

Apostles' Creed

“I Believe in the Resurrection of the Body”

or is it

‘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.)*

The Apostles' Creed and most Christian Church's statement of beliefs state, “I believe in the resurrection of **‘the body’**.” The Word of Yahweh never makes this statement but does promise the, “resurrection of the dead.” Men have replaced Yahweh's words, ‘the dead,’ with the words, ‘the body.’ Does death separate us from Yahweh as the Psalm¹ says or does death unite us with Yahweh as is taught by most Christians? If death unites us with Yahweh, then death becomes our friend rather than our enemy as was written in I Corinthians 15:26. If we are united with Yahweh after death we must be disembodied spirits awaiting the resurrection of our bodies. The fingerprints of our adversary are all over these corruptions of our Father's magnificent Word of Life.

The adversary's mission is to corrupt or delete the words of Yahweh. In the Garden, his first recorded words were, “Can it really be that Elohim hath said” (Gen 3:1)? When we question, add to, change or delete the words of Yahweh, we no longer have the Word of Yahweh. The adversary uses men, even religious men, to corrupt Yahweh's Word². This corruption, by men, of our Father's Word, has come about by ignorance³ as well as malice⁴. We must not be deceived by the good intentions of men because some of those men could be “false prophets, who come unto you in clothing of sheep,—while, within, they are ravening wolves” (Mt. 7:15).

The philosophies of men and the religions of the world have penetrated and influenced the teachings of Yahweh (Appendix A). One of these pagan teachings is the transmigration of the soul otherwise known as metempsychosis⁵. This is the teaching that I was born a spirit being (immortal), I have a soul and I live in a body⁶. When the body dies, we as disembodied spirit beings move to a new residence while we await the resurrection of our

¹ “For, in death, is no remembrance of thee,—In sheol, who shall give thanks unto thee” (Ps. 6:5)?

² King Jehoiakim, of Judah, took the Word of Yahweh which was written by the prophet Jeremiah and cut the scroll up and cast it into the fire (Jer. 36:23).

³ Acts 15:1 And, certain persons, coming down from Judea, began to teach the brethren—Except ye be circumcised according to the custom of Moses, ye cannot be saved.

⁴ John 10

⁵ “Metempsychosis is the passing of a human soul, after the death of its body, into the body of an animal or, in fortunate cases, into another human body...Plato incorporated it in his theory of ideas; Josephus ascribed it to the Pharisees; several heretical Christian sects from the second to the thirteenth century held it; and it was also popular among the Jews of the Middle Ages” (Collier's Encyclopedia, Vol. 13, 1059).

⁶ Faith Food Devotions by Kenneth E. Hagin, pg. 297

body. With Christianity, this new residence is called Heaven, Hell, Purgatory or Limbo. Does this sound familiar? Most religions of the world (Hinduism, Buddhism etc.) believe this concept. Most religions of the world do not believe that the person who dies is really dead, awaiting the resurrection as taught in the Word of Yahweh. When Paul was on the Hill of Mars in Athens Greece, he proclaimed to the people the resurrection of the dead. “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 seems to be a declarer: because, of Jesus and the Resurrection, he was announcing the joyful tidings...Now, when they heard of raising the dead, some, indeed, began to mock, while, others, said—We will hear thee, concerning this, even again” (Acts 17:17,32). The resurrection of the dead, Christ being the first fruit, was the Apostle Paul’s proclamation of the good news.

The dead, according to the Word of Yahweh, are exactly that, dead. They are referred to as, “they who have fallen asleep⁷”. “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; For, if we believe that, Yahshua, died, and rose again, so, also will, Elohim, bring forth with him, them who have fallen asleep through Yahshua” (I Thess. 4:13,14). The teaching that we never die, only our body dies, was the same great deception proclaimed in the Garden by the adversary. “And the serpent said unto the woman, ‘Dying, ye do not die” (Gen. 3:4). This is the same teaching that encourages the use of a witch, which then calls up the disembodied spirit. Remember the Witch of Endor (I Sam. 28:7)? The dead, according to the Word of Yahweh, are in the state of death, sheol⁸, awaiting either the Parousia of the Lord for his Body, or the resurrection of the just and unjust (I Cor. 15, I Thess. 4, Acts 24:15).

The teaching that all men are spirit beings who live in a mortal body, actually portrays the lives of demons. Demons are spirit beings that seek to dwell in a human being or an animal. “But, when the impure spirit goes out of the man, it passes through waterless places, seeking rest,—and finds it not. Then, it says, Into my house, will I return whence I came out” (Mt. 12:43,44). The teaching that mankind are immortal spirit beings also leads Christians into the area of incarnation⁹ and reincarnation¹⁰.

Christians teach the incarnation of Yahweh. Yahweh enters into an embryo, attached to Mary, which when birthed is named Yahshua (Jesus)¹¹. “God prepared a body, a special body, for this Being called the Son of God. In the Incarnation, Christ became man! Any

⁷ Mt. 27:52; Jn. 11:11,12; I Cor. 7:39, 15:6, 18,20; I Thess. 4:14,15

⁸ Ps. 6:5, 89:48 115:17, Is. 38:18, 19, Ecc. 9:10. (A Critical Lexicon and Concordance by E W Bullinger, pg. 368,369) Shades of Sheol, Death and the Afterlife in the Old Testament by Philip S. Johnston

⁹ Incarnation = any person or animal serving as the embodiment of a god or spirit. Webster’s New World Dictionary

¹⁰ Reincarnation = rebirth (of the soul) in another body. The doctrine that the soul reappears after death in another and different bodily form. Webster’s New World Dictionary

¹¹ Faith Food Devotions by Kenneth E. Hagin, pg.349

religion that denies the Incarnation of Jesus of Nazareth is false.¹²” The word, ‘incarnation,’ is not in the Word of Yahweh. This doctrine first appears in Latin Christian authors around about 300 A.D. A few difficult verses in the Gospel of John helped to contribute to this concept but the Gospel of John¹³ must be interpreted in the light of the rest of the sixty-five books of Yahweh and not the contrary. The teaching that man is an immortal spirit being having eternal life, having no beginning or end, leads to the conclusion that all people have been incarnated or reincarnated.

When people are born, they are sons of adam, living souls. They are of the earth. When a son of adam confesses Yahshua as his Lord and believes in his heart that Yahweh raised Yahshua from among the dead, he receives the gift of holy spirit (Rm. 10:9, Acts 2:38). Now this son of adam, who is a living soul, receives spirit and becomes a son of Elohim. 1 Thessalonians 5:23 is the only verse in our Father’s word that mentions spirit, soul and body in the same verse. We must remember that I Thessalonians was written, “to the assembly of Thessalonians in Yahweh the Father, and the Lord Yahshua Christ” (I Th. 1:1). These people, who were living souls, had received the gift of holy spirit, which made them children of Yahweh. Bible translations have also contributed to the error that the dead are not dead.

Bible translators, excluding the “Rotherham’s Emphasized Bible” and the “Young’s Literal Translation of the Bible¹⁴”, have translated incorrectly the Greek word ‘ek.¹⁵’ when used with nekros. The phrase, ‘ek nekros’ (from among the dead), was used forty-five times in the New Testament but the major Bible translations translated ek nekros, ‘from the dead,’ instead of, ‘from among the dead.’ “But, now, hath Christ been raised from among [ek] the dead [nekros],—a firstfruit of them who have fallen asleep” (1 Cor.15:20). If Christ was raised from among the dead then that means the dead, that he was raised from among, are still dead. Christ was the firstfruit or the first one, from among the dead, to be raised never to die again.

Death does separate us from Yahweh, which is why we resist death to the end. Death is our enemy and not our friend. Our hope is the resurrection of the dead and not the resurrection of our body (Acts 23:6). “But now, hath Christ been raised from among the dead,—a firstfruit of them who have fallen asleep; For, since indeed, through a man, came death, through a man, also cometh the raising of the dead; For, just as, in the Adam, all die, so, also, in the Christ, shall all be made alive. But, each, in his own rank:—A firstfruit, Christ, after that, they who are the Christ’s, in his presence” (I Cor. 15:20-23). Christ was

¹² Faith Food Devotions by Kenneth E. Hagin, pg. 352, 353

¹³ The Gospel of John “Hard, is this discourse” by Chuck Cunningham

¹⁴ Young’s translated ek nekros, ‘out of the dead.’

¹⁵ 1537 εκ ek ek or εξ ex ex a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; ; prep 1) out of, from, by, away from.

the firstfruit from sheol¹⁶ and the rest of mankind will arise in the future. “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; Because, 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, 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” (I Thess. 4:15-17)!

Appendix A

The Jewish and Greek mindset concerning Death and the Immortality 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 93¹⁷.

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

¹⁷ The New Bible Dictionary, Douglas pg. 660

“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.

Enjoy!

AN EXTRACT OUT OF
JOSEPHUS' 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, in 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 afordetermined 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 rejoice 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 briers there; but the countenance of the *fathers* and of the just, which they see always smiles upon 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 nearer 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 everybody 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 Rhadmanthus are not the judges, as you Greeks do suppose, but he whom *God even 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 everyone, 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 ac-

cord, 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 hereby 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 into 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.