

A special note on Chapter 10, *Across the Great Divide*

Daniel Lancaster's book *King of the Jews*, is an informative and well researched resource. The teaching revealed in chapter 10 concerning Abraham's Bosom (Paradise) conflicts with the beliefs of Stwenty8. It is the unfortunate, but responsible obligation of Stwenty8 to inform the reader of this conflict and clarify our position. It is not our intent in this limited venue, to explain the infiltration of Hellenistic mythology into Christendom. We do assert that this mythology also mingled with Judaism, prior to Yeshua's ministry on earth, though to a much lesser degree. We believe the teaching of Abraham's Bosom to be a facade for this same Hellenistic mythology, perpetuated by the Hellenization of Judaism of the period. We believe that the teaching of The Master Yeshua in Luke 16 is used only as a parable.

Concerns with the interpretation of the parable of the rich man and Lazarus in Luke 16:

1. **Purpose** – The purpose of the parable is not to explain the intricacies of the temporal state of the dead, but rather to draw the hearer to Torah and the prophets. (v31)
2. **Literal interpretation** – There are several problems with the literal interpretation of the parable. The “souls” being removed from their bodily encasement demonstrate truly physical characteristics. (eyes: v23, finger, tongue: v24) The physical realness of the elements of the rich man's body; appear at odds with the fact that his body was previously buried (v22). Additionally, consider Judges 9:7-15. Obviously, trees do not think, reason, make decisions or talk. The prophet uses this parable simply as a teaching tool.
3. **Usage vs. endorsing** – Yeshua's use of a common belief, as a sign of an endorsement is an illogical assumption. For example, the preceding parable in Luke 16 likewise should not be seen as an endorsement of discounting outstanding debt simply to win friends.
4. **Pharisaic infallibility** – While we do recognize the authority of the pharisees in matters of halachah (legal interpretations of Torah). We do not believe they were infallible; especially in non-legal matters such as mythology. The fact that some pharisees endorsed a belief does not equate to Scriptural Truth. It is indeed progressive Judaism that has abandoned resurrection in favor of immortality of the soul. The ancient pharisaic belief of the resurrection (not accepted by the Sadducees) in fact was incorporated into the liturgy of the synagogues. (The Amidah: g'vurot) “Um'kayeim amunato lischeinei afar”. (“keep faith with those that sleep in the dust”)
5. **Shalom (Peace)** – What peace is there in a place where we can see and converse with our tormented, lost, loved ones and do nothing to ease their suffering?
6. **Torah** - Lancaster rightly points out that Abraham's Bosom is not a teaching of Torah. (pg. 126) This teaching is not found anywhere in the Tanakh (OT).
7. **Biblical Contradiction** - Scripture tells us that those who “sleep in the dust” shall rise from the *grave* on the *last* day. (John 5:28, 11:24-25) Judgment is not received upon death but upon return of The Master (2 Tim 4:8)

That is why He says, “Wake up, you who sleep, and arise from the dead, and Messiah shall shine on you.” (Ephesians 5:14 The Scriptures '98, emphasis added)

For more information on the state of the dead, please contact us or visit us at Stwenty8.com.
*recommended reading: *Immortality or Resurrection?*, Dr. Sameule Bacchiocchi