Gnostics considered the physical world to be a prison created by a fallen and evil spirit. The god of the material world was called the demiurge. Gnostics believed and identified the Elohim of the Hebrew Bible as this demiurge. To liberate your soul and return to the true Elohim in the realm of light, secret knowledge or "gnosis" was required. As a result, Valentinus and other Gnostics identified Yahshua as the Messiah. Valentinus maintained Yahshua was a spirit sent from the true Elohim into the material world to liberate the souls trapped there. Valentinus was among the early "believers" who attempted to align Plato's philosophy with "the way" while embracing the dualist conceptions (good and evil) from the Platonic world.

Gnostics believed that the physical world (of the demiurge) is represented by matter, flesh, time, molecules and more particularly an imperfect tangible creation. The world of "god" is represented by the spiritual realm, which is associated with the immortal soul and perfection. God's domain is eternal, time does not exist and there is no physical component to our existence. In order to elevate to the "God state" a Gnostic believer must reach the secret and superior knowledge that mixes new age thinking with science, culture, philosophy, metaphysics, curiosity, knowledge, as well as the secrets of history and the universe.

- "Valentinus, the leader of a sect, was the first to devise the notion of three subsistent entities (hypostases), in a work that he entitled On the Three Natures. For, he devised the notion of three subsistent entities and three persons — father, son, and holy spirit." (Wikipedia)
- Valentinian Gnostic thinking dates back to Simon Magus Acts 8:9-24
- <http://www.cogwriter.com/valentinus.htm>

The question is - does the Bible teach that death separates the body and the soul, and does it teach that the soul is immortal?

Definitions

	Hebrew	Greek	Scriptures
Spirit	<p>H7307 רוּחַ rûach</p> <p>From H7306; <i>wind</i>; by resemblance <i>breath</i>, figuratively <i>life, anger</i>, by resemblance <i>spirit</i>, a rational being including its expression and functions</p>	<p>G4151 πνεῦμα pneuma</p> <p>From G4154; a <i>current</i> of air, that is, <i>breath (blast)</i> or a <i>breeze</i>; a <i>spirit</i>, (human) the rational <i>soul, vital</i> (superhuman) an <i>angel, daemon</i>, or (divine) God, Christ's <i>spirit</i>, the Holy <i>spirit</i></p>	505 matches

Soul	<p>H5315 נפש nephesh</p> <p>From H5314; properly <u>a breathing creature</u>, that is, <i>animal</i> or (abstractly) <i>vitality</i>; appetite, beast, body, breath, creature</p> <p>Vines Dictionary - Soul; Self; Life nephesh (H5315), "soul; self; life; person; heart." the essence of life, the act of breathing, taking breath. The Hebrew system of thought does not include the combination or opposition of the terms "body" and "soul," which are Greek and Latin in origin (no English equivalent either).</p>	<p>G5590 ψυχή psuchē <i>psoo-khay'</i></p> <p>From G5594; <i>breath</i>, that is, (by implication) <i>spirit</i>, heart (+ -ily), life, mind, soul, + us, + you.</p>	<p>OT 753 matches NT 104 matches</p> <p>Matt 10:28</p>
Body	<p>H5315 נפש nephesh</p> <p>mostly the same as soul or nephesh</p>	<p>G4983 σῶμα sōma <i>so'-mah</i></p> <p>From G4982; the <i>body</i> (as a <i>sound whole</i>), <i>bodily</i>, <i>slave</i>.</p>	<p>175 matches</p> <p>Matt 10:28</p>
Flesh	<p>H1320 בשר bâšâr <i>baw-sawr'</i></p> <p>From H1319; <i>flesh</i> (from its <i>freshness</i>); by extension <i>body</i>, <i>person</i>; also (by euphemism) the <i>puḏenda</i> of a man: - body, [fat, lean] <i>flesh</i> [-ed], kin, [man-] kind, + nakedness, self, skin.</p>	<p>G4561 σὰρξ sarx <i>sarx</i></p> <p>Probably from the base of G4563; <i>flesh</i> (as <i>stripped</i> of the skin), that is, (strictly) the <i>meat</i> of an animal (as food), the <i>body</i> (as opposed to the soul (or spirit), or as the symbol of what is external, or as the means of kindred, <i>human nature</i> (with its frailties (physically or morally) and passions), a <i>human being</i>, carnal, flesh</p>	<p>420 matches</p>
Hell	<p>H7585 שַׁאֵל שְׁאֵל shē'ôl shē'ôl <i>sheh-ole', sheh-ole'</i></p> <p>From H7592; <i>hades</i> or the world of the dead (as if a subterranean <i>retreat</i>), including its accessories and inmates: - grave, hell, pit.</p>	<p>G1067 γέεννα geenna <i>gheh'-en-nah</i></p> <p>Of Hebrew origin ([H1516] and [H2011]); <i>valley of</i> (the son of) <i>Hinnom</i>; <i>gehenna</i> (or <i>Ge-Hinnom</i>), a valley of Jerusalem, used as a name for the place of everlasting punishment: - hell.</p> <p>Or G86 ᾗδης hadēs</p> <p>From G1 Hades or the place (state) of departed souls: - grave, hell.</p>	<p>54 matches</p>
Grave	<p>H6913 קבר קברָה qeber qibrâh <i>keh'-ber, kib-raw'</i></p>	<p>G3419 μνημεῖον mnēmeion <i>mnay-mi'-on</i></p>	<p>68 matches</p>

	<p>From H6912; a <i>sepulchre</i>: - burying place, grave, sepulchre.</p> <p>Or H7585 שׂאֵל שׂאֵל sh^{er}ôl sh^{er}ôl <i>sheh-ole', sheh-ole'</i></p> <p>From H7592; <i>hades</i> or the world of the dead (as if a subterranean <i>retreat</i>), including its inmates, grave, hell, pit.</p>	<p>From G3420; a <i>remembrance, place of interment, grave, sepulchre, tomb</i>.</p> <p>Or G86 Ἅδης hadēs <i>hah'-dace</i></p> <p>From G1 and G1492; properly <i>unseen</i>, that is, "Hades" or the place (state) of departed souls: - grave, hell.</p>	1 Co 15:55
Die	<p>H4191 מָוֶת mûth</p> <p>to <i>die</i>, causatively to <i>kill</i>, (be) dead, man, one), (put to, worthy of) death, destroy (-er), die, kill.</p>	<p>G599 ἀποθνήσκω apothnēskō</p> <p>From G575 and G2348; to <i>die</i> off ,be dead, death, die, lie a-dying, be slain.</p>	OT:839 matches NT:111 matches

The Spirit in Man

If man's material soul, body and physical life is corruptible and perishes after death, how is it possible for Yahweh to resurrect us? If we are physical and turn to dust when we die, what component remains for us to be resurrected? How are our personality, memory and character preserved by Yahweh until a day of resurrection?

Man is physical but has a spirit component. The spiritual component is comprised of our essence, our presence, our experience and our personality. The Bible calls this nonphysical component the "spirit (Hebrew ruach, Greek pneuma) in man".

- Job 7:7-10 – life is wind (H7307=Ruach=breath)
- Job 32:8
- Zech. 12:1
- I Cor. 2:11

This spirit in man, however, has no consciousness apart from the physical human brain. It is not to be confused in any way with the fictional concept of a conscious immortal soul.

- The dead are oblivious
Eccl. 9:5 - *For the living know that they will die; But the dead know nothing, And they have no more reward, For the memory of them is forgotten.*
 - In the day of a man's death, "his thoughts perish"
- Eccl 9:10 - *Whatever your hand finds to do, do it with your might; for there is no work or device or knowledge or wisdom in the grave where you are going.*
- Ps. 146:4 - The Bible clearly pictures death as a sleep---a state of unconsciousness
- Dan. 12:2 – awake from sleep, not from a higher level (dimension) of consciousness.

The spirit in man" sets man apart from the animals and makes man a unique creation. Man's spirit imparts to the living human brain the power of intellect to comprehend materialistic knowledge. Man's spirit is the source of human intelligence. You will not find this spirit in animal brain.

Man Created From the Earth

Gen 2:7 – from dust

Gen 3:19 – to dust

Yahweh blew into Adam's lungs the breath (Hebrew = neshamah No. 5397, wind, vital breath) of life and Adam "became" a living soul (Hebrew = nephesh). Man does not possess a soul; he IS a soul, a living, sentient being.

The Hebrew nephesh is translated "soul" in our English, and nephesh is a breathing creature, i.e. animal or (abstr.) vitality; used very widely in a literal, accommodated or figurative sense. The corresponding word in the Greek is psuche, translated heart, mind, life and soul; and is the direct counterpart of the Hebrew nephesh. Nephesh occurs 752 times in the Old Testament and is translated 44 different ways. The English words translated from nephesh carry the primary meaning of creature, man, life, and person.

Mortal Soul = Life

- Nephesh and Psuche mean life

- Gen 2:7 – man became a living nephesh (soul)
- Gen 2:19 – whatever Adam called every living nephesh (creature), that was its name
- Gen 7:15 – breath of life
- Gen 7:22 – all on dry ground died
- Gen 9:4-5 - *But flesh with the nephesh (life) thereof, which is the blood thereof, shall ye not eat. And surely your blood of your nephesh (lives) will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the nephesh (life) of man.*
- Lev 23:30 – destroyed by lack of obedience
- Ps 78:43-51 – *He made a path for His anger; He did not spare their nephesh (soul or life) from death (H4191=to die), But gave their life over to the plague.*
- Eccl 3:19 – all breath same air, man has no advantage over an animal
- Eccl 3:20-22 – all go to one place and return to dust
- Ez 18:4-9 – the soul (nephesh) that sins shall die - H4191 = mûth, mooth - to die (literally or figuratively); causatively to kill, (be) dead (body, man, one), (put to, worthy of) death, destroy, kill
 - Nephesh (and psuche) are not naturally immortal
 - Vs. 9 – surely live=revive, restore life, repair
- Ez 18:20 – the soul that sins shall die – same H4191
- Matt 10:28 – destroy both soul (breath) and body (flesh) in hell (Gehenna=burning dump in Jerusalem's Valley of Hinnom)
- Matt 16:25-26 – if he gain the whole world and lose his own psuche (soul) or what will a man give in exchange for his psuche (soul)
- 1 Co 15:45-49 - The first man Adam was made a living soul (psuche); the last Adam was *made* a quickening spirit (pneuma).
 - Quickened spirit = restored spirit (not restored psuche or flesh)
- 1 John 3:4 – sin is transgression of the law
- Ro 6:23 - sin results in death, death=G2288=to die, be dead
- Rev 16:3 – all life in the sea dies – G599=to die off, blood of a dead man, every soul died – dead=G3498 – nekros - a corpse, dead – soul=G5590, psuche

We don't have a soul, we are one.

The Big Lie

Yahweh gave clear instructions to Adam and Eve in Genesis 2:16-17: *And Yahweh Elohim commanded the man, saying, "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."*

Eating of the tree of the knowledge of good and evil clearly result in death. It is of interest to examine the original Hebrew writing of this scripture. The words translated "surely die" actually are both the same Hebrew word "muth". This gives us the understanding that surety and death represent the same finality. The margin reference in the Cambridge King James Version alternatively translates verse 17 as "dying you shall die". This is tantamount to saying this is "final final".

H4191 - mûth = mooth = to die (literally or figuratively), be dead, put to or worthy of death, destroy, surely, very suddenly.

Yahweh is telling us that once Eve ate this fruit, there was no alternative except to "surely die". If Adam and Eve would have chosen the tree of life, and not the fruit of the knowledge of good and evil, they would have lived eternally with their existing physical bodies (Gen 3:22). But, they did eat of the tree of the knowledge of good and evil, and we have also. As a result, mankind is sentenced with the death penalty, not immortality. Immortality was originally an option, and was only available by eating of the tree of life. However, once the alternative of the knowledge of good and evil was chosen, death was the judgment Yahweh prescribed.

The possibility of Adam and Eve eating from both trees resulted in their expulsion from the Garden of Eden.

Then Yahweh Elohim said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever"— therefore Yahweh Elohim sent him out of the garden of Eden to till the ground from which he was taken. So He drove out the man; and He placed cherubim at the east of the Garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life. (Gen 3:22-24)

The problem with choosing the knowledge of good and evil is that mankind now makes the decision what is good and what is evil. Effectively, mankind (you and me) has determined that our personal discretion to decide what is right and wrong trumps Yahweh's original moral design. If we (mankind) choose "life", we will be living by faith, no good or evil decisions need to be made. We simply follow Yahweh's directives and do not have a need to make right or wrong decisions. Paraphrased, you could say choose life by completely surrendering to Yahweh or do what seems right in your own eyes (Pro 21:2, Isa 5:20-21).

Yahweh has made it clear that immortality only comes from choosing the tree of life. If we do not choose the tree of life, by default we choose to die. There is no immortality in the knowledge of good and evil. All mankind has made the choice of death.

Now, in Genesis chapter 3 enter Satan. His rebuttal to Yahweh's directive is clearly deceptive:

1. Create doubt – Gen 3:1-3
 - a. *"Has Yahweh indeed said, 'You shall not eat of every tree of the garden'?"*
 - b. In others words, are you sure about it?
2. Deny the premise – Gen 3:4
 - a. *Then the serpent said to the woman, "You will not surely die"*
 - b. In other words, Yahweh didn't really mean what He said.

3. Defy the directive – Gen 3:5
 - a. For Yahweh knows that in the day you eat of it **your eyes will be opened and you will be like Yahweh**, knowing good and evil."
 - b. Notice immortality is insinuated, not guaranteed (because it cannot be guaranteed).
 - c. This is just the opposite from what Yahweh originally told Adam to do.
4. Winning hearts and minds – Gen 3:6
 - a. *So when the woman saw that the tree was **good for food**, that it was **pleasant to the eyes**, and a tree desirable to make one wise, she took of its fruit and ate.*
 - b. This fruit is appealing and sweet as food as well as delightful and satisfying to the eyes.
 - c. So, if it sounds good, looks good and tastes good, it must be good. Right?

This event is mankind's premiere failure to follow Yahweh's path of "life". The very essence of what Yahweh said not to do, is what Adam and Eve did because they stopped to analyze whether the decision was right or wrong (good or evil).

This account does not have just a onetime fulfillment in Genesis. Satan has perpetuated the same corrupted immortal soul philosophy to us today. "Surely you will not die", because your soul separates at death and goes to heaven (or hell) is the mantra. This is the immortal soul philosophy and doctrine today.

- John 8:44 – a liar from the beginning, author of deception
- The first big lie took place in the Garden of Eden, and continues until this day.
- Satan says, eat of the fruit, you will surely **not die** (Gen 3:3-5)
- Yahweh says, if you eat the fruit, you **will surely die** (Gen 2:17, Ez 18:20)
- You choose!

Death = Sleep

The scriptures make reference to death being like sleep. As with sleep, there is no awareness, memory or consciousness in death. When we die, we effectively go to sleep awaiting a resurrection (Ez 37:12-14). Yahshua will awaken us when He returns (Rev 20:4 – see scripture list below). We are simply in the grave and decomposing back to dirt until He "changes" us. When we are in the grave, our spirit (H7307 –Ruach – breath, life) returns to Yahweh who provided it. He alone has the authority to awaken us from our "sleep".

Then the dust will return to the earth as it was, And the spirit will return to Yahweh who gave it. (Eccl 12:7)

In the sweat of your face you shall eat bread till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return. (Gen 3:19)

The word "cemetery" comes from the Greek word "koimeterion", a place of sleep.

- Deut 31:16 - *And Yahweh said unto Moses, Behold, **thou shalt sleep** with thy fathers*
- Job 14:12-14 - *So man lies down and does not rise. Till the heavens are no more, They will not awake Nor be roused from their sleep. "Oh, that You would hide me in the grave, That You would conceal me **until Your wrath is past**, That You would appoint me a set time, and remember me! If a man dies, shall he live *again*? All the days of my hard service **I will wait, Till my change comes.***

- Ps 6:4-5 – no memory of Yahweh in death – death see H4191 (mooth), grave see H7585 (shehole)
- Ps 49:12, 14-15 - Nevertheless man, *though* in honor, does not remain; **He is like the beasts that perish**. Like sheep they are laid in the grave; Death shall feed on them; The upright shall have dominion over them in the morning; And their beauty shall be consumed in the grave, far from their dwelling. But **Yahweh will redeem my soul from the power of the grave**, For He shall receive me.
- Eccl 9:5-10 – the dead are oblivious/unconscious, know nothing, memory forgotten, no knowledge or wisdom in the grave (hell=shehole) - H7585 - she'ôl =sheh-ole', From H7592; hades or the world of the dead (as if a subterranean retreat), including its accessories and inmates: - grave, hell, pit.
- Dan 12:2 - And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame *and* everlasting contempt.
- John 11:11-14 - *These things He said, and after that He said to them, "Our friend Lazarus sleeps, but I go that I may wake him up. Verse 14 - Then Yahshua said to them plainly, "Lazarus is dead.*
- Acts 2:27 – Yahweh will not leave our soul (G5590 – psuche=breath) in hell (G86- hades=the grave), same as Ps 16:10 – Yahweh will not leave our soul in hell (the grave) – H7585 – shol (shehole)
- Acts 7:54-60 – Steven fell asleep - G2837 = koimaõ, koy-mah'-o - From G2749; to put to sleep, to slumber; figuratively to decease, sleep, be dead.
- Acts 13:33-37 – David fell asleep – same G2837
- 1 Co 15:20-23 – first fruits of them that sleep – same G2837
- 1 Co 15:51-52 – we shall not all sleep – same G2837
- 1 Thes 4:13-18 – concerning them which are asleep – same G2837
- Rev 20:4 - Then *I saw* the souls of those who had been beheaded for their witness to Yahshua and for the word of Yahweh, who had not worshiped the beast or his image, and had not received *his* mark on their foreheads or on their hands. **And they lived and reigned with Messiah for a thousand years. But the rest of the dead did not live again until the thousand years were finished. This *is* the first resurrection.**
 - The first resurrection occurs at the beginning of the millennium.
 - The second resurrection occurs at the end of the millennium.

We are a living soul (nephesh), we do not possess one.

Significance of Lazarus

- Lazarus traditionally means “Yahweh will help”
- Lazarus resurrection is the last miracle performed by Yahshua

A thorough study of the “doctrine of the immortal soul” will inevitably lead to the story of Lazarus and the rich man. This story, found in Luke 16:19-31, is typically thought of as a parable teaching of Yahshua that proves the immortality of Lazarus going to heaven and the rich man going to an ever burning hell fire. This scripture is thought to show conclusive evidence that when one dies, the soul finds itself immediately in heaven or hell. The story about the “other” Lazarus being physically resurrected from the dead in John 11:1-46 is routinely thought to be a separate account with the name of Lazarus being the only common denominator. Most Bible commentaries find no correlation of the two accounts and further identify the Lazarus in each account as two different persons, with the one in Luke as fictional and the one in John a real person.

In this section, we will examine the two accounts in detail, determine if they are related and analyze what Yahshua intended us to understand from these two intriguing narratives.

Background

The Pharisee's (means one who is separated or set apart)

By comparison to the Sadducees, the Pharisees were a much larger interest group and were comprised of middle and lower class men. As a result, the Pharisees were held in significantly higher esteem by the common man. They were a minority in the Sanhedrin and also held a minority number of positions as priests. In spite of their minority position, they effectively controlled the decision making of the Sanhedrin because of their wide support from the lower classes.

<http://www.gotquestions.org/Sadducees-Pharisees.html#ixzz2jkcGs5IJ>

<http://en.wikipedia.org/wiki/Pharisees>

The Sadducees (likely from Zadok or Tzadok means to be right and just)

During the time of Yahshua's physical life, the Sadducees were the political aristocrats. They had acquired much wealth and held powerful political positions. The Sadducees maintained the office of chief priests and high priests. They also held the majority of the 70 seats of the Sanhedrin. Because of their political savvy, they were able to collaborate with the Roman government to maintain general peace. This typically meant going along with the imperial Roman control. The Sadducees were more concerned with politics than religion. Because of their wealth and accommodations with the Roman authorities, they were largely despised by the common man.

Even though the Sadducees held the majority of seats in the Sanhedrin, the Pharisees generally exercised greater control as a result of their relationship with the lower classes.

The Sadducees were deceived on many subjects, not the least of which is the resurrection. Yahshua is clear in stating the reason for their deceit. It is because they do not know the scriptures nor have faith (Mark 12:18-27 – vs. 24).

<http://en.wikipedia.org/wiki/Sadducees>

- Acts 23:5ff. – Paul cleverly leverages the resurrection debate between the Sadducees and Pharisees.

Sadducee Pharisee & Essene Attributes			
	Sadducees	Pharisees	Essenes
Socio-economic Hierarchy	Priests, aristocracy, a political force	Bourgeoisie and common people	Emerged out of disdain from Sadducees/Pharisees
Authority	Priests	Scribes in accordance with tradition of the elders	Teachers of Righteousness
Calendar	Lunar-solar	Lunar-solar	Solar - 364 days
Beliefs			
• Messiah	The Messiah would be a physical earthly king allowing the Jews to be free from oppression	Yes, would usher in an era of world peace	Yes, the Messiah would come at the end of the age
• Hellenism	Favored/For it	Selective/Resisted it, emphasized religion over politics	Against
• Free will	Yes-good & evil, no fate	Everything foreseen, but man has freedom of actions	Hybrid - everything is foreseen but freewill is given
• Afterlife	None, mortal soul, soul perishes at death, no rewards or penalties after death (no resurrection revealed in Torah) Mark 12:18	Immortal soul and resurrection of the body	Spiritual Survival, immortal soul
• Scriptures	Literalist, only the written word, especially the Torah (Genesis-Leviticus)	Scholarly interpretations, used entire OT (Torah, prophets & writings=Tanakh)	Inspired exegesis
• Oral Torah (Talmud)	No such thing	Equal to Written Torah - Mark 7:7-13	Inspired exegesis
Characteristics	<ul style="list-style-type: none"> • Aristocratic monarchists • Stringent lifestyle • Exactly an eye for an eye Self-sufficient, denied resurrection of the dead, denied after life, denied existence of spirit world. Ceased to exist in 70 CE.	<ul style="list-style-type: none"> • Eclectic • Popular • Democratic • The equivalent value of an eye for an eye Yahweh controls all things, man has free will, resurrection of the dead, reward and punishment in afterlife, angles and demons. Compiled the Mishnah in 200 CE and Gemara in 500 CE (both=Talmud)	Divine providence, Scrupulously honest, ritualistic, communal, ascetic, celibate, apocalyptic sect, they alone would be saved Possible connection with John the Baptist, Disappeared in 70 CE

Table 1 – Sadducee Pharisee & Essene Attributes

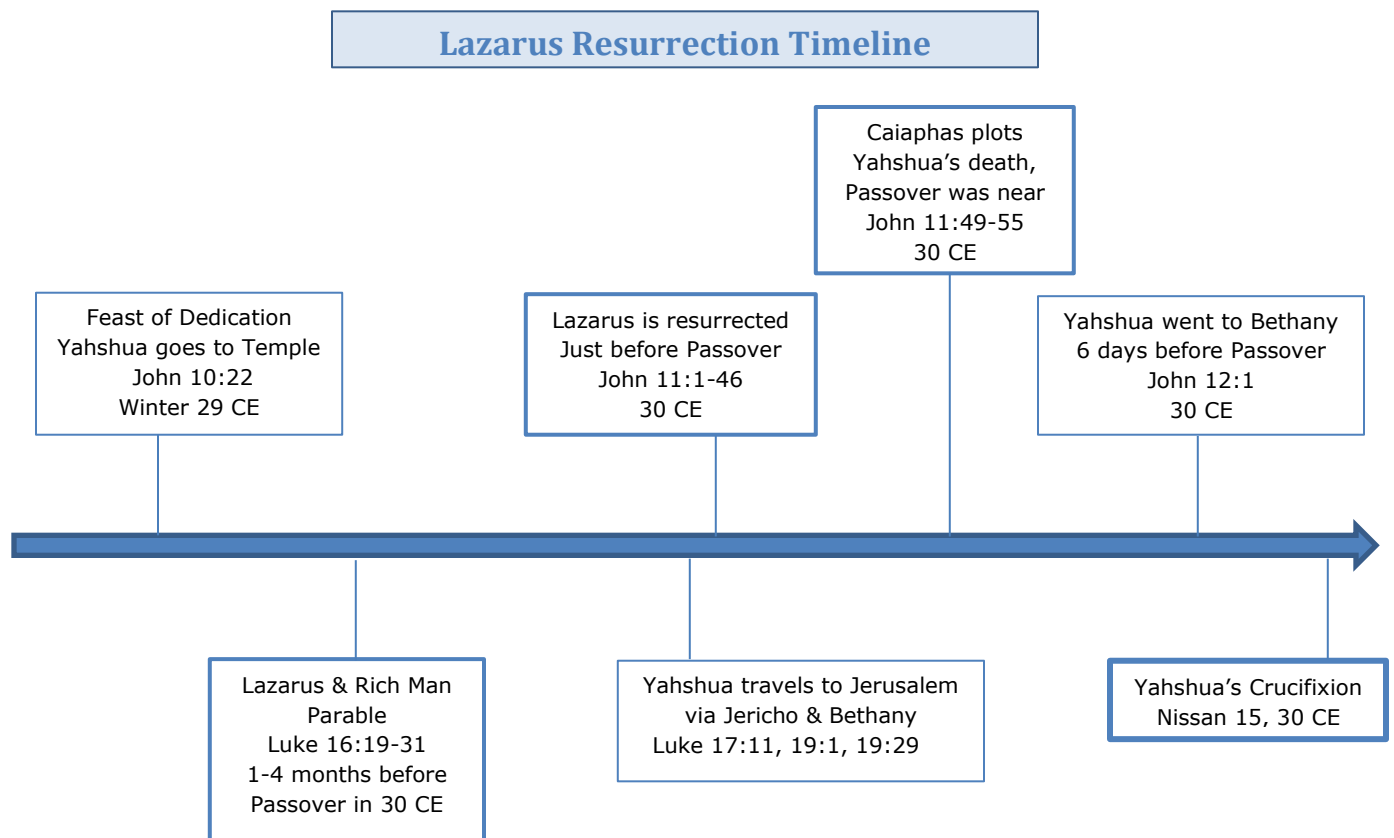
The Zealots and Hellenistic Jews are not included in the above chart.

<http://www.jewfaq.org/movement.htm>

Are the two Lazarus Stories Related?

In Luke chapter 16 you will find the account of Lazarus and the rich man spoken by Yahshua. This account is commonly described as a "parable", but it is not identified in the passage as such. The account of the resurrection of Lazarus is found in John 11 and clearly describes the miraculous resurrection of a man named Lazarus. Is the name Lazarus just a "coincidence" or are these two accounts related? Let's take a look.

The first discovery while examining the Lazarus accounts is that they occur within a few months of each other. The following timeline shows both events happened after the Feast of Dedication in 29 CE, yet before Yahshua's final Passover and crucifixion in the Spring of 30 CE.



Leprosy - Principle Types

A chronic communicable disease characterized by the production of granulomatous lesions of the skin, mucous membranes, and peripheral nervous system. Two principal types are recognized: lepromatous and tuberculoid. Leprosy is a communicable disease, you are not born with it. The common name for leprosy today is Hansen's disease.

1. Lepromatous (Anesthetic) leprosy
 - Nerve damage occurs slowly
 - Nerves lose sensation of pain
 - Muscles and tendons contract
 - Hands take on appearance of claws

- Hands and feet develop chronic ulcerations
- Fingers and toes atrophy
- Characteristics are paralysis and ulceration of the skin
- Disease terminates in gangrene and mutilation
- Maximum life span 20 years
- Progressive degenerative death

2. Tuberculoid (Nodular) leprosy.

- Nerve damage occurs in the early stage
- Pain in joints and discolored patches, pink becoming brown modules
- Skin lesions develop and skin becomes thick
- Nodules collect in the folds of the skin
- Physical appearance changes to old and crusty even satyr (sater)
- Nodules ulcerate with unpleasant discharge
- Eyebrows and hair fall out, wheezing and rasping speech sets in
- Hands and feet become increasingly ulcerated
- Body develops into a mass of ulcerated sores
- Eyelids rot and subject cannot close eyes
- Maximum life span 10 years
- Progressive mental decay, coma, and death

<http://en.wikipedia.org/wiki/Leprosy>

<http://www.webmd.com/a-to-z-guides/leprosy-10651>

Caiaphas

Caiaphas was known to be a wealthy man who wore elegant robes made of fine linen. In today's vernacular, he lived large (fared sumptuously). He was the religious leader and High Priest from 18-36 CE.

Caiaphas married into the family of high priests (John 18:13). Caiaphas was the son-in-law of Annas who additionally had five sons by birth. Annas served as the high priest from 6-15 CE, when he was deposed by procurator Gratus. Caiaphas served as high priest from 18 - 36 CE. Through marriage, Caiaphas had five brothers-in-law, each who served terms as high priest in Jerusalem.

- Josephus wrote, "Now the report goes, that this elder Ananus proved a most fortunate man; for he had five sons, who had all performed the office of a high priest to God, and he had himself enjoyed that dignity a long time formerly, which had never happened to any other of our high priests. . . ." (*Antiquities*, book XX, chapter IX, paragraph 1, p.423, Kregel Publications, Grand Rapids, Michigan, 12th printing, 1974)

The reign of Annas, Caiaphas, and the five brothers are:

- Annas ben Seth (6–15 CE)
- Eleazar ben Ananus (16–17 CE)
- Joseph ben Caiaphas (18–36 CE), married the daughter of Annas (John 18:13)
- Jonathan ben Ananus (36–37 and 44 CE)
- Theophilus ben Ananus (37–41 CE)
- Matthias ben Ananus (43 CE)
- Ananus ben Ananus (62 CE)

Proof of Messiah

The Pharisee leaders knew Isaiah 35:5-7 provided the scriptural proof of the qualifications for the Messiah.

- Then the eyes of the blind shall be opened (John 9:11-13)
- The ears of the deaf shall be unstopped (Mark 7:31-37, deaf and tongue tied)
- The lame shall leap like a deer (Luke 5:12-13, John 11:42-44 - *And I know that You always hear Me, but because of the people who are standing by I said this, that they may believe that You sent Me*)
- The tongue of the dumb healed (Matt 12:22-26, blind and mute)

It was difficult to ignore these miracles being performed by Yahshua.

These miracles provided proof of Yahshua's qualifications as Messiah and embarrassed the hypocritical Jewish leaders. The seeing of the blind man, the hearing of the deaf, and the resurrection of Lazarus the leper arguably provided conclusive proof that Yahshua was the Messiah.

Simon of Bethany

- Simon is frequently found in the Scriptures
 - Several Simons are mentioned in the New Testament.
 - Simon Peter, Simon the Tanner of Joppa, Simon Zelotes (one of the 12 apostles), Simon the brother of Yahshua, Simon Niger, Simon of Cyrene in N. Africa, and Simon Magus a Samaritan
- Luke 7:36-50 - Simon the Pharisee
 - Simon the Pharisee's house for dinner
 - Simon would not have allowed the un-named woman to stay for dinner if she was just an uninvited guest. The costly alabaster box of ointment (G3464) was myrrh, not something the un-named woman would be carrying on the street and just happen to stop in. She lived in the same house and was related to Simon.
 - Un-named woman anoints Yahshua's feet, crying and wipes feet with her hair
 - Story of 2 debtors
 - *Therefore I tell you, her many sins have been forgiven; that's why she loved much. But the one who is forgiven little, loves little (Luke 7:47)*
 - Simon, the righteous Pharisee, wants to work his way to eternal life by his deeds, but Yahshua says there is forgiveness after true repentance.
- Compare
 - Luke 7:37-39 - *And behold, a woman in the city who was a sinner, when she knew that Yahshua sat at the table in the Pharisee's house, brought an alabaster flask of fragrant oil, and stood at His feet behind Him weeping; and she began to wash His feet with her tears, and wiped them with the hair of her head; and she kissed His feet and anointed them with the fragrant oil. Now when the Pharisee who had invited Him saw this, he spoke to himself, saying, "This Man, if He were a prophet, would know who and what manner of woman this is who is touching Him, for she is a sinner."*

Same location at a later date:

- Mark 14:1-9 - *And being in Bethany at the house of Simon the leper, as He sat at the table, a woman came having an alabaster flask of very costly oil of spikenard. Then she broke the flask and poured it on His head. But there were some who were indignant among themselves, and said, "Why was this fragrant oil wasted? (Vs. 3-4)*

Same location, same date:

- John 12:1-3 - *Then, six days before the Passover, Yahshua came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead. There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him. Then Mary took a pound of very costly oil of spikenard, anointed the feet of Yahshua, and wiped His feet with her hair. And the house was filled with the fragrance of the oil.*
 - The woman in Luke 7:37 is likely the same woman with an alabaster flask in Mark 14:3
 - The location in Mark 14 and John 12 is identified as Bethany
 - "Simon the leper" in Mark 14:1-3 is identified as "Lazarus" in John 12:1
 - The "woman" in Mark 14:3 is identified as "Mary" in John 12:3
 - Spikenard is used to anoint Yahshua's head and feet
- Simon the Pharisee became Simon Lazarus the leper

Mary of Bethany

- John 8:1-11 – woman taken in adultery, vs. 11 - *"go and sin no more"* and she didn't
 - Vs. 3-4 – woman = G1135 = specifically a wife, was she married?
 - The un-named woman was not judged (condemned)
 - She is repentant. Could this be Mary Magdalene?
 - John 8:11 - The un-named woman had great sins and was told to "sin no more"
- Luke 7:37-38 – un-named woman anoints Yahshua's feet and wipes Him with her hair, at dinner with Simon
 - *"And, behold, a woman in the city, which was a sinner, when she knew that Yahshua sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment."*
 - Notice the same anointing reference in John 11:2 and John 12:3 below.
 - Vs. 46-47 - *You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil. Therefore I say to you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little."*
 - The un-named woman, who was previously told to sin no more in John 8:11, is now forgiven because of her love.
- Luke 8:2 – Earliest mention of Mary Magdalene, immediately after Luke 7:50
 - *"and certain women who had been healed of evil spirits and infirmities—Mary called Magdalene, out of whom had come seven demons"*, also see Mark 16:9
 - Infirmities = G769 = astheneia = feebleness of body or mind, malady, moral frailty, infirmity, sickness, weakness.
 - Medical term - asthenia /as·the·nia/ (as-the´ne-ah) lack or loss of strength and energy; weakness. Two varieties:
 1. Neurocirculatory asthenia - a syndrome of breathlessness, fear of effort, a sense of fatigue, precordial pain, and palpitation, generally considered to be a particular presentation of an anxiety disorder.
 2. Tropical anhidrotic asthenia - a condition due to generalized anhidrosis in conditions of high temperature, characterized by a tendency to over fatigability, irritability, anorexia, inability to concentrate, and drowsiness, with headache and vertigo.
- Luke 10:38-42 – Martha and Mary in a "certain village", Martha goes first (vs. 38), at Martha's house
- John 11:1-2 – Sisters Martha and Mary of Bethany, brother is Lazarus
 - Vs. 2 – *"It was that Mary who anointed Yahshua with fragrant oil and wiped His feet with her hair, whose brother Lazarus was sick."*

- John 11:3 – therefore his sisters (KJV only), reference to Lazarus' sisters
- John 11:20 – Martha goes first again to meet Yahshua
- John 12:3 – *Mary anoints Yahshua's feet and wipes with her hair the second time*
 - *"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Yahshua, and wiped his feet with her hair: and the house was filled with the odor of the ointment."*
- Matt 26:6-13 – in Bethany at Simon the Leper's house, an un-named woman anoints Yahshua with oil
- Matt 26:13 – tell this woman's deeds as a memorial
- Mark 14:3-9 – same account as Matt 26:6-13 (note Simon the leper was no longer leprous)
- The un-named sinner = Mary of Bethany = Mary Magdalene
- Mary and Mary Magdalene used interchangeably in John. Reference John 19:25, 20:1, 20:11, 20:16, 20:18

http://en.wikipedia.org/wiki/Mary_of_Bethany

Lazarus and the Rich Man

- Luke 16:19-31

"But there was a certain beggar named Lazarus, full of sores, who was laid at his gate" (Luke 16:20 KJV).

It is mentioned that Lazarus had "sores" but nothing is said about him being a leper. However, the translation of "sores" is from the Greek "helkoo", meaning to be ulcerous, which is symptomatic of leprosy.

Sores = G1669 = helkoō = to cause to ulcerate, be ulcerous, full of sores

Background

- Luke 7:37-38 - Luke clearly proclaims the unnamed woman was a sinner, however tactfully omits her name and the location of the event.
- John 11 & 12 - account uses her name but omits her past sinful record.
- Luke 7:40-50 - Yahshua deals with Simon stating that the unnamed woman's (Mary) sins have been forgiven (vs. 47-48), insinuating that Simon's sins are not forgiven. Yahshua emphasizes to Simon that the un-named woman's love and not the rigorous obedience to the law resulted in her being forgiven.
- Luke 7:50 - *Then He said to the woman, "Your faith has saved you. Go in peace."* The woman (Mary) clearly understands that Yahshua is Messiah.
- Luke 7:49 – *"Who is this that forgives sins also"* - There were others at the dinner, likely Simon's Pharisee friends. They were skeptical of Yahshua's claim to be the Messiah, however they knew that when the Messiah came, He would forgive sin (debt). Simon was being setup to become sick with sores, leprous and ceremonially unclean, eventually dying of his infirmity. Simon's soon coming medical emergency would ultimately prove Yahshua's authenticity.
- Luke 16:1-18 – parable of the unjust steward, vs. 18 – marriage law = metaphor for idolatry, choosing money over Yahweh
- Luke 16:14 - Story told in the presence of His disciples and a group of scoffing and skeptical Pharisees. The paradox of the story is the rich man goes to the grave (hell) and the beggar goes to Abraham's side. This is the exact opposite of what the Pharisees expected.
- The Pharisees believed in:
 - Eternal life and an eternally burning hell

- To a Pharisee, rigorous obedience produced blessings and prosperity (Deut 28:1-14), salvation by works
- To a Pharisee, poverty and illness resulted from sin, blessings and cursings (Deut 27:26, Deut 28:15-68)
- To a Pharisee, lepers, beggars and poor people suffered and were under a curse because of disobedience to the law or their parents had sinned against Yahweh (Mark 7:1-15). Even the disciples shared in this erroneous concept (John 9:2).

Who is the beggar named Lazarus? Who is the rich man who had five brothers?

- Luke 16 vs. 19 – someone who flaunted impeccable dress and ate the finest food
- Vs. 20 – the beggar Lazarus had sores
- Vs. 21 – Lazarus ate crumbs
- Vs. 22 – both died
- Vs. 23-25 – the rich man awakes and finds himself in torment (torture) and Lazarus is being comforted. The rich man expected the exact opposite conditions in the afterlife.
- Vs. 26 – a great gulf fixed, impenetrable
 - Great = G3173 = megas
big, exceedingly, great, high, large, mighty, be sore afraid, strong
 - Gulf = G5490 = chasma
"chao" (to "gape" or "yawn"); a chasm or vacancy, impassable interval
 - Fixed = G4741 = stērizō, stay-rid'-zo
to set fast, to turn resolutely in a certain direction, to confirm, establish, steadfastly set, strengthen
- Vs. 27 – Send Lazarus to my fathers (Annas) house
- Vs. 28 – I have 5 brothers (my father in law has 5 sons)
 - Annas had 5 sons, the rich man is a 6th son (in law), this is Caiaphas talking on the edge of the lake of fire (eternal death)
- Vs. 29 – Moses and the prophets have already testified, let them hear
- Vs. 30 – if someone who was resurrected from the dead went, they would repent
- Vs. 31 – if they don't believe Moses and the prophets, why would they believe someone who was resurrected?
 - This is preparing for Lazarus resurrection from the dead in John 11 as a living testimony of Yahshua's authenticity. The resurrection in the story of "Lazarus and the Rich Man" was a contradiction of reality to the Sadducees and Pharisees. Neither believed Yahshua was the Messiah.
 - The Sadducees did not believe in the resurrection and they rejected Yahshua's authority as the Messiah (Mark 12:19-26, Luke 20:27-38).
 - The Pharisees rejected Yahshua as the Messiah as a result of co-mingling the inspired Tanakh and "puffed up" with the oral traditions of the Torah (Luke 12:1). They could not see beyond the oral traditions (Matt 15:9, Matt 23:23). Yahshua did not reprove the Pharisees for their understanding of the Torah, He rebuked them for their additional burdensome works resulting from the oral traditions (Matt 23:2-19).
 - All parties knew Yahshua was talking about Caiaphas in the story and by this time, everyone also likely knew that Simon the Pharisee had contracted leprosy. Yahshua was telling the story in a novel like presentation, however the actors were very real and the ending was a surprise.
 - The story is a conundrum to the Sadducees and Pharisees, probably the disciples too.

The Sadducees did not believe in a resurrection (Mark 12:18). The Pharisees believed in the immortal soul as well as heaven and hell. The story is a fantasy to the Sadducees and an enigma to the Pharisees. When Lazarus is resurrected in John 11, what could they say? This is

another proof that Yahshua was the Messiah. That is why Caiaphas engineered Yahshua's crucifixion.

Analysis

1. The Pharisees and Sadducees knew about Lazarus and his leprosy.
2. The Pharisees and Sadducees knew the rich man was Caiaphas and he had five brothers in law.
 - Exodus 28:5-8,15,31,39 – description of fine linen
3. The Pharisees and Sadducees did not know that Yahshua would resurrect Lazarus from the dead (John 11).
4. The Pharisees and Sadducees did not know that once Lazarus was resurrected, Caiaphas would recommend to the Sanhedrin that Yahshua be put to death (John 18:14).
5. The Pharisees believed eternal life came through meticulous obedience to the Torah. It would be perplexing that the unclean leper would be at Abraham's side and the high priest would be in hell (hades).
6. An unknown amount of time passed between the death of the rich man and the lifting up of his eyes in hell (Luke 16:23).
7. Luke 16: 23 - The word "hell" is the Greek word "hades (grave). Hades is not associated with fire. Hades always references the grave and death.
8. The rich man lifted up his eyes, from the grave. He is being awoken from his sleep of death by a resurrection.
9. The rich man sees Abraham and Lazarus "afar off".
10. The rich man is on the shore of the Lake of Fire (Luke 16:24, Rev 20:14)
11. The rich man feels the sting of death near to him.
12. The rich man understands he rejected Yahweh's calling and must now face the eternal reality of death from which there will be no reawakening.
13. This is the second death (eternal death) (Rev 20:6)
14. *The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.* (Rev 20:13-15)
15. Those cast into the lake of fire have eternal separation from Yahweh and no opportunity for repentance and no eternal life of any kind.
16. Abraham refused to honor the rich man because he had zero faith and did not recognize the Messiah, even though they professed understanding of the Torah.
17. Yahshua predicted that even the resurrection of the dead would not convince the Pharisees and especially the Sadducees that He was the Messiah. This would soon be proven correct with the physical resurrection of Lazarus in John 11.
And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.' But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.' (Luke 16:30-31)
18. The Pharisees incorrectly anticipated the opposite outcome of this story. The rich man and Lazarus swapped positions. This is not the destiny the hypocritical Pharisees envisioned. (Matt 13:40-43)
19. The story has nothing to do with an immortal soul. The story shows there is no entitlement to eternity and in fact, the lake of fire (eternal death) is the destiny of those who reject the Messiah. The story has everything to do with Yahshua's credentials as the Messiah. Without His mercy and grace there is no salvation.
20. Grace is getting something I don't deserve; mercy is not getting something I do deserve.

Resurrection of Lazarus

- John 11:1-46

- John 11:1-2 – Same Mary that previously anointed Yahshua’s feet and wiped His feet with her hair (Luke 7:37-38)
- John 12:1-2 - Lepers were not permitted to mingle socially and were required to remain isolated. Lazarus had been healed of leprosy.
- John 12:2-3 - Lazarus and his sisters, Martha and Mary are identified as present, Lazarus is at the dinner, Martha is serving, and Mary is coming in with the ointment.
- John 12:3-5 – As Mary anoints Yahshua, because of the expensive oils used, voices of criticism are raised (Matt. 26:8, Mark 14:4). It appears several disciples are engaged in this criticism.
- John 12: 4-5 - John identifies the instigator as Judas Iscariot.

Who is Lazarus?

The name Lazarus occurs 15 times in the New Testament and only in Luke 16, John 11 and John 12.

- Luke 16 - Lazarus and the rich man
- John 11 & 12 – Lazarus’ resurrection

Lazarus was reduced to a position of begging when he became leprosy and the Pharisees had no sympathy. They regarded him as one condemned by Yahweh – a cursed sinner.

- John 12:1-6 – at supper in Bethany with Lazarus (Simon), Mary anoints Yahshua
 - The location in Mark 14 and John 12 is identified as Bethany
 - “Simon the leper” in Mark 14:1-3 is identified as “Lazarus” in John 12:1
 - The “woman” in Mark 14:3 is identified as “Mary” in John 12:3
 - Spikenard is used to anoint Yahshua’s head and feet
- Matt 26:6 – in Bethany at Simon the leper’s house (Lazarus), Mary anoints Yahshua
 - Same account as John 12:1-6
- Simon humbled by Yahshua’s parable of the two debtors in Luke 7:41 contracted leprosy so Yahshua could heal him as a testimony of His Messianic credential to the Pharisees and Sadducees.

H6879 = tsáraʿ, tsaw-rah

A primitive root; to scourge, to be stricken with leprosy, leper, leprosy.

Leper in Hebrew is tsara or zara. Hebrew adds an “L” to indicate “to become”. So to become a leper would be transliterated as *l'zara*. When translating into Greek, the suffix 'us' or 'os' is added. The end result is “to become a leper” is **Lazarus**.

Lazarus is a common synonym for leper:

<http://dictionary.reference.com/browse/lazar>

<http://www.thinkbabynames.com/meaning/1/Lazarus>

- In parables, the subjects are always anonymous. In the story in Luke 16:19-31, Simon the Pharisee became a leper and was named *l'tsara* or Lazarus.
- Simon-Lazarus of Bethany was likely a wealthy Pharisee. Mary and Martha are his sisters. Simon Lazarus had to leave his home in Bethany and became a beggar after he contracted leprosy. All the accounts involving Mary’s anointing’s take place in the same house. Simon Lazarus returned back home after he was resurrected by Yahshua.

The High Priest that Year

John 11:49	<i>One of them, Caiaphas, the high priest that year, said, [...] one man should die for the people ...</i>
John 11:51	<i>He did not speak in his own person, but as high priest of that year he was prophesying that Yahshua was to die for the nation...</i>
John 18:13	<i>...Caiaphas, who was high priest that year. It was Caiaphas who had counseled the Jews, 'It is better for one man to die for the people.'</i>

The High Priest Caiaphas is the main conspirator in Yahshua's sacrificial death. John wanted his gospel to accurately identify the High Priest responsible for His crucifixion.

In the Old Covenant (Lev 16), the High Priest administers the most important yearly sacrifice for the sins of the people during the Day of Atonement (Yom Kippur). Earlier that year (Ethanim [Tishri] 29 CE), Caiaphas sacrificed the goat on Atonement as reconciliation for the sins of the people. Six months later (Abib [Nissan] 30 CE), Caiaphas chose the Lamb for the Passover and will be instrumental in offering Yahshua's sacrifice for the sins of the world. This is why John uses the phrase "*the high priest that year*" 3 times. Yahshua's one time sacrificial death will fulfill (satisfy, make complete) the law (Math 5:17). It is an irony that the last High Priest appointed under the "Old Covenant" would be responsible for the blood sacrifice that initiates the "new covenant". In order to clearly identify the name of the high priest responsible for Yahshua's crucifixion, John includes his credential 3 times in his gospel account.

Lazarus of Bethany

About Bethany (means house of affliction and poverty)

Courtesy Wikipedia:

Ancient Bethany was the site of an almshouse for the poor and a place of care for the sick. There is a hint of association between Bethany and care for the unwell in the Gospels: Mark tells of Simon the Leper's house there (Mark 14:3-10). Yahshua receives urgent word of Lazarus' illness from Bethany (John 11:1-12:11).

According to the Temple Scroll from Qumran, three places for the care of the sick, including one for lepers, are to be located to the east of Jerusalem. The passage also defines a (minimum) radius of three thousand cubits (1,800 yards) around the city (Jerusalem) within which nothing unclean shall be seen (XLVI:13-18). Since Bethany was, according to John, fifteen stadia (about 1.72 miles) from the holy city, care for the sick there corresponded with the requirements of the Temple Scroll (the stadion being ideally 600 feet or 400 cubits).

Bethphage is probably to be identified with At-Tur, located on the peak of the Mount of Olives with a magnificent view of Jerusalem. Bethany lay below to the southeast, out of view of the Temple Mount, which may have made its location suitable as a place for care of the sick, "out of view" of the Temple.

From this it is possible to deduce that the mention of Simon the Leper at Bethany in Mark's Gospel suggests that the Essenes, or pious patrons from Jerusalem who held to a closely similar view of ideal arrangements, settled lepers at Bethany. Such influence on the planning of

Jerusalem and its environs (and even its Temple) may have been possible especially during the reign of Herod the Great (36-4 B.C.), whose favor towards the Essenes was noted by Josephus (Antiquities 15.10.5 [373-8]).

- Reta Halteman Finger states that only in the context of an almshouse at Bethany, where the poor were received and assisted, could Yahshua remark that "The poor you will always have with you" (Mark 14:7; Matthew 26:11) without sounding callous. Ling follows Capper's thesis concerning the connection between then place-name Bethany and the location there of an almshouse. Capper and Ling note that it is only in Bethany we find mention of the poor on the lips of the disciples, who object that the expensive perfumed oil poured over Yahshua there might have been sold and the proceeds given to the poor (Mark 14:5; Matthew 26:8-9; John 12:4-6 [where the objection is made by Judas]); this objection may have been made in embarrassment and may also suggest a special connection between Bethany and care for the poor.
- It has also been suggested, based on the names found carved on thousands of ossuaries at the site, that Bethany in the time of Yahshua was settled by people from Galilee who had come to live by Jerusalem. This would explain why Yahshua and the disciples, as Galileans, would find it convenient to stay here when visiting Jerusalem. As Capper writes:

Galilean pilgrims avoided potential conflict with Samaritans by travelling south on the eastern side of the Jordan. Bethany was the last station on their route to Jerusalem after crossing the river and taking the road through Jericho up into the highlands. A respectful distance from the city and Temple, and on the pilgrim route, Bethany was a most suitable location for a charitable institution. It is not surprising that an Essene hospice had been established at Bethany to intercept and care for pilgrims at the end of the long and potentially arduous journey from Galilee. The house combined this work with care for the sick and destitute of the Jerusalem area. Thus Bethany received its name because it was the Essene poorhouse par excellence, the poorhouse which alleviated poverty closest to the holy city.

Courtesy Wikipedia

[http://en.wikipedia.org/wiki/Bethany_\(biblical_village\)](http://en.wikipedia.org/wiki/Bethany_(biblical_village))

Judas Iscariot, son of Simon

- John 6:71 - *He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve (NKJV).*
- John 6:71 - *He was referring to Judas, Simon Iscariot's son, one of the Twelve, because he was going to betray Him (HCSB).*
- John 12:4 - *Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him (NKJV).*
- John 13:2 - *And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him (NKJV).*
- John 13:2 - *Now by the time of supper, the Devil had already put it into the heart of Judas, Simon Iscariot's son, to betray Him (HCSB).*
- John 13:26 - *Yahshua answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon (NKJV).*

- John 13:26 – Yahshua replied, "He's the one I give the piece of bread to after I have dipped it." When He had dipped the bread, He gave it to **Judas, Simon Iscariot's son** (HCSB).

Clearly, Judas Iscariot is Simon Lazarus' son. It is also clear that Martha, Mary and Simon Lazarus are sibling brother and sisters. Martha and Mary are aunts to Judas Iscariot. Or said another way, Judas Iscariot is a nephew to Martha and Mary.

- John 11:21, 11:32 – Martha, Mary and Simon Lazarus are brothers & sisters
- John 12:4 – Judas Iscariot is Simon's son
- Martha and Mary are Judas' aunts
- Judas is the nephew of Martha and Mary

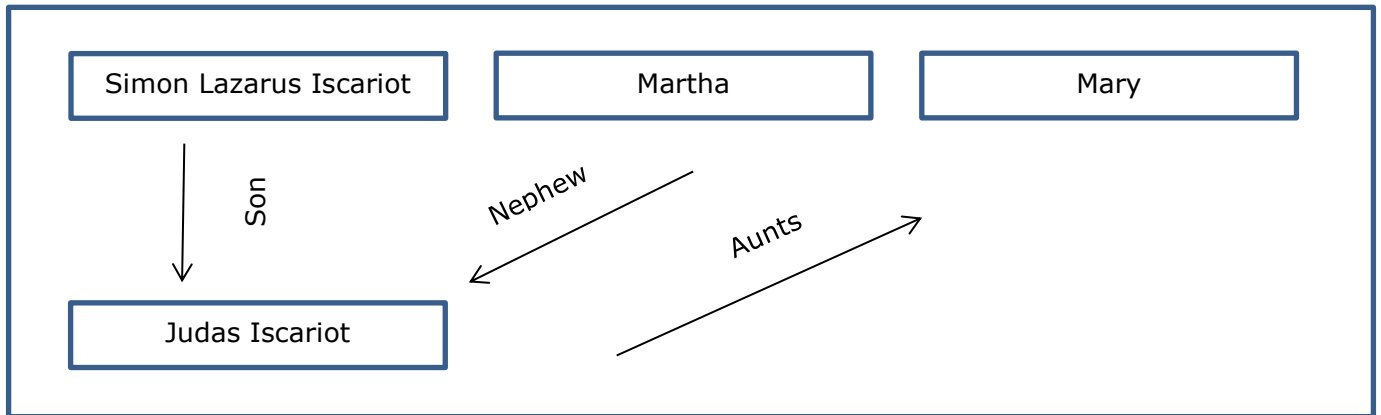


Table 2 – Simon Lazarus Family Tree

Etymology of Iscariot

- G2469 Iskariotēs - Hebrew origin (probably [H377] and [H7149]); inhabitants of Kerioth; Iscariotes (that is, Keriothite), an epithet of Judas the traitor: - Iscariot.

Also

H377 = to be a man, that is, act in a manly way, show oneself a man.

H7149 = a city

Hebrew "a man of Kerioth" or Carioth, which is a city of Judah (Joshua 15:25)

- Unproven - Judas' surname is possibly a corruption of the Latin *sicarius* (means murderer or assassin) than an indication of family origin, suggesting that he would have belonged to the Sicarii, a radical Jewish group, some of whom were considered terrorists.

Analysis

- John 12:3-5 – As Mary anoints Yahshua, because of the expensive oils used, voices of criticism are raised (Matt. 26:8, Mark 14:4). It appears several disciples are engaged in this criticism.
- John 12:7-8 – Yahshua directly confronts only Judas and publically rebukes his attitude in front of all the dinner guests, including his father Simon and Aunts Martha and Mary. "Leave her alone; she has kept it for the day of My burial. For you always have the poor with you, but you do not always have Me."

The setting is in Bethany just before Passover, Judas' father Simon Lazarus Iscariot has been resurrected from the dead by Yahshua, the Iscariot family is present, the 12 disciples are present and dinner is being served by Martha.

Mary is anointing Yahshua with the best oil (Myrrh) and perfume that money can buy and Judas tries to make the case to help the poor instead. Judas knows that his aunt Mary was previously the prostitute in the city, however she found forgiveness and faith in Yahshua. This was a young girl Judas knew from childhood. Judas does not take Yahshua's public rebuke of "leave her alone" lightly.

Judas is offended in front of his own father and his aunts by Yahshua's public rebuke. Judas is resentful and contemplates his revenge. He (Judas) knows the Priests are eager to arrest Yahshua so he arranges to let them know Yahshua's schedule (John 18:1-2, Mark 14:1). Because of his greedy heart, Judas sells the schedule information to the High Priest for 30 pieces of silver and guarantees Yahshua's identity with a kiss. (Matt 26:15, Luke 22:1-6, Matt 26:47-50).

Additionally, prior to his father Simon's resurrection, Judas was likely the heir of his estate. His father Simon (Lazarus) was a Pharisee probably from the middle class and was well known in the community. After Simon acquired leprosy, his son Judas would have managed his father's estate as well as being the treasurer to Yahshua and the disciples. John labels Judas as a thief (John 12:6).

- John 12: 10 – Caiaphas conspires to put Simon Lazarus to death also
- John 13:2 – The next day Yahshua says " *Now by the time of supper, the Devil had already put it into the heart of Judas, Simon's (Lazarus) son, to betray Him.*

Five days later, on Abib 14th, Yahshua and the 12 disciples commemorate the Passover in the upper room in Jerusalem. By now Judas' Satan inspired rage has taken full control and Yahshua tells Judas to go and "*what you do, do quickly*" (John 13:27).

Just before Yahshua tells Judas to leave, a very interesting comment is made. In John 13:18 Yahshua states: *I know whom I have chosen; but that the Scripture may be fulfilled, "He who eats bread with me has lifted up his heel against me"*

- John 13:19 – proof of Messiah, Yahshua predicts the outcome (John 14:29)
- John 13:20-21 - one of you will betray Me
- John 13:26 – He gave it to Judas Iscariot, son of Simon (Lazarus Iscariot)

The reference in John 13:18 of "He who eats bread with me has lifted up his heel against me" is a quote from Ps 41:9. In Psalms 41, King David is referring to his trusted friend and advisor Ahithophel who betrayed King David (2 Sam 17:1-21). As Ahithophel betrayed King David, Judas also betrayed Yahshua.

The Irony

The inner circle of associates of both King David and Yahshua Messiah had untrustworthy collaborators that desired to advance their own self-interest and eventually betrayed their masters.

Both Ahithophel and Judas committed suicide by hanging. (2 Sam 17:23, Matt. 27:5)

Lazarus Accounts – Conclusion

The two accounts about Lazarus are not about the immortal soul. To the contrary, they show the reward for faithfulness is eternal life and the reward for faithlessness is eternal death in the lake of fire. *"No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven"* (John 3:13).

The main purpose for these two connected accounts is to demonstrate to the Sadducees and Pharisees (as well as you and me) irrefutable proof of Yahshua's authenticity as the Messiah. This real life story of Lazarus' resurrection not only confounds the two competing Temple sects, it climaxes with the justification for the High Priest to arrest, falsely convict and ultimately crucify Yahshua Messiah. Simon the Pharisee was called out as an instrument used to demonstrate the authenticity of Yahshua as the Messiah.

He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of Yahweh was manifested, that He might destroy the works of the devil (1 John 3:8 NKJV)

The 2 stories about Lazarus found in Luke 16 and John 11, also reveal the members of Simon Lazarus' (Iscaiot) family. To our surprise, his sisters are Martha and Mary. To a more significant surprise, his son is Judas who became the catalyst for Yahshua's redemptive one time sacrifice for our sins.

The Thief Crucified With Yahshua

A most often used explanation to prove the teaching of the immortal soul, is the statement made to one of the thieves adjacent to Yahshua as they were all being crucified.

And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong." Then he said to Yahshua, "Master, remember me when You come into Your kingdom." And Yahshua said to him, "Assuredly, I say to you, today you will be with Me in Paradise." (Luke 23:41-43)

The typical explanation of this verse is that the immortal soul of the thief immediately "went to heaven" when he died. After all Yahshua promised it didn't He? The Bible clearly references three heavens, so which one was assigned to the thief? We will first examine Yahshua's promise: *"Assuredly, I say to you, today you will be with Me in Paradise."*

It is noteworthy to include the parallel accounts in Matthew and Mark.

Even the robbers who were crucified with Him reviled Him with the same thing. (Matt 27:43-44)

Even those who were crucified with Him reviled Him. (Mark 15:31-32)

From Luke's account, it looks like "today" is "the day" the thief goes to heaven. It is also apparent by comparing the same event in Matthew and Mark, that both thieves initially reviled Yahshua. One of them however, realized that he was guilty of the death penalty and Yahshua was not.

Luke's account seems to "prove" that the thief went to paradise that day to be with Yahshua. A simple examination of the following three days of events easily shows that Yahshua went to the grave for the next 3 days, not to heaven. And even after His resurrection, He spent the next 40 days on Earth supernaturally interacting with His disciples. The thief did not go to heaven.

No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven. (John 3:13)

What then is the status of the thief?

- Deut 31:16 – you shall sleep with your fathers
- John 14:2 – I go to prepare a place for you
- Acts 2:34 – David is not ascended into the heavens

The thief appears to have had an eleventh hour repentance, just before his death by crucifixion. Yahshua forgave the thief as the first human to be redeemed with the blood of Yahshua. The thief did not go to heaven, he went to the grave to await his resurrection to “paradise” when Yahshua returns to the Earth. We don’t go to heaven to claim our reward. After Yahshua prepares our reward He will bring it (the reward of the elect) back with Him when He returns to the Earth. If we die before He returns, we are sealed with His promise.

(2 Cor 1:22, 1 Thes 4:14-15, 2 Tim 2:19)

- John 3:16 – whoever believes will not perish
- John 6:54 – raised at the last day

Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. (John 6:54)

And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also. (John 14:3)

"And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. (Rev 22:12)

"Knowing that from the Master you will receive the reward of the inheritance; for you serve the Sovereign Messiah. (Col 3:24)

One Small Comma

The Protestant Church of England, under the authority of King James King I, translated the Hebrew and Greek manuscripts into English. Even though the “Church” had separated itself from the Roman Catholic Jurisdiction in 1534 CE, most doctrines remained intact. King James provided minimal, howbeit significant guidance for the translation committee. One of the guidance rules was that the new version would conform to the ecclesiology of the Church of England. Conforming doctrines included the Trinity and the Immortal Soul. As a result, both of these doctrines found their way into the translation. Following are the three main project rules imposed by King James I to the translation committee:

1. Instructions were given to the translators that were intended to limit the Puritan influence on this new translation.
2. The Bishop of London added a qualification that the translators would add no marginal notes (which had been an issue in the *Geneva Bible*).
3. The King gave the translators instructions designed to guarantee that the new version would conform to the ecclesiology of the Church of England. Courtesy Wikipedia

http://en.wikipedia.org/wiki/King_James_Version

A careful study of the Hebrew word “nephesh” will reveal the translator’s assumption that man possesses an immortal soul. This is indicated by their different translation of “nephesh” depending on whether the word refers to man or animals.

And Yahweh said, let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. (Gen 1:24 KJV)

And Yahweh Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (Gen 2:7 KJV)

H5315 = nephesh = properly a *breathing* creature

- The same Hebrew word "nephesh" is translated *creature* in Gen 1:24 and *soul* in Gen 2:7. You will find a similar pattern throughout the entire Bible. Again, we do not possess a soul, we are one. There is no distinction between human and animal, we are all breathing creatures or nephesh (living souls).

The other consideration when looking at Luke 23:43 is the placement of the comma.

And Yahshua said to him, "Assuredly, I say to you, today you will be with Me in Paradise."

The New Testament was translated into English from Greek manuscripts, which contained no commas. When adding the punctuation, the translators assumed the doctrine of the immortal soul to be "truth". The end result is the punctuation was added accordingly in order to provide the most accurate, albeit incorrect translation.

Simply moving the comma gives a completely different interpretation of this key verse and allows the understanding to be in harmony with the rest of the Bible on this subject:

Verily I say unto thee today, Thou shalt be with me in paradise.

This verse now reflects the true meaning that Yahshua conveyed. Paraphrased He is telling you today, that sometime in the future you will be with me in paradise. The thief even understood the fulfillment of the yet future kingdom by his statement before Yahshua's promise to him:

And he said unto Yahshua, Master remember me when thou come into thy kingdom (Luke 23:42)

This is clearly a reference to a future event, not something that would happen that day. Yahshua will return to the Earth to rule for 1000 years. He will resurrect the saints (first fruits) when He returns. We will meet Him in the air (1st heaven), not in the 3rd heaven.

- Ps 37:11 (Matt 5:5) - *But the meek shall inherit the earth, And shall delight themselves in the abundance of peace*
- Jer 3:17 - Jerusalem is where Yahshua's throne will be
- Matt 6:10 - thy kingdom come
- Matt 24:30 - all the Earth's inhabitants see Yahshua coming in the clouds (G3772 = sky, air = 1st Heaven)
- 1 Thes 4:17 - *Then we which are alive and remain shall be caught up together with them in the clouds, to meet our Master in the air: and so shall we ever be with our Master.*
 - Reference to 1st heaven
- Rev 5:10 - *And have made us kings and priests to our Elohim; And we shall reign on the earth.*

This event is what the thief looks forward to.

Three Heavens

1. The sky, atmosphere, where birds fly
Gen 1:1 - *In the beginning Yahweh created the heaven (plural) and the earth.*
The 1st heaven is the atmosphere around the earth where the birds fly. In Gen 7:11 the rain that created the universal flood in Noah's time came from the 1st heaven.
The fountains of the great deep broken up and the windows of heaven were opened.
Verse 19 - *"all the high hills under the whole heaven were covered."*
2. The physical universe, where stars, galaxies and nebula exist
Ex 32:13 - *I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever.*
The 2nd heaven references the domain where the stars in the physical universe reside.
Neh 9:6 - *You alone are Yahweh; you have made heaven, the heaven of heavens, with all their host (the planets and stars).*
3. Yahweh's Throne and the spirit domain
2 Cor 12:1-2 - *It is doubtless not profitable for me to boast. I will come to visions and revelations of Yahweh: I know a man in Messiah who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, Yahweh knows—such a one was caught up to the third heaven.*
Paul also called it "Paradise" in verse 4. That is the Greek word for park or garden, especially a magnificent one. It is the same word used in the standard Greek translation of the Old Testament, the Septuagint, to mean the Garden of Eden.
 - Rev 4:2 - *And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.* Yahweh's throne is in the 3rd heaven.

Scripture implies the existence of three heavens. The first is the atmosphere above us, that is, the blue sky where birds fly. The second is the stellar heaven where the stars reside. The third is the highest heaven where the throne of Yahweh is located.

Different Rewards

Yes, the reward of those saved is eternal life, but not in the 3rd heaven. The previous section titled "One Small Comma" shows us our reward begins with the 1,000 year reign of Yahshua here on Earth. Those that are sanctified will meet Yahshua in the clouds (air) and be with Him for eternity. He will descend from the 3rd heaven and meet us in the 1st heaven.

- *For the Master Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of Yahweh. And the dead in Messiah will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Master in the air. And thus we shall always be with the Master (1Thes 4:16-17).*

Once we are with Yahshua, He will reward us according to our works.

- *And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work (Rev 22:12).*
- *In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you - (John 14:2)*
 - Mansions = G3438, residence or abode - House = G3624, dwelling & family
- *Eze 37:24-25 - David My servant shall be king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them. Then they shall dwell in the land that I have given to Jacob My servant, where your father's dwelt; and they shall dwell there, they, their children, and their children's children, forever; and My servant David shall be their prince forever.*

- On the Earth forever
- David is the Prime Minister
- Matt 25:14-30 – rewarded for performance
- John 2:16 & John 14:2 - my Father's **house** is the Temple – G3624 = dwelling & family
- Col 2:18 – don't let anyone take your reward
- Col 3:24 – our reward is the inheritance of eternal life
- Rev 7:1-12 – 2 groups, those that are sealed and the great multitude
- Rev 20:6 – priests of Yahweh will rule with Him 1000 years

Promises Still Pending

The promises of reward and eternal life have yet to be fulfilled. Those that have previously been sanctified and died are asleep and awaiting the return of Yahshua, when they will claim their inheritance. No one has ascended to the 3rd heaven and no one will. The elect will meet Yahshua at His return in the 1st heaven and become part of the divine eternal administration here on planet Earth. Those who are alive when Yahshua returns will be resurrected to immortality at that moment, in the twinkling of the eye and at the last trumpet, but clearly not before. (1 Thes 4:16-17).

- 1 Co 15:51-52 - *Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.*
- Matt 5:5 - *Blessed are the meek, for they shall inherit the earth.*
- John 3:13 – no man has ascended to heaven (nor any of the heavens)
- **John 8:51-53** – never see eternal death, Abraham and the prophets are dead
 - Rev 20:6 – second death is permanent
- 1 Co 15:24-26 – death is destroyed
- Heb 11:1-13 – Abel, Enoch, Noah, Abraham, Sara all died and did not receive the promises, all these are still waiting on the promises
 - Heb 11:5 – Enoch translated (G3346=to transfer, transport, exchange) *that he should not see death*
 - That is death from his enemies that wanted to kill him
 - He was moved (carried over) to an unknown location
 - The connotation of the same word "translated" (G3346) is used in the account of Jacob being **carried to** Sychem for burial. Paraphrased the scripture would say, "when Jacob died, he was transferred (carried over) to Sychem where he was buried."
 - Act 7:15-16 – *Jacob and our fathers died and were **carried over** (same G3346=to transfer, transport, exchange) to Sychem*
 - Gen 5:24 - *And Enoch walked with Yahweh and he was not (H369=to be nothing or not exist), for Yahweh took him.*
 - Like Moses, Yahweh buried Enoch in an unknown location
 - He died
 - Nobody went to heaven except Yahshua
- Rev 21:4 – no more death, G2288=to die, but not yet
 - And Yahweh will wipe away every tear from their eyes; **there shall be no more death**, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."
 - This event marks the end of pain, suffering and death. By contrast, logically before this event there is pain, suffering and death. Obviously, we do not possess an immortal soul or this scripture would be invalid.

The Only Answer to Death

- The Resurrection

If Yahweh did not destroy death, we would be dead and in the grave for eternity with no hope. It is only through Yahshua that we have the opportunity for eternal life. The resurrection does not occur when we physically die, it occurs when Yahshua returns to the Earth. Those that are sanctified will meet Him in the clouds at the Last Trumpet. (1 Co 15:52, 1 Thes 4:16)

This is our hope, our only hope.

- *Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved (Act 4:12).*
- *Isa 25:8 - He will swallow up death forever, And Yahweh Elohim will wipe away tears from all faces; The rebuke of His people He will take away from all the earth; For Yahweh has spoken.*

Swallow up = H1104 = baw-lah' = to make away with (specifically by swallowing); generally to destroy, cover, destroy, devour, eat up, be at end

Death = H4194 = maw'-veth = death (natural or violent), concretely the dead, their place or state (hades), be dead

- John 6:40 – Yahweh's will is eternal life for those who **see** and believe. They will be raised up at the last day. cf. Matt 24:30 – **see** Yahshua coming in the clouds
- **John 11:25-26** – only through Yahshua
- John 14:6 – He is the way, the truth and the life, the only way
- Ro 6:5 – we will be in the likeness of Yahshua's resurrection
- Ro 8:29-30 – the first born in Yahshua's image, after justification comes glorification
- 1 Co 15:26 – *"The last enemy that will be destroyed is death."*
- Jas 1:18 – the first fruits of His creation
- 1 John 3:2 – we will be like Him
- Rev 2:11 – those that overcome will not face the second death
- Rev 20:6 – reign forever after the first resurrection, the second death is irrelevant
- Rev 20:14, Rev 21:8 – the second death is final, consumed in the lake of fire

Immortality

Immortality is only achieved at Yahshua's discretion. He is the final arbiter. We have no pre-ordained claim to immortality. We live for eternity or die for eternity based on our own individual merit. There are no surrogates in Yahweh's kingdom.

"The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself" (Eze 18:20).

- Ro 2:5-7 – according to our deeds, seek **immortality** (not automatic)
 - **Immortality** = G861 = aphtharsia, af-thar-see'-ah – incorruptibility, unending existence, genuineness, immortality, incorruption, sincerity.
- 1 Co 15:52-54 – corruption **puts on** **incorruption** and mortal **puts on** **immortality**, dead first, then those alive
 - **Put on** = G1746 = enduo - in the sense of sinking into a garment, to invest with clothing, array, clothe

- Put on a new white robe – see Rev 6:11
 - **Incorruption** = G861 = unending existence, immortality, genuineness
 - **Immortality**= G110 = athanasia = deathlessness
 - Athanasia = deathlessness, euthanasia = intentionally ending life because of pain
 - Athanasian creed – statement of belief based on the Trinitarian doctrine
- 1 Tim 6:12 – *Fight the good fight of faith. Lay hold on eternal life, to which you were also called and confessed the good confession (acknowledgement) before many witnesses.*
 - Lay hold of eternal life = G1949 = epilambanomai - to seize, catch, take on
 - Seizing eternal life is not an automatic response. Seizing a goal involves work and effort.
 - 1 Tim 6:13-16 – *I charge you before Yahweh, He making all things alive, and Messiah Yahshua, the One witnessing the good confession (acknowledgement) to Pontius Pilate, that you keep the commandment spotless, blameless, until the appearing of our Master Yahshua Messiah, who in His own time will reveal the blessed and almighty Elohim, the King of kings and Sovereign of Masters, the only One having immortality, living in light that cannot be approached, whom no man has seen, nor can see; to whom be honor and everlasting dominion (HRB).*
 - No reward until His appearing
 - Currently only Yahweh has immortality - immortality= G110 = athanasia, deathlessness
 - 1 John 2:25 – *“And this is the promise that He has promised us—eternal life.”*
 - 1 John 3:15 – hate = murder = no eternal life, no love = no eternal life

Conclusion

The word immortal is in the Bible, but never in combination with “the immortal soul”. The history of the concept of the immortal soul dates to ancient Egyptian paganism relating to the idol Osiris, also known as Tammuz. The immortal soul concept has permeated the dogma of “Christianity” but has zero Biblical authority. Satan first lied in the Garden of Eden to Eve when he told her “*you will not surely die*” (Gen 3:4). He has perpetuated this lie throughout the ages and would have you believe it. Do you?

- 2 Tim 1:8-10 - *Therefore do not be ashamed of the testimony of our Master, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of Yahweh, who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Yahshua Messiah before time began, but has now been revealed by the appearing of our Savior Yahshua Messiah, who has abolished death and brought life and immortality to light through the gospel.*
 - A holy calling, not of works
 - By His purpose and grace
 - Made before time began
 - Revealed only through Yahshua
 - Yahshua abolished death and brought immortality

Before Yahshua Messiah’s selfless sacrifice for us, there was no option for immortality. We were all predetermined to die. Automatically going to heaven at death is not our destiny.

Immortality and eternal life is available only through Yahshua’s grace to us as a result of our obedience and faith in Him. There is simply no other way.

You don’t have a soul, you are one!

Reincarnation: Gail Irwin The Cowboy's Poem

"What is reincarnation?" A cowboy asked his friend.
"It starts," his old pal told him, "when your life comes to an end.
They comb your hair and wash your neck and clean your finger nails,
and put you in a padded box away from life's travails.
Now the box and you goes into the hole that's been dug into the ground.
Reincarnation starts in when your planted 'neath that mound.
Them clods melt down just like the box and you who is inside,
and that's when you begin, your transformation ride.
And in a while the grass will grow upon your rendered mound,
till someday upon that spot a lonely flower's found.
And then a horse may wander by and graze upon that flower,
that once was you and has now become your vegetated bower.
Now the flower, the horse done eat, along with his other feed,
makes bone and fat and muscle sinew, full essential to the steed.
But there's a part that he can't use, so it just passes through.
And there it lies upon the ground, this thing that once was you.
And if per chance I should pass by and see this on the ground,
I'll stop a while and ponder this object that I've found.
I'll think about reincarnation and life and death and such,
and I'll come away concluding....
"Why....you ain't changed that much".