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I counsel thee to
buy of me gold
tried in the fire...
Revelation 3:18



How to Cut a Trillion from Defense

Living Younger Longer

Joe Klein: Obama's Deficit Sanity

Trump's Political Reality Show

TIME

WHAT IF THERE'S NO

HELL?

A popular pastor's best-selling book has stirred fierce debate about sin, salvation and judgment

BY TIM MEACHAM

Has Something Happened To

Hell



Intro

- Last year, Tim asked me about the 8th Day
- Not a small topic
- After the feast, we began a brief evaluation of the 8th day evaluation but some in my assembly asked...
“**What about Lazarus and the Rich Man?**”
- With that, we began a 10 month evaluation of evidence concerning this large subject.

TOC

- Dante's Inferno (The Divine Comedy)
- The Classics (Pagan Literature) (2)
- Tanakh (OT) -> Sheol (2)
- Intertestamental Literature (1)
- NT Eschatology (1)
- Luke 15-16 (5 parables) (3)
- Today is a sampling...



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September 24, 2013

<http://hodf.org>

Dante's Inferno

- Listen to what is said about Dante at the end.



Dante's Inferno

- Born 1265
- After a journey through the afterlife, I wrote a poem in Italian entitled *The Divine Comedy*. (Dante's Inferno)
- Italian **in-fer-no** meant “the underworld”
- This equals:
Dante's Comedy about the Underworld

Dante's Inferno

- We will discuss the irony between the message of Lazarus and Dante at the end.
- Bottom line: The adequacy of Moses and the prophets to illuminate the will of The Most High is affirmed
- Note: What is not permitted in the story, the story does in fact provide: All people now understand what they need to do.

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Concepts About Resurrection

Homer

- The Iliad
- <http://classics.mit.edu/Homer/iliad.24.xxiv.html>
- “Mourn as you may for your brave son, you will take nothing by it.
You cannot raise him from the dead...”

Aeschylus

- Eumenides
- <http://classics.mit.edu/Aeschylus/eumendides.html>
- But when the thirsty dust sucks up man's blood; Once shed in death, **he shall arise no more.**

Herodotus

- The History of Herodotus
- <http://classics.mit.edu/Herodotus/history.3.iii.html>
- If of a truth **the dead can leave their graves**, expect Astyages the Mede to rise and fight against thee; **but if the course of nature be the same as formerly**, then be sure no ill will ever come upon thee from this quarter.

Resurrection

Once people have died, they do not return

Resurrection?

1st century position...

Pliny the Elder

- The Natural History
- <http://www.perseus.tufts.edu/hopper/text?doc=Plin.+Nat.+7.56&fromdoc=Perseus%3Atext%3A1999.02.0137>
- All men, after their last day, return to what they were before the first; and **after death there is no more sensation left in the body or in the soul than there was before birth.**

- But this same vanity of ours extends even to the future, and **lyingly** fashions to itself an existence even in the very moments which belong to death itself...

- For what is the actual substance of the soul, when taken by itself? Of what material does it consist? Where is the seat of its thoughts? How is it to see, or hear, or how to touch? And then, of what use is it, or what can it avail, **if it has not these faculties**? Where, too, is its residence?...

- But all these are the mere figments of childish ravings, and of that mortality which is so anxious never to cease to exist.
- It is a similar piece of vanity, too, to preserve the dead bodies of men; just like the promise that he shall come to life again, which was made by Democritus; who, however, never has come to life again himself.

- **What downright madness** is it to suppose that life is to re-commence after death!
- **This pleasing delusion doubles the misery of him who is about to die, by anxiety as to what is to happen to him after it.**
- How much more easy is it then to be guided by our knowledge of what our state has been before birth, and to assume that after death, it will be the same.

Resurrection?

For many, no life at all beyond the grave

What Becomes of the Dead Part I

Plato

- The Republic
- <http://www.gutenberg.org/cache/epub/150/pg150.html>
- A **[tall]** tale about Er the son of Armenius. He was slain in battle, and ten days afterwards, when the bodies of the dead were taken up already in a state of corruption, his body was found unaffected by decay, and carried away home to be buried.

- And on the twelfth day, as he was lying on the funeral pile, [he returned to life] and told them what he had seen in the other world. He said that when his soul left the body he went on a journey [to the underworld]...

- In the underworld, they told him that **he was to be the messenger who would carry the report of the other world to men**, and they bade him hear and see all that was to be heard and seen in that place.

Homer

- The Odyssey
- <http://www.gutenberg.org/cache/epub/1727/pg1727.html>
- ‘Ulysses, you must go to the house of Hades to consult the ghost of the blind prophet. To him alone has Proserpine left his understanding even in death, but the other ghosts flit about aimlessly.’

- How to communicate with the dead by using blood...



- But tell me true, I see **my poor mother's ghost** close by us; she is sitting by the blood without saying a word, and **though I am her own son she does not remember me and speak to me**; tell me, Sir, how I can make her know me?
- “‘ That,’ said he, ‘I can soon do. Any **ghost that you let taste of the blood** will talk with you like **a reasonable being**, but if you do not let them have any blood they will go away again.’”

- So I sat still where I was **until my mother came up and tasted the blood.**
- Then she knew me at once and spoke fondly to me, saying, ‘My son, how did you come down **beneath the murky darkness** while you are still alive?’

- “Then I tried to find some way of embracing my poor mother’s ghost. Three times I sprang towards her and tried to clasp her in my arms, **but each time she flitted from my embrace as it were a dream or phantom**, and being touched to the quick I said to her, ‘Mother, why do you not stay still when I would embrace you? If we could throw our arms around one another we might find sad comfort in the sharing of our sorrows even in the house of Hades;’

- Does the king of hades mock me with a phantom only?’
- “‘My son,’ she answered, ‘most ill-fated of all mankind, it is not him that is beguiling you, but all people are like this when they are dead. The sinews no longer hold the flesh and bones together; these perish in the fierceness of consuming fire as soon as life has left the body, and the soul flits away as though it were a dream.”

Ghosts & Shadows

- It seems that all the dead are like phantoms.
- Homer's dead are shades, ghosts, phantoms, no way fully human beings, and unable to be grasped physically.

Plato

- Phaedo
- <http://www.gutenberg.org/files/1658/1658-h/1658-h.htm>
- 15. The doctrine of **the immortality of the soul** was not new to the Greeks in the age of Socrates, but, like the unity of God, had a foundation in the popular belief.

- The old Homeric notion of a **gibbering ghost flitting away to Hades**; or of a few illustrious heroes enjoying **the isles of the blest**; or of an existence divided between the two; or the Hesiodic, **of righteous spirits**, who become **guardian angels**,—had given place in the mysteries explaining **a future state of rewards and punishments.**

What Becomes of the Dead Part II

Becoming a Star



Cicero

- Tusculan Disputations Book VI Scipio Aemilianus' dream (pg 455 f.)
- <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0180%3Atext%3DTim.%3Asection%3D341d>
- XV. Men are likewise endowed with a soul, which is a portion of the eternal fires which you call stars and constellations.

Aristophanes

- Peace
- <http://www.perseus.tufts.edu/hopper/text?doc=Aristoph.+Peace+832&fromdoc=Perseus%3Atext%3A1999.01.0038>
- Ah! it's a rough job getting to the gods!
[820]
- Did you see any other man besides yourself strolling about in heaven?
- No, only the souls of two or three poets.

- [830] What were they doing up there?
- They were seeking to catch some lyric as they flew by immersed in the billows of the air.
- Is it true, what they tell us, **that men are turned into stars after death?**
- **Quite true.**
- And who is the star over there now?
- [835] Ion of Chios. The one who once wrote a poem about the dawn; **as soon as he got up there, everyone called him the Morning Star.**

- And those stars like sparks, that plough up the air as they dart across the sky?
- They are [840] the rich leaving the feast with a lantern and a light inside it.

Summary

- It starts off with Hades as a place that the dead go to that lacks worth.
- Over time, it became expedient to “encourage” good behavior and sprucing up Hades was one way to do it.

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Death & Beyond

In the Torah, the Writings,
and the Prophets

Authority

- What authority have the Scriptures?
- Have the Scriptures come from God in a way that no other book has?
- Do the Scriptures have the highest authority for the beliefs and life of believers?
- Should believers change their beliefs if they discover they are not based on those presented by Scripture?

Plan of Attack

1. The Hebrew Scriptures - Sheol, using the technique Procedure of Usage
2. What happened at Endor?
3. The Exceptions: Enoch and Elijah
4. Figurative Parables
5. Yeshua
6. Patriarchal Alert: MIA

Plan of Attack

1. The Hebrew Scriptures - Sheol, using the technique Procedure of Usage
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Sheol

- Psalm 6:5 For there is no mention of Thee [יְהוָה] in death; In sheol who will give Thee thanks?
- Psalm 115:17 The dead do not praise יְהוָה, Nor *do* any who go down into sheol.

Sheol

- KJV Genesis 3:19 In the sweat of thy face shalt thou eat bread, **till thou return unto the ground**; for out of it wast thou taken:
- **for dust thou *art*, and unto dust shalt thou return.**

Sheol

- Ecclesiastes 3:19 Man's fate is like that of the animals; the same fate awaits them both: As one dies, so dies the other. All have the same breath; man has no advantage over the animal...
- 20 All go to the same place. **All came from the dust and all return to the dust.**

Sheol

- Ecclesiastes 12:7 Then shall the dust return to the earth as it was: and **the spirit shall return unto God** who gave it.
- Psalm 146:4 When their spirit departs, they return to the earth אֲדָמָתָא
- In that very day their thoughts come to an end.

Sheol

- NAS James 2:26 For just as the body **without *the spirit is dead***, so also faith without works is dead.
- KJV Hebrews 4:12 For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the **dividing asunder of soul and spirit...**

Sheol

- Luke 23:46 And when Yeshua had cried with a loud voice, he said, “Father, into thy hands **I commit my spirit**”: and having said thus, he breathed his last breath and died.

Sheol

- Acts 7:59 And they continued stoning Stephen, who called out and said, “Master Yeshua, **receive my spirit.**”
- Luke 8:55 And **her spirit returned**, and she arose immediately; and he [Yeshua] gave instructions for something to be given her to eat. [49-56]

Sheol

- 1 Corinthians 5:5 Hand this man over to Satan for the destruction of his flesh, that **his spirit may be saved** in the day of the Lord.
- 1 Thessalonians 5:23 And the God of peace **sanctify you wholly**; and *I pray God* **your whole spirit and soul and body be preserved blameless** unto the coming of our Master Yeshua, the Messiah. [End of tangent]

Sheol

- Psalm 146:4 When their spirit departs, they return to the earth אֲדָמָה ;
- In that very day their thoughts come to an end.
- KJV Ecclesiastes 9:5 For the living know that they shall die: but **the dead know not any thing...**

Sheol

- Ecclesiastes 9:6 **Their love, their hatred, and their envy have come to end;**
- Ecclesiastes 9:10 Whatsoever thy hand findeth to do, do *it* with thy might; for *there is no work, nor reasoning, nor knowledge, nor wisdom, in sheol*, where thou goest.

Sheol

- 2 Samuel 14:14 Like water spilled on the ground which cannot be recovered, so we must die.
- But God does not take away life; instead, He devises ways so that a banished person may not remain estranged from Him.

Sheol

- So far...
- The body becomes dust again
- Their thoughts come to an end
- The spirit departs and returns to God
- If the body does not have a spirit, it is dead
- The Word of God can tell the difference between the soul and the spirit

Sheol

- So far...
- Stephen asked Yeshua to receive his spirit just before he died
- The synagogue ruler's daughter, who was dead, received her spirit again and lived again
- The spirit is that which can be saved

Sheol

- So far...
- No mention of the Almighty by those who are there
- Their love, hatred, and envy have come to an end
- There is no work, reasoning, knowledge, or wisdom
- The dead know nothing

Sheol

- Job 3:1 After this, Job opened his mouth and cursed the day of his birth.
- 11 Why didn't I die in the womb? Why didn't I die as soon as I was born?

Sheol

- Job 3:12 Why were there knees to receive me and breasts that I might be nursed?
- 13 For I would be laying down quietly; I would have been asleep then, I would have been at rest...
- 14 with kings and counselors of the earth, who built for themselves places now lying in ruins...

Sheol

- Job 3:15 **with rulers** who had gold, who filled their houses with silver...
- 16 or why was I not hidden in the ground like a stillborn child, like an infant who never saw the light of day?
- 17 **There the wicked cease *from* troubling; and there the weary are at rest.**

Sheol

- Job 3:18 *There the prisoners rest together; they hear not the voice of the oppressor...*
- 19 *The small and the great are there; and the servant is free from his master.*

Sheol

- Psalm 88:10 Wilt thou shew wonders to the dead? Shall the dead arise *and* praise thee?
- 11 Shall thy lovingkindness be declared in the grave? *or* thy faithfulness in the land of ruin?
- 12 Are Your wonders known in the place of darkness or Your righteous deeds in the land of forgetfulness?

Sheol

- Psalm 143:3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, **as those that have been long dead.**
- Psalm 31:17b Let the wicked be put to shame and lie silent in **sheol.**
- 18a Let their lying lips be silenced...

Sheol

- Job 14:10 But man dies and is laid low; he breathes his last breath and then where is he?
- 11 As water evaporates from the sea, and a river becomes parched and dried up,
- 12a So man lieth down, and riseth not:
- 12b **Until the heavens be no more, he will not awake nor be aroused out of his sleep.**

Sheol

- Job 14:13 If only You would hide me in **sheol** and conceal me till Your anger has passed! That thou would set a time in which Thou wouldst remember me.
- 14a If a man dies, will he live again...?
- **14b** I shall wait until *παλιν γένωμαι*. – I will wait until I exist again
- Friberg: “as what comes into existence”

Sheol

- Job 14:15 You will call and I will answer You; **You will long for the creature Your hands have made.**
- 16 But Thou hast numbered my steps: and not one of my sins shall escape Thee.
- Isaiah 38:18 For they that are in **sheol** shall not praise Thee, neither shall the dead bless Thee...

Sheol

- So far+...
- Jacob expected to go there as do the wicked and all the nations who forget God.
- A place to lie down quietly
- A place to sleep and be at rest
- Kings and counselors who have died are there

Sheol

- So far+...
- Rulers who had gold, and who filled their houses with silver are there.
- The wicked cease from troubling; and there, the weary are at rest.
- Prisoners rest together; they hear not the voice of the oppressor.

Sheol

- So far+...
- The small and the great are there.
- Servants are free from their masters.
- Neither Your kindness nor Your faithfulness is spoken of there.
- Neither Your wonders nor Your righteous deeds are known there.
- There, one is as a man with no strength.

Sheol

- So far+...
- Man lies in **sheol** until the heavens be no more
- During his stay in sheol, he will not awake nor be aroused out of his sleep
- But...If Yahweh calls, I will hear His voice and I will answer

Sheol

- So far+...
- Being in **sheol** is like being in darkness
- They do not praise Yahweh, they don't bless Him, nor do they hope for His mercy
- God will also redeem my soul from the hand of **sheol**, taking me to Himself...

Summary

- We have established a working definition for “sheol” and thereby “hades” through the application of the Procedure of Usage technique in the Tanakh.
- **Sheol** signifies the “State of the Dead”, in general, without regard to the goodness or badness of the persons, with no activity or knowledge whatsoever.

Summary

- No compartments in sheol
- No levels in sheol
- No separations within sheol
- No river to cross to get to the entrance of sheol
- No fee to enter into sheol
- Proper burial not required for entrance

Summary

- Those already in sheol have no power to keep others out
- No thoughts or expressions of emotion
- No forms of communication unless Yahweh calls
- The spirit has departed and is back with God
- Mankind lies in **sheol** until the heavens be no more

Summary

- There's no mention of **Abraham** being “alive” in any sense including in a place of welcoming believers (Abraham's bosom)
- There's no mention of a “blisful state” of the righteous after they arrive
- There's no mention of torture of the unrighteous after they arrive.

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Differentiated Fates

The background of the slide is a dark blue gradient. In the center, there is a faint, circular seal of the Harvard Divinity School. The seal contains the text "Harvard Divinity School of Bible Studies" and "Instituted 1863". Below the seal, there are two horizontal gold lines. The bottom of the slide features a blue gradient bar.

I Enoch

I Enoch

- <http://wesley.nnu.edu/index.php?id=2126> Chapter 22
- 22:1 Then I visited another place, and he showed me a great and high mountain of solid rock.
- 2 And in it four hollow places, 3 of them dark and 1 luminous.
- 3 These places are here in order that the spirits of the souls of the dead might be gathered in them.

I Enoch

- 8 Then I asked about all the hollows.
- 9 He said “They have been made that the spirits of the dead might be separated.”
- These have been made that the spirits of the dead might be separated. And such a division has been made (for) the spirits of the righteous...

I Enoch

- 10-12 And such has been made for sinners when they die and are buried in the earth and judgment has not been executed on them in their lifetime.
- Here **their spirits shall be set apart in this great pain** till the great day of judgment...

II Enoch

- <http://web.archive.org/web/20061113025725/http://members.iinet.net.au/~quentinj/Christianity/2Enoch.html>
- 7:1 And those men took me and led me up on to the **second heaven**, and showed me darkness, greater than earthly darkness, and there **I saw prisoners hanging...**

II Enoch

- 7:2 And I said to the men who were with me: **Why are these incessantly tortured?** They answered me: These are God's apostates, who obeyed not God's commands...
- 7:3 And I felt great pity for them, and they saluted me, and said to me: **Man of God, pray for us to the Lord.**

II Enoch

- 10:1 And those two men led me up on to the Northern side, and showed me there a very terrible place, and there were **all manner of tortures** in that place: cruel darkness and illumined gloom, and there is **no light there**, but murky **fire constantly flaming...**
- 40:10 And I saw how the prisoners are in pain, expecting the limitless judgment.

IV Ezra

- http://archive.org/stream/apocalypseofezra00boxg/apocalypseofezra00boxg_djvu.txt
- 58 The state of the Soul between Death and Judgment

IV Ezra

- 58:75 And I answered and said : If I have found favour before thee, Lord, make known to thy servant this also, whether after death, — **whether we are to be kept in rest until those times come in which Thou shalt renew thy creation, or are we to suffer torment forthwith?**

IV Ezra

- 58:79 If it be of the deniers, or of those who have not kept the ways of the Most High, or of those who have hated the God-fearers,
- 80 These souls enter not into the **chambers** but henceforth **are in torment**, sighing and anguished...

The Testament of Abraham

T. of Abraham

- [Http://www.newadvent.org/fathers/1007.htm](http://www.newadvent.org/fathers/1007.htm)
- 9 And the chief-captain receiving the exhortations of the Lord went down to Abraham...
- Abraham: “I ask one request of you...”
- “For while still in this body I desire to see all the inhabited earth, and all the creations which you established by one word...”

T. of Abraham

- 10. For behold, Abraham **has not sinned...**”
- 11. ...and they that enter through [the narrow gate] go into **Paradise.**

T. of Abraham

- 20. After this, there came the undefiled voice of the God and Father saying thus, “Take therefore my friend Abraham into Paradise, where are the tabernacles of my righteous ones, and **the abodes of my saints Isaac and Jacob in his bosom**, where there is no trouble, nor grief, nor sighing, but **peace and rejoicing and life unending.**”

The Apocalypse of Zephaniah

A. of Zephaniah

- <http://web.archive.org/web/20100330084339/http://userpages.burgoyne.com/bdespain/progress/progzeph.htm>
- 2:8 And I saw all the souls of men as they existed in punishment.
- 4:7 They spend three days going around with them in the air before they bring them and cast them into their eternal punishment.

A. of Zephaniah

- 6:1 Again I turned back and walked, and I saw a great sea that was entirely of flame like a slime which casteth forth much flame and whose waves burn sulfur and bitumen.
- 16 Then I inquired of the angel, “What is the place to which I have come?” He said to me, “It is Hades.”

A. of Zephaniah

- 10:2-4 I saw hades and the souls sinking in the sea at it's bottom.
- 11:2 I saw Abraham, Isaac, and Jacob. They observed the torments and prayed to God to have mercy on those in hades.

IV Maccabees

- <http://quod.lib.umich.edu/cgi/r/rsv/rsv-idx?type=DIV1&byte=4496061>
- The souls of the righteous live on after death with the patriarchs nearby to God
- 13:17 For if we die, **Abraham and Isaac and Jacob will welcome us**, and all the fathers will praise us.

Summary

- The Classics (at first) No
- The Classics (later) Yes
- Tanakh No
- Intertestamental Literature Yes

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Summary

- There is no judgment prior to the end of the next age except for those who have been called to see if they qualify to go into the next age*

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Review

- Luke 15_{abc} had 3 stories that explained the concept of “Lost and Found” as regards the heart of our Heavenly Father
- Luke 16_a was for the disciples to learn the “mysteries of the kingdom”, but the Pharisees were on the fringe overhearing the teaching
- They rejected it (the nose knows)

Sheol

1. History of translation שְׂאוֹל Grave, hell, pit
2. Greek hades ᾗδης (lit. an unseen place)
3. Latin **in-fer-num** -> of the lower regions
4. Italian **in-fer-no** -> underworld
4. KJV Old English 'helan' -> to conceal or cover
5. "helling of potatoes" means putting them into pits in the ground.

Summary

- 5th story of 5
- First 3 dealt with helping the Pharisees understand the principle of 'lost and found'
- #4 was for the disciples to teach them how to wisely use the resources/possessions they have been entrusted with
- The Pharisees were listening on the fringe

Summary

- When Yeshua finishes his cautionary tale, the Pharisees reject his implications about the possible 'dangers' of mishandling God-given resources/possessions
- Since they use the 'nose' response, he one-ups them and begins a tangent that links idolatry, financial mis-dealings, and **illegal** divorce & remarriage

Laz and Rich Man

- Bottom line: The adequacy of Moses and the prophets to illuminate the will of The Most High is affirmed!
- Note: This point is frequently overlooked/bypassed by P.C.
- Note: What is not permitted in the story, the story does in fact provide: All people now understand what they need to do.

Moving Forward

- Part 3: The 8th Day

