

CHAPTER 3

YESHUA'S OUT OF BODY EXPERIENCES ~

A Forerunner For Us

“For unto us a Child is born.

Unto us a Son is given...” Isaiah

How can there be life for our soul when our body is dead? How can there be life for our soul apart from our body? A critical analysis of the transformations that Yeshua went through can be very revealing for us in our quest for understanding. Let's do a little exegesis of the scriptures regarding the steps necessary to accomplish the immaculate conception, birth, life, death and resurrection of Yeshua HaMashiach (Jesus the Christ); for we are on a similar journey to the same destination.

Heb 2:11, 14, 17

For both He who sanctifies and those who are being sanctified *are* all of one, for which reason He is not ashamed to call them brethren,

Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,

Therefore, in all things He had to be made like *His* brethren, that He might be a merciful and faithful High Priest in things *pertaining* to God, to make propitiation for the sins of the people.

Since we were made flesh, He was made flesh. Since we lived in a body that would die, He lived in a body that died. He experienced all that we do. God can do this through the express image of His Person, Yeshua HaMashiach (Heb 1:1 – 3) – the very Face or Angel of His Presence (Isa 63:9).

Before we delve into the points of this exciting chapter, let's briefly consider a few reasons behind much of the confusion in understanding God's words:

- 1 Looking into deep things without a solid Torah-based foundation is like trying to study algebra or calculus without first understanding basic math. God said Torah is

our wisdom and understanding (Deut 4:6). David said a love of Torah would give us understanding making us wiser than our enemies, wiser than our teachers and wiser than the aged (Ps 119:98 – 104). He also said it would convert our soul (Ps 19:7). Paul told Timothy that Torah would make him WISE unto salvation (2 Tim 3:15).

- 2 A closed mind is difficult to teach. We can't learn when we have closed our minds to truth because we think we already know something that we actually don't know by clinging to pre-conceived or inherited beliefs.
- 3 Acceptance! It can sometimes be difficult to learn something that, if accepted, may put us at odds with others who believe differently. This was a constant challenge for the Jews in Yeshua's time, just as it is in many churches and synagogues today (John 7:13, 19:38, and 20:19). The mind is powerfully clever in finding ways to ignore "inconvenient" truth and Truth's sometimes undesirable

consequences. However, only truth makes us free people.

We've already seen in the previous chapter that God clearly has a soul, spirit and body. We've also seen that man, being made in God's image, also has a soul, spirit and body. Let us now begin – not with difficult and hard to understand sayings of deep mysteries – let's instead begin with the clear, the simple and the logical. Let's begin with the easily verifiable words of God that need no interpretation.

Let's begin this journey with eyes open wide...

To begin with, since not all readers share the same understanding or acceptance of the divine nature of Messiah, a brief overview will be helpful. For those who would like more evidence regarding the divine nature of Messiah from a Jewish perspective, I highly recommend the book, ¹ *The Return of the Kosher Pig*, by Rabbi Itzhak Shapira. Genesis begins with, "In the beginning God..." The first three verses speak of the Spirit of God hovering over the waters and of the light of the world. In ancient Jewish thought, the spirit of God (*ruah* in Hebrew), the water and the light are all references to Messiah. Yeshua also said that He was

the source of living water and is also the light of the world (John 8:12, John 4:9 – 14). The Hebrew word translated into the English word, “God” is *Elohiym* or *Elohim*. Elohim is derived from two words El-Hem, which literally translates into English as “they are God.”² Rabbi Bachai confirms this in his commentary on the book of Genesis.

In his writings, ³*Sefer Avodat HaKodesh*, Rabbi Meir Ben Gabbai stated;

It is written in Parashat Bereshit that the word Elohim (God) is derived from two separate Hebrew words: El-Hem (They are God):

Rabbi Meir Ben Gabbai then speaks of the Hebrew letter “yod” which connects El (God) to Hem (they are) as a clue for further understanding. Notice:

1. *The yod in the name Elohim is derived from the scripture, “You are to remember your creators” and those who are wise, let them understand the clue...”* Excerpts

of Rabbi Meir Ben Gabbai taken from
⁴*The Return of the Kosher Pig*, by Rabbi
Shapira pages 66 – 67.

“Remember your creators...” is a reference to Eccl 12:1 where, amazingly, the plural form of the Hebrew word for “creators” is translated into the singular English word “creator.” The Hebrew would actually translate, *Remember your creators*. We also find reference in the ⁵Jerusalem Edition of the Zohar (commentary) that states that the root of the Hebrew word *Elohim* (God) is from *El-Hem*, meaning “they are God” or “these are gods.” The Brit HaHadashah (New Testament) states that God created all things through His Son Yeshua the Devar (Hebrew), Logos (Greek) or Word (English) (John 1:3). This makes sense in light of the plural nature of Elohim. Yeshua is the divine Word or Voice that took part in the creation, Who spoke and it was done (John 1:1 – 5).

Some claim that God cannot manifest Himself as a man, however, when Moses asked God whom he should tell Pharaoh had sent him, God told Moses, “I AM THAT I AM – or better, I WILL BE WHAT I

WILL BE. God wanted Pharaoh, and Israel to understand that God can manifest Himself as anything or anyone He wishes to. He has chosen to manifest Himself as the Devar – the Logos – the Word of God – the Salvation of the world – Yeshua.

When speaking of Messiah in Jer 23:5 – 6, Jeremiah states what Messiah would be called. Notice:

Jer 23:5 – 6

"Behold, *the* days are coming," says the LORD (YHVH), "That I will raise to David a Branch of righteousness; A King shall reign and prosper, And execute judgment and righteousness in the earth.

6 In His days Judah will be saved, And Israel will dwell safely; Now this *is* His name by which He will be called: THE LORD (YHVH) OUR RIGHTEOUSNESS.

Notice the Messiah will arise as a branch of David and be called YHVH Our Righteousness! Surely the Messiah must be divine in nature or He could not be called YHVH!

In Daniel 7, it speaks of Messiah coming on the clouds unto the Ancient of Days. Coming on the clouds is a reference reserved exclusively for God. Angels do not come on the clouds. Men do not come on the clouds. Only God comes on the clouds. Remember Shema – YHVH echad – God is one. The Hebrew word *Echad* demonstrates a compound unity. God choose to use *echad* not *yachid*. *Yachid* is an absolute singular unity, but *yachid* is not the word God inspired Moses to use to describe Himself. The biblical use of the word establishes its meaning. God told Adam and Even to come together as one (*echad*) in marriage (Gen 2:24). One (*echad*) family composing more than one member. One (*echad*) body composed of several body parts – a compound unity. God told Israel He would make them “one nation,” *echad*. One nation (*echad*) made up of many millions of people.

God is One and He has manifested Himself to us through His Son.

Psalm 2

1 Why do the nations rage and the people plot a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Anointed, *saying*,

3 "Let us break their bonds in pieces And cast away their cords from us."

4 He who sits in the heavens shall laugh; The LORD SHALL hold them in derision.

5 Then He shall speak to them in His wrath, and distress them in His deep displeasure:

6 "Yet I have set My King on My holy hill of Zion."

7 "I will declare the decree: The LORD has said to Me, 'You *are* My Son, today I have begotten You.

8 Ask of Me, and I will give *You* The nations *for* Your inheritance, And the ends of the earth *for* Your possession.

9 You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel."

10 Now therefore, be wise, O kings; be instructed, you judges of the earth.

11 Serve the LORD with fear, and rejoice with trembling.

12 Kiss the Son, lest He be angry, And you perish *in* the way, When His wrath is kindled but a little.

Blessed *are* all those who put their trust in Him.

In verse 6 it speaks of Messiah ruling as King in Zion. In verses 7 God declares King Messiah to be His begotten Son and in verse 8 God declares that He has given the nations to His Son as an inheritance. The psalmist closes out this Messianic Psalm with the

admonition to “Kiss the Son, lest He be angry and you perish in the way...” But there is a blessing on those who trust in Him. It is difficult to fathom how King Messiah, the begotten Son of God as spoken of in this Psalm, could be anything other than divine in nature. Surely, such words could not be spoken of any human being, even if they were a great prophet. Further, since Messiah is said to rule in Zion as King of Kings and YHVH is said to rule supreme in Zion, how can both passages be true unless Messiah is the divine Word of God – the Elohim of God’s face or presence (Isa 63:7 – 10).

Notice the words of ⁶Rashbi in the Zohar:

“You are the faithful Shepherd, of you it was said ‘kiss the son;’ you are the Rabbi of Israel, the LORD of the serving angels, the Son of YHVH and the Shechinah (Holy Spirit).” Furthermore we also read in the Zohar these words; *“Faithful Shepherd, indeed you are my son, the Shechinah. Great and mighty angels, kiss the son! Rise up all of you and kiss him! Welcome him as King and LORD (YHVH).”*

⁷*The Return of the Kosher Pig*, by Rabbi Itzhak Shapirah, page 259.

It is not the primary purpose of this book to prove Yeshua is Messiah. The works of those like Dr. Michael Brown or Rabbi Itzhak Shapirah, do a far better job at that than is the focus of this book. Nor is it the primary purpose of this book to prove that Messiah is divine in nature. Rabbi Shapira and Dr. Brown do a much more complete job of discussing the nature of Messiah. But understanding the divine nature of Messiah is helpful in understanding the journey of our soul. Thus I have covered a few highlights regarding the divinity of Messiah, because we are made in His image and because we will travel an inferior but surprisingly parallel path.

- Messiah suffered and was rejected as the Son of God by many. Israel suffered and was persecuted for being sons of God and rejected by the world.
- Messiah was raised from the dead. Israel will be raised from the dead.

- Israel is called God’s firstborn. Messiah is first of the first.
- Then there are the parallels between the journeys of Messiah’s soul with that of the souls of believers.

Many of Israel’s Sages have long understood that Messiah would be divine in nature and born by miraculous virgin birth (Isa 7:14). But let’s now consider the ramifications of that truth.

The Greek word translated “body,” as used by the apostles in the Brit HaHadasha (New Testament), is *soma*. *Soma* is also translated and likened unto *a house, a tent, a tabernacle, a body* - something we live in. ***Soma*** is something that accommodates us, but it is not our whole or center. We can and do move from house to house, from one dwelling to another, just like Yeshua did. *Soma* is also translated as *slave*, as in (Rev 18:13). This is because the body functions as a slave to carry out our will, our instructions, and our commands. When your brain says “move left” – our body moves left. A healthy body is an obedient slave and a wonderful tabernacle to live in.

Consider this...

But when the fullness of the time had come,
God sent forth His Son, born of a woman, born
under the law, to redeem those who were under
the law, that we might receive the adoption as
sons (Gal 4:4 – 5).

When the time came for God to send forth His Son,
How did He do it and with what body did He come?

We see from (Heb 7:1 – 3) that Yeshua had no
beginning of days and no end of life. He is called the
Alpha and Omega, the beginning and the end, the
Almighty (Rev 1:8). He came to offer us the same
fountain of the water of life (Rev 21:6). John the
apostle called Yeshua, “the Word.”

In the beginning was the Word, and the Word
was with God, and the Word was God. He was
in the beginning with God. All things were
made through Him, and without Him nothing
was made that was made. In Him was life, and
the life was the light of men (John 1:1 – 4).

In Hebrew, “word” would be *Devar*. The compound unity or oneness between YHVH, His *Devar* and His Holy Spirit are common themes among the ancient sages and evident in the Targum as well. This understanding does share some commonality with the Christian Trinity – at least in regards to a belief in the unity of three aspects of God as being one – echad. Jews sometimes speak of these three being one, like Christians speak of the Father, the Son and His Holy Spirit being one. Actually, many Jews believe there are 10 manifestations of God. Personally, I believe God has no limit to His compound unity, but that Yeshua will always have the special place of honor as His firstborn Son and the Face of His presence, through whom He created all things (John 1:3).

Since we see that everything that was made was made by Yeshua, and that without Him nothing was made that was made, we can see that Yeshua has always had life with the Father – eternally. He was before all creation. If He were “made” He would have had to have made Himself, for without Him nothing was made that was made.

Messiah not only suffered and died in our stead, He also gave up His glorious existence with the Father in a glorified spirit body. He did this so that He could come down to this earth and live in a weak, physical body like man. Notice Yeshua's own words, spoken shortly before His death, about the state of His pre-existence with the Father:

And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was (John 17:5).

Notice the words, "the glory which I had with You before the world was." Yeshua had a glorified body with the Father, before He "traded down" to a physical body – one that could be sacrificed for us. It's a truth so incredible that many struggle with it, but if you can receive it, Yeshua was the One who uttered the 10 commandments to Israel and was also the "Rock" who led Israel out of Egypt (1 Cor 10:1 – 4).

As John said:

"In the beginning was the Word and the Word was with God and the Word was God (John 1:1-2)."

“God” is not a name but a descriptive title, like the word “family.” You can have one family made up of more than one member. In Genesis 1:1 we read:

In the beginning God created the heavens and the earth.

The Hebrew word translated into the English word “God” here is *Elohiym*. It is the plural form of the word translated *God*. Scripture also uses *Eloah* as the singular, but not here. Both the plural *Elohiym* and the singular *Eloah* are translated as “God” in the English language. English can be confusing in that way, as the reader must determine by the context if the singular or plural noun is intended. Such is the case with “elk” or “deer” and many other words in the English language. But the Hebrew is clear in both verbiage and context. So we see that Yeshua, as the Word, was both with God and was God. That’s why the word *God* is in the plural form, as it is referring to the two members of the Godhead – the Father and the Son. This is the only way the following language actually makes sense:

Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."

So God created man in His *own* image; in the image of God He created him; male and female He created them (Gen 1:26 – 27).

“Let Us...” Clearly there was more than one Being and they said “Let Us make man in Our image.” *Us* is not a singular term. Part of being made in God’s image was to be made as man and woman – two. God calls Himself “Father” which is a family term. Both man and woman are made in His image. So when John says the Word was with God and the Word was God, that’s exactly what he meant. Consider John and Mary Smith. You could say, “Mary was with Smith and Mary was Smith.” The Word was with God and the Word was God – and the Word was with the Father and from the Father. Yeshua is the Word’s name. Yeshua has always had a glorious existence with the Father and a glorious body like our Father, since before time began, He was.

Further confirmation of Yeshua’s glorious pre-incarnate body is found in the book of Daniel. Let’s view, as through the glass of a window, right into the very temple of Adonai in the heavens and see:

Dan 7:9-10

"I watched till thrones were put in place, and the Ancient of Days was seated; His garment *was* white as snow, and the hair of His head *was* like pure wool. His throne *was* a fiery flame, its wheels a burning fire;

A fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him. The court was seated, and the books were opened.

The Ancient of Days was seated and myriads of others came ministering to Him. Clearly He is the Most High. Then notice:

Dan 7:13-14

"I was watching in the night visions, And behold, *One* like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him. Then to Him was given dominion and glory and a kingdom that all peoples, nations, and languages should serve Him. His dominion *is* an everlasting dominion, which shall not pass away, And His kingdom *the one* which shall not be destroyed.

Many of the ancient sages of Israel have acknowledged that the 'Son of Man,' written about by Daniel the prophet, is HaMashiach. Those who can think for themselves can usually see that this is so. It was said of the Son of Man who came on the clouds of heaven that He had glory and a kingdom (verse 14). Thus we see in the book of Daniel a vision of the glorious body and glorious state of the Father, the Ancient of Days, and the Son of Man both appearing in heavenly divinity as *echad* (one). We have similar confirmation of the Son of Man in the book of Revelation. Yeshua is described in similar terms to those used by Daniel. In Revelation, chapter four, we see descriptive visions of the Father Most High being seated and the glorious Lamb of God coming to Him in chapter five. Yeshua, who is called the both Lamb of God and the Son of Man, came to the Father Most High in a glorious body. We also see Yeshua described with similar verbiage in the transfiguration before Peter, James and John.

Matt 17:2

and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.

Another obvious Messianic passage is found in Zech 13:7.

Zech 13:7

"Awake, O sword, against My Shepherd,
Against the Man who is My Companion," Says
the LORD of hosts. "Strike the Shepherd, and the
sheep will be scattered; Then I will turn My
hand against the little ones.

The word translated “Companion” here is: עֲמִית **‘āmiyt**. It means *fellow friend, comrade, associate, and neighbor*, and is verbiage describing someone who is more like an equal. It is hard to fathom how a common man, who was not divine, could even be in God’s glorious presence the way verse implies. It’s even harder to imagine God referring to anyone who was not divine with such terms as “fellow friend” and “neighbor.”

The evidence put forward thus far is sufficient to say beyond any doubt that Yeshua had a glorious existence with a glorious body *before* the angel spoke to Mary.

Now let’s see how all this relates to the journey of our soul.

The appointed time came for Yeshua to give up His glorious body and heavenly dwelling, for “God so loved the world that He gave His only begotten Son... (John 3:16).”

So step one in Yeshua’s out of body experience was divesting Himself of His glorious spirit body. Now we know He did not just move over to another body, but was actually without a body for a while, while He lived and grew within Mary’s body. Let’s think this through together. Consider...

When the appointed time came – the very instant Miryam (Mary) conceived, Yeshua was void of His glorious body. At that time He had no body, unless you want to consider one cell splitting into two as a “body.”

QUESTION: The instant Yeshua gave up His body and became a single fertile cell in Miryam’s womb, was He still alive...?

Of course He was! Being pregnant is being imbued with life, not death. So at that moment and for a time, Yeshua did not have a body. Over time, one cell turned into two, then two cells divided and became four and then four cells divided and became eight, and so on. While this process called the first trimester continued, Yeshua had life, but He did not yet really have a body.

QUESTION: During the first trimester of Miryam's pregnancy, was Messiah still alive? – YES.

Soon the replication of cells advanced and a growing tiny life that became the body of Messiah began to take shape and the signs of pregnancy began to be noticeable in Mary. During this time, was Yeshua alive? – YES.

Finally the time for birth arrived and all the angels could see this glorious spirit being that previously had a glorious spirit body now dwelt in a new body – a physical body. Please get this point – a spirit being now lived in a physical body. Remember, we are made in God's image. Ponder this fact for a moment: Yeshua

had a new physical body that housed His Soul and His Spirit! WOW. It's simple but profound.

So we see that at the very instant Miryam conceived, Yeshua moved from one body to another – yet He remained alive. When I say, “He moved from one body to another,” I mean He moved out of His glorious spirit body into Mary's body. He lived in the body of another – His mother. He lived in Miryam's body while His own body was being prepared, much like those who die in Yeshua live in His body while they await the resurrection to receive their own new spirit bodies (1 Thess 4:14 – 16).

It's just a fact that God intends for each of us to have and live in more than one body! In fact, God has prepared more than one body for each of us.

Therefore, when He came into the world, He said: "*Sacrifice and offering You did not desire, But a body You have prepared for Me* (Heb 10:5)."

And:

It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body (1 Cor 15:44).

Consider these poignant truths:

- At the very instant that Miryam (Mary) conceived, the Son of God still had a soul which was spiritual in nature and which was living – but He had no body.
- At the very instant Miryam conceived, the Son of God remained alive and still had a living Spirit – the spirit of God in Him – but He did not have a body.
- During this process of being born again, HaMashiach’s Spirit and incorporeal Soul resided and lived in Miryam’s physical body. This continued until Messiah’s own physical body was prepared and ready.
- Likewise, those who die in Yeshua will remain “*IN Him*” until their own spirit body is prepared and ready (1 Th 4:14,16, Rev14:13, 1 Cor 15:18 – 19). The saints (both dead and alive) are all

members of the body of Messiah (Christ). Messiah's body is not dead (1 Cor 12:27, Matt 16:18).

- Right now, you and I have a soul which is not material, not physical, breathed directly from the breath of God's Spirit.
- Right now, you and I have a spirit that continues to work with and dwell within our soul and body.
- Right now, both our spirit and our soul live captive inside a carnal physical body (Rom 7:24). But that too is about to change!

At birth, Yeshua breathed. His blood pumped through the many little veins of His new little body. His bones grew. He learned tradesman skills; He studied Torah, played, joked, laughed, cried and suffered. His Soul developed and improved and the perfect will of God was His delight. When He was betrayed by His close friends and His fellow Jews, it hurt deeply. When He was hungry with fasting, He felt it. When He was beaten and His flesh ripped open – He bled. He lived

in His new body of flesh. His fleshly body was a weak house that offered little protection. His only protection was from above – from His Father.

He was restrained while his hands and wrists were tied and then nailed to a cross beam called a patibulum. The vertical beam, called a stake, was already fixed in the ground. The patibulum was then hung on top of the stake, thus making a cross. Crucifixion was such a horrific way to die that it spawned a new word to describe that level of pain. It was called *excruciating*, meaning “out of the cross” or “from the cross.” When the Roman soldier thrust his spear into Yeshua’s side, water and blood poured out of His body. As His life literally drained out of His body, His soul and spirit were poured out as well. He breathed His last and died. His dead body now hung lifeless on the cross, but He had already committed His living Spirit into the hands of God His Father (Luke 23:46). Steven also understood that his spirit would return to the Father at his death (Acts 7:59).

Now Yeshua found Himself once again in the peculiar position of not having a body. His living Spirit (and

Soul) was in God's hands, but His physical body was dead.

QUESTION: Where did Yeshua say He was going on the day of His death – just before He died? The question was not where were you taught Yeshua went or where do you think Yeshua went on the day of His death. The question is, where did Yeshua *say* He was going on the day of His death?

Luke 23:39-43

One of the criminals hanging there hurled insults at him. "Aren't you the Messiah? Save yourself and us!"

But the other one spoke up and rebuked the first, saying, "Have you no fear of God? You're getting the same punishment as he is.

Ours is only fair; we're getting what we deserve for what we did. But this man did nothing wrong."

Then he said, "Yeshua, remember me when you come as King."

Yeshua said to him, "Yes! I promise that you will be with me today in Gan-'Eden." CJB

The New King James translation states:

And Jesus said to him, "Assuredly, I say to you, today you will be with Me in Paradise" (Luke 23:43).

Yeshua's promise to the repentant thief on the cross was that they would be together, later in the same day, in Paradise- the beautiful garden of God. Where was this Paradise? Was it in heaven or hell?

Later that same day we see where Yeshua's body went. His body was placed in a tomb where it remained for the next three days and three nights (Luke 23:47 – 53). The body of the thief on the cross was not buried with Yeshua's, and the grave was certainly not paradise. So where did their souls go?

Just like God said, the abode of the dead was far away from their dwellings and far away from their graves (Ps 49:14).

Remember Yeshua said;

As Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth (Matt 12:40).

What does "heart of the earth" mean?

In his *Commentary on Selected Portions from the New Testament*, 34, ⁸Rabbi Yechiel Tzvi Lichtenstein states:

Yeshua does not speak about his grave (kever) but rather he uses the term “lev-ha’adamah” (the heart of the earth). Yeshua intended to state [that he went] “under the kingdom of darkness” as it states in Luke 22:53. There is also a parallel to the scripture “He hath made me to dwell in dark places, as those that have been long dead.” [Lam.3:6]

A tomb on the surface of the earth certainly is not the “heart” of the earth! David plainly stated that Hell is deep in the lower parts of the earth.

Ps 63:9

But those *who* seek my life, to destroy *it*, Shall go into the lower parts of the earth.

Remember, Jonah described his journey down to Sheol as being so deep it was down to the very under-support or “moorings of the mountains” (Jonah 2:6). In Psalm 49 the Psalmist describes Hell as being a distant deep pit (Ps 49:1 – 15). If you look it up, you will notice in verse 15 that Sheol is described as being far from where the dead once dwelt. Graves are typically placed

very near the dwelling of the deceased. The word “grave” is substituted in this passage by the New King James translators, but the Hebrew word used is Sheol – best translated Hell – not grave.

We’ve already seen that they took the body of Yeshua and placed it in a nearby tomb. Now let’s learn from the words of the apostle Kefa (Peter) and king David about where Yeshua’s soul went, while His body lay in the grave or tomb.

Acts 2:22-27

"Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know —

Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.

For David says concerning Him: *'I foresaw the LORD always before my face, For He is at my right hand, that I may not be shaken.*

Therefore my heart rejoiced, and my tongue was glad; Moreover my flesh also will rest in hope. For You will not leave my soul in Hades, Nor will You allow Your Holy One to see corruption.

Yeshua's soul went down deep into Sheol at death (Hades), while His body was put into a tomb or grave on the surface of the earth. Yeshua's soul went to Sheol while His body rested in a sepulcher; but it did not remain there past 3 days and 3 nights – just like the prophets foretold.

It should not be a shock to think that our Lord and Messiah went to Sheol. Long ago, David said to God, “If I make my bed in hell, behold You are there (Ps 139:8).”

Messiah's reference to a compartment of Sheol as being “Paradise” and His teaching in Luke 16 that Abraham sat and comforted those that the angels brought to him show us that there are different compartments in Sheol (Hell). Sheol is not necessarily always a bad place. Yeshua did not go immediately to heaven at His death. He went first to Sheol. We'll have

more on this later. Now let's get back to the main point of this chapter – Yeshua's out of body experiences.

- We have seen that Yeshua remained very much alive as He moved from His glorious body to the body of His mother, Miryam (Mary).
- Yeshua remained alive as He transitioned from the body of His mother Mary to His own body.
- Yeshua remained alive during His birth wherein His life was now housed completely within His own new fleshly body.
- We have seen that Yeshua stated that the soul has life independent of the body (Matt 10:28). Thus Yeshua lived while in that part of Sheol that he told the thief on the adjacent cross was called Paradise. He also lived when He visited other parts of Sheol and preached to the spirits of those who were incarcerated there (1 Pet 3:19).
- Then Yeshua remained alive as He was resurrected back into His same body of flesh

and bones. Remember, Yeshua told Thomas and the other disciples BEFORE He was taken up, that He did not yet have a spirit body, for “a spirit does not have flesh and bones as you see I have (Luke 24:39).”

- Yeshua remained alive when He was taken up to heaven 40 days after His resurrection, as He rode on the clouds and was once again given a glorious spirit body to dwell in. Thus He remains with our Father to this day.

One of the great truths of Yeshua’s only sign that He would give the doubters was that just as Jonah was three days *AND* three nights in the heart of the earth, in Sheol (Jonah 2:2), before he was raised back to life in his same physical body; so it would be for the Son of Man. Yeshua also died. After three days and three nights, He too was raised back from Sheol to live in His same physical body – for He still bore the signs of the wounds to His hands and feet and in His side (Luke 24:38 – 39, John 20:27).

We have seen that Jonah died and thus went to Sheol (Jonah 2:2). As the great fish vomited up the corpse of

Jonah on dry land, God restored Jonah's soul back to his physical body again. Thus Messiah's soul was also restored to His body as it was raised back to life. It was not until 40 days later that Messiah was transformed to a spirit body and a heavenly abode (see Matt 12:40, Acts 1:3,9). Before that time, Messiah calmed His disciples by telling them He was not (yet) a spirit, for He said "*a spirit does not have flesh and bones as you see I have (Luke 24:39).*" This is why He was still able to show them the scars and wounds of His crucifixion. It was 40 days later that He rose to a glorious spiritual existence as our High Priest, with His mission of redemption fully accomplished (see Acts 1).

An honest exegesis of the scriptures leaves no doubt that Yeshua had several "out-of-body" experiences and trans-body experiences. As He lived, Yeshua moved from a glorious body into the physical body of His mother Miryam (Mary), then into His own physical body, then out of His physical body at death, then back into His physical body at His resurrection and then back to His glorious heavenly spirit body as He rode the clouds back into the heavens.

In the next chapter we'll examine a few passages that have confused some and will also shine some more light on this very personal and interesting mystery – the life of our souls after death.