

## CHAPTER 5

# WHEN THE SOUL DEPARTS THE BODY

## Do We See Signs of Life After Death?

*“Lord Yeshua, receive my spirit.” ~ Stephen*

People want to believe they go to heaven at death, but many are hard pressed to prove it or believe it. Does the Bible actually teach that our souls depart our bodies at death? If so, where are those teachings found and where do our souls go? Can people repent while in Sheol?

Let's begin with the rich words of Torah regarding the soul of our matriarchal mother, Rachel:

Gen 35:17-20

Now it came to pass, when she was in hard labor, that the midwife said to her, "Do not fear; you will have this son also."

18 And so it was, as her soul was departing (for she died), that she called his name Ben-Oni; but his father called him Benjamin.

19 So Rachel died and was buried on the way to Ephrath (that *is*, Bethlehem).

20 And Jacob set a pillar on her grave, which *is* the pillar of Rachel's grave to this day.

Notice the verbiage of verse 18 – *as her soul was departing...* The Hebrew word “departing,” **yôṣē’t**, implies motion, transport and a decoupling from the body. That’s the clear meaning.

Rachel’s soul was *departing* as she uttered her last words. Her inner life was departing as her body died. It did not wait for a burial service. It was beginning or preparing to be transported away. So they dug a grave and placed her body in it, but her soul was not there. It had already departed.

Another great example of the soul departing the body at death, involves Elijah the Prophet. Elijah was a great prophet. During his travels, he lodged from time to time with a widow and her son. One day the

woman's son became sick and died. The woman cried out to Elijah and asked if he had come to bring her sins to remembrance and kill her son (1 King 17:17 – 18). Let's pick up the story flow from there and see what happened:

1 Kings 17:20-23

Then he cried out to the LORD and said, "O LORD my God, have You also brought tragedy on the widow with whom I lodge, by killing her son?"

21 And he stretched himself out on the child three times, and cried out to the LORD and said, "O LORD my God, I pray, let this child's soul come back to him."

22 Then the LORD heard the voice of Elijah; and the soul of the child came back to him, and he revived.

23 And Elijah took the child and brought him down from the upper room into the house, and gave him to his mother. And Elijah said, "See, your son lives!"

Notice the clarity in these words. They need no interpretation. Eliyahu (Elijah) prayed to God, "...I pray, let this child's soul come back to him (verse 21)." Elijah understood that the child's soul had departed. His dead body lay lifeless before them, but the child's soul had departed the body and the area. Yahweh heard the voice of Elijah and "the soul of the child

came back to him and he revived (verse 22).” This miracle is amplified when we realize the fact that this child had more than one physical life in the flesh, and thus would die more than once physically, as well! Such is the case for many in the scriptures as we shall see in future chapters.

Just like the body cannot live without the spirit, when our soul departs our bodies, it is our life that departs. The soul is the very essence of our life – the inner man!

The souls of the dead are not left in the graves with their dead bodies. They have all departed to the netherworld – the “place of the dead.”

But what happens next? What about the time between death and the resurrection? It’s not a period of non-existence. The souls and spirits of the dead are in a restful place but are alive and open to God. To those who still live “under the sun,” they are dead, but to God they are alive.

### **THREE DIVISIONS OF HELL:**

Actually scripture reveals there are at least three compartments in Sheol or Hades where the dead are held until their judgment or redemption, plus a fourth separate compartment reserved only for demons and fallen spirits – called *Tártaros* (2 Pet 2:4). We'll just focus on the three that are for the souls of people.

## **1 A FIRST COMPARTMENT OF SHEOL WHERE MOST MEN GO AT DEATH:**

There's the part or place in Sheol/Hades where Job spoke of most people going at death. It's just a place where the souls of the dead are in a restful state while they await the appointed time when Messiah will give the resounding blast of the trumpet. It's not necessarily a place for "saints," but not a place for the most evil of all people either. It's also a place where those who were still-born (children who die before birth) will rest among former kings and princes and all the general populace of man (Job 3:11 – 19).

Job 3:11-14

Why did I not die at birth? *Why* did I *not* perish when I came from the womb?

12 Why did the knees receive me? Or why the breasts, that I should nurse?

13 For now I would have lain still and been quiet, I would have been asleep; Then I would have been at rest

14 With kings and counselors of the earth, Who built ruins for themselves.

Hell is not necessarily a horrible place for all who dwell there. It's usually just a restful place, where the dead are free from the troubles of life in Satan's world. In fact, the point Job makes is that Sheol is much preferred over the sufferings that he was experiencing in the flesh. Notice further:

Job 3:16-19

Or *why* was I not hidden like a stillborn child,  
Like infants who never saw light?

17 There the wicked cease *from* troubling, And there the weary are at rest.

18 *There* the prisoners rest together; They do not hear the voice of the oppressor.

19 The small and great are there, And the servant *is* free from his master.

Job refers to death and Sheol as a place where God hides us from His wrath on the world. It's a place

where God conceals us until the appointed day (Job 14:13 – 14).

The body sleeps in the dust, not the soul (Ps 13:3).

(Those who believe in “sleeping souls” usually confuse passages that refer to the physical material body, which is made of the dust and sleeps in the dust, with the soul which is spirit and which we have seen lives on after death and departs the body and the area of the grave.)

Dan 12:2

And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame *and* everlasting contempt.

Isa 26:19

Your dead shall live; *Together with* my dead body they shall arise. Awake and sing, you who dwell in dust; For your dew *is like* the dew of herbs, And the earth shall cast out the dead.

(Notice Isaiah refers to the “*body*” that sleeps in the dust that needs to awaken – not the soul.) Now back to the divisions of Hell:

Solomon said that the day of death is better than the day of one's birth, for in Sheol their suffering is over (Eccl 7:1). It was in consideration of all the suffering that is experienced under the sun, that Solomon praised the dead more than the living. They are no longer subject to the tears and oppressions of this worldly life (Eccl 4:1 – 2). Sheol is not necessarily a place of desolation. At least parts of it are pictured in scripture as being a place with trees, gardens, fountains and springs and even spices (Ezek 31:16 – 17). While some claim that the language Ezekiel uses can be taken as a metaphor, we see a literal, dual-prophetic meaning as well through the use of the phrase, “all that drink water were comforted in the depths of the earth (Ezek 31:16).” Clearly that phrase shows a literal meaning as well. The trees in this garden in Sheol are described as being pleased to receive the dead of the Assyrian kingdom (Ezek 31:16). These dead will rest a while until they hear the upward call of God (Rev 20:5, John 6:39). This is the Hell that most people rest in. For most, Sheol is not a place of torment. Rather, it is a place of protection and rest, and is even a place of contemplation and repentance.

## **THE DEAD CAN REPENT IN SHEOL!**

Remember, Yeshua took the light of God right down to the depths of Sheol (Ps 16:8-11, Acts 2:27, Ps 68:18-20, Eph 4:8-10)! This is an amazing truth.

Ps 16:10

For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption.

When Kefa (Peter) reminded his listeners of this verse, he explained further:

Acts 2:31

he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption.

Never under-estimate the power of God's forgiveness through Yeshua HaMashiach! What must that have done for those in Hell, when Messiah shed His light upon them? Mattityahu (Matthew) quoted from Isaiah 9 when he said:

Matt 4:16

*16 The people who sat in darkness have seen a great light, And upon those who sat in the region and shadow of death Light has dawned."*

Wow! Yeshua, the Face of God's presence, took the Good News right down to the depths of Sheol! He is the light of the whole world, not just of those who are alive in the flesh on the earth! The Gospel went to Hell! Hallelujah, praise Him all ye peoples! Laud Him in deep gratitude.

What would be the purpose of taking the light of His life and message to Hell if it were not to offer them repentance unto salvation? Clearly, for the inhabitants of Hell to see His great light would be a time of great joy and hope and a time of deep contemplation and humility!

Isa 14:9-10

"Hell from beneath is excited about you, To meet *you* at your coming; It stirs up the dead for you, All the chief ones of the earth; It has raised up from their thrones All the kings of the nations.

10 They all shall speak and say to you: 'Have you also become as weak as we? Have you become like us?'

The Hebrew word translated “weak” is *halah*. It has the connotation of sorrow and regret along with being weak. It means to become weak but it also means to be filled with regret and made to feel sorry. This same word is actually translated as “sorry” in (1 Sam 22:8)! Those in Sheol have been humbled, so they ask if Satan has become as weak and filled with regret as they are. Indeed, humility is often used as a sign of repentance. Here again, we have evidence of repentance even in Sheol! Let’s look further because there is still more evidence of people repenting from Hell.

Jonah 2:2  
and he said, "I called out of my distress to the LORD , And He answered me. I cried for help from the depth of Sheol; You heard my voice.  
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Jonah cried out to God from Sheol in humble repentance. Jonah’s repentance from Hell resulted in a completely turn-around. He literally went the other way – he went to Nineveh as God said,

instead of as far from Nineveh as possible. From Hell, Jonah decided he was willing to do what God said after all. Jonah was another person who had more than one physical life in the flesh.

Jonah was humbled in Hell. But Jonah was not the only one to repent from the depths of Hell. We have further proof in the parable of Lazarus and the rich man. I'll go over the account further shortly, but just for reminder, the rich man "cried out" from hades saying "have mercy on me." He also "begged" Abraham in deep sorrow for himself and concern for his brothers.

Can and do men repent from Hell? **ABSOLUTELY!** That's why Messiah took the Good News there – His light reaches even to the depths of Hell!

Another passage states that Messiah went and preached to the imprisoned spirits in Sheol (1 Pet 3:19).

Notice the inhabitants of Hell are described as being very weak but not dead, not deaf and not dumb (Isa 14:10). They are described as being able

to communicate and of being cognizant of their surroundings. Never doubt God's ability to save us at any time and from any place, for God so loved the world that He gave... He's still giving and forgiving today and His light still shines bright!

## **2 THE SECOND COMPARTMENT OF SHEOL; A PLACE WHERE THE SAINTS ARE COMFORTED:**

There is also a division in Sheol/Hades called Paradise. Yeshua told the repentant thief on the cross who believed, "Truly I say unto you, today you will be with me in paradise (Luke 23:43)." The word *parádeisos*, translated *paradise* means a beautiful garden. The Complete Jewish Bible translates paradise here as "Gan-Eden." Indeed, this is the same word used by the Septuagint translators for the Garden of Eden in Gen 2:8. Throughout scripture, this word translated paradise is used to describe the kings forests (Neh 2:8), gardens with orchards (Eccl 2:5), and a beautiful garden with pomegranates, plants, herbs and fragrant spices, fountains and streams (Song of Sol 4:13 – 15). We've already shown that this reference is referring to a paradise in Sheol, not heaven.

This Paradise is the name of the compartment of Sheol that Abraham resided in; and where he comforted all those righteous who were brought to him (Luke 16). This was a desirable place of complete shalom and rest. Messiah's reference to the Garden Paradise with Abraham and the righteous resting in it (Luke 16 & 23) had these important distinct elements:

- Gardens abundant with trees and vegetation.
- Water springs and fountains.
- Comfort for those who dwell there.
- Saints communicating with each other.
- Saints communicating with God.

Ezekiel also referred to a portion of the netherworld or underworld as being a part of Sheol that had in it the best well watered trees of Eden and as a place that was not void of comfort (Ezek 31:16 – 17).

David made reference to God giving those who are His, a “beloved sleep” (Ps 127:2). This is in contrast to the sleep or rest which is for those God does not yet call His “beloved faithful.” If this were only referring to nightly sleep and not death, then it would not make any sense, because many wicked people sleep just fine each night. We all know that. Only God can give us a beloved rest. This is the part of Sheol that the righteous dead were held in

until Messiah came and freed the captives and ascended to heaven with them (Eph 4:8).

### **3 THE THIRD COMPARTMENT OF SHEOL; A PLACE OF TORMENT AND DESTRUCTION**

Finally, there is also a compartment in Hell known as a place of torment. Apparently, it is the lowest part of Sheol and is reserved only for the few incorrigibly wicked. It is a place with unquenchable fire (Gehenna) and tormenting worms. This is a part of Sheol that is distinct and separate from the rest of Sheol. It is separated from Paradise by a deep ravine. The description of this part of Hell does not fit the description of the resting place in Hell for the masses or for the saints. This is where the soul of the cold-hearted rich man was taken at his death (Luke 16). There is a burning fire and the gnashing of teeth in torment here. Yeshua said it is better to cast off that which causes us to sin than to be “cast into hell, into the fire that shall never be quenched where *'Their worm does not die And the fire is not quenched.'* (Mark 9:45-46).”

Thankfully, most people do not go to this Hell, but some choose a lifestyle that makes this Hell a mandatory destination. I sometimes ponder, if the rich man who was so calloused toward his fellow man went to this part of Hell, how many murderous Nazi's or other haters could end up right alongside

the rich man in this fiery Hell? God said we should not call any man “Raca” (fool – a word meaning worthless and hopeless), lest we ourselves be in danger of Hell fire (Matt 5:22). No man is hopeless before God and Messiah. Let’s not judge any matter before it’s time.

We (our souls) are judged according to the deeds done while in the body. When we die, our involvement and control over the affairs of this life under the sun are over. Life in this world moves on without the involvement of the dead. The dead rest in the netherworld now. Judgment now awaits them. This is the essence of what Solomon was saying. This is also what Paul said:

2 Cor 5:10

For we must all appear before the judgment seat of Christ, that each one may receive the things *done* in the body, according to what he has done, whether good or bad.

We are judged for the things we do while in our fleshly bodies. The body without the spirit is dead and thus unconscious. But the soul can remain conscious, in heaven and even in Hell. Let’s consider again this passage about the dead being excited, stirred up, and

even making deep meaningful comments of contemplation when they see Satan cast into Hell:

Isa 14:9-11

"Hell from beneath is excited about you, To meet *you* at your coming; It stirs up the dead for you, All the chief ones of the earth; It has raised up from their thrones All the kings of the nations.

10 They all shall speak and say to you: 'Have you also become as weak as we? Have you become like us?

11 Your pomp is brought down to Sheol, *And* the sound of your stringed instruments; The maggot is spread under you, *And* worms cover you.'

Even if you try to manage this scripture by calling it a metaphor – the message is the same; even the dead in Sheol will be able to express their thoughts of humiliation, regret and amazement when Satan joins them.

Yeshua's parable of Luke 16 is also quite revealing. Some will say, "It's only a parable." Yes, Yeshua gave us a parable about Hell from which we can learn a number of very clear and interesting points. Let's

consider a few of the main facts from the parable in (Luke 16:19 – 31).

- Abraham is pictured as communicating with and comforting Lazarus in Hades.
- Lazarus was comforted and was communicating with Abraham.
- The rich man “lifted his eyes and saw” Abraham, Lazarus, water on the other side of the ravine. Abraham also saw the rich man and the fire that surrounded him.
- Abraham communicates with the rich man who was in a different – less desirable – compartment of Hades.
- The cruel selfish rich man was able to “cry out” to Abraham and ask for “mercy.” He even “begged” Abraham. Those are clear signs of some degree of humble repentance. He was also able to hear Abraham’s response, even over the ravine.

- The rich man thirsted and knew there was water available on Abraham's side of the ravine, for he saw it and asked for some to quench his thirst.
- The rich man was unaware of, but concerned about, what was happening under the sun with his family, for he wanted someone to warn his brothers so they didn't end up joining him in the wrong side of Hell.
- There was fire on one side of the ravine and no water, while the other side of the ravine had water and no fire.
- There was no access to water for the rich man. Nonetheless, the rich man still had the capacity to yearn for it and to express his yearnings. Abraham had the capacity to hear those yearnings.
- The dead in Hell are pictured as still having wants and desires – i.e., the rich man yearned for water, comfort and mercy – while Abraham and Lazarus were comforted had water and mercy. The rich man had concern for his

brothers. All these fears and desires are clear emotionally based signs of a conscious life.

- There was a place called paradise in Hell, but it was only for the righteous.
- The righteous and the wicked did not reside together in Hell, but were aware of each other.
- This period of time was before the final judgment and before Messiah's return. We see this because the final judgment had not yet taken place; and because the conversations were strictly between Abraham and the rich man, not between the rich man and God. We also see this because the rich man had brothers who were still living in the flesh with time to repent.

The rich man wanted someone to go to his family from the dead and warn them, but Abraham instead said they should listen to Moses and the Prophets. The fact that Abraham stated that they still had time to hear Moses and the Prophets and change their lives to avoid the same judgment, shows that the timing of this event was prior to the great Day of Judgment. The living still had time to repent!

Since, Messiah shed His light even in Hell (Eph 4:9), clearly this was for the sake of those who dwelt there.

*“The people who sat in darkness have seen a great light, And upon those who sat in the region and shadow of death Light has dawned (Matt 4:16).”*

This is New Testament confirmation that we too can avoid such a judgment by hearing and heeding the words of Moses and the Prophets today.

It’s just a fact that God has given us a spiritual element to our life – called our “soul” – and our soul does not die with the body of flesh and blood. It lives on in another world called the netherworld. Those in Sheol are capable of repentance and sorrow and they are also capable of being encouraged with light and truth. These are great and meaningful truths.

We all know that death is likened many times in God’s word to sleep or rest (John 11:11, Matt 9:24, Acts 7:60, 1 Cor 15:18). Yet even when we rest at night, we dream and can be roused. There is a lot of brain activity during our sleep time, and there is even communication and guidance from God (Job 33:14 – 18). Nonetheless, it is our bodies that sleep in the dust, not our souls. Our soul remains in a restful peaceful

but conscious state. We may not be running around doing things like when we lived under the sun, but our souls are not dead – especially to God.

The Sadducees asked Messiah a trick question. There were seven brothers. The first took a wife and later died childless. The second took her as wife, but he too died childless. The third took her and also died as did each of the successive seven brothers. Finally, the woman too died. The trick question was, “whose wife will she be in the resurrection (Luke 20:27 – 36). Messiah answered that in the resurrection there will be no more marrying or dying (Luke 20:35 – 36). But what is even more interesting is what Yeshua said next.

Luke 20:37-38

But even Moses showed in the *burning bush passage* that the dead are raised, when he called the Lord *'the God of Abraham, the God of Isaac, and the God of Jacob.'*

38 For He is not the God of the dead but of the living, for all live to Him."

God is not the God of the dead, but of the living, for all live to him! If our souls had no life apart from the body, then God would indeed be the God of the dead – at least for a few thousand years! A few thousand years is significant. Abraham died. If Abraham had no life today – and since God is still the God of Abraham today – how could it be said *today* that God is not the God of the dead, if Abraham was not alive? I’m not speaking of coming back to life after a few thousand years when eventually all the dead are raised at the last day – I’m speaking about *today*. God’s words are powerfully encouraging. Listen to them – especially those last four words, “for all live to Him.” Abraham is dead to the world. Jacob is dead to the world and its deeds done under the sun. Moses died to the world too, but he was seen alive in the transfiguration with Yeshua. God’s righteous sons and daughters, who have died, ARE ALIVE TO HIM (Luke 20:38). That’s why God says, “precious in the eyes of the LORD is the death of His saints (Ps 116:15),” for they go to be with Messiah. David said, “I foresaw the LORD always before my face (Acts 2:25).” Even in Sheol, David said God would never leave his side (Ps 139:8).

Let's now review one more passage about the conscious state of the righteous in death, before the resurrection.

Rev 6:9-11

When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held.

<sup>10</sup> And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?"

<sup>11</sup> Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both *the number of* their fellow servants and their brethren, who would be killed as they *were*, was completed.

This prophetic passage has a number of intriguing points to ponder. Like the parable of Luke 16, I've heard people postulate that this too is the language of a parable, and therefore not to be taken literally. While it is true that parables may not have each point taken in the most physically literal sense, there is a danger in trying to dismiss what the Bible is teaching by labeling in order to discount its reality. Parable or not, this

passage delineates many of the same teachings that are found in Luke 16, and many other passages in the Psalms, Prophets and in the Brit Hadashah (New Testament).

Not to beleaguer this point too much, but wouldn't we all be interested in knowing with certainty if our souls have life after death? Even in a state of rest, God's word consistently describes the state of the dead as having a certain calm consciousness about them. Consider these poignant truths as revealed by Yeshua to the Apostle John and recorded in a revealing book called Revelation.

- The timeframe of these events is during the 5<sup>th</sup> Seal. It was not yet the time of the judgment and the resurrection of the dead at the 7<sup>th</sup> trump.
- The souls under the alter “cried with a loud voice saying...” They had enough presence of mind to pray to God while they rested. Death does not stop us from praying to God.
- God heard their requests and answered them.

- Even though they were said to have been martyred, the fact that they were having a conversation with God is a clear display of life.
- They were told to “rest a little while longer.” Therefore they had the ability to reason, equate the passing of time, and be patient.
- God instructed that they be given white robes. They evidently had enough existence and substance to be able to receive and wear the white robes. Clearly they were more than a vapor or a thought.
- The souls of these martyrs were cognizant of the fact that their blood had not yet been avenged on those who dwell on the earth. That’s more than just self awareness; it’s a much more broad based awareness.
- The statement “...those who dwell on the earth,” shows that these souls were aware that they no longer dwelt on earth. They were under the altar in heaven.

- If they were in heaven, they were not in Hell.  
More on this later.

Wow.

## **WHEN SAMUEL WAS BROUGHT UP**

Torah specifically forbids the practice of necromancy, but God's word does not say communication with the dead is not possible. Adultery is also forbidden, but very possible. It appears God allowed Samuel to be brought up to give Saul one last prophecy, which came to pass. Let's examine this passage and see if it is congruent with the many passages we have already studied. The witch at En Dor was leery about practicing her craft, but Saul assured her she would not be punished, as God's law stipulated. Saul was not well known for carrying out God's judgments. Let's pick up the story flow from there:

1 Sam 28:11-20

11 Then the woman said, "Whom shall I bring up for you?" And he said, "Bring up Samuel for me."

12 When the woman saw Samuel, she cried out with a loud voice. And the woman spoke to

Saul, saying, "Why have you deceived me? For you *are* Saul!"

13 And the king said to her, "Do not be afraid. What did you see?" And the woman said to Saul, "I saw a spirit ascending out of the earth."

14 So he said to her, "What *is* his form?" And she said, "An old man is coming up, and he *is* covered with a mantle." And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground and bowed down.

15 Now Samuel said to Saul, "Why have you disturbed me by bringing me up?"

Notice the account says Samuel was brought up like a spirit ascending up out of the earth. This fits exactly with what we have seen – that Sheol (the netherworld or abode of the dead) is down in the heart of the earth. We also see Samuel is able to speak and communicate, that he has consciousness, awareness and even still looks like the man he was before death. He was recognizable and recognized. Samuel was very content, but was “disturbed” by Saul through the witch at En Dor. Let’s continue with the account where we left off, in the latter part of verse 15:

And Saul answered, "I am deeply distressed; for the Philistines make war against me, and God has departed from me and does not answer me anymore, neither by prophets nor by dreams.

Therefore I have called you that you may reveal to me what I should do."

16 Then Samuel said: "So why do you ask me, seeing the LORD has departed from you and has become your enemy?"

17 And the LORD has done for Himself as He spoke by me. For the LORD has torn the kingdom out of your hand and given it to your neighbor, David.

18 Because you did not obey the voice of the LORD nor execute His fierce wrath upon Amalek, therefore the LORD has done this thing to you this day.

19 Moreover the LORD will also deliver Israel with you into the hand of the Philistines. And tomorrow you and your sons *will be* with me. The LORD will also deliver the army of Israel into the hand of the Philistines."

20 Immediately Saul fell full length on the ground, and was dreadfully afraid because of the words of Samuel. And there was no strength in him, for he had eaten no food all day or all night.

I am aware that some scholars disagree about whether Samuel was actually brought up or not. Interestingly, there does not seem to be any question by the author of the book of 1 Samuel that Samuel was indeed brought

up. The text states plainly, “then Samuel said” and “a second time, “Samuel said”.

Further, Samuel recalled his earlier prophecy to Saul and added to it when he spoke those chilling words; “tomorrow you and your sons will be with me” – verse 19. Everything Samuel said came to pass.

Let’s ponder the points surrounding Samuel being communicated with from the netherworld:

- Samuel was able to *converse* clearly.
- Samuel was *recognizable* as being Samuel.
- Samuel *remembered* what he had previously told Saul and made reference to it. His memory of the things he had done and said in the flesh was intact!
- The Bible uses verbiage like, “*Samuel said*” and “*words of Samuel*” repeatedly in this account, leaving no doubt that this was Samuel speaking – not a lying spirit in vision.
- Samuel was at peace and *content* in a state of rest, for he asked why he was disquieted.

- Samuel was *brought up* from Sheol – the abode of the dead.
- Samuel told Saul that he and his sons would join him within a day.

Consider how absurd this account would be if the dead had no existence or life apart from their physical body!

Consider how absurd this account would be if the souls of the dead knew nothing, had their memories wiped, felt nothing, remembered nothing, had no life. On the contrary, this account fits perfectly like a well placed piece of the puzzle to paint a clearer picture for us to learn from.

Now we have a choice. We can believe the word of God – or – we can believe the traditions of men or be blinded by our own fears. But we may each want to consider; if too much energy is required in continuously “explaining away” large swaths of the Bible in order to maintain our beliefs, red flags should be waving in our minds. Perhaps it’s time to open our eyes to what God’s word actually says and place that over everything else we have been taught?

It’s time to accept and believe the word of God. It’s the only thing true and untainted that we have. The Mishnah, Talmud, Zohar, the great commentaries; they all have their wisdom and it is a gift. But they are all

commentary on the word of God. They are not the word of God. Only God's word remains pure. All commentary is an account of altered, touched, filtered, interpreted or imputed opinions by the hands and heart of men. Only God's word does not fail and stands true. It's not always *what* God's word says that we struggle with. *Believing* what God says is what most people struggle with.

There is *a lot more* to come on the subject of biblical evidence of life after death – that is life between the physical death and the resurrection of the body. It only gets more exciting from here.