

What Happens when a Person Dies?

(Death, Hell and Greek Mythology)

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua (yeh-ho-shoo'-ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

Greek mythology is embedded in some of the teachings of the Christian Church today. The concepts of hell, the immortality of the soul, disembodied spirits and judgment given upon death all came from Greek Mythology. The Word of Yahweh¹ does not teach the above doctrines. Our Fathers Word teaches that when people die, whether good or evil, they all go to sheol, which is a state of sleep. They await, in the state of sleep, for the Parousia² of the Lord or the resurrection of the just or the resurrection of the unjust. The unjust will perish (be destroyed) and be cast into the lake of fire and the just will eventually live on the new earth (Paradise) age-abiding with Yahweh and His Son Yahoshua³. There are hundreds of clear verses in the Word of Yahweh that verify the above statements. Are there a few difficult verses that apparently contradict the clear verses? Yes! We do not make a doctrine out of a few difficult verses, as the Christian Church has done, when it contradicts the hundreds of clear verses. The difficult verses must be understood in the light of the clear verses.

Immortality of the Soul and disembodied spirits

The Apostles' Creed

“I Believe in the Resurrection of the Body”

or is it

‘the Resurrection of the Dead?’

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.’ Why? Does death separate us from Yahweh as the Psalm⁴ 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 immediately upon death we must be disembodied spirits awaiting the resurrection of our bodies. If death unites us with Yahweh, then, when a believer is sick I should pray for his death in order that he could

¹ The name of the Creator Ex. 3:15

² 3952 παρουσία parousia *par-oo-see'-ah* 1) presence 2) the coming, arrival, advent 2a) the future visible return from heaven of Jesus, to raise the dead, hold the last judgment, and set up formally and gloriously the kingdom of God

³ The name Yahweh gave his Son.

⁴ “For, in death, is no remembrance of thee,—In sheol, who shall give thanks unto thee” (Ps. 6:5)?

enter Heaven and live a wonderful life. It would be selfish on my part to pray for his healing. My bedtime prayer for my children should be, “now I lay me down to sleep, I pray the Lord my soul to take.” The Christian hope would not be the Parousia of the Lord but death because death would immediately unite us with the Lord. The fingerprints of our adversary, whose purpose is to steal, kill and destroy are all over these Church doctrines. They are counterfeits, which are 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 Word⁵. This corruption, by men, of our Father’s Word, has come about by ignorance⁶ as well as malice⁷. 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 metempsychosis⁸. This is the teaching that I was born a spirit being (immortal), I have a soul and I live in a body⁹. When the body dies, we, as disembodied spirit beings, move to a new residence while we await the resurrection of our 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 Yahoshua 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.

⁵ 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).

⁶ 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.

⁷ John 8 & 10 “Ye, are, of your father—the adversary (Jn. 8:44)”

⁸ “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).

⁹ Faith Food Devotions by Kenneth E. Hagin, pg. 297

The dead, according to the Word of Yahweh, are exactly that, dead. They are referred to as, “they who have fallen asleep¹⁰”. “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, Yahoshua, died, and rose again, so, also will, Elohim, bring forth with him, them who have fallen asleep through Yahoshua” (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’” (Young’s, Gen. 3:4). This is the same teaching that encouraged the use of a witch, which then called up the disembodied spirit of the dead. Remember the Witch of Endor (I Sam. 28:7)? The dead, according to the Word of Yahweh, are in the state of death, sheol¹¹, awaiting either the Parousia of the Lord for his Body (the Christian Assembly), 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 demons¹² or gods. 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 incarnation¹³ and reincarnation¹⁴.

Christians teach the incarnation of Yahweh. The teaching states that Yahweh enters into an embryo, attached to Mary, which when birthed is named Yahoshua¹⁵. “God prepared a body, a special body, for this Being called the Son of God. In the Incarnation, Christ became man! Any religion that denies the Incarnation of Yahoshua of Nazareth is false.¹⁶” However 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 John¹⁷ must be interpreted in the light of the rest of the sixty-five books of Yahweh and not the contrary. The teaching that all men are immortal spirit beings, gods, having everlasting life, leads to the conclusion that all people have been incarnated or reincarnated.

According to the Word of Yahweh, mankind was originally made to rule the earth as immortals but Adam and Eve chose to sin, which led to death (Gen. 2:17, Rm. 6:23).

¹⁰ Mt. 27:52; Jn. 11:11,12; I Cor. 7:39, 15:6, 18,20; I Thess. 4:14,15, I Kings 2:10, 11:43, 14:20, etc.

¹¹ 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

¹² 1142 δαιμόν daimon *dah'-ee-mown* 1) a god, a goddess 1a) an inferior deity, whether good or bad 2) in the NT, an evil spirit

¹³ Incarnation = any person or animal serving as the embodiment of a god or spirit. Webster’s New World Dictionary

¹⁴ 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

¹⁵ Faith Food Devotions by Kenneth E. Hagin, pg.349

¹⁶ Faith Food Devotions by Kenneth E. Hagin, pg. 352, 353

¹⁷ The Gospel of John “Hard, is this discourse” by Chuck Cunningham

When people are born, they are sons of adam and not sons of Elohim (Gen. 5:3). Sons of adam (of the earth) are mortals. When a son of adam confesses Yahoshua as his Lord and believes with his heart that Yahweh raised Yahoshua from among the dead, he receives the gift of holy spirit, which is a token of his inheritance (Rm. 10:9, Acts 2:38, Eph. 1:13-14). Now this son of adam, who is a living soul, receives spirit, which is holy, and becomes a son of Elohim. 1 Thessalonians 5:23 is the only verse in our Father's word that mentions body, soul and spirit in the same verse. We must remember that I Thessalonians was written, "to the assembly of Thessalonians in Yahweh the Father, and the Lord Yahoshua Christ" (I Th. 1:1). The Thessalonians, 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 Bible"¹⁸, have translated incorrectly the Greek word 'ek.'¹⁹ when used with nekros. The phrase, 'ek nekros' (from among the dead, see Appendix B), 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, which includes Moses, Elijah and Enoch. 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 not death but the resurrection of the dead (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 [Parousia]" (I Cor. 15:20-23). Christ was the firstfruit from sheol²⁰ who would never return. 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 (Parousia) 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)!

¹⁸ Young's translated ek nekros, 'out of the dead.'

¹⁹ 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.

²⁰ Psalms 16:10, Acts 2:27 For thou wilt not abandon my soul to sheol, neither wilt thou suffer thy man of lovingkindness, to see corruption:

Resurrection of the Just and the Unjust and a Day of Judgment

Christians are taught, as also Greek Mythology teaches, that when you die only your body dies and you live on in another form. Upon the death of your body, you as a spirit, are judged immediately and are sent either to Heaven or Hell. There is no need of a future judgment. In contrast, the Word of Yahweh talks of a future day when the dead, who did not take part in the first resurrection in Revelations 20:6, will be raised and judged in the second resurrection. This day is a 'Judgment Day.' Those who are not written in the book of life will be thrown into the lake of fire, which is called the second death (Mt. 25:41, Rev. 20:11-15). This 'Judgment Day' does not occur upon death but after the one thousand year reign of the Christ. "And I saw a great white throne, and him that was sitting thereon, from whose face fled the earth and heaven, and, place, was not found for them. And I saw the dead, the great and the small, standing before the throne; and, books, were opened, and, another book, was opened, which is, the book, of life; and the dead, **were judged**, out of the things written in the books, according to their works. And the sea gave up the dead that were in it, and, death and hades, gave up the dead that were in them; and they **were judged**, each one, according to their works. And, death and hades, were cast into the lake of fire. This, is, the second death—the lake of fire. And, if anyone was not found, in the book of life, written, he was cast into the lake of fire" (Rev. 20:11-15).

Yahweh has placed people in one of three groups in I Corinthians 10:32: the Hebrews (Israel, Bride of Christ), the Nations (non Hebrews, Gentiles, just and unjust) and the Assembly of Elohim (Body of Christ). What happens after death is dependent upon whether you are a Hebrew, a Gentile or a part of the Assembly of Elohim. Christians are part of the Assembly of Elohim.

The Sequence of Events after death.

"There shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15).

The Just and the Bride of Christ, Israel

- 1.) All die and go to sheol, the state of death, sleep. "And Jacob rent his garments...Surely I will go down unto my son mourning to sheol" (Gen. 37:34,35)! David said, "For thou wilt not abandon my soul to sheol" ((Ps. 16:10).
- 2.) The resurrection of the just. "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" (Rev. 20:6).
- 3.) The resurrection of the unjust occurs one thousand years after the resurrection of the just. "And I saw a great white throne... And I saw the dead, the great and the small,

standing before the throne...And, if anyone was not found, in the book of life, written, he was cast into the lake of fire.” (Rev. 20:11,12,15).

The Assembly of Christ, His Body

“The revelation of a sacred secret, in age-past times kept silent” (Rm. 16:25).

- 1.) Not all will die and go to sheol. “Lo! a sacred secret, unto you, do I declare:—we shall not, all, sleep, but we shall, all, be changed” (I Cor. 15:51, I Thess. 4:15).
- 2.) A Parousia of the Lord for his Assembly, his Body. This event occurs before the resurrection of the just and the unjust and before the Day of Yahweh, which is the Book of Revelations. “For, this, unto you, do we say, by a word of the Lord,—that, we, the living who are left unto the Presence [Parousia] 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)!

Does Hell exist in the Bible?

The meaning of the word “Hell,” for most Christians, is “the place where fallen angels live and to which sinners and unbelievers go after death for torment and eternal punishment.²¹” I would also add to this definition that most people believe that Satan is the ruler or king of Hell and Hell’s location is under the earth. This place called “Hell” does not exist in the Bible, as we shall see. The word “Hell” is used 54 times in the King James Version of the Bible and 16 times in the NIV Bible. This word should not be a part of a Christian’s vocabulary because it is not a part of Yahweh’s vocabulary. Two Bibles where “Hell” is not used, are, “Young’s Literal Translation of the Holy Bible” and “Rotherham’s Emphasized Bible,” which also is a literal translation. Where did the word “Hell” come from?

“Etymologically, hell is a hidden place. It goes back ultimately to the Indo-European word “kel” = cover, hide, which has contributed an extraordinary number of words in English, including cell, cellar, conceal, helmet and hull.²²” The Hebrew word that was sometimes translated hell in the King James, is “Sheol.” The Greek words that are sometimes translated Hell are Hades (same meaning as Sheol), Gehenna (Valley of Hinnom) and Tartarus.

²¹ Webster’s New World Dictionary of the American Language

²² Arcade Dictionary of Word Origins, by John Ayto

The “Hell,” as we know it, primarily evolved from Greek mythology beginning around 600 B.C. The Greeks had a “Three-Story Universe.” (See page 12) The top story was heaven, the middle story was earth and the bottom story was the underworld. A god named “Hades,” known as the “Zeus of the Underworld”, ruled the underworld. This is where we get our tradition that Satan is the ruler of a place called Hell (Underworld), just as Hades was the ruler of the Underworld. Satan does not rule a place called “Hell” but is ruling in the heavenlies.

Satan is called the prince of the authority of the air in Ephesians 2:2. In chapter 6 we are told that we do not struggle with flesh and blood but against spiritual forces of wickedness in the heavenlies. Yahoshua spoke to his disciples after they took control over demons, “I was beholding the Adversary, as lightning from the heaven having fallen”(Luke 10:18). In Revelation 12:7-13 we see that Satan and his messengers are cast out of heaven to earth in the day of tribulation. Satan and his messenger’s locations are in the heavens not in a place called Hell. The Greeks also taught, as do most religions, that the soul of man is immortal. Yahweh’s Word teaches otherwise.

The Greeks taught that the good people went to Elysium (Paradise) and the evil people went to Hades (Hell), or Tartarus (Hell) and they all lived forever without the body. This concept states that all of mankind has everlasting life. Living in Hell is not a good life but none the less, it is still an everlasting life. The Word of Yahweh states in Romans 6:23, “For, the wages of sin, is death; but, Yahweh’s gift of favor, is life age-abiding, in Christ Yahoshua our Lord.” The immortality of the soul is a lie from Satan that goes back to the Garden of Eden. The Word of Yahweh teaches that, “for Yahweh did so love the world, that His Son—the only begotten—He gave, that every one who is believing in him may not perish [apollumi, be destroyed], but may have life age-abiding” (John 3:16). The opposite of life age-abiding is death, to perish or to be destroyed. The people who do not believe and disobey what Yahweh says shall perish. To perish is not to live an everlasting life in the Underworld. The Greek word translated “perish,” in John 3:16, is the word “apollumi” which means “to destroy, to be utterly and finally ruined and destroyed, to be lost, brought to naught, put to death.”²³ (See Appendix C) The unbeliever will not live an everlasting life in Hell but will perish, be destroyed, be cast into the lake of fire.

The Lake of Fire is the avenue by which those who are not written in the Book of Life shall perish. “And if any one was not found written in the scroll of the life, he was cast to the Lake of the Fire” (Rev. 20:15). Being cast into the Lake of Fire is the second death. The Lake of Fire is only used in the Book of Revelations and is Biblical while Hell is not. The Lake of Fire is not an underground kingdom ruled by Satan where people with everlasting life, and no bodies, are presently being tormented (by evil spirits withholding water from them) by fire. It is a lake that burns with fire and brimstone. Does fire and brimstone remind us of another event in the Bible? “And Yahweh hath rained upon Sodom

²³ A Critical Lexicon and Concordance, Bullinger

and upon Gomorrah brimstone and fire from Yahweh, from the heavens... he [Abraham] looked on the face of Sodom and Gomorrah, and on all the face of the land of the circuit, and saw, and lo, the smoke of the land went up as smoke of the furnace” (Gen. 19:24-28). Fire and brimstone consumes and destroys life (Num. 17:35). The people of Sodom and Gomorrah were destroyed or perished, as will also the people not written in the Book of Life. Only three will be thrown into the Lake of Fire alive.

“And the beast was taken, and with him the false prophet who did the signs before him, in which he led astray those who did receive the mark of the beast, and those who did bow before his image; living they were cast—the two—to the lake of the fire, that is burning with brimstone” (Rev. 19:20). The beast and the false prophet will be thrown, alive, into the Lake of Fire, while Satan will join them 1000 years later. “And the Devil, who is leading them astray, was cast into the Lake of Fire and Brimstone, where *are* the beast and the false prophet, and they shall be tormented day and night—to the ages of the ages” (Rev. 20:10). Satan does not rule the Lake of Fire as Hades did with the Underworld but in contrast is thrown into the Lake of Fire, alive. The dead, who are not written in the Book of Life, are not thrown into the Lake of Fire until the end of Christ’s 1,000 year reign. Then where are the dead now?

The dead go to Sheol, not Gehenna nor Tartarus. The Holy Spirit, by the written word, reveals to us the characteristics of Sheol (Hades in the Greek text). “For in death is no remembrance of thee, in Sheol who shall give thanks unto thee” (Ps. 6:5)? Psalm 6:5 is a good example of comparing death with being asleep. “The dead, cannot praise Yah, nor any that go down into silence” (Ps. 115:17). “For, sheol, cannot praise thee Nor, death, celebrate thee,—They who go down to the pit cannot wait for thy faithfulness. The living, the living, he, can praise thee, As I do this day,—A father, to his children, can make known thy faithfulness” (Is. 38:18,19). “By looking at the occurrences of the word Sheol, it will teach:

1. That as to direction it is down.
2. That as to place it is in the earth.
3. That as to nature it is put for the state of death. Sheol therefore means the state of the dead;
4. And finally, as to duration, the dominion of Sheol or the grave will continue until, and end only with, resurrection, which is the only exit from it.^{24,}

“Hades’ is a heathen word (a word of human origin) and comes down to us surrounded with heathen traditions, which had their origin in Babel, and not in the Bible, and have reached us through Judaism and Romanism. Sheol is a word with Divine origin.²⁵” To illustrate that Sheol and Hades are the same word, we refer you to Acts 2:27 and Psalms

²⁴ A Critical Lexicon and Concordance, Bullinger

²⁵ A Critical Lexicon and Concordance, Bullinger

16:10 which both state the same Words of Yahweh, one in Hebrew and the other in Greek. The Greek word, Gehenna is also translated, “Hell” in most translations.

“Gehenna is the Greek word for, Valley of Hinnom, a valley near Jerusalem. The name was derived from the act of burning carrion, by means of ever-burning fire. Probably used by our Lord as a symbol for a notion of a devouring judgment fire, which was current prior to the possible employment of Gehenna in this sense.²⁶” Gehenna was not the Underworld, nor did Satan rule it, nor are people presently being tormented there. It was a valley, possibly a city dump, used as a symbol for the Lake of Fire. The Valley of Hinnom also had a history of human sacrifice and Baal worship. “And, he, burned incense, in the valley of the son of Hinnom,-and burnt his sons, in the fire, according to the abominable ways of the nations, whom Yahweh dispossessed from before the sons of Israel” (2 Chronicles 28:3). “And they have built the high places of Topheth, which is in the valley of the son of Hinnom, To burn up their sons and their daughters in the fire,—Which I commanded not, Neither came it up on my heart” (Jeremiah 7:31). “And have built the high places of Baal, which are in the valley of Ben-hinnom, To cause their sons and their daughters to pass through unto Molech, Which I commanded them not Neither came it up on my heart, That they should do this horrible thing,—Causing, Judah, to sin” (Jeremiah 32:35)! The history of the Valley of Hinnom was well known to the Hebrews. Yahoshua used the Valley of Hinnom as a figure for the Lake of Fire. “And be not afraid of those killing the body, and are not able to kill the soul, but fear rather Him who is able both soul and body to destroy [same word as perish in John 3:16] in Gehenna” (Mt. 10:28). One last word translated “Hell” is the Greek word “Tartarus.”

“For if Yahweh messengers who sinned did not spare, but with chains of thick gloom, having cast *them* down to Tartarus, did deliver *them* to judgment, having been reserved”(II Peter 2:4). Tartarus is a place where certain messengers (angels) have been kept bound for future judgment. No people are there, nor is Satan ruling, nor does it has anything to do with fire and brimstone but its characteristics are pits of gloom. Tartarus is used only once in the Word of Yahweh. For more information on Tartarus refer to “The Companion Bible, by E.W. Bullinger, appendix 25 (The Nephilim) or Christian Educational Services.

We have discovered, from Yahweh’s Word, that Satan abides in heaven not in a place called Hell. He is the prince of the authority of the air not a ruler of an everlasting fiery kingdom. Man is not immortal but can choose immortality if he makes Yahoshua his Lord. If he rejects Yahoshua he will perish in the Lake of Fire, which is the second death. Satan, the beast and the false prophet will be thrown in the Lake of Fire alive. We also learned that all people who have died are not alive in heaven or in hell but they are asleep (in Sheol) until they are resurrected. We should use the phrase “Lake of Fire,” which is in Yahweh’s Word, and not the word “Hell,” which brings with it’s usage, meanings of:

²⁶ A Critical Lexicon and Concordance, Bullinger

Immortal souls, Disembodied spirits, The Underworld, Satan ruling a fiery kingdom, Sinners being everlastingly tormented.

Conclusion

When people die, they are in the “state of death,” sheol, where there is no remembrance (Ps. 6:5, Is. 38:18,19). They stay asleep (dead) until they are awakened, from among the dead, by the Lord Yahoshua at the appointed time (I Thess. 4:13-18, I Cor. 15:35, Rev. 20:6,14,15). When the dead are awakened they will receive either, life age-abiding and eventually live in Paradise (on the new earth) or they will perish, which is the second death (Jn. 3:16, Is. 35, Rev. 20:14). The first awakening of the dead occurs when Christ returns in the air for his Body, the Assembly (I Thess 4:16). The Lord Yahoshua shall descend from heaven and the dead in Christ shall rise (clothed with incorruptible bodies) and those that are alive in Christ (clothed with immortal bodies) will meet the Lord in the air (I Thess. 4:17, I Cor. 15:53). Christ and his Assembly will return to the earth to battle the beast and his armies during the Tribulation, the Day of Yahweh (Rev. 19:11-21, Joel 2:31). The adversary is then bound for one thousand years. The second awakening of the dead occurs in Revelation 20:4 after the tribulation. These are the just of Israel, the Bride of Christ. A new heaven and earth will be established and the Body and the Bride of Christ will live with our Lord for one thousand years (I Thess. 4:17, Rev. 19:14). After one thousand years has occurred, the accuser is then loosened out of his prison to be defeated and thrown into the Lake of Fire, along with death and sheol (Rev. 20). (The beast, the false prophet and the adversary are the only ones thrown into the Lake of Fire, alive (Rev. 19:20, 20:10.) The third awakening of the dead occurs after the thousand-year reign of Christ (Rev. 20:5,11). These are ‘the unjust’ and possibly, ‘the just’ who lived and died during Christ’s thousand year reign. Christ then delivers the Kingdom unto his Elohim and Father, so that Yahweh may be, all things in all (I Cor. 15). The holy city, New Jerusalem, will then come down out of heaven and Yahweh Elohim of host²⁷ and the Lamb will sit upon their thrones. Yahweh will dwell with men in Paradise, as He originally did in the Garden of Eden (Rev. 21:3). We shall render divine service unto our Father and we shall reign unto the age of ages with our Father and our brother, Yahweh and Yahoshua (Rev. 21,22).

(A difficult section of the scriptures concerning death is, “The rich man and the poor man in Luke 16:19-31,” which has cause many Christians to confuse Hades and the Underworld with the teaching of Yahoshua. The attached article, “The Parable of the Rich Man and Lazarus” will give a possible explanation of these scriptures on the next page.)

²⁷ Lord God Almighty

The Parable of the Rich Man and Lazarus

(A possible explanation of Luke 16:19-31)

A parable is a short, simple, story from which a moral lesson may be drawn. The moral lesson is the purpose of the story. For example, a parable (story) that would portray a moral lesson in our society is the story of Santa Claus. The lesson to be drawn would be to be good to one another. The Santa Claus story itself is fiction. The parable of the Rich Man and Lazarus is fiction used to teach a moral lesson.

The moral lesson is, “No domestic is able to serve two lords, for either the one he will hate, and the other he will love; or one he will hold to, and of the other he will be heedless; you are not able to serve Yahweh and mammon” (Luke 16:13). The Pharisees, who were lovers of money, were openly sneering at Yahoshua (Luke 16:14). The parable is addressed to the Pharisees.

The Jewish people, the people Yahoshua was sent to, had pagan beliefs as part of their religion. They lived in a Greek culture with Greek mythology, which had become part of their religion. One example of this is the transmigration of the soul or reincarnation, in which the Greeks believed and it had been accepted by some Jews. “And passing by, he saw a man blind from birth, and his disciples asked him, saying, ‘Rabbi, who did sin, this one or his parents, that he should be born blind’” (John 9:1,2). How could a man sin before he was born? Only if he existed before birth and had sinned in his former life. Another example is that the Sadducees did not believe in angels, or spirits, or resurrection, while the Pharisees believed in all three (Acts 23:6-8). The Greeks did not believe in a resurrected body. “And having heard of a rising again of the dead, some, indeed, were mocking, but others said, ‘We will hear you again concerning this’” (Acts 17:32).

As we have seen, in the scriptures, the Pharisees believed in angels and this is to whom the parable was addressed. The parable is a story based on Greek and Jewish Mythology. How this is determined, is by comparing the facts. “And it came to pass, that the poor man died, and that he was carried away by the messengers to the bosom of Abraham” (Luke 16:22). “The bosom of Abraham” is a foreign phrase in the Word of Word of Yahweh because it is not used in any other place. It is mentioned in, “The Works of Josephus.”²⁸ Josephus was a

²⁸ The Works of Josephus, Translated by William Whiston, Josephus’ discourse to the Greeks concerning Hades, pg. 813. also see the paper, ‘The Jewish mindset concerning Death, Hades, Angels & the Bosom of Abraham in the 1st Century’ by Chuck

Jewish historian writing around 100 A.D. I suggest that Josephus' discourse on Hades be read to understand what Abraham's bosom means. This phrase would be based on Jewish Mythology. The use of Hades, in this chapter, is another example of Greek Mythology.

The rich man could not cross the chasm, as in Greek Mythology. "And the rich man also died, and was buried; and in the Hades having lifted up his eyes, being in torments... and having cried, he said, Father Abraham, deal kindly with me, and send Lazarus... And Abraham said... between us and you a great chasm is fixed, so that they who are willing to go over from hence unto you are not able, nor do they from thence to us pass through" (Luke 16:22-26). "Hades and Persephone, King and Queen of the Underworld, rule over a gloomy realm inhabited by fearful monsters and shades of the dead...Enforcing death's utter finality, the couple permits no one (except a few heroes) to escape Hades' confines. The, "Odyssey," pictures Hades' realm, eternally dark and cheerless, as the permanent prison of all dead souls; only a few of Zeus's favorites are sent to the Isles of the Blest (also called Elysium), an earthlike paradise. As Greek concepts of individual responsibility developed over time, however, many poets and philosophers argued that a person's behavior in this life determined one's fate after death. After the sixth century B.C., the old Homeric view of Hades' realm was typically modified to accommodate all righteous souls in Elysium, with the wicked atoning for their crimes in Tartarus.²⁹" According to the Bible, all people go to Sheol (Hades) but according to this parable only the evil go to Hades (Sheol).

King David and Jacob both spoke of going to Sheol. David spoke, "You wilt not leave my soul to Hades [sheol], nor wilt You give Thy Kind One to see corruption" (Acts 2:27, Ps. 16:8-11). "For David did not go up to the heavens" (Acts 2:34). Why? Because he is in Sheol. Jacob also said, "For—I go down mourning unto my son, to Sheol,' and his father weepeth for him" (Gen. 37:35).

People err when taking this parable as a literal teaching about the next life. They also overlook the fact that it does not mention Heaven or Gehenna or Yahweh or resurrection or that people are asleep not alive. Actually, Abraham is in Yahweh's position and, "The bosom of Abraham," has replaced Heaven while Hades has replaced Gehenna (symbol of the Lake of Fire).

Cunningham

²⁹ Classical Mythology, Stephen L. Harris – Gloria Platzner, pg. 193.

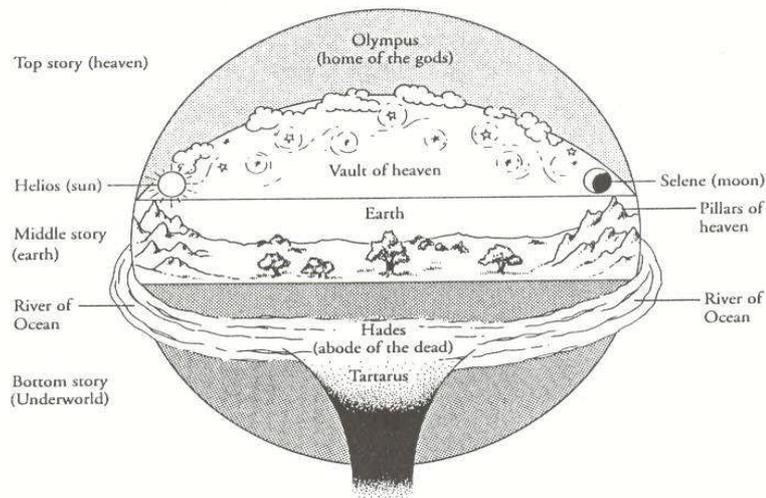


FIGURE 1-7 The “Three-Story Universe.” Following ancient traditions from the Near East, Greek mythographers conceived of the earth as a massive disc surrounded by a watery waste, the circular River of Ocean. The physical heavens arched overhead like an inverted bowl, the edges of which were supported by mountainous pillars—or held up by Atlas, the mightiest Titan. The Olympian gods lived somewhere above the clouds. Beneath the earth lay the eternally dark kingdom of Hades, a vast subterranean cavern housing the dead. Tartarus, a deep pit beneath Hades’s main level, served as a prison for fallen Titans and the souls of notorious sinners.

Evolving Ideas about the Afterlife

Hades’s Evolution

For all its gloom, even the Homeric Underworld depicts the human soul as too important to suffer total extinction at death, granting it a tenuous survival and some retention of individual identity. This view of Hades pictures it as a Freudian or Jungian dreamlike state in which disembodied souls, like sleepers caught in a nightmare, experience a paralysis that renders them unable to control their actions or environment. Souls float helplessly amid flickering shadows, insubstantial as clouds that dissolve and reform without purpose or volition. For Homer, death is being trapped in a murky dreamland where the rational will loses all ability to make choices or influence events.

After the rise of philosophy made logic and ethics the supreme modes of interpreting existence, many Greek thinkers came to believe that the cosmos embodied moral absolutes and that its divine rulers distinguished between good and evil souls, assigning them qualitatively different fates after death. Following Pythagoras and Plato, many poets and philosophers envisioned an ingeniously compartmentalized Hades, an afterworld divided into contrasting regions such as Elysium and Tartarus, each representing a positive or negative aspect of the human psyche. Some authors implied that souls entered a spiritual dimension in which all potentialities, for good or ill, could reach full expression.

Incapable of empirical proof, notions about the afterlife have always been the province of myth. A realm teeming with the subconscious mind’s sharpest anxieties and terrors, the Underworld is at once a repository of the psyche’s unacknowledged potential for destructiveness and a wish-fulfilling projection of hope. Although Hades spawns monsters that are distorted images of human instincts, appetites, and emotions—Gorgons and ghouls that haunt troubled minds—it also serves humanity’s need to become ultimately like its gods, enjoying an eternal perpetuation of the individual ego in a paradise resembling a perfect earth. With its undying conviction that human consciousness is the central pivot on which the cosmos turns, Greek humanism eventually succeeds in transforming the Hades myth into an affirmation of humanity’s unique value.

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 93³⁰.

“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 Yahoshua 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!

³⁰ The New Bible Dictionary, Douglas pg. 660

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 everyone'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 Rhadamanthus 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.

Appendix B

ek nekros

(from among the dead)

Matthew 17:9 And, as they were coming down out of the mountain, Yahoshua commanded them, saying—Unto no one, may ye tell the vision, until the Son of Man, from among the dead shall arise.

Mark 6:14 ¶ And King Herod heard,—for, famous, had become his name; and he was saying—John the Immerser hath arisen from among the dead, and, for this cause, are the powers working mightily in him;

Mark 9:9 And, as they were coming down out of the mountain, he charged them, that, unto no one, they should narrate what they had seen, save whenever the Son of man, from among the dead should arise.

Mark 9:10 And, the word, they held fast unto themselves, discussing what was, the rising from among the dead.

Mark 12:25 For, when, from among the dead, they rise, they neither marry, nor are given in marriage, but are like messengers in the heavens.

Luke 16:31 But he said unto him—If, unto Moses and the Prophets, they do not hearken, neither, if one, from among the dead, should arise, would they be persuaded.

Luke 20:35 But, they who have been accounted worthy, that age, to obtain, and the resurrection that is from among the dead, neither marry, nor are given in marriage;

Luke 24:46 and said unto them—Thus, it is written, That the Christ, should suffer, and arise from among the dead on the third day;

John 2:22 When, therefore, he had been raised from among the dead, his disciples remembered, that, this, he had been saying; and they believed in the Scripture, and in the word which Yahoshua had spoken.

John 12:1 ¶ Yahoshua, therefore, six days before the passover, came unto Bethany, where Lazarus was, whom Yahoshua had raised from among the dead.

John 12:9 The great multitude of the Jews, therefore, got to know that he was, there, and came, not on account of Yahoshua only, but that, Lazarus also, they might see, whom he had raised from among the dead.

John 12:17 The multitude, therefore, that was with him when he called, Lazarus, out of the tomb, and raised him from among the dead, was bearing witness.

John 20:9 For, not yet, knew they the Scripture, that he must needs, from among the dead, arise.

John 21:14 This, already, is the third time Yahoshua was manifested unto the disciples, after he was raised from among the dead.

Acts 3:15 But, the Princely Leader of Life, ye slew:—whom, Yahweh, raised from among the dead, whereof, we, are witnesses.

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

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

Acts 10:41 Not unto all the people, but unto witnesses who had been fore-appointed by Yahweh, unto us, who, indeed, did eat and drink with him after his rising from among the dead.

Acts 13:30 But, Yahweh, raised him from among the dead:

Acts 13:34 And, in that he raised him from among the dead, no more destined to return unto corruption, on this wise hath he spoken—I will give unto you the faithful lovingkindnesses of David.

Acts 17:3 opening up, and setting forth, that it was needful for, the Christ, to suffer, and to arise from among the dead; and saying, This, is the Christ,—Yahoshua, whom, I, am declaring unto you.

Acts 17:31 inasmuch as he hath appointed a day, in which he is about to be judging the habitable earth in righteousness, by a man whom he hath pointed out,—offering faith unto all, by raising him from among the dead?

Romans 4:24 But for our sakes also—unto whom it is to be reckoned,—even unto them that believe upon him who raised Yahoshua our Lord from among the dead:

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

Romans 6:9 Knowing that, Christ having been raised from among the dead, no more dieth,—death, over him, no more, hath lordship,—

Romans 6:13 Neither be presenting your members as weapons of unrighteousness unto sin, but present yourselves unto Yahweh as though alive from among the dead, and your members as weapons of righteousness unto Yahweh;

Romans 8:11 If, moreover, the Spirit of him that raised Yahoshua from among the dead dwelleth in you, he that raised from among the dead Christ Yahoshua, shall make alive even your death-doomed bodies, through means of his indwelling Spirit within you.

Romans 10:7 Or, Who shall descend into the abyss? That is, to bring up, Christ, from among the dead;

Romans 10:9 That, if thou shalt confess the declaration with thy mouth—That Yahoshua is, Lord, and shalt believe with thy hear—That, Yahweh, raised him from among the dead, thou shalt be saved;—

Romans 11:15 For, if, the casting away of them, hath become the reconciling of a world, what shall, the taking of them in addition, be, but life from among the dead?

1 Corinthians 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?

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

Galatians 1:1 Paul, an apostle,—not from men, nor through man, but through Yahoshua Christ, and Yahweh the Father who raised him from among the dead,

Ephesians 1:20 which he energised in the Christ, when he raised him from among the dead, and seated him at his right hand in the heavenlies,

Ephesians 5:14 Wherefore it saith—Up! thou sleeper, and arise from among the dead, and the Christ will shine upon thee.

Colossians 1:18 And, he, is the head of the body, the assembly, Who is the beginning, Firstborn from among the dead, in order that, he, might become, in all things, himself, pre-eminent;—

Colossians 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 raised him from among the dead.

1 Thessalonians 1:10 And awaiting his Son out of the heavens—whom he raised from among the dead,—Yahoshua: Who is to rescue us out of the anger that is coming.

2 Timothy 2:8 ¶ Keep in mind Yahoshua Christ—raised from among the dead, of the seed of David,—according to my joyful message:

Hebrews 11:19 Accounting that, even from among the dead, Yahweh, was able, to raise *him*,—whence, even in similitude, he bare him away.

Hebrews 13:20 But, the Elohim of peace, He that led up from among the dead the great Shepherd of the sheep, with the blood of an age-abiding covenant,—our Lord Yahoshua,

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

1 Peter 1:21 who, through him, are faithful towards Yahweh,—Who raised him from among the dead, and glory to him gave, So that your faith and hope are directed towards Yahweh:

Appendix C

Perishing

622 ἀπολλυμι ‘apollumi’ *ap-ol’-loo-mee* from 575 and the base of 3639; TDNT-1:394,67;

AV-perish 33, destroy 26, lose 22, be lost 5, lost 4, misc 2; 92

1) to destroy 1a) to put out of the way entirely, abolish, put an end to ruin

1b) render useless 1c) to kill

1d) to declare that one must be put to death

1e) to perish, to be lost, ruined, destroyed

John 3:16 For Yahweh, so loved, the world, that, his Only Begotten Son, he gave,—that, whosoever believeth on him, might not perish [apollumi], but have life age-abiding.

John 10:28 And, I, give unto them life age-abiding, and in nowise shall they perish [apollumi], unto times age-abiding; and no one shall carry them off out of my hand.

1 Corinthians 1:18 For, the discourse which concerns the cross, unto them, indeed, who are perishing [apollumi], is, foolishness; but, unto them who are being saved—unto us, it is, Yahweh’s power.

2 Corinthians 2:15 That, of Christ, a grateful odor, are we, unto Yahweh,—in them who are being saved, and in them who are being lost [apollumi]:

2 Corinthians 4:3 And, even if our glad-message is veiled, in them who are perishing [apollumi], it is veiled,

2 Thessalonians 2:10 And with all manner of deceit of unrighteousness, in them who are destroying [apollumi] themselves, because, the love of the truth, they did not welcome, that they might be saved;

2 Peter 3:9 ¶ The Lord is, not slack, concerning his promise, as some count, slackness; but is long-suffering with regard to you, not being minded that any should perish [apollumi], but that, all, unto repentance, should come.

Matthew 10:28 And be not in fear, by reason of them that are killing the body,—and, the soul, are not able to kill. But fear, rather, him who is able, both soul and body, to destroy [apollumi] in gehenna!

Some other usages of apollumi

Matthew 2:13 ¶ Now, when they had retired, lo! a messenger of the Lord, appeareth by dream unto Joseph, saying, Arise, take unto thee the child and its mother, and flee into Egypt, and be there, until I tell thee,—for Herod is about to seek the child, to destroy [apollumi] it.

Matthew 12:14 ¶ And the Pharisees, going forth, took, counsel, against him, to the end that, him, they might destroy [apollumi]

Old Testament Scriptures

Psalms 37:20 For, the lawless, shall perish, and, the foes of Yahweh, be like the glory of the meadows, They have vanished! In smoke, have they vanished!

Psalms 37:28 For, Yahweh, loves justice, and will not forsake his men of lovingkindness, Unto times age-abiding, have the perverse been destroyed,—and the seed of the lawless, been cut off.

Psalms 104:35 Sinners shall be consumed out of the earth And, the lawless, no more, shall exist,—Bless, O my soul, Yahweh, Praise ye Yah!

Psalms 145:20 Yahweh preserves all who love him, but, all the lawless, will he destroy.