

# 119

## MINISTRIES

*“The following is a direct script of a teaching that is intended to be presented via video, incorporating relevant text, slides, media, and graphics to assist in illustration, thus facilitating the presentation of the material. In some places, this may cause the written material to not flow or sound rather awkward in some places. In addition, there may be grammatical errors that are often not acceptable in literary work. We encourage the viewing of the video teachings to complement the written teaching you see below.”*

### **Life After Death Series: Part 1 – What Are We?**

Some hold to the idea that the existence of life is random and without divine purpose.

Think about that for a moment. That is a disturbing idea. If the life we live now is all there is, then there could be nothing more depressing. It encompasses the idea that you and everyone else exist now only for the purpose of someday not existing, a random blip of momentary consciousness. The final end of everything we do culminates to a big nothing. Yes, people live on after us, but what is their final fate? They also become nothing. Everything is then nothing.

Solomon, stated to be the wisest man who ever lived, came to a similar conclusion following the abandonment of God’s ways.

#### **Ecclesiastes 1:14**

*I have seen everything that is done under the sun, and behold, all is vanity and a striving after wind.*

Solomon is stating that without God’s eternal purpose for us, life is vanity. It is meaningless, futile, or useless. It is like chasing after the wind.

But our very existence and the existence of the world around us compels the logical mind to understand that life is not an accident. We were created with a purpose, and thus, life is not a momentary meaningless accident.

As Lee Strobel has so eloquently put it:

*To continue in atheism, I would need to believe that nothing produces everything, non-life produces life, randomness produces fine-tuning, chaos produces information, unconsciousness produces consciousness, and non-reason produces reason. I simply didn't have that much faith.  
@LeeStrobel Twitter 1:22 PM - Dec 24, 2017*

Regardless of perspective, we all understand that the life we live now...is in fact, a terminal condition.

Nobody debates that.

Life results in death.

But in the Biblical faith, we also understand that death is not the end. We were created with a purpose, which is to glorify God as our ultimate authority, worthy of all praise. If we accept, embrace, and follow that purpose, our life and purpose extends into eternity.

In our faith, we have the hope of being saved from death.

**Titus 3:7**

so that being justified by his grace we might become heirs according to the hope of eternal life.

But, what exactly happens after death? ...for those in the faith, or for those that deny it?

What should we expect and when should we expect it?

The goal of this teaching series is to assist those in the Biblical faith in achieving better clarity around some age-old questions concerning life after death.

Do those in the faith go to Heaven?

Do others go to a punishment of eternal burning in something called Hell?

The Bible states that both those in the faith and those not in the faith will be resurrected. Why is there a need for a resurrection after we die?

Why are those not in the faith also resurrected back to life? What purpose could that serve? How does that make sense?

What happens at these resurrections? When are these resurrections to occur? What happens after these resurrections?

A few different answers have been given to these questions, and different positions are debated among those in the faith. Are we going to solve the debate?

For some, yes, for others, perhaps not.

While we will be clear as to where we believe we stand on the topic of life after death, we are fully aware that this teaching will not solve the matter for everyone. Our goal is really to exhaustively present the points from each side. While we will present our conclusion, at minimum, we hope that the outcome will be that all will be equipped to make their own decision about what they believe. Please keep in mind that what we present in this series is simply our current understanding. Because of the complexity of this subject, we could someday change our position on the conclusion or any specific point made in the series. Though there will be times that we will present this subject matter with confidence, the presentation on this series is by no means a conclusive final say on the matter. What we mean to say is this: We could be wrong.

We intend to systematically proceed through the Scriptures to extract every bit of information that could

assist us in mapping out the process and nature of life after death. Sometimes these pieces of information appear to contradict. But because there can be only one cohesive answer, we will explain all Scriptural data points in such a way that achieves agreement from Genesis to Revelation. It will be an exhausting process, and the length of this teaching series will reflect that.

In the first part of this series, we will give an overview of the various conclusions as it relates to this topic. We will spend the rest of the series examining the reasoning that led to such conclusions. Following that, we will then proceed to the beginning, the creation of man, to determine what we are as created beings. This will help us in defining key Hebraic terms that will serve as a template of interpretation going forward.

## **THE OVERVIEW**

**The Life after Death Series will consist of the following parts:**

- **Part 1 – What Are We?**
- **Part 2 – What is Death?**
- **Part 3 – What is Death Continued**
- **Part 4 – Difficult Verses**
- **Part 5 – Difficult Verses Continued**
- **Part 6 – The Resurrection of the Just**
- **Part 7 – The Resurrection Unto Judgment**
- **Part 8 – FAQs (Frequently Asked Questions)**

We strongly recommend not skipping ahead and encourage that the whole series is watched in close proximity. Each part builds to the final conclusions.

It may serve best for us to reveal our beliefs or conclusions related to our questions on the front end. We will then spend the rest of the series mapping out how we arrived at such conclusions. We will also discuss reasonable criticisms of our own conclusions and how they might be best addressed.

So, here is the big picture, and don't worry. We will review all of the related Scripture throughout this series.

When we die, we return to dust. Death, or turning to dust, is the consequence of sin, which started with Adam and Eve.

To return to something, means that we become the same state that we were prior to life. We return to what we were before man was made living. We return to dust, and YHWH's spirit in us, that gave us life, returns back to Him.

As dust, we were not self-aware nor had a consciousness before man was created, and according to YHWH, it is to that exact condition that we are told that we return. Dust has no consciousness. Dust is not self-aware. We return to that condition following death.

This is true for the believer and the unbeliever alike. Adam and Eve did not exist prior to life, and neither did we. We return back to what we were previously. Nothing. Non-life. Non-existence. We become nothing more than the dust we walk on...without a body we are not self-aware. We do not have a consciousness.

It is sin that led to this promise of death. As a solution for death, meaning a return to dust, we as believers are promised a resurrection unto life. A resurrection is the only solution to death. A resurrection is the only solution to not returning to dust indefinitely. This is the purpose of a resurrection. The resurrection is the hope we have in the faith. Without a resurrection, we have no hope for eternal life. Without a resurrection, life ceases to exist.

The upcoming resurrection was made possible by Messiah Yeshua and his sacrifice, which removed the consequence of our sin through grace. For those who are not familiar with the Hebrew name of our Messiah as Yeshua, he is also known as Jesus in his transliterated English name. We mention that because you will hear us refer to our Messiah as he was originally called: Yeshua, instead of Jesus.

At death we have no consciousness, nor are we self-aware, consequently there is no perception of time, or perception of anything really. When we die, the next thing that we experience is being raised to life with all in the faith at the first resurrection with various degrees of rewards due to us as individuals.

Those who are not in the faith, the next thing they experience is also a resurrection, but unto judgment. Those not in the faith also need to be resurrected in order to face judgment, because one has to have a form of consciousness in order to hear and understand the accusations placed before you and then receive the judgment that follows. This is the only reason unbelievers require a resurrection, that is, to face judgment.

There are two instances of resurrections, separated by a distinct Biblically prophetic unit of time of 1,000 years.

The first resurrection occurs at the return of our Messiah Yeshua. At the first resurrection, all those who are in the faith and have died will be raised back to life in a new body, and those that are in the faith but still alive will also be transformed into a new body. This “new body,” while still apparently physical in nature, appears to be different and better than our previous body. It is made to last indefinitely and work perfectly. In this new body, our nature will be to only want to follow the Torah, God’s law or His will for man.

Those that participate in the first resurrection at the return of Yeshua will receive certain rewards based on the outputs of our faith in this life. We will then enter the 1,000 year Sabbath rest, in which Yeshua will reign physically on earth. Many of our rewards in this time to come will be designated to those resurrected in the faith based on how well we practiced and taught the love-centric Torah in this life. How well did you understand and apply the Torah? How well did you defend it and teach it to others? How did you assist and support the effort for the nations to learn and apply the Torah in faith?

We will then be moved to the promised land in our resurrected bodies.

At the time of the first resurrection, there will be some who are not of the faith, yet survived what is known as the Great Tribulation and YHWH’s wrath. While they do not participate in the resurrection, they will consist of the “nations.”

Israel, as the geocentric Kingdom of YHWH on Earth, will minister to the world YHWH’s Torah and call on all nations to hear and obey. The light, or Torah, will go forth to all nations.

During this time, those that survived the Great Tribulation and wrath and did not participate in the first resurrection because of their lack of faith, will begin to enter into the faith. While they still exist in

unresurrected bodies or bodies that have not yet been transformed, it appears that the benefits of this 1,000 year period will aid in enabling a longer life, yet death is still possible.

At the end of the 1,000 year period, when the second and final resurrection occurs, there will still be two unresurrected groups.

Group one consists of all those who are not in the faith and have died, throughout all of history, as no unbelievers have been resurrected up until this point yet, but now will be.

Group two consists of all those who came into the faith after the first resurrection, but have also died. During this second and final resurrection, those in the faith but have died will be resurrected into new bodies. Those in the faith but have not died will be transformed into new bodies just as those in the first resurrection.

How it plays out for both groups in the second resurrection is quite different.

Those that are not in the faith but have died, throughout all of history, are now resurrected in the second and final resurrection. This enables them to face judgment. Using the description of the New Jerusalem, and the prophetic patterns found in the event of Noah's ark, what develops is rather astounding. After the 1,000 years, the New Jerusalem arrives. All those who are in the faith, now having been resurrected, might enter into the New Jerusalem as a type of ark. Those not in the faith are also resurrected, in the second resurrection, outside the New Jerusalem to face judgment.

Those not in the faith have judgment pronounced on them outside of the New Jerusalem. There is weeping and gnashing of teeth, a desperate plea to enter the safety of the New Jerusalem, but instead are cast into the outer darkness. The light of YHWH floods the New Jerusalem. In our glorified and pure resurrected bodies, we can withstand the fire of YHWH's pure light. The light floods out of the New Jerusalem and dissolving and destroying all corruption of Heaven and Earth outside of it in an intense heat. This would include those not in the faith that were resurrected unto a judgment of eternal death. This is called the second death. It is just like the first death, but with no possibility of a future resurrection that saves you from death. All corruption of sin is burned up and consumed by YHWH's fire. It is a purification. Heaven and Earth are destroyed and death is overcome.

Heaven and Earth are then made new, and forever begins in a perfect sustainable eternity.

Clearly, that is a lot to process. An infinite number of questions could be swirling around in your mind.

What about this verse, what about that verse? What about this doctrine, what about that doctrine?

Don't do that to yourself, at least not yet. We have so much to cover in this series, and much of it is going to be rather fascinating, as we challenge historical conceptions of life after death in the Biblical faith. Keep calm, and study the Bible along with us. We have much to discuss.

Isaiah the prophet mentions several times that the end is revealed from the beginning.

**Isaiah 46:10**

declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all my purpose,'

While that understanding contains many profound applications, here is one of them.

Death is actually the reversal of creation. Does that make sense? In the beginning, we were created from dust, animated unto life via YHWH's spirit. The curse of death reverses our creation. In the end, we return back to our origin. We return back to dust. YHWH's spirit returns back to Him.

But...

For those in the faith, we become part of the new creation, restoring everything back to the beginning, before sin. We are restored back from our return to dust by means of a resurrection. It is a new beginning, an existence without sin and without death, from which we are saved from both.

Isaiah leads us into the next section of this teaching. As Isaiah suggests, to understand our end, we need to understand the beginning.

## **IN THE BEGINNING – WHAT ARE WE?**

In order to begin, we suggest that we should start in the beginning...and where is the beginning?

...The Book of Genesis.

And before we attempt to determine where we go when we die, perhaps we should understand what we are...as humans. Conveniently, the event of our creation is described in Genesis, so let's begin, in the beginning.

The first step in understanding where we go when we die is to understand what we are while we live.

Does that make sense?

In this process of revealing the nature of life after death, defining terms will be paramount. In order to understand this topic, we need to speak the same language. The book of Genesis was written in Hebrew, so we must begin this topic extracting meaning from the Hebrew. Every author of the Scriptures going forward was also likely a Hebrew, so the concepts established in the beginning will spill over to all subsequent Scripture that we will review.

So, again, the first step in understanding where we go when we die is to understand what we are while we live.

What are we?

### **Genesis 2:7 (ESV)**

then the Lord (YHWH) God formed the man of **dust (afar) from the ground** and breathed into his nostrils the **breath (neshema) of life**, and the man became a **living creature (nefesh)**.

### **Genesis 2:7 (KJV) (not read)**

And the LORD (YHWH) God formed man of the **dust (afar) of the ground**, and breathed into his nostrils the **breath (neshema) of life**; and man became a **living soul (nefesh)**.

We also offer the KJV translation here to illustrate how the Hebrew word for soul is *nefesh*.

## In Hebrew we learn:

*Nefesh* = *Afar* + *Neshema*

## In English it becomes:

Living Creature (or soul) = Dust + breath

Man needs the breath, or *neshema*, of life in order to live.

*Neshema* literally means breath, but that would simply be the physical understanding.

So then, what is the Hebraic phrase “*the breath of life*” really trying to teach us as a component of man?

Consider the common English phrases equating to death:

- “*He breathed his last.*”
- “*He took his last breath.*”

So, not breathing equals death, and thus the opposite is also true. Breath equals life.

This is how we often interpret the Bible, through a Western lens. While what we said is true, more importantly, we need to treat these Hebrew words Hebraically, through an Eastern lens. We will get more into that more in just a moment. If you are interested in understanding the importance of examining the Scriptures through a Hebraic contextual and cultural lens, we would suggest our teaching “[Hebrew Verses Greek Thought](#)”.

We also need to consider that Genesis 6:17 repeats the phrase “breath of life,” but uses the Hebrew word *ruach* instead of *neshema*. In the creation of man account, these words become somewhat interchangeable, and there is a reason for that.

*Neshema* is often translated as breath, and *ruach* is often translated as spirit.

### Genesis 6:17

For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath (*ruach*) of life under heaven. Everything that is on the earth shall die.

Why are the Hebrew words *neshema* (breath) and *ruach* (spirit) used interchangeably for the creation of man?

Because while the Hebrew word *neshema* literally means breath, the Hebrew word *ruach*, often translated as spirit, literally means *wind*. There is a common functional denominator there.

Think this through for a moment. Hebrew is an action-based, functional language in its means of communication.

So, let’s use that for the Hebrew word *ruach*, or spirit in English.

Think of wind. Visualize it.

You can't completely, can you? You cannot see wind, just as you cannot see spirit.

It is a power that you cannot see. It moves or animates trees as it blows, but you cannot see wind, you can only see the effects of wind. That is what you can see, not the wind itself, but the effect of wind. That is *ruach*.

You cannot see *ruach*, you can only see the effects of *ruach*.

Think of your breath. It is also a power that you cannot see. Forcibly blow on a piece of paper in front of you, and you animate it, it moves. You cannot see your breath, you can only see the effects of your breath.

Breath also creates words, and words influence others, either positively or negatively.

Breath is an extremely important Hebraic concept, and we are just touching on it.

You breathe in, and you breathe out. You cannot see it, but it gives life. In this way it also animates you, until you breathe your last.

You cannot see *neshema*, you can only see the effects of *neshema*.

You cannot see *ruach*, you can only see the effects of *ruach*

This is the relationship between *neshema* and *ruach*.

You cannot see the *spirit* or *ruach* from YHWH that animated us from dust into a living being, or *nephesh*.

You can only see the effects, which is dust being animated into life itself. It is our thoughts and emotions that animate us. The ability for us, as dust, to have thoughts and emotions were given to us by YHWH.

We do not know if the ancients thought of the breath of life as a literal air/oxygen that gives life. We do not know if there is a mysterious spark of power or energy in man and animals that YHWH gave us to give life. Both of those are possible.

In either case, it seems like they used breath, wind, etc., as a metaphor for the spiritual concept of being dust animated into life.

Obviously, the point is that God is the source of life. None of us are able to be alive unless God gives us the breath of life—He makes us alive. Maybe the idea of the spirit going back to God is an idiom for God making us dead? Or maybe there really is a mystical life-force that God literally gives to every living creature. When it comes to what the biblical authors actually thought, we are not sure. However, these possibilities seem reasonably likely.

For the purposes of this teaching, the best we can do is examine what the Scripture teaches us about our *ruach*, all while not ignoring the other possibilities of defining the purpose and function of the breath of life.



When we examine our *ruach* in Scripture, at least one component of the breath of life becomes much more clear.

Functionally, our *ruach* acts as our emotional center or temperament. You cannot see our emotional center or temperament, you can only see the effects of a person's emotional center or temperament. It is similar to our attitude. Patterns of our emotional center, temperament, or attitude, it defines our character. It shapes how we live our life; it animates and directs our life. We just know that plants do not have the "breath of life" but man and animals do. Also unique to man and animals, as compared to plants, is the idea of emotion, attitude, temperament, and character.

Let's review Scripture relating to **our** *ruach*, the *ruach* inside of us. As we go through it, allow it to paint this functional portrait of our *ruach*.

- It can be troubled (Genesis 41:8; 1 Samuel 1:15; Daniel 2:1; 2:3)
- It can be revived (Genesis 45:27)
- It can be broken (Exodus 6:9; Job 17:1; Proverbs 15:4)
- It can be moved (Exodus 35:21)
- It can be jealous (Numbers 5:14; 5:30)
- It can be a character or personality (Numbers 14:24)
- It can be a characteristic or temperament (Deuteronomy 2:30; 34:9)
- It can be like energy or vitality, a motivating force (Judges 15:19)
- It can be vexed (1 Kings 21:5)
- It can be stirred (Ezra 1:1; 1:5)
- It can be anguished (Job 7:11)
- It can be rebellious (Job 15:13)
- It can drive us to understand things (Job 32:18) Have you ever had an emotional drive to understand the Word of God?
- It can even constrain us (Job 32:18) Has emotion, such as pride, anger, or jealousy, ever been an obstacle for you in understanding the Word of God?
- It can be crushed (Psalm 34:18; Proverbs 15:13; 17:22)
- It can be made right - like one's attitude (Psalm 51:10)
- It can be made willing - like one's attitude (Psalm 51:12)
- It can faint - like an overwhelming emotion (Psalm 77:2; 142:3; 143:4; 143:7)
- It is a temper (Proverbs 14:29)
- It can be haughty (Proverbs 16:18)
- It can be relaxed/chill/cool (Proverbs 17:27)
- It can be humble (Proverbs 29:23)
- It can be patient or proud (Ecclesiastes 7:8)
- It can be humble and contrite (Isaiah 66:2)
- We can follow it (Ezekiel 13:3; 36:26)
- We can change it or make it new (Ezekiel 18:31)
- It was formed inside of us by YHWH (Zechariah 12:1)
- We can guard ourselves in it (Malachi 2:16)

So, let's see if we can understand all of this a little better.

While the Western mind simply sees “breath” as the exchange of air within the lungs, the ancient Hebrew mind often understood the *neshema* as “breath,” and *ruach* as “spirit,” in an entirely different way as can be seen in Job 32:8:

**Job 32:8**

But it is the spirit (*ruach* = wind) in man,  
the breath (*neshema*) of the Almighty, **that makes him understand.**

Our Western understanding of the breath does not easily grasp the concept that breath can help us understand and perceive. Also, while our Western understanding can easily associate our emotional center and temperament as the function of the “mind,” the Hebraic mind sees the same function in the “breath.” The “breath” is what drives or powers our life. In this particular verse, we see how the *ruach* or *neshema* given to us makes us understand. Our temperament and attitude can lead us into wisdom, or a spirit that is against YHWH, can actually be a barrier in our faith.

To further this point, *neshema* is related to the word *shem*, the same Hebrew word for “name.” On its most basic level, *shem* means character and authority. It is an unseen power. It is what drives character and the power behind authority.

You cannot see someone’s character or authority. You can only see the effect of someone’s character or authority.

For more on that, we would recommend our teaching [“Hashem – Part 1: What’s in a Name?”](#)

*Neshema*, on a root level, is also related to the word *shema*, meaning to hear.

Think about it. You cannot see somebody hear you. You can only see the effects of somebody hearing you by observing that person respond to your words formed by your breath.

We often call Deuteronomy 6:4-9 the “*Shema*.” The passage literally begins by telling Israel to “hear” ...to “*shema*.”

But, what does the whole passage detail as the evidence of hearing? ...Obedience.

The evidence of hearing YHWH, is obeying YHWH.

You cannot observe hearing, but you can observe obedience.

Do you see how this works? Do you see how it all connects?

It is the unseen desire or wanting of the Word of God that causes to have ears to hear and carry that out in obedience.

Stay with us, because this is all going somewhere.

So YHWH took us as dust and then animated us into life through his *ruach* or *neshema*. Surprising to some, animals also have a *ruach/neshema* (Genesis 6:17 & 7:15; 22). Animals also experience emotions and have a temperament. It also drives their behavior and actions, just like us. It animates us to something beyond just dust.

Without the emotion and temperament that connects us, we are nothing more than dust.

It is the *neshema* and *ruach* of YHWH that animates us. It is the *breath* of YHWH that animates us. It powers us.

The human spirit is the nonphysical part of man, it is the “you” we cannot see, but we can see its effects.

It is the human counterpart to the Holy Spirit, which is the character and mind of God. (1 Corinthians 2:9-16).

Again, we need to think Hebraically:

**John 3:8**

The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.

To be born of the Spirit is to be reborn with God’s mind...to adopt His perspective, His thoughts, His will, His character, His temperament, instead of our own thoughts, perspective, and will.

These are things you cannot see.

Can you literally see someone’s emotions or temperament?

No.

But you can often see the effects of someone’s emotions or temperament in the actions and words that follow.

Collectively, our *ruach*, or often called spirit, consists of both of these unseen elements within us, our thoughts and emotions.

Anything that is an unseen power is Biblically defined as a spirit, or *ruach*...wind.

But you cannot see emotions can you? But, you can see the effects of emotions. Think about that for a moment.

For example, you cannot see anger as an emotion, but you can see the expression of anger on someone’s face, or in their actions.

You will see Scripture use this understanding in this Hebraic way when you see a phrase such as “a spirit of jealousy” (Numbers 5:14).

You cannot see the emotion of jealousy. It is invisible. However, you can see the effects of jealousy in a person’s actions.

Jealousy is a negative emotion, intention or thought that can reside in us. You cannot physically see emotions, intentions, and thoughts, like jealousy, but you can see the effects of them in our actions. The same is true of positive emotions. It is *ruach*.

So, a living being, a soul, a nephesh, has its thoughts, intentions, and emotions. In a way, this is *ruach* as well.

A wanting, or a desire, is a spirit. Something that is unseen that is motivating you to take action. Some examples of this include the “spirit of faith.”

A spirit of faith (2 Corinthians 4:13) is a desire or motive to walk out the faith, and our faith is in the Word of God, which is what has been written.

## **2 Corinthians 4:13**

Since we have the same **spirit of faith** according to what has been written, “I believed, and so I spoke,” we also believe, and so we also speak,

Here Paul is explaining how this desire inside of us, called believing, is a motivation or desire to act. Because of Paul’s inward faith that drives him (an unseen power), he then speaks of his faith. That is a Hebrew example of *ruach*.

“Spirit” comes from the Hebrew word *ruach* and the Greek word *pneuma*. These words can also mean “breath” or “wind,” things which, like the spirit, can be felt but not seen (John 3:8).

At creation, we were given the *neshema* (breath) or *ruach* (spirit) from YHWH. These are the thoughts and emotions that animate us. They are us. It is what we would call our consciousness.

Through the actions of Adam and Eve, the essence of us became corrupted. Our desire was no longer of YHWH. Our spirit is no longer 100% for YHWH’s will.

It is because of this corruption that we are promised a new heart and a new spirit from YHWH.

## **Ezekiel 36:25-29**

I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. (Notice here that we need to be cleansed. That is important.) And I will give you a new heart, and a new spirit I will put within you. (Notice here that we need a new heart and spirit. That is also important.) And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. (Notice here that just like in the creation account of man, we are once again given a spirit from YHWH, a new spirit, NOT the same spirit) You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God. (Notice here we are now told when this occurs. It occurs after the resurrection of the faithful, and we are then brought into the land.) And I will deliver you from all your uncleannesses. (And this is when we are cleansed).

We will receive a new spirit. We will receive a new heart.

In receiving a new spirit, we will only emotionally desire YHWH and His Torah, His will. We will be only motivated to serve YHWH. Our temperament, attitude and character will be as YHWH’s. It will drive all of our actions and behavior.

In receiving a new heart, our mind is renewed. Our thoughts are in sync with YHWH’s will, and His will only.

Ancient Hebrews treat the heart (*lev/levav*) as the center of who we are. Some of us might refer to our brain the same way that ancient Hebrews define the nature of the heart. The brain creates our thoughts.

Our thoughts (*lev/levav*) and emotions (*ruach/neshema*) drive our body to act. Our emotions often drive our thoughts or mind. To say this Hebraically, our *ruach* can often rule over our *lev*. They also share a similar trait. We cannot see our thoughts and emotions, but we can see the effect of them in our actions...just like the wind or breath.

Let's take this cleansing process and apply it to a modern metaphor that we are all familiar with.

A good way to picture the relationship between the body, spirit and mind is to draw a comparison to a computer system.

The human body is like computer hardware (CPU, motherboard, hard drive, speakers, monitor, etc.). It is what you can see, touch, and feel.

The human spirit is like computer software, data, and data processing (it's like the operating system, word processing, spreadsheet, web browser, etc.).

It is the computer code or instructions.

You can see the computer, but you cannot see the data, processing and software. You can see the effects of data, processing, and software through the physical computer.

Now let's take this a step further.

Our spirit (*ruach/neshema*) from YHWH that animated us as dust into life, was once perfect. Our "emotional motivations and desires" were only after YHWH. These in turn drove our thoughts (*lev/levav*) and actions to be in YHWH's will. But, our "software" if you will, became corrupted. It then corrupted the essence of who we are, or our data and processing if you will. We began to do what we were not created to do. In the computer world, a virus infects software. It corrupts software.

We took on this virus called sin. It infected and corrupted our spirit.

So, by YHWH saying we need a NEW spirit and NEW heart from Him, in keeping consistent with the metaphor, we need an operating system refresh. All of the corruption needs to be deleted, and we need a new spirit and a new heart, or operating system, in effect, removing the virus, or sin, that caused us to not perform in the purpose in which we were created. And for those who maybe do not know this, our purpose is to glorify and respect YHWH's authority by doing His will. That is the purpose of man (Ecclesiastes 12:13).

We need to be cleansed of this virus. We need the corruption removed. We need to be rebooted.

We need a resurrection.

When we die, our bodies revert back to dust. However, YHWH retains a form of us, our thoughts and emotions. He keeps it until the time of the resurrection. It is then cleansed, installed fresh, as a new heart and a new spirit into our new body.

1 Corinthians 3:15 hints at some rather important parts of not only this process, but also the bigger picture:

### **1 Corinthians 3:15**

If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.

In the end, only the parts of us that were pure, that contained the pure Spirit of YHWH, the pure mind, will be retained. All else will be cleansed away. It will be burned up, deleted. We will be purified from the corruption of sin.

Hopefully this metaphor was helpful. This metaphor is not intended to prove anything, but should simply serve to illustrate. It is the Scripture used that is intended to prove. We still need to bring much Scripture forward, so stay with us.

So, what happens in between death and the resurrection? What do we experience? Do we experience anything?

The body without the spirit is dead (James 2:26).

But, what about our heart and spirit, our thoughts and emotions? Can we still experience anything when we die?

When a person dies, their spirit returns to God who gave it.

We define ourselves by our thoughts and emotions, our heart and our mind. Our body returns to dust, but YHWH retains our spirit.

### **Ecclesiastes 12:7**

and the dust returns to the earth as it was, and the spirit returns to God who gave it.

Without a living human body to reside in, the human spirit is unconscious, in a state similar to sleep. Our thoughts and emotions are silent.

Returning back to our metaphor, consider what returns to YHWH to be like the data on our hard drive, without a powered-on computer to access the data, it is silent and does nothing. It is at rest. It is asleep, doing nothing.

The essence of us goes back to YHWH and will not be available to us until we are made new in the resurrection.

When we have our new resurrected bodies, YHWH will once again reconnect us with His spirit, but this time, we will be incorruptible. You could say that we have a YHWH powered antivirus program that ensures our operating system only wants and does Torah, for eternity. We will have a new heart and a new spirit. But, in the meantime, following death, there is no consciousness, because there is no body for the thoughts and emotions to reside in and be carried out.

Until then, we are at rest. We cease. This is why the Bible so often speaks of death being like sleep. Sleep is when we rest. We cease. But in sleep, we have an expectation of waking. There is a reason for

this metaphor, specific to waking, in which we will detail further later.

At the time of the resurrection, God sends the spirits of the dead back to inhabit their bodies once again (Ezekiel 37:10; Luke 8:55), and in the next section of this teaching series, titled “What is Death?” we will review all related Scripture.

For now, as it relates to this section of the teaching series, the important thing is to remember what we are. So, in summary...

Dust + Breath of Life = Living Being, or in Hebrew *nefesh*.

Our *neshema* or *ruach* from YHWH is the emotional center that powers and drives our thoughts and actions. In Scripture, that is often called the mind or heart and spirit. Our heart and spirit started out pure, but became corrupted. More than that, and quite importantly, YHWH retains the essence of us at death, so that when we are resurrected, we are still us, with thoughts, experiences, emotions, etc...things we cannot see, but are us, we are then no longer corrupted, but cleansed and perfected. We are simply cleansed of the virus of sin, with a new heart and spirit from YHWH. We will have thoughts and emotions consistent with the will of YHWH. We will only do and want to do, what we were created to do, which is to glorify our Father for eternity in praise and obedience. That will be our eternal joy.

**As we go into more of the Scriptures, here are the Hebrew, Greek, and English equivalent key terms that will be important going forward:**

**BASAR / SOMA:** We have a body. That body is our physical self. It is our flesh, it is our bones. It is what returns to dust when we die. In Hebrew, this is called *basar*, and in Greek, body is called *soma* and flesh is called *sarx*.

**NESHEMA / RUACH / PNEUMA:** We have a spirit. It is the unseen animating force of our body that consists of our emotional center or temperament. It even drives or powers our thoughts. *Neshema* means breath in Hebrew. *Ruach* means wind in Hebrew, and is often translated as spirit. In the creation account of man and animals, *ruach* and *neshema* are related and used interchangeably. *Pneuma* means breath in Greek, and is likewise also often translated as spirit.

**LEV-LEVAV/ KARDIA:** The heart or mind is the center of who we are in our thoughts. Some of us might refer to our brain the same way that ancient Hebrews define the nature of the heart. It is the seat of all intellectual activity. The brain facilitates our thoughts, however our heart or mind is influenced, or sometimes, even directly controlled by our spirit.

**NEPHEESH / PSUCHE:** The soul is the combination of flesh and spirit. It is the whole person; their character, nature, disposition, temperament, mind and personality through the necessary vehicle of a living body. Most importantly, man does not have a soul, man IS a soul. The word most commonly translated as "soul" in the Old Testament is the Hebrew noun *nephesh* and its variant forms. This word is also often translated "life." The corresponding Greek word *psuche* is translated "soul" in the New Testament and often what has led to some serious confusion on this topic. For this reason, in this teaching, we will not use the word “soul” and “spirit” interchangeably as many make the mistake of doing, even New Testament translators. When we review New Testament verses, we will often refer back to this to clarify what is actually occurring in the Greek, not the English.

It is difficult to present the topic accurately without underscoring this important Biblical framework. It is

when this framework is ignored or missed that allows misunderstandings of the nature of life after death. Understanding this operating framework defining what we are will immensely clarify what Scripture is saying happens when we die.

This concludes part 1 of the Life After Death series.

In part 2 of this series, we will dive deep into not only well defining death but also begin to introduce what occurs immediately following death.

*We pray you have been blessed by this teaching.*

*Remember, continue to test everything.*

*Shalom!*

*For more on this and other teachings, please visit us at [www.testeverything.net](http://www.testeverything.net)*

**Shalom, and may Yahweh bless you in walking in the whole Word of God.**

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