

# A Heavenly Reward or a Doctrine of Devils?

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## PREFACE

The article embarks on a journey of discovering the truth surrounding the age-old question; Where does our spirit truly reside after death, in a compartment of Hades (the Chamber of Righteousness) or in heaven? Most Christian churches, irrespective of denomination, uphold the example of the thief on the cross who ascended to paradise with Christ on the day of their death. But is this narrative genuinely reflective of the Greek and Hebrew languages and biblical scripture? That said, one must consider the language spoken at the time of Christ, Hebrew, meaning the original language definitions would take precedence over the Greek. As this article unfolds, it challenges the notion that believers are promised a heavenly afterlife; however, could the Greek to English New Testament King James Version of this event be a doctrine of devils and heresy?

In the Old Testament the saints that came before Yahusha's death were gathered in a place Enoch calls the Chamber of the Righteous (Ref; The Book of Enoch Ch.22) also, in Matthew

## Getting Started

According to Luke 23:39, one of the criminals spoke to Yahusha, stating if you are the Christ (Anointed), save yourself and us. The other criminal rebuked him, saying, "Dost, not thou fear God, seeing thou art in the same condemnation?" Let's read Like 23:40-41

### [Luke 23:40-41](#)

40; But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41; and we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

Regarding the second criminal's statement, he must have been familiar with Yahusha and his teachings; however, merely hearing about Yahusha and his teachings didn't make him a disciple. Question: Did the second criminal, by his own words, ever ask Yahusha for forgiveness of his sin? According to scripture, the answer is No! Let's move on to Luke 23:42, where we gain a deeper understanding of the second criminal's request from Yahusha.

### [Luke 23:42](#)

42; And he said unto Jesus, remember (recollect) me Master, whenever thou comest in thy kingdom.

In verse 42, the criminal asks Yahusha to remember or recollect him when Christ returns with His kingdom. Notice the present progressive tense of the scripture, "Whenever thou comest." The present progressive tense is used to express an action that is ongoing at the time of the utterance. The second criminal's action phrase was fitting concerning Yahusha's last words, which were, "Verily (Truly) I say to you, today shalt thou be with me in Paradise (Park)" (*unrevised*)

# A Heavenly Reward or a Doctrine of Devils?

December 19, 2025

## [Luke 23:43](#)

43; And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

Let's take a minute to recollect Yahusha's words concerning, "Paradise." The word Paradise according to the Greek #3857 comes from a Persian or Armenian origin which was adopted into Hebrew #6508 - ופרדסים - meaning; orchard, or forest. As the article develops, we must remember the New Testament was translated from Greek, so exploring the etymology of the word "paradise" and its true origin meaning in Greek is essential.

Two of our sources for word etymology is Thayer's Greek Lexicon, dated 1886, and the Ancient Hebrew Lexicon. **Note:** using older sources for translation etymology avoids modern language corrections and influences. Below are Thayer's definitions of the Greek word "παράδεισω" or "Paradise." Let's read!

Thayer's (dated 1886) & Ancient Hebrew Lexicon

1. Among the Persians *a grand enclosure or preserve, hunting ground, park, shady and well-watered*, in which wild animals were kept for the hunt; it was enclosed by walls and furnished with towers for the hunters.

2. Univ., *a garden, pleasure-ground; grove, park*: and so, it passed into the *Hebrew language*, פֶּרֶדֶס *Neh. 2:8; Eccl. 2:5; Ss. 4:13; besides in Septuagint. mostly for גֶּן; #H1593 meaning "garden" thus for that delightful region, 'a garden like Eden,' in which our first parents dwelt before the fall: Gen. 2:8*

**Note:** The Ancient Hebrew Lexicon also identifies the word "garden" [גֶּן] 1060 – N<sup>fl</sup> as the Strong's # H1593

3. That part of Hades "which was thought" by the later Jews to be the abode of Souls of the pious (righteous) until the resurrection: Luke 23:43 cf. xvi 23 sqq. But some [e. g. Dillmann, understood that passage of the heavenly paradise i.e., man's interpretation].

4. "*Today's Christianity's theology*," An upper region in the heavens: 2 Corinthians 12:4 (where some maintain, others deny, that the term is equiv. to δῆπιτοῖ οὐπανδῖ vs. 2); with the addition of τὸν θεοῦ, of possessor, the abode of God and heavenly beings, to which true Christians will be taken after death, Rev 2:7 (cf. Gen 13:10; Ezekiel 28:13, 31:8). According to the opinion of many of the church Fathers, the paradise in which our first parents dwelt before the fall still exist, neither on earth nor in the heavens, but above and beyond the world; (Question; which church fathers are they talking about, the original apostles or the Catholic Fathers?)

# A Heavenly Reward or a Doctrine of Devils?

December 19, 2025

“After reviewing the above Greek definitions, it appears as though the place called “Paradise” was a departmentalized area of Sheh-ole #H7585 שְׁאֵלָה, meaning; (unseen-ward). The Greek version of Sheh-ole (Hebrew) is Hades #G86 *αδου*, meaning; (unseen). It also should be noted the Hebrew word Shel-ole means "grave." To be blunt, the departmentalized area of Sheh-ole/Hades called "paradise" only appears in the New Testament, which asks why this place is not mentioned in the Old Testament Hebrew text.

However, according to Psalms 86 and 49:15, Hosea 13:14, and other Old Testament scriptures, two themes emerge: the souls of the redeemed and the wicked. So, if the redeemed and the evil souls are in sheh-ole, are they separated? To find the answer to this question, we must refer to the Book of Enoch, chapter 22, to find the original answer to this question. Let's read.

In reference to the upcoming scripture, the angel Rufael is explaining the chambers in which the souls of men reside after death, let's read.

## [Enoch 22:3-14](#)

3. And this time, Rufael, one of the holy angels, who was with me, answered and said to me: "These beautiful places are intended for this, that upon them may be assembled the spirits, the souls of the dead; for they have been created, that here all the souls of the sons of men might be assembled.

4. These places have been made their dwellings till the day of their judgment, and to their fixed period; and this period is long, till the great judgment will come over them."

5. And I saw the spirits of the children of men who had died, and their voices reached up to heaven, and lamented.

6. At that time, I asked the angel Rufael, who was with me, and said to him: "Whose soul is that one whose voice thus reaches to heaven and laments?"

7. And he answered and said to me, saying: "That is the spirit that proceeded from Abel, whom his brother Cain slew; and it laments on his account till his seed be destroyed from the face of the earth and his seed disappear from among the seed of men."

8. And at that time I therefore asked concerning him, and concerning the judgment of all, and said: "Why is one separated from the other?"

9. And he answered and said to me: "**These three apartments are made in order to separate the souls of the dead.** And thus are the **souls of the just (righteous) separated**: there is a spring of water, above it, light. (Ref: Luke 16:26)

10. And thus also is one such **apartment made for the sinners when they die, and are buried in the earth, without a judgment having been passed upon them during their lives.**

11. Here their souls are separated in this great affliction until the great Day of Judgment and punishment and affliction upon the revilers to eternity, and the vengeance for their

# A Heavenly Reward or a Doctrine of Devils?

December 19, 2025

souls, and here he binds them to eternity.

12. And if it was before eternity, **then this apartment has been made for the souls of those who lament and those who reveal their destruction when they were killed in the days of the sinners.**

13. And thus it has been created for the **souls of men who were not just, but sinners, who were complete in their crimes; and they will be with criminals like themselves; but their souls will not be killed, on the Day of Judgment and will not be taken from here.**"

14. At that time I blessed the Lord of glory, and said: "Blessed is my Lord, the Lord of glory and of justice, who rules all things to eternity!"

## **Commentary:**

Most Christian believers do not know these scriptures and lack understanding because the modern church refuses to teach the historical facts on this issue, giving believers false hopes of going to heaven when they die.

Let's move to New Testament scripture regarding the analogy of Lazarus and the rich man. You will recognize that Christ (Yahusha) referenced the Book of Enoch in these scriptures, let's read.

Luke 16:19-27

22; And it came to pass, that the beggar died, and was carried by the angels into Abraham's **bosom**: (G2859) the rich man also died, and was buried, 23; And in **hell** (G86) (hades) he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his **bosom**. (G2859) 24; And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his **finger in water**, and cool my tongue; for I am tormented in this flame. 25; But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

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

## **Commentary:**

Now divesting into the above scriptures points out several know facts. First, the separation of souls as written in the Book of Enoch reflects the New Testament description in Luke 16:22-24 of Abraham's bosom, "a great gulf fixed" (G2859) Thayer's Definition: the bosom; by analogy, **a bay**.

According to Thayer's, Luke 16:23 the Greek phrase; *του Αβρααμ ειναι*, (means) ***to obtain, the seat next to Abraham, i.e. to be partaker or the same blessedness as Abraham in paradise***, (along with

# A Heavenly Reward or a Doctrine of Devils?

December 19, 2025

the Greek phrase) - *ειεθ του; αποφεερεσθααι k.Abr. To be borne away to the enjoyment of the same felicity with Abraham.* **Take Notice:** in each Greek translation, Thayer's ethicizes these emotional themes which indicate partakers, blessedness, and or enjoyment in being with Abraham in a paradise. That said, the place where Abraham resided was not "Paradise," as Christian theologians indicate. However; according to Enoch 22, the chamber, ward or apartment was known as the place for the (just) or righteous. That said, the chamber of righteousness in which Abraham was entombed until Messiah's death under Christian theology was considered "Paradise."

Secondly, the analogy of Lazarus and the rich man reflect that (i.e., Abraham's bay) did have water as the rich man asks Lazarus to dip the tip of his finger in the water to cool his tongue. Returning to Christ's statement to the thief on the cross, "Today with me thou will be in the park," the question becomes, when, according to scripture (Genesis 1:3-5), did the Day end? Alohym's Day begins and ends with sunrise, contrary to modern Christian and Judaism teachings. However, knowledge reveals the truth of Christ's death and resurrection.

Yahusha's death on the cross occurred on the evening of Passover, the 14<sup>th</sup>! (The preparation day) Ref; Matt 27:55, 56, 57 **Note:** Christ's death occurred mid-day on Passover, leaving 12 hours until Sabbath sunrise, which was first Day of Unleavened Bread the 15<sup>th</sup> of Abib. Now, returning back to Luke 23:43 notice the change in newer written bibles.

interlinear

Luke 23:43 ScrTR ScrTR\_t CGTS CGES\_id Strong Parsing

AV And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.  
(Revised) - Today (now) with sorrow you will be in the park (paradise)

καί	ειπεν	αυτω	ο	ιησους	αμην	λεγω	σοι	σημερον	μετ	εμου
kai	eipen	autO	ho	iEsous	amEn	legO	soi	sEmeron	met	emou
AND	said	to-him	THE	JESUS	AMEN	I-AM-saying	to-YOU	toDAY	WITH	ME
G2532	G2036	G846	G3588	G2424	G281	G3004	G4671	G4594	G3326	G1700
Conj	vi 2Aor Act 3 Sg	pp Dat Sg m	t_ Nom Sg m	n_ Nom Sg m	Hebrew	vi Pres Act 1 Sg	pp 2 Dat Sg	Adv	Prep	pp 1 Gen Sg
εση	εν	τω	παραδεισω							
esE	en	to	paradeisO							
YOU-SHALL-BE	IN	THE	PARK							
			paradise							
G2071	G1722	G3588	G3857							
vi Fut vxx 2 Sg	Prep	t_ Dat Sg m	n_ Dat Sg m							

1789 Biblical version, a prolonged form of G3449 meaning; sadness, (sorrow)

**Note:** The word "me" (G1700) in the scripture above reveals an interesting discrepancy when analyzed linguistically. The Greek G1700 originates from a prolonged form of G3449 (*μοχθω*), which means hard, difficult labor, travail, toil, or in (Heb. H5999, *למ*) by implication, sadness, sorrow according to the 1789 Scriptural Analyzer. Also, the Analyzer states that the word (emou, G1700) is a possessive pronoun of the first person, meaning "mine, that which I have (or) what I possess". If those who translated this scripture were true to its understanding of the prolonged form of *μοχθω* (G3449), it would render "my sorrow or my sadness," not just the word "my." However, newer Bible apps, such as "My Sword Bible," utilize a

# A Heavenly Reward or a Doctrine of Devils?

December 19, 2025

revised version of BDB/Thayer's, where G1700, (origination G3449) has been changed to G1473, which means I, me, or my. This intriguing shift in interpretation raises the question: why was the change made?

In delving deeper into the Greek language, a prolonged version for sadness would be "my sorrow" or my sadness, G3077, Ref; 1 Peter 2:19. The Greek codex "translator" choice of G1700, i.e., "to me," seems to deviate from good grammatical sense, potentially indicating missing information or an error in the traditional interpretation. Consider the revised version if using the prolonged version of toil or sadness, "Today with my sorrow thou will be in the (Hbr- "garden") park." This revised version not only challenges the traditional interpretation but also alters the entire context of the scripture, prompting a critical reevaluation.

According to scripture, Christ was resurrected in the evening, 24 hours later, on the 15<sup>th</sup>, the Sabbath day. So, where did Christ end up after his death on the evening of the 14<sup>th</sup> Passover? The answer to that question is; in the garden tomb of Joseph of Arimathea before the Sabbath began at morning sunrise. Christ was taken to the tomb as a dead human being waiting for his father in heaven to resurrect him.

## [A Second Witness to Yahusha's Burial!](#)

Let's take a minute to look at John's scriptural account and second witness with regard to Yahusha's death and burial in the garden. Let's begin in John 19:17, then progressing to verse 41,42 let' read.

17; And he bearing his cross went forth into a place called [the place] of a skull, which is called in the Hebrew Golgotha:

41; Now in the place where he was crucified there was a garden; and in the garden a new (tomb) sepulchre, wherein was never man yet laid 42; There laid they Jesus therefore because of the Jews' preparation [day]; for the sepulchre was nigh at hand. (The preparation day is the day before the Sabbath)

Comment: if the Sabbath of the 15<sup>th</sup> truly began at evening on the 14<sup>th</sup>, then according to scripture Yahusha, Messiah would have broken his own law and been disqualified as the sin sacrifice.

**Note**: if you look back at Thayer's definitions on page two, it states park or garden for the word paradise. There are biblical maps as well as John's description that the Golgotha area had a garden in it. Golgotha, the place of the skull, is located outside the city walls of Jerusalem along the first wall road so travelers could see and read the inscription in which Pilate wrote regarding Christ. (THIS IS JESUS KING OF THE JEWS)

## [Getting to the Truth of the Matter!](#)

After reviewing all the pertinent scriptural information concerning the word "paradise" in all its translations, i.e., definition forms, we find a concrete and not abstract meaning. In the abstract sense,

# A Heavenly Reward or a Doctrine of Devils?

---

December 19, 2025

"paradise" is some heavenly place where Christians are taken after death, when there is no concrete scriptural evidence. (Reference Page 2, definition 4)

Let's examine the Gospel accounts of the Robber/Thieves speech toward Christ on the cross starting in the book of Matthew.

## [Matthew 24:44](#)

44; The thieves also, which were crucified with him, cast the same in his teeth <sup>G3679</sup>.  
(Meaning; Reproach or reviled him)

## [Mark 15:32](#)

32; Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

## [Luke 23:39](#)

39; And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

According to scripture, both thieves were speaking against Christ; however, the second thief began to speak differently toward Christ, rebuking the first thieves' comments, let's read.

## [Luke 23:40, 41, 42](#)

40; But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41; and we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42; and he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

Scripture clearly states that both thieves reviled and reproached Messiah, so the question is whether one moment of compassion constitutes a real-life change of attitude and heart. There is no scriptural evidence the thief ever repented or asked for forgiveness; however, the thief may have been sorrowful for his previous actions, which do not constitute genuine godly sorrow. Let's take a look at what Paul states in 2 Corinthians 7:10.

## [2 Corinthians 7:10](#)

10; For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

Let's expound a little more regarding the scriptural difference between believers and those walking in faith of relationship. Beginning in Luke 13:24, scripture expounds on this relationship theme which we all need to take very seriously and apply to our daily lives.

Let's read Luke 13:24 - 29

24; Strive to enter in at the strait (*narrow, cramped*) gate: for many, I say unto you, will seek to enter in,

# A Heavenly Reward or a Doctrine of Devils?

December 19, 2025

and shall not be able. 25; When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: 26; Then shall ye begin to say, *We have eaten and drunk in thy presence, and thou hast taught in our streets.* 27; But he shall say, I tell you, I know you not whence ye are; depart from me, all [ye] workers of iniquity. 28; There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you thrust out. 29; And they shall come from the east, and the west, and from the north, and the south, and shall sit down in the kingdom of God.

Take a moment and think about this very seriously! Then, the question becomes, "How do you have a relationship with the Master?" This question has baffled many for centuries, only to overlook the simplicity of the Word. Take a little time and read John 14, where Yahusha gives us the knowledge and clarity of how to have a relationship with Him.

Bear in mind that believing and relationships are two opposite concepts. (Relationships are; a connection, association, or involvement, whereas accepting, i.e., "believing," is to have confidence in the truth, the existence, or the reliability of something, although without absolute proof that one is right in doing so) In other words, the scriptural relationship Alohym is looking for is one of personal involvement and interaction, relationship and believing.

Now, getting back to biblical and scriptural research concerning the thief on the cross, can you say without a shadow of a doubt the thief went to Paradise/park with Christ, simply, no! In other words, staying faithful to scripture, the thief on the cross ended up in the grave, whereas Christ ended up in the chamber of Righteousness, Abraham's bosom (Called a Paradise). (Ref, Page 3, Enoch 22:9) Also, let's review Ephesians 4 concerning Christ's descent first after his death.

## [Ephesians 4:9](#)

9; Now that he ascended, what is it but that he also *descended first into the "inferior, Hades" lower parts a division of the earth?* 10; He that descended is the same also that ascended up far above all heavens, that he might fill all things.

Did you know that Christ, after his death on the cross, descended first to Hades (Sheh-ole) to the chamber of Righteousness, where the spirits of the saints inhabited? Christ, the first fruit of many, did not have to wait long before our Father in Heaven resurrected him into his newly formed spiritual body.

Yahusha's (Christ's) manifestation in the earthly realm was witnessed by many beginning that Sabbath evening, the 15<sup>th</sup> of Abib, the first Day of Unleavened bread. Christ appeared over the next 49 days through the Feast of Weeks until his final ascension to Heaven on the last Sabbath of the Feast, the 64<sup>th</sup> day of the year, the day before Pentecost.

# A Heavenly Reward or a Doctrine of Devils?

---

December 19, 2025

In scripture, the first appearance of Christ in his resurrected body was on the road to Emmaus, where he concealed himself from the group (Luke 24:13-16). This event took place in the early evening, 24 hours after Christ's death. The second appearance that same night was to Mary Magdalene in the garden outside the tomb, where she initially believed he was the gardener (John 20:14-17). This occurred in the middle of the night, before the Sabbath ended at sunrise. In verse 17, Christ tells Mary not to touch him because he had not yet ascended to the Father in Heaven. At this point, Christ was waiting for our Father in Heaven to accept him and ascend him to his former glory but now with the title of Son of Man, Redeemer, and Savior and the first fruit of the saints.

## In Conclusion

After conducting in-depth research into the language of Luke 23:43, it is highly likely that this verse should have been written like this: (Revised verse 43)

43; And Jesus said unto him, Truly I say unto thee, To day with (*my sadness or my sorrow*) you will be in the garden.

This revised scripture challenges Christian theology by suggesting that a person cannot live their entire life away from the presence and obedience of God and then, at the very end, accept Christ into their heart with the expectation of going to heaven after death. Scripture does not explicitly state what happened to the thieves on the cross after their deaths. However, it is worth noting that part of Golgotha had gardens, similar to Joseph's garden, where the Messiah was buried in the tomb of Arimathea. So, it is very possible that the thief on the cross-asking Christ to recollect him is his kingdom was thus buried in a nearby garden.

Also, let's take a moment to reflect on what happened after Christ's resurrection, beginning in Matthew 27: 51-53, reviewing Jude 1:14 and as a final scripture Revelation 22:11. In consideration of the Greek Codex text, Matthew 27: 2 and 53 would seem out of place, considering that Christ was not resurrected until the evening of the Sabbath day, 24 hours later; however, let's read.

### Matthew 27:51-53:

50: Jesus, when he had cried again with a loud voice, yielded up the ghost.51; And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52; And the graves were opened; and many bodies of the saints which slept arose, 53; And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

### Jude 1:14

14; And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, (**Thought Provoking:** where are these saints coming from, rising as the dead in Christ at Messiah's coming?) 1 Thess. 4:13-17

# A Heavenly Reward or a Doctrine of Devils?

---

December 19, 2025

## [Revelation 22:11](#)

Re 22:11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 12; And, behold, [I come quickly; and my reward \[is\] with me](#), to give every man according as his work shall be. 13; I am Alpha and Omega, the beginning and the end, the first and the last. 14; [Blessed \[are\] they that do his commandments](#), that they may have right to the [tree of life](#), and may enter in through the gates into the city.

## [Commentary:](#)

Here Messiah clearly states that he is bringing his reward with him to every man according to his work, as well as stating that blessed are those who do his commandments. Isn't it time to figure out what traditions of religion are stopping you from the tree of life?

**Finishing up:** The saints of old who were in the chamber of Righteousness before Christ's resurrection rose from their graves after the Messiah's resurrection. The question arises: Were these saints taken to Heaven to await their glorified bodies and just rewards, or are they among the 144,000 mentioned in Revelation 7? This leads us to consider what constitutes a doctrine of devils: any teaching that misleads believers into false hope and contradicts the word of God.

**Question:** Where did the thief on the cross go to "Paradise" Abraham's bosom or a burial after death?

Depending on how you decide to answer the question above, the scriptural truth imparted in the article could alter your perspective on how you are living your life. Knowing that the thief died without going to heaven because of his sin should hopefully show you that you cannot ignore God's word all your life and expect to receive a heavenly reward at the end.

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