

The Assassination of the Resurrection of the Dead

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament,
I will substitute the Hebrew word Yahshua for Jesus, Yahweh and Elohim for God and Anointed for Christ.)*

It is a sad day when we have to reestablish such a fundamental doctrine of the Christian faith, as the Resurrection or Awakening of the Dead. (Appendix A & E) The Apostle Paul had to reestablish this very same doctrine to the Corinthian believers in his first Epistle, which he did in chapter fifteen. I must commend our enemies, men and our adversary, on their outstanding achievement of corrupting the very foundation of Christianity. The awakening of the dead to stand up again has always been in the sights of the deceiver. (To “deceive implies the imposing of an idea or belief that contributes to a person’s bewilderment or helplessness or makes him further the agent’s end.”¹) The deceiver, our adversary, had assassinated the teaching of the resurrection of the dead as early as the second century if not earlier. This assassination could not have happened without the pagan teaching that a human being is two parts; body and soul. Furthermore this teaching states that the soul is immortal and can live without the body, which is mortal. According to Greek mythology, the body is a hindrance to the soul and is not needed in the afterlife, which is why the Greeks on Mars Hill laughed at Paul’s teaching of the resurrection of the dead. Paul reprimanded those who taught this Greek theology including the Corinthian Church, “for some have, an ignorance of Yahweh: for shame, unto you, am I speaking” (I Cor. 15:34)! Peter’s proclamation was, “announcing, in Yahshua, the Resurrection from among the dead” (Acts 4:2). Paul’s proclamation was, “Yahshua and the Resurrection” (Acts 17:18). The Church proclamation today is, “The Death of our Body brings our souls to Yahshua and not the Resurrection of the Dead!” The, ‘Hope of the Resurrection of the Dead,’ is no longer the clarion call of the Body of the Christ. The call has been changed to the ‘Hope of Death.’ This false proclamation states that ‘death reunites our immortal soul with Christ who is in Heaven.’ Long life has now become our enemy because it keeps us from Heaven while Death becomes our Portal to Yahweh and Christ!

Was death the portal to heaven or hell for Lazarus? Did Yahshua command Lazarus to return from heaven or hell and get back into his body so he could be raised from the dead? Yahshua did not command Lazarus’s body to come forth but said, “Lazarus! Come forth” (Jn. 11:43)! Yahshua did not command the damsel to leave heaven or hell and enter her body but said, “Talitha, koum! which is, when translated—O damsel! to thee, I say, Arise” (Mk. 5:41)! Yahshua did not tell the young man to reenter his body but said, “Young man! to thee, I say, Arise” (Lk. 7:14)! Peter did not command Dorcas to leave heaven but said,

¹ Deceive; Webster’s New Collegiate Dictionary

“Tabitha, arise” (Act 9:40)! After the death of the two witnesses, who are left in the street for three and one-half days, Yahweh with “...a loud voice out of heaven, says unto them—Come up hither” (Rev. 11:12)! He does not say to their bodies to come up to heaven and reunite with their souls, which had arrived three and one-half days earlier, but he says unto them, “Come up hither.”

The awakening of the dead has always been under attack; the Sadducees said, “there is no resurrection” (Mt. 22:23); people in Corinth were saying the, “resurrection of the dead, there is none” (I Cor. 15:12); the Greek’s response to Paul’s proclamation of the resurrection of the dead was, “... some, indeed, began to mock, while, others, said—We will hear thee, concerning this, even again” (Acts 17:32). Paul warned Timothy by saying, “Men who, concerning the truth, have erred, affirming, a resurrection, already, to have taken place, and are overthrowing the faith, of some” (2 Tim. 2:18). The serpent stated to Eve, “Dying, ye do not die” (Gen. 3:4 Young’s), which is the same teaching taught by many Christian Churches today; the teaching that people do not die only their bodies.

William Tyndale & Martin Luther

William Tyndale, who translated the Bible into English, was murdered by the Church in 1536 for his actions. His dialogue with Sir Thomas More concerning the resurrection is as follows:

“Tyndale responding to Sir More: And when he proveth that the saints be in heaven in glory with Christ already, saying, If God be their God, they be in heaven, for he is not the God of the dead; there he stealeth away Christ's argument, wherewith he proveth the resurrection: that Abraham and all saints should rise again, and not that their souls were in heaven; which doctrine was not yet in the world: And with that doctrine he taketh away the resurrection quite, and maketh Christ's argument of none effect. For when Christ allegeth the scripture, that God is Abraham's God, and addeth to, that God is not God of the dead but of the living, and so prevail that Abraham must rise again; I deny Christ's argument, and I ear with Sir More, that Abraham is yet alive, not because of the resurrection, but because his soul it in heaven. And in this manner, Paul's argument unto the Corinthians is nought worth: for when he saith; If there be no resurrection, we be of all wretches the miserablest; here we have no pleasure, but sorrow, care, and oppression; and therefore, if we rise not again, all our suffering is in vain: “Nay, Paul, thou art unlearned; go to Master More, and learn a new way. We be not most miserable, though we rise not again; for our souls go to heaven as soon as we be dead, and are there in as great joy as Christ that is risen again.” And I marvel that Paul had not comforted the Thessalonians with that doctrine, if he had wit it, that the souls of their dead had been in joy; as he did with the resurrection, that their dead should rise again. If the souls be in heaven, in as great glory as the angels, after your doctrine, show me what cause should be of the resurrection?”²

² *An Answer to Sir Thomas More's Dialogue* (Parker's 1850 reprint), pg. 118

“Sir More:—“Item, that all souls lie and sleep till dooms-day.”

Tyndale:—And ye, in putting them in heaven, hell, and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. What God doth with them, that shall we know when we come to them. The true faith putteth the resurrection, which we be warned to look for every hour. The heathen philosophers, denying that, did put that the souls did ever live. And the pope joineth the spiritual doctrine of Christ and the fleshly doctrine of philosophers together; things so contrary that they cannot agree, no more than the Spirit and the flesh do in a Christian man. And because the fleshly- minded pope consenteth unto heathen doctrine, therefore he corrupteth the scripture to stablish it. Moses saith in Deut.

“The secret things pertain unto the Lord, and the things that be opened pertain unto us, that we do all that is written in the book.” Wherefore, sir, if we loved the laws of God, and would occupy ourselves to fulfill them, and would on the other side be meek, and let God alone with his secrets, and suffer him to be wiser than we, we should make none article of the faith of this or that. And again, if the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?”³

Martin Luther, the translator of the Bible into German, spoke concerning the resurrection:

“We should learn to view our death in the right light, so that we need not become alarmed on account of it, as unbelief does; because in Christ it is indeed not death, but a fine, sweet and brief sleep, which brings us release from this vale of tears, from sin and from the fear and extremity of real death and from all the misfortunes of this life, and we shall be secure and without care, rest sweetly and gently for a brief moment, as on a sofa, until the time when he shall call and awaken us together with all his dear children to his eternal glory and joy. For since we call it a sleep, we know that we shall not remain in it, but be again awakened and live, and that the time during which we sleep, shall seem no longer than if we had just fallen asleep. Hence, we shall censure ourselves that we were surprised or alarmed at such a sleep in the hour of death, and suddenly come alive out of the grave and from decomposition, and entirely well, fresh, with a pure, clear, glorified life, meet our Lord and Savior Jesus Christ in the clouds...Scripture everywhere affords such consolation, which speaks of the death of the saints, as if they fell asleep and were gathered to their fathers, that is, had overcome death through this faith and comfort in Christ, and awaited the resurrection, together with the saints who preceded them in death.”⁴

“St. Paul writes to those at Thessalonica (I Thess. 4:13), that they should not sorrow over the dead as the others who have no hope, but that they should comfort themselves with God's Word, as those who possess sure hope of eternal life and the resurrection of the dead. For it is no wonder that those who have no hope grieve; nor can they be blamed for this. Since they

³ *An Answer to Sir Thomas More's Dialogue* (Parker's 1850 reprint), pg. 180-181

⁴ *A Compend of Luther's Theology*, edited by Hugh Thomson Ker, Jr., p. 242.

are beyond the pale of the faith in Christ they either must cherish this temporal life alone and love it and be unwilling to lose it, or store up for themselves, after this life, eternal death and the wrath of God in hell, and go there unwillingly. But we Christians, who have been redeemed from all this through the precious blood of God's Son, should train and accustom ourselves in faith to despise death and regard it as a deep, strong, sweet sleep; to consider the coffin as nothing other than our Lord Jesus' bosom or Paradise, the grave as nothing other than a soft couch of ease or rest. As verily, before God, it truly is just this; for he testifies, John 11:21: Lazarus, our friend sleeps; Matthew 9:24: The maiden is not dead, she sleeps. Thus, too, St. Paul, in I Corinthians 15, removes from sight all hateful aspects of death as related to our mortal body and brings forward nothing but charming and joyful aspects of the promised life. He says there (vv. 42 ff) : It is sown in corruption and will rise in incorruption; it is sown in dishonor (that is, a hateful, shameful form) and will rise in glory; it is sown in weakness and will rise in strength; it is sown a natural body and will rise a spiritual body.”⁵

All Christians would say, “We believe in the resurrection!” (The Greek word translated resurrection is ‘anastasis,’ which means to ‘stand up.’) Then we would ask the question, “the resurrection of what?” The Apostle’s Creed, the anthem of Christendom, would say, “I believe in the resurrection of the body.” All the major Christian Churches except for the Mennonite have ingested this great deceptive statement proclaimed by men and instituted by the deceiver. The substitution of the resurrection of the body or flesh, for the resurrection of the dead, furthers our adversary’s end in promoting death as a friend of mankind. If Christians enter heaven when they die without their physical bodies, as is taught by most Churches, and they can live there in heavenly bliss for thousands of years, then what significance is the resurrection of their bodies thousands of years later? None! Life in heaven cannot be a heavenly bliss if we are lacking something, which is necessary for our happiness. If our physical bodies are necessary for our happiness or we are incomplete without our bodies, then going to heaven without our bodies will result in our unhappiness for thousands of years. On the other hand, if our physical bodies are not necessary for our happiness in heaven, because we are complete after death, as taught by the Greeks and pagan religions, then why should our physical bodies ever be resurrected?

If death unites us with our Father and Savior, then I should take up activities that are dangerous to my health, such as parachuting, base jumping, bull riding and teaching the Bible in the worst part of town on a Saturday night, at 2 am by the most dangerous Tavern; or maybe I can go to a Muslim country and bring a Bible into their Mosque. The people to do such activities will probably see Christ sooner than those who do not. If death is our friend then Abel was blessed to be murdered by Cain because he was with Christ hundreds of years before Cain or Adam, who both died a natural death. Death and murder are not

⁵ "Christian Songs, Latin and German, for Use at Funerals," Works of Martin Luther, Vol. VI, pp. 287 f; A Compend of Luther's Theology, pg. 238-238

friends but enemies according to the scriptures. “As a last enemy, death, is to be destroyed” (I Cor. 15:26). “Costly in the eyes of Yahweh, is, death, for his men of lovingkindness” (Ps. 116:15). (See Appendix B) The teaching of the immortality of the soul makes long-life a curse instead of a blessing because our bodies keep our souls bound to earth instead of heaven. If children want to go to Heaven as children, then they should not honor their parents because Yahweh promises, “Ye children, be obedient unto your parents, for this is right: Honor thy father and thy mother,—which indeed is the first commandment with promise, That it may come to be, well with thee, and thou shalt be long-lived upon the land” (Eph. 5:1-3).

The substitute teaching of the resurrection of the body, for the resurrection of the dead, began very early in the Church. Josephus, who was a Hebrew historian, believed that souls lived in Hades until the resurrection of the body. (See Appendix C) Tertullian, of the second century, quoted a creed that stated a belief of the “resurrection of the flesh.”⁶ The Catholic Encyclopedic states, “Resurrection is the rising again from the dead, the resumption of life. The Fourth Lateran Council teaches that all men, whether elect or reprobate, “will rise again with their own bodies which they now bear about with them” (cap. “Firmiter”). In the language of the creeds and professions of faith this return to life is called, resurrection of the body (*resurrectio carnis, resurrectio mortuorum, anastasis ton nekron*) for a double reason: first, since the soul cannot die, it cannot be said to return to life...“No doctrine of the Christian Faith”, says St. Augustine, “is so vehemently and so obstinately opposed as the doctrine of the resurrection of the flesh”...Among the opponents of the Resurrection we naturally find first those who denied the immortality of the soul; secondly, all those who, like Plato, regarded the body as the prison of the soul and death as an escape from the bondage of matter...”⁷ At the same time, the Catholic Church believes that “each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ: either entrance into the blessedness of heaven through a purification [Purgatory] or immediately, or immediate and everlasting damnation.”⁸ “Heaven is the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness.”⁹ The Catholics believe as well as most Christians, that upon death your immortal soul, which is the real you, goes somewhere immediately and lives an existence separate from your dead body, which will be raised thousands of years later.

For illustration purposes let us communicate the false concept of the body being raised separate from the person because the person’s immortal soul is in heaven after his body dies. As we have been taught, the soul cannot die because it is immortal so then Christ did not die on the cross, only his body died! Christ was not raised from among the dead only his body was, as taught by the Apostle Creed; “I believe in the resurrection of the body.” If

⁶Apostles' Creed <http://www.newadvent.org/cathen/01629a.htm>

⁷ General Resurrection <http://www.newadvent.org/cathen/12792a.htm>

⁸ Catechism of the Catholic Church; 1022

⁹ Catechism of the Catholic Church; 1024

this is true then we can replace the phrase, “he hath been raised on the third day” with “his body hath been raised on the third day.” We will replace the noun ‘Christ’ with ‘Christ’s body’ and we will replace the pronoun ‘he’ for ‘his body’ in I Corinthians 15:3-8.

The Verse as Written:

For I delivered unto you, among the first things, what also I received:—how that Christ died for our sins, according to the Scriptures, And that he was buried, and that he hath been raised, on the third day, according to the Scriptures,— And that he appeared unto Cephas, then, to the twelve, After that, he appeared to above five hundred brethren at once,—of whom, the greater number, remain until even now, but, some, have fallen asleep,— After that, he appeared unto James, then, unto all the apostles, And, last of all, just as if unto the unseasonable birth, he appeared, even unto me;

The Verse as Taught by Religion

For I delivered unto you, among the first things, what also I received: how that Christ’s body died for our sins, according to the Scriptures, And that his body was buried, and that his body hath been raised, on the third day, according to the Scriptures, And that his body appeared unto Cephas, then, to the twelve, After that, his body appeared to above five hundred brethren at once, of whom, the greater number, remain until even now, but, some, have fallen asleep, After that, his body appeared unto James, then, unto all the apostles, And, last of all, just as if unto the unseasonable birth, his body appeared, even unto me;

The resurrection of the dead, as taught in the Word of Yahweh, declares that people do not enter heaven after they die but they sleep in Sheol; corruptible, powerless, totally dependent upon their resurrection by Christ. The resurrection of the dead then takes its rightful position as being our only hope for being taken out of total darkness (death, corruption) into His glorious age abiding light. “So shall ye know, that, I, am Yahweh,— When I open your graves, And cause you to come out of your graves, O my people, And I will put my spirit within you, and ye shall live, And I will settle you upon your own soil, So shall ye know, that, I, Yahweh, have spoken and have performed, Declareth Yahweh” (Ez. 37:12-14). “Thy dead, shall come to life again, My dead body, they shall arise,—Awake and shout for joy, ye that dwell in the dust, For, a dew of light, is thy dew, And, earth, to the shades, shall give birth” (Is. 26:19). “...and, many of the sleepers in the dusty ground, shall awake,—these, *shall be* to age-abiding life, but, those, to reproach, and age-abiding abhorrence” (Daniel 12:2).

Our hope is not death but the sound of the trumpet when; “the Lord himself, with a word of command, with a chief-messenger’s voice, and with a trumpet of Yahweh, shall descend from heaven,—and, the dead in Christ, shall rise [or stand up], first, After that, we, the living who are left, together with them, shall be caught away, in clouds, to meet the Lord in the air:—and, thus, evermore, with the Lord, shall we be! So then, be consoling one another with these words” (I Thess. 4:16-18). The statement, “thus, evermore, with the

Lord, shall we be” contradicts the pagan teaching that we are already with the Lord upon our death! We have been commanded to, “console one another with these words” and not with the present consolations given at funerals today, such as; “He has gone to be with the Lord or the Lord called him home or Yahweh needed another a rose petal in heaven.” The message of the Hope of the Resurrection of the Dead is absent from funeral services today, because the minister proclaims that the one who died is already in heaven with the Lord, seeing Him face to face; what need is there of a resurrection of the body message?

Our everlasting existence is not dependent upon us having an immortal soul, as taught by the Church and pagan religions but on our Lord raising us up and giving us Life; incorruptible, powerful and glorious. Adam, as well as all of mankind, including Yahshua, were made living souls; corruptible, weak and dishonorable. Christ died in dishonor, weakness and was corruptible but Yahweh would not allow His Son to see corruption.¹⁰ Yahweh raised His Son before he saw corruption but not as a living soul, as Lazarus was raised to die again, but as a zoopoieo¹¹ pneuma or life giving spirit; incorruptible, powerful, and glorious. Was Christ dead for three days and three nights? Yes! “For, just as was Jonah in the belly of the sea-monster three days and three nights, so, will be the Son of Man, in the heart of the earth, three days and three nights” (Mt. 12:40). Yahweh made Christ a zoopoieo pneuma when he raised him from among the dead; not a spirit because Christ the Man, has flesh and bone¹² which are incorruptible. “The first man, Adam, became, a living soul [chay nephesh]¹³, the last Adam, a life-giving [zoopoieo] spirit [pneuma]” (I Cor. 15:45). We also will be raised from among the dead and we will also become a zoopoieo pneuma. “For, just as, in the Adam, all die, so, also, in the Christ, shall all be made alive [zoopoieo]” (I Cor. 15:22).

What is a zoopoieo pneuma? This is Yahweh’s promised spiritual life given to His Son and promised to those who obey Yahweh; Christ being the first fruit; after that, they who are the Christ’s, in his presence (I Cor. 15:23). (See Appendix D) We shall live upon the new earth, Paradise, as Adam and Eve lived in the Garden of Yahweh. We will be raised incorruptible, glorious and powerful. “As we have borne the image of the man of earth, let us also bear the image of the man of heaven” (I Cor. 15:49). We will be able to shout, “Death hath been swallowed up, victoriously; Where, O death, is thy victory? Where, O death, is thy sting?” (I Cor. 15:54-55).

¹⁰ Ps 16:10 For thou wilt not abandon my soul to sheol, neither wilt thou suffer thy man of lovingkindness, to see corruption:

¹¹ 2227 ζωοποιεω zoopoieo *dzo-op-oy-eh’-o* 1) to produce alive, begat or bear living young 2) to cause to live, make alive, give life

Joh 5:21 For, just as the Father waketh up the dead, and quickeneth [zoopoieo] them, in like manner, the Son also, whom he pleaseth, doth quicken [zoopoieo].

Joh 6:63 The spirit, it is, that giveth life [zoopoieo],—the flesh, profiteth, nothing: The declarations which, I, have spoken unto you, are, spirit, and, are, life.

¹² Lu 24:39 See my hands, and my feet,—that it is, I, myself: Handle me, and see! because, a spirit, hath not, flesh and bones, as ye perceive, I, have.

¹³ Gen. 2:7

Yahweh's perspective on the death of His servants or children, is that they are asleep waiting to be egeiro¹⁴ (awakened). (See Appendix E & the article, 'The Awakening.') Yahshua unveiled this perspective when he awoke Lazarus.¹⁵ I believe that death can be likened to a person being in a comma or on anesthesia. In the comma, the person has no awareness of time, neither does he have any quality of life. His only hope is to be brought out of the comma and live. This awakening (egeiro) results in one who has fallen asleep to surrect (rise) again, which is the definition of re-surrection (rising up, again). This is to be likened to being brought out of sleep, a comma or anesthesia. Yahweh told David in II Samuel 7:12, "And it shall be that, when thy days shall be fulfilled, and thou shalt sleep with thy fathers." David is not in heaven but is asleep in Sheol awaiting his awakening. "Concerning the patriarch David,—that he both died and was buried, and, his tomb, is among us until this day... For, David, hath not ascended into the heavens" (Acts 2:29, 34). David is asleep and not his body!

Would it be any great loss if our dead, decomposed, physical bodies were not raised to life? For thousands of years, religion has taught that Abraham, Sarah and millions if not billions of others are supposedly living in heaven without their physical bodies. Yahweh and angels do not have physical bodies, so why do we need a resurrection of the body anyway? Would heaven still be the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness if we did not have our resurrected bodies in heaven when we die, or would we be incomplete for thousands of years; a soul without a body? Christ's awakening and resurrection has been degraded to nonsense because religion teaches that Christ never died, only his body did. According to religious traditions, he was incarnated in the first place, which means he was a spirit that entered a body. Spirits do not need bodies as our Lord stated, "a spirit, hath not, flesh and bones, as ye perceive, I, have" (Lk. 24:39). Yahweh does not have a body why would Yahshua have one? According to religion, Yahshua "descended into hell"¹⁶ upon his death and was busily

¹⁴ 1453 ἐγείρω egeiro *eg-i'-ro* to arouse from sleep, to awake; Matt 1:24; 2:13f, 20f; 3:9; 8:15, 25f; 9:5ff, 19, 25; 10:8; 11:5, 11; 12:11, 42; 14:2; 16:21; 17:7, 9, 23; 20:19; 24:7, 11, 24; 25:7; 26:32, 46; 27:52, 63f; 28:6f; Mark 1:31; 2:9, 11f; 3:3; 4:27, 38; 5:41; 6:14, 16; 9:27; 10:49; 12:26; 13:8, 22; 14:28, 42; 16:6, 14; Luke 1:69; 3:8; 5:23f; 6:8; 7:14, 16, 22; 8:54; 9:7, 22; 11:8, 31; 13:25; 20:37; 21:10; 24:6, 34; John 2:19f, 22; 5:8, 21; 7:52; 11:29; 12:1, 9, 17; 13:4; 14:31; 21:14; Acts 3:7, 15; 4:10; 5:30; 9:8; 10:26, 40; 12:7; 13:22, 30, 37; 26:8; Rom 4:24f; 6:4, 9; 7:4; 8:11, 34; 10:9; 13:11; 1 Cor 6:14; 15:4, 12ff, 20, 29, 32, 35, 42ff, 52; 2 Cor 1:9; 4:14; 5:15; Gal 1:1; Eph 1:20; 5:14; Phil 1:17; Col 2:12; 1 Thess 1:10; 2 Tim 2:8; Heb 11:19; Jas 5:15; 1 Pet 1:21; Rev 11:1

¹⁵ 'Lazarus our friend hath fallen asleep, but I go on that I may awake him; Jn. 11:11

¹⁶ **ARTICLE "HE DESCENDED INTO HELL. ON THE THIRD DAY HE ROSE AGAIN"**

631 Jesus "descended into the lower parts of the earth. He who descended is he who also ascended far above all the heavens."⁴⁷⁶ The Apostles' Creed confesses in the same article Christ's descent into hell and his Resurrection from the dead on the third day, because in his Passover it was precisely out of the depths of death that he made life spring forth:

Christ, that Morning Star, who came back from the dead, and shed his peaceful light on all mankind, your Son who lives and reigns for ever and ever. Amen.⁴⁷⁷

Paragraph 1. Christ Descended into Hell

632 The frequent New Testament affirmations that Jesus was "raised from the dead" presuppose that the crucified one sojourned in the realm of the dead prior to his resurrection.⁴⁷⁸ This was the first meaning given in the apostolic preaching to Christ's descent into hell: that Jesus, like all men, experienced death and in his soul joined the others in the realm of the dead. But he descended there as Savior, proclaiming the Good News to the spirits imprisoned there.⁴⁷⁹

633 Scripture calls the abode of the dead, to which the dead Christ went down, "hell" - *Sheol* in Hebrew or *Hades* in Greek - because those who are there are deprived of the vision of God.⁴⁸⁰ Such is the case for all the dead, whether evil or righteous,

doing activities while his inactive body was in the grave for three days and three nights. This teaching is false. The scriptures teach us that Yahshua was dead for three days and three nights and not his body. Men, as well as animals are living souls. When they quit breathing they die. Yahshua is a Man and not a spirit; "For there is, one, Yahweh, one, mediator also, between Yahweh and men,—a Man—Christ Yahshua" (I Tim. 2:5). Yahshua was dead; "The dead, cannot praise Yah, nor any that go down into silence" (Ps 115:17); "For, in death, is no remembrance of thee,—In Sheol, who shall give thanks unto thee" (Ps. 6:5)?

Yahweh has warned us not to add to, or take away from His Word. The penalty of which is to be cursed. The teachings of the resurrection of the body, instead of the resurrection of the dead and the teaching of the immortality of the soul are additions to His Word; the result being that the hearers will be bewitched and the teachers will be cursed!¹⁷ E. W. Bullinger wrote in the 1900's, "They talk about heaven; they sing about 'Paradise;' their only hope is 'to die and go to heaven.' They know not the blessed hope of 'the heavenward Call.' In response to the Lord's promise, 'I will come again and receive you unto Myself,' they say: 'No, Lord, you need not come to me, I am going to die and come to You.' They need no resurrection and look for no Ascension! It is this, to-day, which distinguishes the two great classes of believers."¹⁸

while they await the Redeemer: which does not mean that their lot is identical, as Jesus shows through the parable of the poor man Lazarus who was received into "Abraham's bosom":⁴⁸¹ "It is precisely these holy souls, who awaited their Savior in Abraham's bosom, whom Christ the Lord delivered when he descended into hell."⁴⁸² Jesus did not descend into hell to deliver the damned, nor to destroy the hell of damnation, but to free the just who had gone before him.⁴⁸³

634 "The gospel was preached even to the dead."⁴⁸⁴ The descent into hell brings the Gospel message of salvation to complete fulfilment. This is the last phase of Jesus' messianic mission, a phase which is condensed in time but vast in its real significance: the spread of Christ's redemptive work to all men of all times and all places, for all who are saved have been made sharers in the redemption.

635 Christ went down into the depths of death so that "the dead will hear the voice of the Son of God, and those who hear will live."⁴⁸⁵ Jesus, "the Author of life", by dying destroyed "him who has the power of death, that is, the devil, and [delivered] all those who through fear of death were subject to lifelong bondage."⁴⁸⁶ Henceforth the risen Christ holds "the keys of Death and Hades", so that "at the name of Jesus every knee should bow, in heaven and on earth and under the earth."⁴⁸⁷

Today a great silence reigns on earth, a great silence and a great stillness. A great silence because the King is asleep. The earth trembled and is still because God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began. . . He has gone to search for Adam, our first father, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow Adam in his bonds and Eve, captive with him - He who is both their God and the son of Eve. . . "I am your God, who for your sake have become your son. . . I order you, O sleeper, to awake. I did not create you to be a prisoner in hell. Rise from the dead, for I am the life of the dead."⁴⁸⁸

IN BRIEF

636 By the expression "He descended into hell", the Apostles' Creed confesses that Jesus did really die and through his death for us conquered death and the devil "who has the power of death" (*Heb 2:14*).

637 In his human soul united to his divine person, the dead Christ went down to the realm of the dead. He opened heaven's gates for the just who had gone before him.

CATECHISM OF THE CATHOLIC CHURCH SECOND EDITION <http://www.scborromeo.org/ccc/p122a5p1.htm>

¹⁷ Gal. 1 & 3:1

¹⁸ Things to Come, No, 222, December, 1912; The Lord hath Spoken, page 135; E W Bullinger

Appendix A

Resurrection (anastasis)

Ac 1:22 Beginning from the immersion by John until the day when he was taken up from us, that, a witness of his resurrection along with us, should one of these become.

Ac 2:31 With foresight, spake he concerning the resurrection of the Christ—that neither was he abandoned unto hades, nor did his flesh see corruption.

Ac 4:2 Being tired out because of their teaching the people, and announcing, in Yahshua, the resurrection from among the dead;

Ac 4:33 And, with great power, were the apostles giving forth their witness of the resurrection of the Lord Yahshua; great favour also was upon them all.

Ac 17:18 But, certain both of the Epicurean and of the Stoic philosophers, were encountering him; and some were saying—What might this picker-up-of-scrap wish to be saying? And, others—Of foreign demons, he seemeth to be a declarer: because, of Yahshua and the Resurrection, he was announcing the joyful tidings.

Ac 24:15 Having, hope, towards Yahweh, which, even these themselves, do entertain—that, a resurrection, there shall certainly be, both of righteous and of unrighteous:

Ac 26:23 If, to suffer, the Christ was destined, if, the first of a resurrection of the dead, he is about to carry tidings, of light, both unto the people, and unto the nations.

Ro 1:4 Who was distinguished as the Son of Yahweh—by power, according to a Holy Spirit, through means of a resurrection of the dead,—Yahshua Christ our Lord;

Ro 6:5 For, if we have come to be grown together in the likeness of his death, certainly, in that of his resurrection also, shall we be.

1Co 15:12 Now, if, Christ is proclaimed, that, from among the dead, he hath been raised, how say some, among you—resurrection of the dead, there is none?

1Co 15:13 But, if, resurrection of the dead, there is none, not even Christ, hath been raised;

1Co 15:42 Thus, also the resurrection of the dead: it is sown in corruption, it is raised in incorruption,

Php 3:10 To get to know him, and the power of his resurrection and fellowship of his sufferings, becoming conformed unto his death,—

Php 3:11 If by any means I may advance to the earlier resurrection, which is from among the dead:

2Ti 2:18 Men who, concerning the truth, have erred, affirming, a resurrection, already, to have taken place, and are overthrowing the faith, of some.

Heb 6:2 Of immersions—in respect of teaching, and of the laying on of hands, of the resurrection of the dead, and of judgment age-abiding; —

Heb 11:35 Women received, by resurrection, their dead; but, others, were put to the rack, not accepting redemption, that, unto a better resurrection, they might attain:

1Pe 1:3 Blessed be the Elohim and Father of our Lord Yahshua Christ, Who, according to his great mercy, hath regenerated us unto a living hope, through the resurrection of Yahshua Christ from among the dead,

1Pe 3:21 Which *water* in manner corresponding, doth, now, save, you also—even immersion,—not a putting away of the filth of the flesh, but the request unto Yahweh, for a good conscience, through the resurrection of Yahshua Christ,—

Re 20:5 The rest of the dead, lived not, until the thousand years, were ended. This, is the first resurrection.

Re 20:6 Happy and holy, is he that hath part in the first resurrection: upon these, the second death, hath no authority; but they shall be priests of Yahweh and of the Christ, and shall reign with him for the thousand years.

Egeiro (To Awaken)

Ac 3:15 But, the Princely Leader of Life, ye slew:—whom, Yahweh, awoke [egeiro] from among the dead, whereof, we, are witnesses.

Ac 4:10 Be it known unto you all, and unto all the people of Israel: that, in the name of Yahshua Christ the Nazarene,—whom, ye, crucified, whom, Yahweh, awoke [egeiro] from among the dead, in him, doth, this man stand by, in your presence, whole.

Ac 5:30 The Elohim of our fathers, hath waken [egeiro] up Yahshua,—whom, ye, got into your hands, suspending him upon a tree:—

Ac 10:40 The same, Yahweh woke [egeiro] up on the third day, and gave him to become, manifest,

Ac 13:30 But, Yahweh, woke [egeiro] him from among the dead:

Ac 13:37 But, he whom Yahweh hath awakened [egeiro], did not see corruption.

Ro 4:24 But for our sakes also—unto whom it is to be reckoned,—even unto them that believe upon him who awoke [egeiro] Yahshua our Lord from among the dead:

Ro 6:4 We were, therefore, buried together with him through our immersion into his death, in order that—just as Christ was awakened [egeiro] from among the dead through the glory of the Father, so, we also, in newness of life should walk.

Ro 6:9 Knowing that, Christ having been awakened [egeiro] from among the dead, no more dieth,—death, over him, no more, hath lordship,—

Ro 7:4 So, then, my brethren, ye also, were made dead unto the law through the body of the Christ, to the end ye might become another's—his who from among the dead was awakened [egeiro], in order that we might bring forth fruit unto Yahweh.

Ro 8:11 If, moreover, the spirit of him that awoke [egeiro] Yahshua from among the dead dwelleth in you, he that awoke [egeiro] from among the dead Christ Yahshua, shall make alive [[even]] your death-doomed bodies, through means of his indwelling spirit within you.

Ro 8:34 Who is he that condemneth? Christ who died?—Nay! rather was awakened [egeiro], —who is on the right hand of Yahweh, who also is making intercession in our behalf?

Ro 10:9 That, if thou shalt confess the declaration with thy mouth—That Yahshua is, Lord, and shalt believe with thy hear—That, Yahweh, awoke [egeiro] him from among the dead, thou shalt be saved; —

1Co 6:14 Yahweh, moreover, hath both woke [egeiro] up, the Lord, and will raise, us, up from among *the dead* through his power.

1Co 15:4 And that he was buried, and that he hath been awakened [egeiro], on the third day, according to the Scriptures,—

1Co 15:12 Now, if, Christ is proclaimed, that, from among the dead, he hath been awakened [egeiro], how say some, among you—resurrection of the dead, there is none?

1Co 15:20 But, now, hath Christ been awakened [egeiro] from among the dead,—a firstfruit of them who have fallen asleep;

1Co 15:29 Else, what will they do, who are being immersed in behalf of the dead? If, not at all, are the dead to be awakened [egeiro], why are they even being immersed in their behalf?

1Co 15:32 If, after the manner of men, I have fought with wild-beasts at Ephesus, what, to me, the profit? If the dead are not awakened [egeiro], Let us eat and drink, for, tomorrow, we die.

1Co 15:35 But some one will say—How, are the dead awakened [egeiro]? and, with what kind of body, do they come?

1Co 15:42 Thus, also the resurrection of the dead: it is sown in corruption, it is awakened [egeiro] in incorruption,

1Co 15:52 In a moment, in the twinkling of an eye, during the last trumpet; for it shall sound, and, the dead, shall be awakened [egeiro], incorruptible, and, we, shall be changed.

2Co 4:14 Knowing that, he who woke [egeiro] up Yahshua, will awaken [egeiro], us also, together with Yahshua, and will present *us* together with you.

Ga 1:1 Paul, an apostle,—not from men, nor through man, but through Yahshua Christ, and Yahweh the Father who awoke [egeiro] him from among the dead,

Eph 1:20 which he energised in the Christ, when he awoke [egeiro] him from among the dead, and seated him at his right hand in the heavenlies,

Col 2:12 Having been buried together with him in your immersion, wherein also ye have been raised together, through your faith in the energising of Yahweh—Who awoke [egeiro] him from among the dead.

1Th 1:10 And awaiting his Son out of the heavens—whom he awoke [egeiro] from among the dead,—Yahshua: Who is to rescue us out of the anger that is coming.

2Ti 2:8 Keep in mind Yahshua Christ—awakened [egeiro] from among the dead, of the seed of David,—according to my joyful message:

1Pe 1:21 who, through him, are faithful towards Yahweh,—Who awoke [egeiro] him from among the dead, and glory to him gave, So that your faith and hope are directed towards Yahweh:

Appendix B

Precious [or is it Costly] in the sight of the LORD is the Death of his Saints

Psalms 116:15 (KJV)

The subject of Psalms 116 is not the death of a saint or a funeral but on the contrary it is a saint's deliverance from death, as you will see below. Death is an enemy and not a friend as stated in I Corinthians 15:26. "*Costly in the eyes of Yahweh, is, death, for his men of lovingkindness,*" is a correct translation as done by the Rotherham Bible.

Psalm 116

I love Yahweh—because he heareth my voice, my supplications;
Because he hath bowed down his ear unto me, therefore, throughout my days, will I call.

The meshes of death encompassed me, and the distresses of hades, came upon me,
Peril and sorrow, I found;
But, on the Name of Yahweh, I called—I beseech thee, Yahweh, deliver my soul.

Gracious is Yahweh and righteous, and, our God, is full of compassion.
Yahweh, preserveth the simple, I was brought low, when, to me, he granted salvation.

Return, O my soul, to thy rest, For, Yahweh, hath dealt bountifully with thee.
For thou hast rescued my soul from death,—mine eyes from tears, my feet from stumbling.

I will walk to and fro before Yahweh, in the lands of life.
I believed that I should speak, I, was greatly depressed.
I, said in mine alarm,
All men, are false!

How shall I give back to Yahweh, All his benefits unto me?
The cup of salvation, will I lift, and, on the Name of Yahweh, will I call:

My vows—to Yahweh, will I pay, Might it be in presence of all his people!

Costly in the eyes of Yahweh, is, death, for his men of lovingkindness.

I beseech thee, O Yahweh—for, I, am thy servant,—
I, am thy servant, the son of thy handmaid, Thou hast loosened my bonds.

To thee, will I sacrifice a sacrifice of thanksgiving,
and, on the Name of Yahweh, will I call:

My vows—to Yahweh, will I pay, Might it be in the presence of all his people;

In the courts of the house of Yahweh,
In the midst of thee, O Jerusalem.
Praise ye Yah!

Appendix C

The Jewish and Greek mindset concerning Death and the Immortally of the Soul in the 1st Century. by Josephus

Josephus was a Jewish historian (not a Christian) who was born AD 37/38, and died early in the 2nd century. He joined the party of the Pharisees at the age of nineteen. After the fall of Jerusalem, Josephus went to Rome, where he settled down as a client and pensioner of the emperor, whose family name, Flavius, he adopted.

He had access to first-rate sources, both published and unpublished: the works of Nicolas of Damascus, historiographer to Herod the Great, supplied a detailed record of that monarch's career; official records were placed at his disposal; he consulted the younger Agrippa on various details concerning the origin of the Jewish war. This same Agrippa had an encounter with the Apostle Paul, whom he charged in bantering vein, with trying to make a Christian of him (Acts 26:28). Josephus works were completed in AD 93¹⁹.

“Josephus’ discourse to the Greeks concerning Hades” (see attached) gives us an insight to the beliefs of the 1st Century Jews concerning the events, which occur after death. This Jewish/Greek belief system cannot be found in the Old Testament. This belief system must have been in the minds of the Jews Yahshua was teaching. The parable of the Rich Man and Lazarus as illustrated in Luke 16:19 is an excellent example of this Jewish/Greek belief.

¹⁹ The New Bible Dictionary, Douglas pg. 660

An Extract Out Of Josephus's Discourse To The Greeks Concerning Hades

1. NOW as to Hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a *subterraneous* region, wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual *darkness*. This region is allotted as a place of custody for souls, ill which angels are appointed as guardians to them, who distribute to them *temporary punishments*, agreeable to every one's behavior and manners.

2. In this region there is a certain place set apart, as a *lake of unquenchable fire*, whereinto we suppose no one hath hitherto been cast; but it is prepared for a day afore-determined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust, and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men as to God himself, shall be adjudged to this *everlasting punishment*, as having been the causes of defilement; while the just shall obtain *an incorruptible and never-fading kingdom*. These are now indeed confined in Hades, but not in the same place wherein the unjust are confined.

3. For there is one descent into this region, at whose *gate* we believe there stands an archangel with an host; which *gate* when those pass through that are conducted down by the angels appointed over souls, they do not go the same way; but the just are guided to the *right hand*, and are led with hymns, sung by the *angels* appointed over that place, unto a region of *light*, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoic in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil, no burning heat, no piercing cold, nor are any briars there; but the countenance of the and of the just, which they see, always smiles them, while they wait for that rest and *eternal new life in heaven*, which is to succeed this region. This place we call *The Bosom of Abraham*.

4. But as to the unjust, they are dragged by force to the *left hand* by the angels allotted for punishment, no longer going with a good-will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reproach them and threaten them with their terrible looks, and to thrust them still downwards. Now those angels that are set over these souls drag them into the neighborhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself; but when they have a near view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby: and not only so, but where they see the place [or choir] of *the fathers* and of the just, even hereby are they punished; for a *chaos* deep and large is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it.

5. This is the discourse concerning Hades, wherein the souls of all men are confined until a proper season, which God hath determined, when he will make a resurrection of all men from the dead, not procuring a transmigration of souls from one body to another, but raising again those very bodies, which you Greeks, seeing to be dissolved, do not believe [their resurrection]. But learn not to disbelieve it; for while you believe that the soul is created, and yet is made immortal by God, according to the doctrine of Plato, and this in time, be not incredulous; but believe that God is able, when he hath raised to life that body which was made as a compound of the same elements, to make it immortal; for it must never be said of God, that

he is able to do some things, and unable to do others. We have therefore believed that the body will be raised again; for although it be dissolved, it is not perished; for the earth receives its remains, and preserves them; and while they are like *seed*, and are mixed among the more fruitful soil, they flourish, and what is *sown* is indeed sown *bare grain*, but at the mighty sound of God the Creator, it will sprout up, and be raised in a *clothed* and *glorious* condition, though not before it has been dissolved, and mixed [with the earth]. So that we have not rashly believed the resurrection of the body; for although it be dissolved for a time on account of the original transgression, it exists still, and is cast into the earth as into a potter's furnace, in order to be formed again, not in order to rise again such as it was before, but in a state of purity, and so as never to be destroyed any more. And to every body shall its own soul be restored. And when it hath *clothed itself* with that body, it will not be subject to misery, but, being itself pure, it will continue with its pure body, and rejoice with it, with which it having walked righteously now in this world, and never having had it as a snare, it will receive it again with great gladness. But as for the unjust, they will receive their bodies not changed, not freed from diseases or distempers, nor made glorious, but with the same diseases wherein they died; and such as they were in their unbelief, the same shall they be when they shall be faithfully judged.

6. For all men, the just as well as the unjust, shall be brought before *God the word*: for to him hath the *Father committed all judgment* : and he, in order to *fulfill the will of his Father*, shall come as Judge, whom we call *Christ*. For Minos and Rhadamanthus are not the judges, as you Greeks do suppose, but he whom *God and the Father hath glorified*: CONCERNING WHOM WE HAVE ELSEWHERE GIVEN A MORE PARTICULAR ACCOUNT, FOR THE SAKE OF THOSE WHO SEEK AFTER TRUTH. This person, exercising the righteous judgment of the Father towards all men, hath prepared a just sentence for every one, according to his works; at whose judgment-seat when all men, and angels, and demons shall stand, they will send forth one voice, and say, JUST IS THY JUDGMENT; the rejoinder to which will bring a just sentence upon both parties, by giving justly to those that have done well an *everlasting fruition*; but allotting to the lovers of wicked works *eternal punishment*. To these belong the *unquenchable fire*, and that without end, and a certain fiery *worm, never dying*, and not destroying the body, but continuing its eruption out of the body with never-ceasing grief: neither will sleep give ease to these men, nor will the night afford them comfort; death will not free them from their punishment, nor will the interceding prayers of their kindred profit them; for the just are no longer seen by them, nor are they thought worthy of remembrance. But the just shall remember only their righteous actions, whereby they have attained *the heavenly kingdom*, in which there is no sleep, no sorrow, no corruption, no care, no night, no day measured by time, no sun driven in his course along the circle of heaven by necessity, and measuring out the bounds and conversions of the seasons, for the better illumination of the life of men; no moon decreasing and increasing, or introducing a variety of seasons, nor will she then moisten the earth; no burning sun, no Bear turning round [the pole], no Orion to rise, no wandering of innumerable stars. The earth will not then be difficult to be passed over, nor will it be hard to find out the court of paradise, nor will there be any fearful roaring of the sea, forbidding the passengers to walk on it; even that will be made easily passable to the just, though it will not be void of moisture. Heaven will not then be uninhabitable by men, and it will not be impossible to discover the way of ascending thither. The earth will not be uncultivated, nor require too much labor of men, but will bring forth its fruits of its own accord, and will be well adorned with them. There will be no more generations of wild beasts, nor will the substance of the rest of the animals shoot out any more; for it will not produce men, but the number of the righteous will continue, and never fail, together with righteous angels, and spirits [of God], and with his word, as a choir of righteous men and women that never grow old, and continue in an incorruptible state, singing hymns to God, who hath advanced them to that happiness, by the means of a regular institution of life; with whom the whole creation also will lift up a perpetual hymn from *corruption, to incorruption*, as glorified by a splendid and pure spirit. It will not then be restrained by a bond of necessity, but with a lively freedom shall offer up a voluntary hymn, and shall praise him that made them, together with the angels, and spirits, and men now *freed from all bondage*.

7. And now, if you Gentiles will be persuaded by these motives, and leave your vain imaginations about your pedigrees, and gaining of riches, and philosophy, and will not spend your time about subtleties of words, and thereby lead your minds into error, and if you will apply your ears to the hearing of the inspired prophets, the interpreters both of God and of his word, and will believe in God, you shall both be partakers of these things, and obtain the good things that are to come; you shall see the ascent unto the immense heaven plainly, and that kingdom which is there. For what God hath now concealed in silence [will be then made manifest,] *what neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man, the things that God hath prepared for them that love him.*

8. *In whatsoever ways I shall find you, in them shall I judge you entirely:* so cries the END of all things. And he who hath at first lived a virtuous life, but towards the latter end falls into vice, these labors by him before endured shall be altogether vain and unprofitable, even as in a play, brought to an ill catastrophe. Whosoever shall have lived wickedly and luxuriously may repent; however, there will be need of much time to conquer an evil habit, and even after repentance his whole life must be guarded with great care and diligence, after the manner of a body, which, after it hath been a long time afflicted with a distemper, requires a stricter diet and method of living; for though it may be possible, perhaps, to break off the chain of our irregular affections at once, yet our amendment cannot be secured without the grace of God, the prayers of good men, the help of the brethren, and our own sincere repentance and constant care. It is a good thing not to sin at all; it is also good, having sinned, to repent; as it is best to have health always, but it is a good thing to recover from a distemper. *To God be glory and dominion for ever and ever Amen.*

Appendix D

zoopoieo

Joh 5:21 For, just as the Father waketh up the dead, and quickeneth [zoopoieo] them, in like manner, the Son also, whom he pleaseth, doth quicken [zoopoieo].

Joh 6:63 The spirit, it is, that giveth life [zoopoieo],—the flesh, profiteth, nothing: The declarations which, I, have spoken unto you, are, spirit, and, are, life.

Ro 4:17 ¶ Even as it is written—Father of many nations, have I appointed thee: before him whom he believed—Yahweh, who causeth the dead to live [zoopoieo], and calleth the things that are not as things that are:—

Ro 8:11 If, moreover, the Spirit of him that raised Yahshua from among the dead dwelleth in you, he that raised from among the dead Christ Yahshua, shall make alive [zoopoieo] your death—doomed bodies, through means of his indwelling Spirit within you.

1Co 15:22 For, just as, in the Adam, all die, so, also, in the Christ, shall all be made alive [zoopoieo].

1Co 15:36 Simple one! What, thou, sowest, is not quickened [zoopoieo], except it die;

1Co 15:45 Thus, also, it is written—The first man, Adam, became, a living soul, the last Adam, a life—giving [zoopoieo] spirit.

2Co 3:6 ¶ Who also hath made us sufficient to be ministers of a new covenant—not of letter, but of spirit, for, the letter, killeth, whereas, the Spirit, maketh alive [zoopoieo].

Ga 3:21 Is, the law, then, against the promises [[of Yahweh]]? Far be it! For, if a law had been given, which had been able to give life [zoopoieo], verily, in law, would have been our righteousness;

1Ti 6:13 ¶ I charge thee, before Yahweh, who engendereth [zoopoieo] life in all things, and Christ Yahshua, who, before Pontius Pilate, witnessed the noble confession,

1Pe 3:18 ¶ Because, Christ also, once for all, concerning sins, died,—Just in behalf of unjust,—in order that he might introduce us unto Yahweh; being put to death, indeed, in flesh, but made alive [zoopoieo] in spirit,—

Appendix E

Sleep

De 31:16 Then said Yahweh unto Moses, Lo! thou art about to sleep with thy fathers
2Sa 7:12 And it shall be that, when thy days shall be fulfilled, and thou shalt sleep with thy fathers
1Ki 1:21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers
1Ki 2:10 So then David slept with his fathers,—and was buried in the city of David.
1Ki 11:43 So then Solomon slept with his fathers, and was buried in the city of David his father
1Ki 14:20 And, the days which Jeroboam reigned, were twenty—two years,—and he slept with his fathers
1Ki 14:31 So then Rehoboam slept with his fathers,
1Ki 15:8 So then Abijah slept with his fathers
1Ki 15:24 So then Asa slept with his fathers,
1Ki 16:6 So Baasha slept with his fathers, and was buried in Tirzah,—and, Elah his son, reigned, in his stead.
1Ki 16:28 So Omri slept with his fathers, and was buried in Samaria,—and, Ahab his son, reigned, in his stead.
1Ki 19:5 And, as he lay, and slept, under a certain shrub, lo! a messenger, touching him, who said to him—Rise, eat.
1Ki 22:40 So Ahab slept with his fathers,—and, Ahaziah his son, reigned, in his stead.
1Ki 22:50 So Jehoshaphat slept with his fathers, and was buried with his fathers, in the city of David his father,—and, Jehoram his son, reigned, in his stead.
2Ki 4:11 And it came to pass, on a day, that he came thither,—so he turned aside into the upper chamber, and slept there.
2Ki 8:24 And Joram slept with his fathers, and was buried with his fathers, in the city of David,—and, Ahaziah his son, reigned, in his stead.
2Ki 10:35 And Jehu slept with his fathers, and they buried him in Samaria,—and, Jehoahaz his son, reigned, in his stead.
2Ki 13:9 So then Jehoahaz slept with his fathers, and they buried him in Samaria,—and, Joash his son, reigned, in his stead.
2Ki 13:13 So then Joash slept with his fathers, and, Jeroboam, took his seat on his throne,—and Joash was buried in Samaria, with the kings of Israel.
2Ki 14:16 And Jehoash slept with his fathers, and was buried in Samaria, with the kings of Israel,—and, Jeroboam his son, reigned, in his stead.
2Ki 14:22 He, built Elath, and restored it to Judah,—after the king slept with his fathers.
2Ki 14:29 And Jeroboam slept with his fathers, with the kings of Israel,—and, Zechariah his son, reigned, in his stead.
2Ki 15:7 And Azariah slept with his fathers, and they buried him with his fathers, in the city of David,—and, Jotham his son, reigned, in his stead.
2Ki 15:22 And Menahem slept with his fathers,—and, Pekahiah his son, reigned in his stead.
2Ki 15:38 And Jotham slept with his fathers, and was buried with his fathers, in the city of David his father,—and, Ahaz his son, reigned, in his stead.
2Ki 16:20 And Ahaz slept with his fathers, and was buried with his fathers, in the city of David,—and, Hezekiah his son, reigned, in his stead.
2Ki 20:21 So Hezekiah slept with his fathers, and, Manasseh his son, reigned, in his stead.
2Ki 21:18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza,—and, Amon his son, reigned, in his stead.
2Ki 24:6 So Jehoiakim slept with his fathers,—and, Jehoiachin his son, reigned, in his stead.
1Ch 17:11 And it shall be that, when thy days are fulfilled, to sleep with thy fathers

2Ch 9:31 And Solomon slept with his fathers, and they buried him in the city of David his father,—and Rehoboam his son reigned in his stead.

2Ch 12:16 And Rehoboam slept with his fathers, and was buried in the city of David,—and Abijah his son reigned in his stead.

2Ch 14:1 So Abijah slept with his fathers, and they buried him in the city of David, and Asa his son reigned in his stead,—in his days, the land rested ten years.

2Ch 16:13 And Asa slept with his fathers,—yea he died in the forty-first year of his reign;

2Ch 21:1 And Jehoshaphat slept with his fathers, and was buried with his fathers, in the city of David,—and Jehoram his son reigned in his stead.

2Ch 26:2 He, built Eloth, and restored it to Judah,—after that the king slept with his fathers.

2Ch 26:23 And Uzziah slept with his fathers, and they buried him with his fathers in the field of burial that pertained unto the kings, for they said, A leper, he is. And Jotham his son reigned in his stead.

2Ch 27:9 And Jotham slept with his fathers, and they buried him, in the city of David,—and Ahaz his son reigned in his stead.

2Ch 28:27 And Ahaz slept with his fathers, and they buried him in the city, in Jerusalem, but they brought him not into the sepulchres of the kings of Israel,—and Hezekiah his son reigned in his stead.

2Ch 32:33 And Hezekiah slept with his fathers, and they buried him in the ascent of the sepulchres of the sons of David, and all Judah and the inhabitants of Jerusalem did him, honour, in his death,—and Manasseh his son reigned in his stead.

2Ch 33:20 And Manasseh slept with his fathers, and they buried him in the garden off his own house,—and Amon his son reigned in his stead.

Mt 27:52 and, the tombs, were opened and, many bodies of the holy ones who had fallen asleep, arose,—

Joh 11:11 These things, he said, and, after this, he saith unto them—Lazarus, our dear friend, hath fallen asleep; but I am going, that I may awake him.

Ac 7:60 And, kneeling down, he cried out with a loud voice—Lord! do not charge against them, this sin. And, having said this, he fell asleep.

Ac 13:36 For, David, indeed, unto his own generation having done service, by the counsel of God, fell asleep, and was added unto fathers, and saw corruption;

1Co 7:39 A wife, is bound for as long a time as her husband is living; but, if the husband have fallen asleep, she is, free, to be married unto whom she pleaseth,—only, in the Lord;

1Co 11:30 For this cause, many among you are weak and sickly; and, not a few, are falling asleep.

1Co 15:6 After that, he appeared to above five hundred brethren at once,—of whom, the greater number, remain until even now, but, some, have fallen asleep.—

1Co 15:18 Hence also, they who are fallen asleep in Christ, are lost:

1Co 15:20 But, now, hath Christ been raised from among the dead,—a firstfruit of them who have fallen asleep;

1Th 4:13 But we do not wish you to be ignorant, brethren, concerning them who are falling asleep.—lest ye be sorrowing, even as the rest also, who are without hope;

1Th 4:14 For, if we believe that, Jesus, died, and rose again, so, also will, God, bring forth with him, them who have fallen asleep through Jesus;

1Th 4:15 For, this, unto you, do we say, by a word of the Lord,—that, we, the living who are left unto the Presence of the Lord, shall in nowise get before them who have fallen asleep;

2Pe 3:4 and saying—Where is the promise of his presence? For, since the fathers fell asleep, all things, thus remain, from the beginning of creation.