

Everyone's Going to Hell and No One is Going to Heaven!

Kris Shoemaker – Yehudah ben Shomeyr

... Surely our fathers have inherited lies, vanity, and things wherein there is no profit. – Jer. 16:19

Modern Day Catholic and Protestant Christianity is steeped and rooted in Western Greek and Roman culture and has become far removed from its Hebraic roots and origins. The Messianic, Nazarene Jewish and Hebrew Roots movement within the Christian Faith is still attempting to extricate itself from such a cultural quagmire and return to the oasis of Hebraic understanding, yet the muck and mire of which still clings to us and it is hard to shake off.

Harder still are those coming from a Hebraic mindset and yet are in their own quagmire of Judaic, anti-Messianic, reactionary propaganda and doctrine that favors traditions and commentaries of men rather than the plain Hebraic text and the historical context it is rooted in.

We must abort our bias and bridge the East and the West and come to a balanced middle ground of truth.

For those in Christendom, the lore of Western Pagan Greco-Roman and Germanic mythology and thought has crept into the interpretation of the Biblical narrative. Sadly this has influenced our notions and beliefs of Heaven and Hell. Such beliefs are now taken as fact and any deviation is seen as shocking and heretical. It doesn't help when several Greek and Hebrew words are poorly translated as one word and the English word itself is borrowed from pagan mythology. For those

who are not students of Hebrew and Greek, they are at the mercy of the limitations of translation in which, as we know, many things get lost.

Hell; a very open ended, ambiguous word that has a variety of definitions depending on what religious group you ask.

This is my statement in my book "Get Back to The First Century" under the heading: "Eternal Punishment"

I believe those who (knowingly and willingly) reject Yeshua Ha Moshiach, the Living Torah will spend eternity separated from God in "Hell," and ultimately the Lake of Fire with all senses intact (Rev. 20:14-15).

Here, I will attempt to elaborate on this statement.

Today, attempting to find out what Orthodox Judaism believes about hell, you will be more successful in squeezing water out of a dry stump. You will get a vague ecumenical type answer that makes hell sound more like the Catholic Purgatory.

This was posted on an "Ask the Rabbi" type site:

"Hi Saul

The way most people (and religions) view Hell is a place of eternal damnation and punishment. Judaism does not believe in that concept.

We do believe in a purgatory process (called Gehinnom), meaning that a soul may have to undergo cleansing (which is not very pleasant) for a period of time before it can enter Heaven.

Regards,

Rabbi Ari Shishler”

The Jewish doctrine of Purgatory was conceived during and after the Jewish exile to Babylon, in that they felt God could never send anyone to “hell” but purges one from evil through punishment and thus making one able to be redeemed, likened unto exile. This was partially inspired by Babylonian doctrines concerning the place they call “hell.” The nutshell of a pagan hell is through refinement, correction and contemplation in the underworld one can eventually redeem oneself. It is like unto the concept of a debtor’s prison. Eventually this concept was picked up and adopted by the Catholic Church.

Hell appears approximately 54 times in most Bibles and is translated as Hell from such words as Sheol, Hades, Gehennah, and Tartatus.

The word Hell comes from the Old English word for the Norse goddess named Hell. The original meaning in the Old English is, “to cover or conceal,” alluding to covering a dead body with soil in a grave.

Despite popular belief, Satan does not live in, or is in charge of hell. Neither do his fallen companions, the demons, abide there and torment the unrepentant dead. Such a belief has its origins in the Greek mythology and belief of Hell where the god Hades rules the underworld. Sadly this thinking has been “Christianized” and has made its way into popular Christian thought and doctrine.

Satan and his cohorts, at least the ones who are not bound (Rev. 9:14), roam the earth (Job 1:7, 2:2, Luke 10:18, Matt. 12:43 2 Cor. 4:4).

In the Scriptures there are four words to describe what we know as “hell.”

The Four Words For Hell with Strong’s Concordance Reference numbers:

1067 geena (gheh'-en-nah);

of Hebrew origin [1516 and 2011]; valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of final punishment, likely meaning the “Lake of Fire” (Rev. 19:20, 20:10, 14-15). Originally it was a place of pagan sacrifice where victims were burned alive and was eventually converted into a burning garbage heap.

KJV (King James Version) -- hell.

5020 tartaroo (tar-tar-o'-o);

from Tartaros (the deepest and or bottomless abyss of Hades/Sheol, the Gulf):

KJV-- cast down to hell.

7585 she'owl (sheh-ole');

or sheol (sheh-ole'); from 7592; Hades or the grave:

KJV-- grave, hell, pit; mentioned 65 times in the Hebrew. In the KJV it is translated 31 times as “Hell” and 31 times as “Grave” and 3 times as “Pit.”

86 haides (hah'-dace);

from 1 (as negative particle) and 1492; properly, unseen, i.e. "Hades" or the grave:

KJV-- grave, hell. It's basically the Greek word for Sheol.

Sheol is better translated the grave, the good and bad, the righteous and the unrighteous, the repentant and unrepentant are destined to go there (Gen. 37:35,

Num. 16:30, Job 3:11-19). So if Sheol, being translated as “hell,” is really the “grave,” then this means, everyone goes to hell. The positive side of Sheol is referred to as, “Abraham’s Bosom.” Gehenna is better used as a description of the negative side of Sheol. Tartarus is used once in the Greek by Kefa (Peter) in II Pet. 2:4 to describe the place where the rebellious angels who copulated with human woman are held until the Day of Final Judgment. Hades is simply the Greek version of the Hebrew word Sheol.

Luke 16:19-31 Yeshua tells what some believes is a true story and not a parable because he mentions names; about Lazarus and the Rich Man which reveals a bit about the first century doctrine of the Netzarim of the subject of “hell.”

Others believe it is a parable because of what Matthew 13:34-35 says:

“All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.”

Even if it is a parable, we could still conceivably obtain truths about the first century Nazarene Jewish view of the doctrine of “hell.”

Luke 16:19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

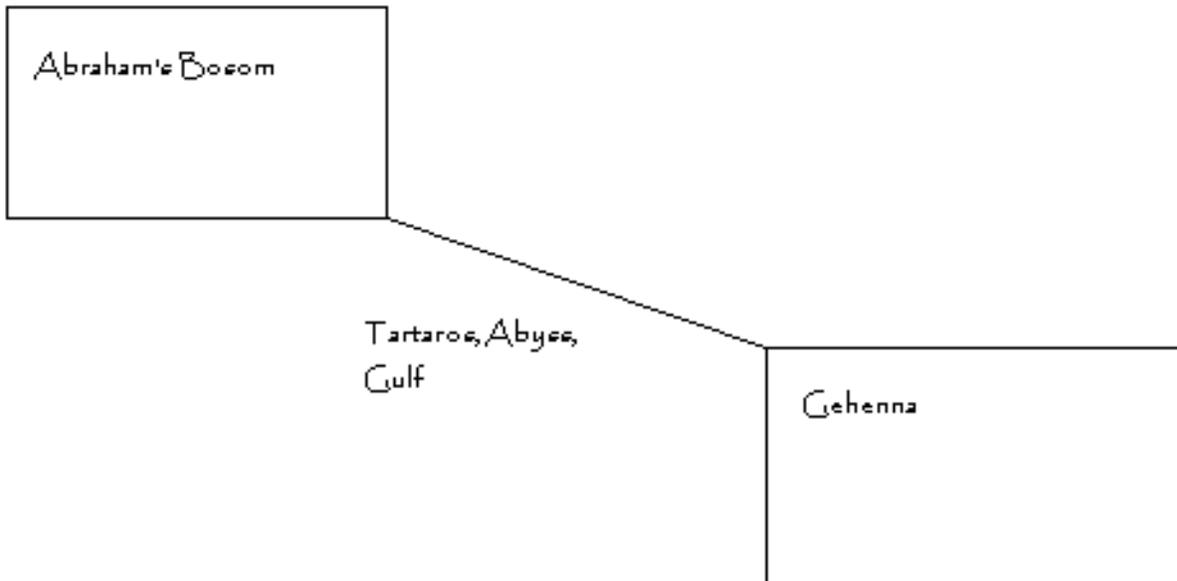
27Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29Abraham saith unto him, They have Moses and the prophets; let them hear them.

30And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.



We see that in this story we find possibly 3 compartments to Sheol (the Grave). Your spirit returns to the One who gave it (Ecc. 12:7), the body is in the ground but the essence of who you are, your soul is either in one of two places.

1. **Abraham's Bosom**: The positive side of Sheol where the righteous goes after death.
2. **Gehenna**: The negative side of Sheol where the wicked and unrepentant go after death to be punished.
3. **The Gulf**: Some believe this is the Abyss or as Kefa said in II Peter 2:4, the place where the rebellious fallen angels who cohabitated the daughters of men.

It says that the Rich Man looked up and could see into Abraham's Bosom and that there was a Gulf between them. So this denotes that Abraham's Bosom was an elevated compartment of the Grave (Sheol) and apparently Gehenna, where the Rich Man found himself was a lower compartment of Sheol. The Gulf was seems to be a type of void, which is what the word Abyss means and Tartarus implies.

Gehenna is a place to which no one returns from because of their unbelief, disobedience and un-repentance. Gehennah is referring to the in ancient Israel as the valley of Hinnom where human burnt sacrifices were offered up to the pagan deity Molech. In the time of the Brit Chadasha (New Testament) it was converted to a perpetual burning garbage heap. Most all pagan places that were taken over by the Jews were turned into a dumping ground or latrines. Yeshua said that they (the Rich Man's Brothers) didn't believe Moses (Torah) and the Prophets, (which denotes disobedience and being unrepentant of it), that they wouldn't believe one who rises from the dead; Yeshua hinting about Himself and His upcoming resurrection.

This story reveals that our bodies may be "asleep" a Hebraic idiom for death. Just as Yeshua referred to the Synagogue's President's daughter who died as being asleep (Matthew 9:24). Yet clearly our soul does not sleep but continues a conscious existence beyond physical death. In the Talmud the Rabbi's talk about sleep as being a certain percentage of death.

We can gather from the Scriptures that when Yeshua died on the cross and He told the one thief that he would be with Him in Paradise (another name for Abraham's Bosom), and that this was the Sheol, or the "hell" Yeshua descended too; because even if it was a higher level than Gehenna, you still had to descend to it (Eph. 4:7-10, Acts 2:23-36, I Pet. 3:18-20). In Judaism Abraham's Bosom wasn't up in the sky (heaven) and "hell" wasn't underground. Yeshua apparently preached to the souls in Abraham's Bosom showing them that He was the promised Messiah and this at resurrection sometime after he met Mary at the tomb and when he appeared in the upper room, he ascended to Shamayim (the heaven where God is) and presented those souls to the Father. Then at His ascension after he had been resurrected for quite some time, He took those that rose with him (Matthew 27:52-53) and presented them to the Father as a type of

First Fruit offering. Thus Abraham's Bosom was consumed by Gehenna and is no more, thus the reference to hell opening her mouth and enlarging (Isa. 5:14). Now the righteous goes directly to the Father upon death (I Cor. 5:3) and in the end Gehenna will be thrown into the Lake of Fire originally prepared for the devil and his angels (Matthew 25:41), but when man fell, he became a little lower than the angels and by default inherited the Lake of Fire too (Rev.19:20, 20:10-15, 21:8).

The Scripture speaking of "the worm that dieth not" (Mark 9:43-48) is not referring to a literal worm but speaking in a Jewish idiom regarding the fallen, unrepentant soul of man.

The Scriptures does not condone or support the doctrine of purgatory, soul sleep or annihilation of the soul. Revelation says that the burning of those in Sheol that were thrown into the lake of fire, it says that their smoke will rise forever (Rev. 14:11). If there is smoke it means something is burning, so eternal smoke denotes eternal burning. If annihilation were true, the smoke would not be eternal. If there is an eternity for the righteous, there must be an eternity for the wicked. You cannot have the Yin without the Yang.

Yes, there is much speculation in regards to "hell" and even with the Scriptures the information we are given, it is as if God gives the subject to us on a need to know basis. All that we currently know about "hell" is all we need to know at this time.

So, as we have discovered everyone goes to hell (the grave). Now allow me to argue that no one goes to heaven.

Again, we have been conditioned to believe a Christianized version of Greek and Roman mythology, that Hell is “down there,” and heaven is “up there.”

“If I don’t see you again down here, I’ll see you in Heaven.”

“No you won’t. I’m not going to Heaven.”

I actually had this conversation with my best friend which was all “tongue and cheek” and yet my response temporarily threw him off. He had that split second look of shock and bewilderment. I had to remind him that I will not spend eternity in “Heaven” as in the view perpetuated by Dante` which has saturated the psyche of the many modern day Christians. Not that many people believe anymore in the Warner Brothers version of Elmer Fudd floating on a cloud with a halo, wings and a white robe playing a harp in the afterlife after a “wabbit” hunting accident. However, the unspoken belief seems to be that we will spend eternity in “Heaven;” a flat endless plain with a brick road of gold in another dimension somewhere “up there.”

My Grandfather had a book in which the title said it all, “Heaven is a World,” and indeed it is. We Jews call it, the “Olam Haba,” or “The World to Come.” Revelation says that we will spend eternity living on a “New Earth (Rev. 21).” The Brit Chadasha (New Testament) says this present Earth will melt with a fervent heat (II Pet. 3). The first Earth was purged by water of the Noahitic flood, a baptism, a mikvah if you will (Gen. 7). Yet this time around it will be purged by fire, which the Torah requires if something cannot be cleansed by water, it must be cleansed by fire (Lev.13).

Granted, until the New Earth comes we go to “Paradise” a temporal spiritual realm that is a waiting room of sorts, in which I suppose we can call “Heaven,” but that place is not our final, eternal destination.

I will live forever on this renewed, cleansed by fire Earth in the Land of Promise, Israel, just as God promised me and my people.