Chapter Eight
SOUL—DEATH, RESURRECTION

25 There is a way that seemeth right unto a man, but the end thereof are the ways of death.
26 … 32 He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Proverbs 16:25,32

The Human Soul

The biblical description of the creation of the human soul indicates there are two separate and distinct elements that form its existence: body and spirit.

Genesis 2:

The first human being, as created, was a “soul.” The text clearly avers a human is a “living soul.” Humans do not have souls! They are souls! Yet, Christendom, adhering to the pagan belief of Hellenism, claims a human has a soul, an immortal—teaching that has fostered much confusion over the nature of humankind and its ultimate destiny. Again, God’s Word avows a human does not have a soul, but is a soul.

The two elements, body and spirit, that constitute, make up, a “living soul,” are characterized in a number ways.

Breath of God, Spirit of Life

The element “breath of life” in the Genesis account is otherwise identified as “breath of the Almighty” and “spirit of life.”

Job 33:

Ecclesiastes 12:
7 Then [in death] shall the dust [body] return to the earth as it was: and the spirit[5] [breath] shall return unto God who gave it.

Revelation 11:
9 … nations shall see their [two witnesses (vs. 3)] dead bodies ….
10 … 11 And … the [s]pirit of life from God entered into them [the dead bodies], and they [two witnesses] stood upon their feet; ….

Elihu, in the above Job text, echoed an earlier thought of Job that equated breath and spirit.

Job 27:
3 All the while my breath[2] is in me, and[6] [namely] the spirit[5] of God is in my nostrils;

Elihu made this even more explicit in subsequent remarks.

Job 34:
14 If he [God (vs. 12)] set his heart upon man, if he gather unto himself his spirit[5] and[6] [namely] his breath[2];
15 All flesh shall perish together [alike], and man[1] [the bodies of humankind] shall turn again unto dust.

James later succinctly summed up.

James 2:
26 For as the body without the spirit is dead, ….

Thus, as blood[10] is a figure for soul[4] (body + spirit), so breath is a figure for the “spirit of life.”

Genesis 7: Margin
22 All [of earthly creation] in whose nostrils was the breath[2] [of the spirit] of life, [of the spirits] of all that was in the dry land, died.

The breath encompasses the “spirit of life.” The air taken in by an earthly creature interacts with the elements present in its body and thereby produces the energy on which life depends; so, the appropriateness of using breath as a symbol for spirit is

1. ‘adam, #0120/0121H with article.
2. neshamah, #5397H.
3. chay, #2416H.
4. nephesh, #5315H.
5. ruwach, #7306/7307/7308H (capitalization not inspired).
6. Hebrew prefix waw.
7. chayah, #2421H.
8. yachad, #3162H.
11. See Breath of Life / Spirit of Life, page 49
readily apparent. It identifies the inner character, the spiritual aspect, of human life—breathed in at creation it constitutes humans as creatures with moral and spiritual capacities.

**Proverbs 20:**
27 The spirit [breath] of man is the candle of the LORD, searching all the inward parts of the belly.

The description recorded by Isaiah of this wondrous gift of God echoed the words of Elihu.

**Isaiah 42:**
5 Thus saith God the LORD, ... he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it [the land], and [namely] spirit to them that walk therein:

**Spirit and Body**
Numerous scriptures in addition to the above define the human creature, a living soul, as consisting of spirit and body.

**Living Soul = Spirit + Body**

**Daniel 7:**
15 I Daniel [a living soul] was grieved in my spirit in the midst of my body ... .

**1 Corinthians 7:**
34 ... The unmarried woman careth for the things of the Lord, that she [a living soul] may be holy both in body and in spirit: ... .

The spirit and the body are diverse entities, one incorporeal, the other corporeal. Though they may considered as discreet entities, apart there is no life.

**James 2:**
26 For as the body without the spirit is dead ... .

Two gases dangerous to life, hydrogen and oxygen, combine to form water, a liquid essential for sustaining life. In like manner, two nonliving entities, spirit and body, when combined form a living being, a soul. Whether beast or human, living creatures do not have souls, they are souls!

**Genesis 1:**
20 And God said, Let the waters bring forth abundantly the moving creature [soul] that hath life ... .

21 And God created great whales, and every living creature [soul] that moveth, which the waters brought forth abundantly, after their kind ... .

**Heart and Flesh**
These dual elements of spirit and body are also characterized using other words. For example, “heart” is often used as synonymous of “spirit.”

**Psalms 34:**
18 The LORD is nigh unto them that are of a broken heart; and [namely] saveth such as be of a contrite spirit.

**Psalms 51:**
10 Create in me a clean heart, O God; and [namely] renew a right spirit within me.

**Psalm 78:**
8 ... a generation that set not their heart aright, and [namely] whose spirit was not steadfast with God.

**Isaiah 57:**
15 ... I dwell ... with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and [namely] to revive the heart of the contrite ones.

In the Bible heart is often combined with flesh just as spirit is with body.

**Heart + Flesh = Soul**

**Psalms 73:**
26 My flesh [body] and my heart [spirit] faileth: but God is the strength of my heart ... .

**Psalms 84:**
2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

**Proverbs 14:**
30 A sound heart [sound spiritually as well as physically] is the life of the flesh ... .

**Jeremiah 17:**
5 Thus saith the LORD; Cursed be the man that trusteth in man [], and maketh flesh his arm, and whose heart departeth from the LORD.
Chapter Eight: Soul—Death, Resurrection

SPIRIT AND FLESH/HEART AND BODY
There are also texts that transpose the coupling of these terms.

SPIRIT + FLESH = SOUL
HEART + BODY = SOUL

INWARD AND OUTWARD MAN
In the NT the duality of a living soul is also styled as “inward” (or “hidden”) and “outward” man.

INWARD (HIDDEN) MAN + OUTWARD MAN = SOUL

SPIRIT VERSUS FLESH
Expressed in divers ways this duality of the human creature is an unambiguous teaching of the Bible. Understanding this complexity and the inherent antagonism that exists in such duality—spirit vs. body, heart vs. flesh, inner vs. outer man—is more than important, it is essential!

In scripture “flesh” often carries a greater meaning than the literal. It involves not only the tangible, visible organism composed of various members, but the instinctual behavior of those physical members—the behavior the Creator provided his creatures to facilitate survival. This comprises the sensations of pleasure and pain to include hunger, thirst, the sexual drive, the adrenaline rush that accompanies fear (that reflex action of the body when it prepares for “fight or flight”). The underlying purpose of this behavior is self preservation; consequently, the instinct of the flesh is fundamentally egocentric. It is this drive, “lust,” of the flesh that resulted in humankind’s bondage of DEATH and the consequential bondage of SIN.

Ephesians 2:
2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air [Satan], the spirit that now worketh in the children of disobedience [the unbelief] [of Satan & Adam]:
3 Among whom also we all [as human beings] had our conversation [behavior] in times past in the [egocentric] lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath [wrathful children] [as children of the unbelief], even as others.

David addressed this egocentric drive of humankind in a psalm.

Psalms 51:
5 Behold, I was shapen in iniquity [born a fallen, fleshly, creature]; and in sin [by instinctual behavior] did my mother conceive me.

The man after God’s own heart was not suggesting his birth was the result of an inappropriate sexual act as some unwisely contend. His point was that from the moment of his existence he
was a fleshly creature. He makes it even more emphatic by going back to the moment of conception. The egocentric, survival instinct, was dominate from the very beginning. It was that drive that compelled his father’s sperm to fertilize his mother’s egg. This fleshly drive, the instinctual behavior, is common in all earthly creatures. What makes humans different from the rest of creation is that God gave them a means of controlling that drive.

2 Corinthians 10:
4 (For the weapons of our [the Church’s] warfare are not carnal, but mighty through God to the pulling down of strong holds;)
5 Casting down imaginations [great sophistries], and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience [harkening] of Christ [the anointing];

Galatians 5:
16 This I [Paul] say then. Walk in the [altruistic] [spirit], and ye [the Church] shall not fulfill the [egocentric] lust of the flesh. 17 For the flesh lusteth against the [spirit], and the [spirit] against the flesh: and these are contrary the one to the other: so that [by the spirit] ye cannot do the things that ye [in the flesh] would.

2 Timothy 1:
7 For God hath not given us the spirit of fear [timidity]; but of power, and of love, and of a sound mind.

Instinct is essential for survival and is not evil of itself. The power with which the human is endowed, however, makes it imperative the egocentric instinct of the flesh be kept in control. That humankind has failed in this endeavor is marked in the Bible by relating human behavior to that of animals.

Matthew 7:
15 Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.

Acts 20:
29 For I [Paul] know this, that after my departing shall grievous wolves [false teachers] enter in among you, not sparing the flock.

Such a conclusion applies to great spirit beings as well.

1 Peter 5:
8 ... your adversary the devil [Satan], as a roaring lion, walketh about, seeking whom he may devour:

God would have his rational creation rise above the behavior of beasts and subdue this egocentric instinct; otherwise, the continued existence of creation would be in constant threat.

Psalms 51:
17 The sacrifices of God are a broken spirit: a broken and a contrite heart [an altruistic heart [spirit] that puts the welfare of others before self], O God, thou wilt not despise.

Proverbs 14:
29 He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.

Proverbs 16:
18 Pride goeth before destruction, and a haughty spirit before a fall.

Matthew 5:
3 Blessed are the poor in spirit [one whose spirit is not “haughty”]: for theirs is the kingdom of heavens.

The need for control of the egocentric instinct of the flesh was stated simply and definitively by Jesus.

Matthew 5:
39 But I [Jesus] say unto you, That ye resist not [the] evil [person] [by giving tit for tat]: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Self preservation, the instinctual drive of the flesh, would strike back or flee, not turn the other cheek. As Paul taught, however, to be a loving creature requires a behavior driven by altruism, placing the welfare of others before self.

Romans 8:
4 That the righteousness of the [Torah] [Torah of The Adam, a torah of love] might be fulfilled in us [Church], who walk not after the [egocentric] flesh, but after the [altruistic] [spirit].
5 For they that are after the flesh do mind the things of the flesh [self-centered]; but they that are after the [spirit] the things of the [spirit] [others-centered].
6 For to be carnally minded [egocentric] is death; but to be spiritually minded [altruistic] is life and peace [with God (vs. 7)].

44. ἰδωρίζω, #5218G, with article.
45. θείος, #5547G, with article.
46. Capitalization not inspired.
47. δείλια, #1167G.
48. Greek word is plural.
49. Greek text has the article.
50. νόμος, #3551G.
ROMANS 8: (cont')
7 Because the carnal [fleshly] mind is enmity against God: for it is not subject to the law of God [torah] of Christ, neither indeed can be [because its survival instinct is egocentric].
8 So then they that are in the flesh cannot please God.

In writing to the Corinthians, Paul emphasized the need for an active reaction to the fleshly, egocentric, acts of others.

1 CORINTHIANS 5:
5 To deliver such an one [a fornicator (vs. 1)] unto Satan[,] [so as to motivate others] for the destruction of [the egocentricity of] the flesh, that the [altruistic] spirit may be saved ...
6 Your [the other Body members] glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

Acceptance of such “carnel” conduct demonstrated a spiritual failing in the Corinthian church. Paul challenged them just as he did the Hebrews—they must “discern both good and evil.”

To “walk in the spirit” requires an understanding of human nature. There is an abiding conflict between the altruistic desires of a loving heart and the egocentric urges of flesh centered on self. To discern between good and evil it is necessary to differentiate between these drives. The spirit of love and Rest must control.

ROMANS 8:
13 For ye live after the flesh, ye shall die: but if ye through the [spirit] do mortify the deeds of the body, ye shall live [imperative for the survival of the human creation].

ROMANS 16:
18 For they that are such [unbelievers (vs. 17)] serve not our Lord Jesus Christ [anointed], but their own belly [fleshly desires]; and by good words and fair speeches deceive ...

HEBREWS 5:
13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.
14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses [mental faculty of perception] exercised to discern both good and evil.

SPIRIT NOT THE SOUL
Spirit is not to be confused with soul, especially with the Hellenistic concept of “immortal soul.” The spirit is not a living entity, rather it is that essence from God that gives life to a creature. Again, JAMES 2:
26 … the body without the spirit is dead, …

The belief in an immortal entity that survives death, perpetuated by Christendom, has its roots in Greek paganism. The biblical account of creation makes evident the soul is the being, not something separate. After fashioning a body from earthly materials, God gave it spirit. The body plus spirit became a human, a “living soul.” The being is a soul, and without spirit the soul ceases to exist. Human souls are dieable!

ISAIAH 53:
12 … because he [Jesus, the “Arm of the LORD” (vs. 1)] hath poured out his soul unto death: …

EZEKIEL 18:
4 Behold, all souls are mine [Lord GOD (vs. 3)]; … the soul that sinneth, it shall die.

SPIRIT MADE PERFECT
In his epistle to the Hebrews, the apostle Paul’s use of the verb “to make perfect,” or “to complete,” can be seriously misunderstood if Peter’s Precept is not followed.

HEBREWS 12:
23 To the general assembly [festal gathering] and church [assembly] of the firstborn[s] [Israel and Church], which are written [recorded] in heaven, and to God the Judge of all, and to the spirits of just men [ones] [humans] made perfect.

The perfection addressed by Paul in this text is not that of the body. His concern was for the spirit “made perfect,” not the physical organism. Perfection of the spirit is a work for the creature that has been given the sublime gift of a free-will. For such a
privileged being (human or angel) to be “just,” or righteous, it is the spirit that must be “made perfect,” or “complete.” Such favored beings have responsibility for that completion! Though the Creator provides wherewithal, every free being must ultimately understand and respond to this need. The spirits of beings with free-will (angel and human) must conform to this mandate for life. For humans the instinctual egocentric behavior of the flesh must be controlled. Humans with an “animal” (egocentric) spirit will not endure in God’s future kingdom.

SPIRIT AND DEATH
In addition to free-will there is a second, very significant, difference between the human and the rest of earthly creation. Unlike the spirit of other earthly creatures, the human spirit returns to the Creator at death.

**Psalms 31:**
5 Into thine hand I [David] commit my spirit; thou hast redeemed me, O LORD God of truth.

**Luke 23:**
46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit.

**Acts 7:**
59 And they stoned Stephen, [as he was] calling upon God, and saying, Lord Jesus, receive my spirit.

Solomon is often quoted to “prove” there is no difference between the spirit of a beast and that of a human. The text used, however, when properly translated, indicates just the opposite.

**Ecclesiastes 3:**
17 I [Solomon] said in mine heart, God shall judge the righteous and the wicked: ...
18 I said in mine heart concerning the estate of the sons [children, male and female] of men [the Adam], that God might manifest them, and that they might see that (without God) they themselves are beasts.

19 For [in this life] that which befalleth the sons [children] of men [the Adam] befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath [spirit; so that [in this life] a man [one of the Adam] hath no preeminence above a beast: for all is vanity [all have only one spirit, not two, not three].
20 All go unto one [place] [the grave]; all are of the dust, and [the bodies of] all turn to dust again.
21 Who knoweth the spirit of man [sons] [children] of the Adam [male and female] should rejoice in his own works; for [if there be no resurrection] that is his portion: for who shall bring him [in his unbelief] to see what shall be after him?

The question of verse 21 is the critical text and is misconstrued as a declaration that there is no difference between the spirits of humans and of animals. As shown by the supplied corrections such a view depends upon poor translation and does not reflect Solomon’s thought. He affirmed a significant difference—human spirit goes up (to God for a future resurrection), while animal spirit goes down (returns to the “dust” from which it came).

In verse 17 he declared there will be a judgment for “the righteous and the wicked” of humankind. To have any meaning such a judgment requires living beings—a body with a spirit. Therefore, unlike animal spirits, human spirits return to God until the time for a resurrection and that judgment. As Solomon stated later:

**Ecclesiastes 12:**
7 Then [at death] shall the dust [human body] return to the earth as it was: and the [human] spirit shall return unto God who gave it [to be returned to a body in due time by resurrection].

Solomon echoed the psalmist.

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70. Eph 2:2,3 (page 283).
71. *ruwach*, #7306/7307/7308H.
72. *pneuma*, #14151G.
73. *ekpneo*, #1606G.
74. *'adam*, #0120/0121H with article.
75. *barar*, #1305H.
76. *echad*, #0259H – the number one. Not “same,” as in some modern versions.
77. So reads the Hebrew text.
78. Punctuation not inspired.
79. In the Hebrew the definite article is prefixed to “goeth upward” and to “goeth downward” and acts as a relative pronoun.
Chapter Eight: Soul—Death, Resurrection

The Anointing—Gospel of the Anointed—Jubilee—Festal Gathering

Psalms 146:
4 His [a child, male or female, of Adam (vs. 3)] breath [spirit] goeth forth [to God], he [the body] returneth to his earth [ground]; in that very day his thoughts perish.

The spirit that returns to God is not a living entity. It has no thought! It includes the indelible record of who the individual is—character, personality; however, it does not think! It will not again live until rejoined with a body in the resurrection.

Ecclesiastes 11:
3 … if the tree fall toward the south, or toward the north, in the place where the tree falleth [i.e., spirit in death], there it shall be.

Not understanding that through the ransom there will be a resurrection, the wicked see no future consequence for their acts. From all outward appearances the fate of beasts and humans is the same—the grave. So, the question of Solomon is the cry of a wise man who sees the foolishness of the wicked. The apostle echoed Solomon’s thought in Hebrews.

Hebrews 9:
27 And as it is appointed unto men once to die, but after this the judgment:

In his letter to Corinth, Paul cited the consequential logic of those who were teaching there will be no resurrection.

1 Corinthians 15:
35 But some man will say, How are the dead raised up? …
36 … 37 … thou sowest not that body that shall be, but bare grain [seed (the spirit)] … :
38 But God giveth it a body as it hath pleased him, and to every seed [spirit] his own body.
39 … 40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

An Inspired Example: Two Witnesses Revived
In a vision given John, the spirits of dead ones, spirits in God’s keeping, returned to new bodies and became living souls.

Revelation 11:
3 And I will give power unto my two witnesses, and they shall prophesy … .
4 … 7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them [at which time the spirit returns to God].
8 And their dead bodies [bodies without spirits shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.
9 … 11 And after three days and an half [a day for a year?] the spirit [of life from God] entered into them [new bodies, the old being long dead and decayed], and they stood upon their feet; and great fear [awe] fell upon them which saw them.

55 And her spirit came again [to her body (from God)], and she arose … .

Like the revivifications, in the resurrection of the Kingdom the spirit is again vitalized with a body; however, unlike them, the resurrection will be accomplished with a new body, not with a restoration of the old. At that time the elements that made up the old body will have been widely distributed, possibly even recycled on occasion.

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Life, Death, and Human Creation

Some in Christendom assert the human creation experiences two death conditions, death of body and death of spirit. This is a meaningless concept, however, inasmuch as neither body nor spirit is a living entity by itself. The Bible reveals only one death—the condition of oblivion, nonexistence, nothingness. Also, it delineates three ways for a human to enter that nothingness and two ways to be recovered from it—two resurrections. These different ways of death are the consequence of the different ways humankind may live.

Three Lives

For the ages considered, the Bible delineates three ways a human may live: two in the Present-Evil-Age, one in the Age-to-Come.

Fallen Life

The first, and most obvious life, is the life lived by the human race as Adam’s descendants—the fallen life, the life of the “children of disobedience,” the life that ends in Adamic death.

Sacrificial Life

A second life is that proclaimed by Jesus as recorded by John.

John 8:
12 Then spake Jesus again unto them [his disciples], saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light [witness] of [the] life.67

As is so often the case in the Bible, these words are metaphoric. Life is not an entity that can be detected by the human senses. Just as faith is shown by the works it engenders, the existence of life can only be detected by its consequences. A doctor determines the presence of life by the breathing of the lungs, the beating of the heart, the waves of the brain. So, life in its basic sense cannot be a light to anyone. It is the consequences of life, the “fruit” of life, that reveal its presence.

John 12:
24 ... Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. It is the life “fruit” of the man Jesus subsequent to his baptism into death that shines forth as a beacon. It is his selfless life full of suffering that is a light, a witness, to the New Creation.

Jesus, near the end of that earthly life, declared the principle by which he lived.

Matthew 7:
14 Because strait is the gate, and narrow is the way, which leadeth unto [the] life and few there be that find it.

Since all who enter the narrow way must die, the life here must, as in the previous texts, be figurative. The life cited by Jesus is a sacrificial life, an altruistic life of love, a life like the one he lived. It is a life lived for others, a “living sacrifice,” that is the light, the witness, to the Church.

Romans 12:
11 [Paul] beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Adamic Life

A third life is the life given at the beginning, the life that will be shared by all humanity following “Seasons of Restoration.” This is the life mentioned by Jesus and recorded by John.
Chapter Eight: Soul — Death, Resurrection

**JOHN 6:**

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

This “life of the world” is the pristine life given to Adam, the life to be enjoyed in God’s future kingdom. It is a life of obedience and love here on Earth, and will have the potential of never ending.

**THREE DEATHS**

Life may end in one of three ways—three deaths applicable to the Present-Evil-Age, one to the Age-to-Come.

**ADAMIC DEATH**

The first, and most obvious death, is the death that has reigned over the human race since it’s failure to harken to God.

**ROMANS 5:**

17 For if by one man’s [Adam’s] offence death reigned over all humans but one, Jesus by one; ...)

This “Adamic” death has been, and continues to be, experienced by all of the seed of Adam—both the evil and the good.

The ransom given by the man Jesus, who was not of Adam, does not deter Adamic Death, instead it provides deliverance by an earthly resurrection from the resulting nonexistence.

**1 CORINTHIANS 15:**

21 For since by man Adamic death, by man also the resurrection of the dead.

22 For as in Adam all die, even so in Christ Anointed shall all be made alive.

This promised resurrection is to come in God’s “due time.”

**SECOND DEATH**

The apostle John wrote of another kind of death, one of annihilation from which nothing survives.

**REVELATION 20:**

14 And Adamic death AdamicDeath and hell [grave] were cast into the lake of fire. This is the second death.

John’s symbolization of this “second” death as a “lake of fire” undoubtedly was a reference to Gehenna, the valley of Hinnom near Jerusalem. This valley (Tophet) had been the venue for the idolatrous rites of Molech and Chemosh, introduced by Solomon. These inhuman rites continued until abolished by Josiah, who defiled the venue by scattering human bones over it.

**2 KINGS 23:**

10 And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

11 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

This act made the valley ceremonially unclean. No Jew could enter it. As a result, it became Jerusalem’s refuse dump, a place where the fires were never quenched and the worms continually did their work. All within its environs was consumed.

This total obliteration by fire and/or worms is an apt picture of Second Death. The consequence of this death is the same as with Adamic Death—oblivion, nonexistence. The difference between the two lies in how that condition is attained, and what follows. Adamic Death is the consequence of one man’s (Adam) “offence.” Through the ransom by the man Jesus there will be deliverance, a resurrection. Second Death, on the other hand, is the consequence of each individual’s own sin subsequent to release from the condemnation through Adam. No resurrection will nullify the death condition.

**JEREMIAH 31:**

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

In Second Death the spirit does not return to God to be reserved for a future resurrection as there is no such deliverance.
Sacrificial Death

Jesus, born of a virgin, a surrogate mother, was not of the seed of Adam; hence, he was not subject to the condemnation of Adam. As a nonmortal, though dieable, he had a potential to live forever. Since he was resurrected, he did not experience Second Death for there is no such deliverance. Therefore, the man Jesus experienced a third death—a voluntary death for the benefit of others, Sacrificial Death.

John 10:
15 ... 1 [Jesus] lay down my [soul] for the sheep.
16 ... 17 Therefore doth my Father love me, because I lay down my [soul], that I might take it again.
18 No man taketh it from me, but I lay it down of myself. ...

1 John 3:
16 ... he [Jesus] laid down his [soul] for us [the Church]: and we ought to lay down our [souls] for the brethren.

Baptism is a figure of this Sacrificial Death—a “baptism into death” “for the dead,” for all of the seed of Adam.

Romans 6:
3 Know ye not, that so many of us as were baptized into [anointed] Jesus Christ were baptized into his death?
4 ... we are buried with him by baptism into [the] death [Sacrificial Death]: ...
5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

1 Corinthians 15:
29 Else what shall they [the Church] do which are baptized for the dead [the dead and dying human creation], if the dead rise not at all? why are they then baptized for the dead?

So, those baptized into Jesus’ death must experience a death like his. It was this third death the psalmist had in mind.

Psalms 116:
15 Precious in the sight of the LORD is the death [sacrificial death] of the ego of his saints [the Church (New Creation)].

Psalms 50:
5 Gather my saints [Church, Israel] together unto me [God]; those that have made a covenant with me [my covenant] by sacrifice [of human will].

Adamic Death is not precious. Paul declared it to be an enemy. Second Death is for the incorrigible and God would have “all men to be saved” so, it cannot be precious. The only death precious to a gracious Creator is a voluntary death of the ego, a death on behalf of others. The death that is an act of love.

John 15:
13 Greater love hath no man than this, that a man lay down his [soul] for his friends.

1 Corinthians 11:
26 For as often as ye [the Church] eat this bread, and drink this cup, ye do shew [proclaim] the Lord’s death [the Sacrificial Death like that of Jesus] till he [it] [that death] come [to you].

There is an unique deliverance from Sacrificial Death, a heavenly resurrection, a raising to a different nature.

Revelation 20:
6 Blessed and holy is he that hath part in the first resurrection [those of the New Creation]; on such the second death hath no power, but they shall be [a kingdom of] priests of God and of [the] Anointed [of the order of Melchizedek], and shall reign [with grace as priests] with him a thousand years.

117. See God’s Economy and the Virgin ... , page 189
118. See Mortal, Immortal, Nonsmortal, page 28
119. 1 Cor 15:20.
120. psuche, #5590G.
121. In the Greek “anointed” comes before “Jesus.”
122. christos, #5547G.
123. The Greek text has the article.
124. Matt 8:22; John 5:25.
125. The Hebrew beriyth (#1285H) with first person singular suffix appears 52 times in the Bible. In English translations (i.e., KJV, ASV) it is rendered “my covenant” 51 times. Only in Psa 50:5 is it improperly rendered “a covenant with me.”
126. 1 Cor 15:26.
128. 1 Tim 2:4.
129. kataggello, #2605G.
130. The antecedent for the pronoun “he” is “death” which in Greek is masculine. Since in English “death” is neuter the pronoun “it” should be used in translation, not “he.” The inapt rendering gives the implication “he comes” refers to the return of Jesus. Such cannot be! Because of death it has not been possible for those who drink of the cup to continue to drink “till Jesus come.”
131. See Heavenly (Spirit) Resurrection, page 302
133. The Greek text has the article.
134. christos, #5547G.
RECAPITULATION
Thus, there are three lives manifested in the scripture:

- **FALLEN LIFE.** The life of disobedience and sin inherited from father Adam and which ends in death.
- **SACRIFICIAL LIFE.** The suffering life of love demonstrated by the man Jesus in his earthly walk, the life the New Creation dedicates itself to live in the present age and for eternity.
- **ADAMIC LIFE.** The life enjoyed and lost by Adam. The life to be regained by humanity by harkening to God’s counsel during the 1000 year reign of Jesus and his twofold priesthood, Israel and Church. A life that has a potential for never ending.

Also manifested in the scripture are three deaths:

- **ADAMIC DEATH.** The death (oblivion, nonexistence) experienced by all of humankind as a consequence of father Adam’s failure to harken to God. By the ransom given by Jesus there will be an earthly resurrection from this death.
- **SECOND DEATH.** The death that will result through an individual’s own failure to harken to the counsel of God. For fallen humanity this death is not a danger until there is deliverance from the condemnation of Adam. For angels and the New Creation, however, there is jeopardy. No resurrection will negate the resulting nonexistence.
- **SACRIFICIAL DEATH.** The death that is precious to God, a death for the benefit of others. Those who so die will be delivered in the heavenly resurrection as priests of the order of Melchizedek, New Creatures, divine beings like God.

THE NONHUMAN EARTHLY CREATION
The urbanization of modern culture has resulted in a significant change in the relationship between humankind and the rest of earthly creation—a relationship that had been constant for millennia until recently exacerbated by the humanization of animals in popular Western media. There are those today that have come to believe animals think, feel, and have emotions, just like humans. Movies like Bambi and Lion King provide great entertainment, but as a consequence of their influence many have a wrong concept of animals and their role in the earthly creation. Numerous individuals have almost completely replaced human interaction with that of an animal. Billions of dollars are spent every year on the care of pets while humans live and die on the streets.

There is an obvious emotional side to the killing and eating of animals. In the post-Disney culture the anthropomorphism of animals (the Bambi syndrome) has so distorted the suffering of animals that some believe God did not create carnivores. They contend all animals were herbivores until the Fall (some even say until the Flood). Yet, plants “suffer” when eaten and they experience bleeding, bruising, scarring, and death. Why is the suffering of plants acceptable and not of animals? Consider, too, how little concern is felt over the death of insects? Why the difference?

MORTALITY OF NONHUMAN EARTHLY CREATION
The nonhuman earthly creation—be it plant, tree, insect, fish, fowl, or mammal—was created mortal, subject to death. Though some contend death for animals came with the condemnation of Adam, the Bible professes no such claim. In the ecology of the Earth there has been a food chain from the beginning. The characteristics of a species—body structure, metabolism, strength of jaws, type of teeth, ability to walk, run, fly, etc.—determines where it fits within that chain. The Antelope eats the Grass, the Lion eats the Antelope, the Vulture eats the Lion. Thus, plants and grasses form the foundation of the food chain. Those at the lower end pass the nourishment of the plants and grasses to those higher in the chain through their flesh.

Peter understood this food chain. In an admonition concerning false teachers, he stated:

2 Peter 2: 12 But these [who walk after the flesh (vs. 10)], as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; … ;

Animals were “made to be taken and destroyed.” In Earth’s ecology they all have a place in the food chain. Carnivores were designed to eat flesh, not plants or grasses. The instinctual behavior given by God make them capable of feeding on other

137. 1 Cor 15:30. 138. 1 John 3:2. See Paul’s Precept . . . , page 76
animals. They were provided the necessary skill and ability to catch their prey and were given the kind of teeth and digestive organs necessary to convert the plant nutrients residing in the flesh into nourishment.

**Psalms 104:**
20 Thou [God] makest darkness, and it is night: wherein all the beasts of the forest do creep forth.
21 The young lions roar after their prey, and seek their meat from God.

If carnivores were not created at the beginning, it would have required another creation after the Fall (or Flood) to bring about such abilities and behavior. There is no biblical or scientific evidence for such a creation.

Within the herbivores there are exceptional and highly diverse methods for self-defense. Ox and buffalo have pointed horns; deer, moose and elk have antlers; elephant, hippo, and boar have tusks; the horse has hoofs; the skunk has chemical warfare, others resort to poison, or mimicry, or speed, or camouflage. These wonders of self-defense make evident the simultaneous creation of carnivore and herbivore.

All the carrion-eating birds and animals, commonly called scavengers, presuppose death; otherwise they would have no purpose and would be without food. They would have had to be different creatures to have existed at all. Again, their presence after the Fall (Flood) would have required another creation.

Recently a large piece of fossilized dinosaur dung was found to contain what may be the first direct evidence that Tyrannosaurus Rex chomped the bones of its prey to pieces instead of gulping them down in big chunks. The whitish-gray fecal fossil is littered with bone fragments from a young dinosaur. To say there were no animals eating animals before the Fall (Flood) would have Tyrannosaurus Rex roaming the Earth with human-kind. Though some claim they have found tracks showing coexistence, no such find has withstood rigorous investigation.

There is no credible evidence to indicate the coexistence of humans with dinosaurs. Animals were eating animals long before humans appeared upon the scene.

That God instructed Noah to use pitch in the building of the Ark indicates there had been death among animals much before the Flood. Pitch, like petroleum, is an organic material generally regarded as having been formed from decayed plant and animal matter. It is unlikely the extent of death in the centuries between Adam and Noah in the local area was sufficient to produce much in the way of such products. Animals had to have been dying long before Adam was created.

**Animals and the Adamic Fall**

The instruction given by the Creator to his free creature in the Garden said nothing about animals. Adam was told he would die if he failed to harken. There was no mention of animals.

**Genesis 2:**
17 But of the tree of the knowledge of good and evil [*tree of life* (vs. 9)], thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

The consequences that followed Adam’s failure to harken to God involved not only the condemnation of death on him and his seed, but also a curse on the Serpent (Satan), a curse on the woman, and a curse on the ground for humankind’s sake—again, there was nothing said about animals.

The ransom given by the man Jesus was the act of a human for the benefit of humans.

**1 Corinthians 15:**
21 For since by man [Adam] came death, by man [Jesus] came also the resurrection of the dead [humans].
22 For as in Adam all [humans] die, even so in the [Anointed] shall all [humans that die through Adam] be made alive.

In the equation of human for human there is nothing for animals—after all, none was needed for there was no curse placed on them.

**Animals and the Food Chain**

There are two texts often quoted to support the supposition animals as originally created did not die. The first, a statement by

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140. See CJB, CSB, NET, NJB, YLT.
141. See FALL AND RESTORATION OF HUMANITY, page 186
142. See FALl AND JUDGMENT OF LUCIFER . . . , page 184
143. See THE GROUND AND ITS CURSE, page 190
144. Rom 5:12-19; Matt 20:28.
145. The Greek text has the article.
146. christos, #5547G.
God to Adam and Eve, is used in an attempt to show animals were not eaten by humans or other animals before the Fall (Flood).

**Genesis 1:**
30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, where in there is life, I have given every green herb for meat: and it was so.

God declared the “green herb” to be the foundation of the food chain. There is nothing in this declaration, however, that indicates how the nourishment of the “green herb” is obtained by a particular beast, fowl, or creeping thing. There is nothing to preclude them from receiving that nourishment through the flesh of another creature—i.e., through the food chain.

The second text often quoted to support the supposition animals were not created mortal is a statement by God to Noah shortly after the Flood.

**Genesis 9:**
30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

God declared the “green herb” to be the foundation of the food chain. There is nothing in this declaration, however, that indicates how the nourishment of the “green herb” is obtained by a particular beast, fowl, or creeping thing. There is nothing to preclude them from receiving that nourishment through the flesh of another creature—i.e., through the food chain.

The second text often quoted to support the supposition animals were not created mortal is a statement by God to Noah shortly after the Flood.

**Genesis 9:**
3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

The verb rendered “shall be” is in the Hebrew imperfect and expresses repeated or habitual actions. The verb rendered “have given” is in the perfect and indicates a completed act. In the beginning when God gave humans the “green herb” he gave them “all things,” dominion over all of the earthly creation (except for other humans). Thus, God’s statement to Noah reaffirmed an existing condition. “Every moving thing that liveth” continued to be food for humankind.

**Genesis 9:**
2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered, that the human relationship with animals was to continue to be that of dominion.

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

The psalmist understood this arrangement set forth by God.

**Psalms 104:**
14 He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth;

In his pre-Flood instructions to Noah, however, God differentiated between clean and unclean animals.

**Genesis 7:**
2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

As spelled out later in the Torah of Moses, these designations identified animals that should or should not be used for food.

**Leviticus 11:**
46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference ... between the beast that may be eaten and the beast that may not be eaten.

So, in God’s instruction to Noah, there is a strong inference humans used animals for food before the Flood. Other significant indicators are that Abel was a “keeper of sheep” and a descendant of Cain raised cattle. If these animals were not slaughtered, why did humans spend time and effort caring for them?

**Animals and the Kingdom**

Prophetic texts that describe God’s future kingdom are also quoted to “prove” there were no carnivores before the Fall (Flood). Since these texts on a cursory read seem to suggest there will be no carnivores in the Kingdom, it is argued there must not have been carnivores at the beginning since the work of the Kingdom is restoration, not creation. But, do these texts actually support that argument?

**Isaiah 11:**
6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; ... 

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

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ISAIAH 11: (CON'T)
8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.
9 They ["beasts" (humans) of egocentric (survival) behavior] shall not hurt nor destroy in all my holy mountain [the Kingdom of God]: … .
ISAIAH 35:
9 No lion shall be there, nor any ravenous beast shall go up thereon, it ["beasts" of egocentric (survival) behavior] shall not be found there [on the Way of Holiness (vs. 8)]: … :
ISAIAH 65:
25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They ["beasts" of egocentric (survival) behavior] shall not hurt nor destroy in all my holy mountain [the Kingdom of God], saith the LORD.
To interpret such texts literally results in a serious problem. What would carnivores eat? Humans can maintain an appropriate level of health eating only fruit and vegetable products, but only because they possess the intellect and technology to process vegetable matter into a fully nutritional form in concert with their physical makeup. The only option for large, active carnivores in the wild to receive the nourishment of the "green herb" is to eat herbivores. If there is to be no eating of animals in the future kingdom then all carnivores will have to be in captivity and given properly prepared food by humankind. There could be no carnivores in the wild.
Isaiah's language is highly figurative, much like that used by the psalmist, the prophet Zephaniah, and the apostle Peter.
PSALMS 57:
4 My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.
ZEPHANIAH 3:
3 Her [Jerusalem's] princes within her are roaring lions; her judges are evening wolves; … .
2 PETER 2:
10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government [of God]. Presumptuous are they, selfwilled … .
11 … 12 But these, as natural brute beasts … shall utterly perish in their own corruption;
13 … 14 … [they] cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:
15 Which have forsaken the right way, … ;
16 … 17 These are wells without water [do not have God's truth], clouds that are carried with a tempest; … .
18 For when they speak great swelling words of vanity [as "brute beasts" that roar], they allure through the lusts of the flesh, through much wantonness, … .
19 While they promise them liberty, they themselves are the servants of corruption [as "brute beasts" they serve the corrupted flesh]; for of whom a man is overcome, of the same is he brought in bondage.
Thus, the figures used by Isaiah must be studied with care. Analysis of their context reveals literal animals are not the prophet's subject. Just as God used the instinctual behavior of beasts (carnivores) in a vision to Daniel to describe the egocentric characteristics of nations and peoples, so in these texts animals are used as figures to portray the good (altruistic) and evil (egocentric) characteristics of human beings—a common practice in the Bible, as shown above by psalmist, prophet, and apostle. Jesus also used this kind of imagery.
MATTHEW 10:
16 Behold, I [Jesus] send you [his disciples] forth as sheep in the midst of wolves: be ye therefore wise as serpents in avoiding direct confrontation, and harmless as doves.
SHEEP—ALTRUISTIC BEINGS WOLVES—EGOCENTRIC BEINGS
There is nothing in the Bible to indicate there will be a change in the nature of nonhuman creation in God's future kingdom. The thought that "they shall not hurt nor destroy in all my holy mountain," concerns the human race (when perfected) and does not apply to animals. All egocentric beastly behavior will be expunged from human hearts. Love will be the operative word. Then, humans "shall not hurt nor destroy" other humans!
DIVERSE TEXTS REGARDING DEATH
Unhappy translation and misinterpretation of a number of scriptures have resulted in fallacious opinions regarding the Bible's teaching on death.

AWE OF DEATH/STING OF DEATH

As Paul cited in his epistle to the Romans, DEATH and SIN became the destiny of human creation through father Adam's unbelief.

ROMANS 5: Edited 159
12 Wherefore, as through one man (Adam), the SIN (of unbelief) entered into the world, and the DEATH (Adamic) through the SIN; and so the DEATH passed upon all men (all humans), in which passing (of the DEATH) all (humankind since Adam) have sinned. The apostle asserted the passing of Adamic death (mortality) upon the human race resulted in all becoming sinners. In his epistle to the Hebrews there is elaboration on that thought.

HEBREWS 2:
15 And deliver them who through fear 160 of DEATH were all their lifetime subject to bondage (of DEATH and SIN).

It has been “awe of DEATH” that has kept humankind in bondage to the SIN of unbelief. Rather than follow the desire of the Creator, the creature because of its awe of DEATH has continually sought ways to circumvent the divine Torah. Paul wrote similarly to the Corinthians, beginning with a quote from Hosea.

Hosea 13: LXX (BRENTON)
14 ... where is thy penalty, O death? O Hades (grave), where is thy sting? ...

1 CORINTHIANS 15:
55 O death, where is thy sting? O grave, where is thy victory?
56 The sting of (the) 161 death (Adamic) is (the) 161 sin; ...

Paul did not say “the sting of sin is death,” which is axiomatic. His thought was the same as he wrote to the Romans and Hebrews: awe of DEATH quickens the SIN, unlike awe of GOD which engenders love. Awe of DEATH, if not restrained, results in the survival instinct taking control and putting self before others. This was exemplified by Israel in its wilderness experience. 162 The awe of DEATH caused the people to time and again not harken to God. Their awe of DEATH was greater than their faith of God. John prescribed the antidote for awe of DEATH—love.

1 JOHN 4:
17 ...; ... as he (a living, immortal, God) is, so are we in this world.

18 There is no fear 160 (awe) of DEATH (3:14) and SIN in love; but perfect love casteth out fear 160 (the awe): because fear 160 (such awe) hath torment. He that feareth 163 (be in awe) (of DEATH and SIN) is not made perfect in love. 164

THE UTMOST ENEMY

A text whose translation has introduced needless confusion about the eventual passing away of Adamic Death is found in Paul’s first epistle to the Corinthians.

1 CORINTHIANS 15:
25 For he (the Anointed (vs. 23), Head and Body) must reign, till he hath put all enemies under his (man’s) (vs. 23), humankind’s feet.
26 The last 165 utmost 166 enemy (utmost, or chief, enemy humankind faces) that shall be destroyed, is the 161 death (Adamic (vs. 22)).

The rendering “last enemy” sets up an inconsistency. Adamic Death will pass away during God’s future kingdom, before the Little Season. Therefore, Adamic Death cannot be the “last” enemy to be destroyed since a number of enemies are to be destroyed during that culminating Season. Also, the verse is declarative, not explanatory as the italicized words imply. The DEATH—the death that has resulted in the SIN reigning—shall be destroyed! This DEATH that humans have experienced since the Fall, is not the “last” enemy to be destroyed, but is the chief enemy, the “utmost enemy.”

DEATH OF THE DEATH

This passing away of Adamic Death, death of the DEATH, is categorically affirmed in the book of Revelation.

REVELATION 20:
14 And (the) 161 death (Adamic) and (the) 161 hell 170 (grave) were cast into the lake of fire. This (obliteration) is the second death.

REVELATION 21:
4 And God shall wipe away all tears from their (humankind’s) eyes; and there shall be no more (the) 161 death (Adamic), neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

159. For editing substantiation see page 35.
160. phobos, #5401G.
161. The Greek text has the article.
162. Ex 15:23,24; 16:2,3; 17:2,3;
    Num 11:4; 14:1,2; 16:41; 21:5; 1 Cor 10:9,10.
163. phobeo, #5399G.
165. eschatos, #2078G. Furthest extremity (negative or positive).
166. See note 82, page 153.
167. Rev 20:3,7. See LITTLE SEASON, page 173
168. Rev 20:9,10.
170. hades, #0080G. Often mistranslated “hell.”
In both passages the death that passes away is the death experienced by the human race as a result of father Adam’s failure to harken to God. It is the death from which deliverance was made possible through the ransom given by the man Jesus.

When the last human being is resurrected (probably Adam), when all have been given an opportunity for an enduring non-mortal life on Earth, the condemnation that was the consequence of the Fall, humankind’s “utmost enemy,” will have passed away. There will no longer be any who are in the grave through Adam.

Adamic Death and its grave will have passed into oblivion as if they had been cast into a “lake of fire.”

After Adamic Death passes away there will still be Second Death. The rendering of Ezekiel 18:4 in the Jewish Tanakh leaves no doubt. Sin will always lead to death.

EZEKIEL 18: TNK
Consider [in the Age-to-Come, all lives are Mine; the life of the parent and the life of the child are both Mine. The person who sins, only he shall die [death will no longer be the consequence of the first human’s failure to harken to God].

This is the death Satan and his followers, angels and humans, will experience in the Little Season. It is the death that has been experienced by the animal kingdom from the beginning and which it will continue to experience. It is the death from which there is no return, no resurrection.

DEATH FLEES AWAY
Still another perplexing Revelation text foretells of a time when some will seek death but will be unable to find it.

REVELATION 9:
6 And in those days [in the days the 5th angel "sounds"] shall men seek [the] death, and shall not find it; and shall desire to die, and [the] death shall flee from them.

If this text is understood to be referring to Adamic Death a great deal of confusion results. If all in Adam are to die, how can this death flee away? The use of the article with death provides the clue needed to interpret the text. The death that could not be found during the days of the fifth angel is Sacrificial Death, the death the New Creation must experience. As Jesus taught, many will seek this death, but few will find it.

MATTHEW 7:
14 Because strait is the gate, and narrow is the way, which leadeth [through Sacrificial Death] unto [the] eternal Sacrificial Life in the Anointed,

MATTHEW 22:
14 For many are called [for the Sacrificial Death/Life], but few are chosen.

There have been many who in seeking the truth of God’s purpose have been diverted by erroneous teaching of one kind or another. Though they searched diligently for the “narrow way” of Sacrificial Death that leads to Sacrificial Life, they were lead astray and failed to find it.

SIN AND DEATH
Believing there is only one salvation, and that available only now in this lifetime, Christendom has misconstrued a number of scriptures dealing with sin and death.

“SOUR GRAPE”
The future work of restoration in God’s kingdom in the Age-to-Come gives significant meaning to the graphic metaphor of “sour grape” as used by the prophets.

JEREMIAH 31:
29 In those days [in the Age-to-Come] they [Israel, then all humanity] shall say no more, The fathers have eaten sour grapes, and the children’s teeth are set on edge [Adamic Death will be no more].

30 But [in that Age-to-Come] every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge [humans will die because of their own unbelief, not another’s].

EZEKIEL 18:
1 The word of the LORD came unto me [Ezekiel] again, saying,
2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children’s teeth are set on edge?
3 As I live, saith the Lord GOD, [in the Age-to-Come] ye shall not have occasion any more to use this proverb in Israel.
4 … the soul that sinneth, it shall die [all will die only for their own sin, not for another’s].

171. Following the principle “many that are first shall be last; and the last shall be first” Adam would be the last resurrected (Matt 19:30).
173. See SECOND DEATH, page 289
174. The Greek text has the article.
175. See SACRIFICIAL DEATH, page 290
176. Rom 8:2.
The great lesson given by Adam’s failure to heed God, and later by the like failure of the fathers of Israel, is that the human race is interconnected. Sin hurts others, even the innocent. Unlike today’s world which attempts to differentiate between a crime that results in injured parties and one that does not, God made evident that a singular disregard of divine counsel impacts all. Throughout the history of human creation this lesson has been seldom heeded. Time after time many have suffered because of one ego-centric act of another—“fathers have eaten sour grapes, and the children’s teeth are set on edge.” In God’s future kingdom where love is to be universal any who eat the “sour grape,” refuse to enter God’s Rest (restraint of self, liberty for others), will not prevail.

EZEKIEL 18:
20 [In the Age to Come] The soul that sinneth, it shall die [Second Death]. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

It is God’s purpose for his rational, free, creation (angelic and human) that the spirit of love and God’s Rest (restraint of self, liberty for others) be the spirit that guides all conduct.

STANDING IN JEOPARDY (PERIL)
The life the apostle Paul chose to live set forth a living example of this spirit. Unfortunately, the exuberant use of synonyms by translators (see Box, page 21) has muddled the record.

1 CORINTHIANS 15:
29 Else what shall they [the Church, ones who chose to live a life for others] do which are baptized for the dead [dead and dying human race], if the dead rise not at all [in resurrection]? Why are they then baptized for the dead [God’s fallen creation]?
30 And why stand we in jeopardy [peril] every hour?

2 CORINTHIANS 11:
7 Have I committed an offence in abasing myself that ye [those of the Church in Corinth] might be exalted, because I have preached to you the gospel of God freely?

8 … 23 Are they [Paul’s detractors, “false apostles” (vs. 13)] ministers of Christ [Anointed]? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in perils of deaths oft.

Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches.

“SIN UNTO DEATH”
Another text concerning sin and death that has resulted in confusion was written by the apostle John in his first epistle.

1 JOHN 5:
14 And this is the confidence that we [who believe in Jesus, the Church (vs. 13)] have in him [God], that, if we ask any thing according to his will, he heareth us:
15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.
16 If any one sin [back to him] life[;] but whoso sinneth not unto death, he shall ask, and he [God] shall give [back to him] onethat sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

The import of this text is lost if an attempt is made to apply it to humankind in general. The context makes it certain this admonition was addressed to the Church, those baptized into death for the dead. Those who are raised in newness of life as New Creatures, and thus “stand in peril.”

James also addressed the consequence of such an altruistic prayer by this elect group (the Church).

177. See God’s Rest, page 71; The Spirit of Rest, page 203.
179. kindunewo, #2793G.
179. See God’s Rest, page 71; The Spirit of Rest, page 203.
180. christos, #5547G.
181. kindunos, #2794G.
182. See ED, YLT, RSV, NASB, NIV.
184. Dative, singular.
185. The dative, plural article used as a pronoun.
186. See PAUL’S PRECEPT . . . , page 76.
HEAR, O ISRAEL

The Hope–Gospel unto Abraham–Torah of The Adam–Light & Salvation–God’s Rest

James 5:
15 And the prayer of faith [by those of the Church (vs. 14)] shall save the sick [sick physically or spiritually], and the Lord shall raise him [the one that is sick] up; and if he have committed sins, they shall be forgiven him. 16 Confess your faults one to another, and pray one for another, that ye may be healed [physically or spiritually]. The effectual fervent prayer of a righteous man availeth much.

17 … 19 Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Where John indicated God would answer the prayer by giving “life” back to the sinner, James stated God would “raise him up” and save him “from death.”

“Blasphemy of the Spirit”

Unhappily, by failing to appreciate the difference in the who and time addressed, some inappropriately associate the 1 John text above with a statement by Jesus recorded by Matthew and Mark.

Matthew 12:
31 Wherefore I say unto you, All manner of sin and blasphemy [in the Present-Evil-Age] shall be forgiven [in the Age-to-Come] unto men [all of fallen humanity];187 but the blasphemy against the Holy Ghost188 [of the spirit] [of love and Rest]189 shall not be forgiven unto men [in either Age (vs. 32)]. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world [bran]gish on “stripes”, 192 nor in the world [one] to come [bran’ the death].

Mark 3:
28 Verily I say unto you, All sins [in the Present-Evil-Age] shall be forgiven [in the Age-to-Come] unto the sons of men [fallen humanity], and blasphemies wherewith soever they shall blaspheme:

29 But [in that Age] he that shall blaspheme against the Holy Ghost193 [holy spirit] [of love and Rest]189 hath never forgiveness, but is in danger194 of eternal damnation196 [guilty of sin196 of an age195] [the Age-to-Come]:

Did Enoch Die?

In the list of the faithful given in Hebrews, an observation concerning Enoch has been a problem for some.

Hebrews 11:
5 By faith Enoch was translated [removed] [from life] that he should not see198 death; … .

At first reading and taken out of context, Paul’s observation seems to contradict the teaching in his first epistle to the Corinthians.

1 Corinthians 15:
22 For as in Adam all die … .

In the context of Hebrews, however, Paul affirmed Enoch was no exception and “died in faith.”

Hebrews 11:
13 These all [those listed in vss. 4-12] died in faith, not having received the promises … .

Enoch was “removed” from life several decades after Adam’s death. Also, there was death in the animal kingdom and animals were being sacrificed (e.g., the sacrifice by Abel). Enoch not “seeing” death cannot be understood to mean he did not visually observe the death of other creatures.

Even if he somehow lived until the Flood, the record indicates Enoch did not survive beyond that cataclysmic event.

Genesis 7:
23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

188. pneuma, #4151G (genitive with article).
189. See God’s Rest, page 71; The Spirit of Rest, page 203.
190. Capitalization not inspired.
191. aion, #0165G.
193. A common mistranslation of hagion pneuma, #’s 0040G, 4151G.
194. enochos, #1777G.
196. Sinaitic and Vatican manuscripts have hamartema, #0265G, not krisis, #2920G (Tischendorf).
197. metatithemi, #3346G.
198. eido, #1492G (to see, to be aware, to experience).
199. See Animals and the Adamic Fall, page 292
The Greek word rendered “see”\textsuperscript{201} in the problem text (“Enoch ... should not see death”) may have the thought of “to experience.” For example:

\textbf{John 3:}

36 ... he that believeth not the Son shall not see\textsuperscript{201} life; ... .

Life is not a physical entity. One’s own life cannot literally be seen, but is experienced. In the same way the statement Enoch did not “see death” must be understood to mean he did not “experience death.” He was “removed” from life while in the prime of life. Like Moses later, he did not experience, or feel, the weakness and debilitation that accompany the dying process.

\textbf{Deuteronomy 34:}

7 And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

Nevertheless, Enoch did die, for “in Adam all die.” There are no exceptions! His removal was, no doubt, in a manner similar to that of Moses and later Elijah.

\textbf{Deuteronomy 34:}

5 So Moses ... died there in the land of Moab ... .

6 And he [God] buried him [Moses] in ... Moab, ... : but no man knoweth of his sepulchre unto this day.

2 Kings 2:

11 And it came to pass, as they [Elijah and Elisha] still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

Elijah’s body was carried by a whirlwind into the air (heaven), then to an unmarked grave just as was Moses. No doubt, this was God’s way for preventing humankind from making the sites venues for false worship, a practice that to this day stumbles many.

\textbf{The Power of the Death}

A description of Satan used by Paul in Hebrews is troublesome if one is dependent on English translations.

\textbf{Hebrews 2:}

14 Forasmuch then as the children [children (sons) of God (vss. 10-13), the New Creation (Church)\textsuperscript{202} are partakers of flesh and blood\textsuperscript{203} (blood and flesh) [the Church’s Passover (cup and bread)], he [Jesus] also himself likewise took part of the same [that which the emblems symbolize]; that through [the]\textsuperscript{204} death [of himself, as a nonmortal (His Sacrificial Death, vs. 9)] he might destroy\textsuperscript{205} [render powerless] him that had\textsuperscript{206} [having] [at Eden] the power\textsuperscript{207} of [the]\textsuperscript{209} death [of Adam (thus, humankind) by deception], that is, the devil\textsuperscript{209}.

15 And deliver them [Church first, followed by Israel, then all humankind] who through fear\textsuperscript{210} [awe] of death were all their lifetime [as children of Adam] subject to bondage [of death and SIN].

The Greek kratos\textsuperscript{207} may have the thought of dominion, sovereignty, authority over. In this text, however, power is the better thought. Adamic Death is the consequence of Adam’s failure to harken to his Creator. It follows Satan does not have authority over that death even though a first reading of the text seems to suggest he did. He did not mandate the condemnation. He cannot take it away. Neither does Satan have authority over Second Death. By giving his creation free-will, God signified Second Death must be the consequence of a deliberate act of free-will by an individual being with full knowledge of the consequence of the act.

\textbf{Revelation 2:}

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

Though God does protect his elect from the wiles of the Evil

\textsuperscript{201}. \textit{eido}, #1162G (to see, to be aware, to experience).
\textsuperscript{202}. John 1:12; Rom 8:14,19; Phil 2:15; 1 John 3:1,2 – Heb 2:10-13.
\textsuperscript{203}. Greek text has “blood and flesh,” not the phrase “flesh and blood” which signifies the human creature; thus, the thought is a reference to the Passover of Jesus (1 Cor 5:7; Eph 6:12). The introduction of the Passover emblems in this text demonstrates their direct linkage to Sacrificial Death.
\textsuperscript{204}. The Greek text has the article.
\textsuperscript{205}. \textit{katargeo}, #2673G.
\textsuperscript{206}. Present, active accusative, participle.
\textsuperscript{207}. \textit{kratos}, #2904G.
\textsuperscript{208}. Scriptures that indicate Satan has had “the power of the death” include:
For Jesus: Luke 22:3; John 13:2,27; 14:30; 1 Cor 2:8.
\textsuperscript{209}. \textit{diabolos}, #1228G. Word appears 37 times in the NT and is modified by the article 29 of those times. In the 28 texts other than Heb 2:14 the title “the devil” refers to the being known as Satan (the fallen Lucifer). This all-inclusive consistency strongly negates “the devil” in Heb 2:14 from referring to anyone or anything other than Satan. Also, the pronoun in the phrase “him that had the power of death” (KJV) is masculine in gender. This pronoun should have been neuter if it refers to a thing, a non-being, as some have suggested.
\textsuperscript{210}. \textit{phobos}, #5401G.
One, he does allow Satan the opportunity to prove them, even unto death—the death of their covenant of sacrifice.

Psalms 50:
5 Gather my saints [Church, Israel] together unto me [God]; those that have made a covenant with me212 [my covenant] [the New Covenant for all humankind] by sacrifice.

John 13:
2 … , the devil having now put into the heart of Judas Iscariot, Simon’s son, to betray him [by deception Satan brought about the betrayal of Jesus which resulted in his death];

Luke 21:
16 And ye [Church] shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you [of the Church] shall they cause to be put to death [possibly by the instigation of Satan]. Thus, “the power of the death” exercised by Satan is founded on his power of deception and, though permitted for a time, is limited by a merciful and gracious God.

There is one, however, whom God has granted authority over death, one through whom all the children of Adam will be resurrected.

John 5:
27 And [God] hath given him [Jesus] authority213 to execute judgment214 [deliverance from death] also, because he is the Son of man.
28 Marvel not at this: for the hour is coming [in the Age-to-Come], in which all that are in the graves shall hear his voice, 29 … ; they that have done good, unto the [heavenly (first)] resurrection of life [life in oneself (New Creation, vs. 26)];215 and they that have done evil [mortal humanity], unto the [earthly] resurrection of damnation211 [judgment] [deliverance].216

1 Thessalonians 4:
16 For the Lord [Jesus] himself shall descend from heaven with a shout, with the voice of the archangel, and with the [Jubilee] trump of God217; and having authority over death] the dead in Christ218 [anointing] [the dead of the Church] shall rise first:
17 Then we [the remaining members of the Church] which are alive and remain shall [after death] be caught up together with them [those previously resurrected] in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Two Resurrections Plus a Figure
The apostle Paul made evident in his first epistle to the Corinthians that God preordained two separate and distinct resurrections—different bodies, different natures.

1 Corinthians 15:
35 But some man will say, How are the dead raised up? and with what body do they come?
36 Thou fool, that which thou sowest is not quickened, except it die:
37 And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat [faithful Jews],219 or of some other grain [Church, rest of humanity]:
38 But God giveth it [the seed, spirit] a body as it hath pleased him, and to every seed [spirit] his own body.
39 … 40 There are also celestial [heavenly] bodies, and bodies terrestrial [earthly]; but the glory of the celestial [Church] is one, and the glory of the terrestrial [Israel, humankind] is another.

For Israel and humankind there is a resurrection to life here on Earth with “bodies terrestrial” (physical). For the Church there is a resurrection to life with God in the heavens with “celestial bodies” (spirit, heavenly).

Interim Resurrection—a Figure
A third kind of resurrection set forth in the Bible has caused some confusion—the interim resurrections accomplished by prophets, Jesus, and a few of his faithful disciples, through the power of the God’s spirit.220 There are significant differences between those resurrections used as examples during Satan’s reign of evil221 and the two Paul defined in his epistle. These interim acts were figures, demonstrations, of the future purpose of God. Though identified in the Bible as resurrections they were no more than revivifications. Though healed, the bodies of the individuals revived were still mortal. They were still under the condemnation of Adam—subject to death. On the other hand, the two resurrections described by Paul entail the giving of new

211. John 14:17; Eph 6:10-18; Phil 4:2.
212. See note 321, page 229.
213. exousia, #1849G.
214. krisis, #2920G.
215. 2 Cor 5:17; Gal 6:15.
216. See Judgeship in Ancient Israel, page 75.
218. christos, #5547G.
221. 2 Cor 4:4; Eph 2:2.
bodies, one immortal, the other nonmortal. Just as the heavenly resurrection must not be confused with the earthly, care must be taken not to confuse these ultimate resurrections with the ones that were interim.

**Earthly (Physical) Resurrection**

God’s purpose was not fully revealed to the OT faithful. They knew only of one resurrection and that to life on Earth.

**Job 19:**

26 And though after my skin worms destroy this body, yet in my flesh shall I see [perceive] God:

As cited by Paul, Abraham’s life was directed by his understanding of this earthly resurrection, and his belief in it.

**Hebrews 11:**

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God was able to raise him [Isaac] up, even from the dead; from whence also he [Abraham] received him in a figure.

The prophets knew and spoke of this earthly resurrection.

**Hosea 13:**

The blessing of Abraham—made possible by the earthly resurrection resulting from the ransom given by the man Jesus—will be experienced first by Jews.

**Isaiah 2:**

3 And many people [fallen humanity] shall go and say, Come ye, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he [Jacob (Israel)] will teach us of his [God’s] ways, and we will walk in his paths: for out of Zion shall go forth the law [Torah] [of The Adam], and the word of the LORD from Jerusalem.

Though the focus of the prophets was the nation of Israel in the Present-Evil-Age, their words leave no question. The destiny of Israel is to be this earthly destiny for the human race.

**Romans 2:**

6 Who [God] will render [in a day of judgment] to every man according to his deeds:

7 … 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.

This resurrection and blessing will “in due time” be experienced in an orderly manner by Adam and all his seed.
ISAIAH 65: SBB
20 There [in God’s future kingdom] shall be no more thence an infant of days, nor an old man That hath not filled his days; For the youngest shall die a hundred years old, And the sinner being a hundred years old shall be accursed [lightly esteemed (YLT)].

HEAVENLY (SPIRIT) RESURRECTION
Subsequent to the First Advent a different sort of resurrection was revealed—a resurrection like that of Jesus, a resurrection not to physical life, but spirit.

ROMANS 6:
4 Therefore we [the Church] are buried with him [Jesus] by baptism into death: that like as Christ [the Anointed] was raised up from [out of] the dead [at the river Jordan] by the glory of the Father, even so we also should walk in newness of life [as a New Creature].
5 For if we have been planted together in the likeness of his death [through baptism], we shall be also in the likeness of his [heavenly] resurrection:
Those baptized into the death like that of Jesus will have a resurrection like his. John cited this heavenly resurrection as the “first resurrection”—chronologically it precedes the earthly.

REVELATION 20:
4 ... : and I saw the souls of them [the Church] that were beheaded [gave up their fleshly will] for the witness of Jesus [their new Head], and for the word of God ... ; and they lived and reigned with [the] Christ [Anointed] a thousand years. 5 ... This is the first resurrection.
6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, ... .

1 CORINTHIANS 15:
22 For as in Adam all [humans] die, even so in [the] Christ [Anointed] [Jesus (High Priest, Head)] shall all be made alive.
23 But every man in his own order: Christ [the firstfruits] [Anointed] firstfruits [Anointed] of Israel and Church; afterward [in Age-to-Come] they [of fallen humanity] that are [the] Christ’s [Anointed’s] [Head and Body] at [in] his coming [presence] [Second Advent].

Unlike the earthly resurrection, the heavenly resurrection is not an outcome of the ransom. The ransom provides an earthly

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243. ‘ourdam, #5769H.
244. See JUDGMENT ... , page 190
245. christos, #5547G.
246. ek, #1537G.
247. The Greek text has the article.
248. aparche, #0536G (singular without article).
249. 2 Thes 2:13 ED, NRSV; James 1:18; Rev 14:4.
250. en, #1722G.
251. parousia, #3952G.
body, life in the physical realm. The heavenly resurrection, on the other hand, provides a heavenly body, life in the divine realm.

As revealed by Paul this resurrection is attained by God’s grace through the blood of the New Covenant—the blood that ratifies that covenant.²⁵²

HEBREWS 13: 20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant [of an age] [the New Covenant of the Age-to-Come],

All who partake of the Cup, the blood of the New Covenant,²⁵⁵ share in the heavenly resurrection if “faithful unto death.”

“BETTER” RESURRECTION

The desire of translators to use variety in rendering a given word²⁵⁷ has muddled up a thought of Paul in Hebrews. As set forth in the KJV the text appears to advocate a third kind of resurrection, a “better” resurrection than that to be experienced by the fallen creation. A “better” resurrection the faithful of OT times obtain by their own works. A presumption, if true, invalidates a need for a ransom. Careful study is required!

HEBREWS 11: KJV

35 Women received their dead raised to life again²⁵⁸; and others were tortured, not accepting deliverance²⁶⁰; that they might obtain a better resurrection²⁵⁸; [a revivification not entailing a change of nature]; but²⁵⁹ others were tortured, not accepting the deliverance²⁶⁰ offered [from torture and death] that they might obtain a better resurrection²⁵⁸ [one providing a change in nature (to nonmortality), thus better than a revivification];

No doubt, as it was for Shadrach, Meshach, and Abednego,²⁶² the deliverance offered required recantation and denial of the Creator, which those “not accepting” would not do. The “better resurrection” they anticipated was that of God’s future kingdom, a resurrection “better” than the revivifications accomplished by a few of God’s faithful (those revived were still children of Adam and under condemnation). Revived mortal, death was still their certain destiny. In the Age-to-Come the “better” resurrection resulting from the ransom, along with the “better” ministry of the “better” covenant,²⁶³ humankind will have opportunity for nonmortality, an earthly life everlasting.

HEBREWS 8: 6 But now hath he [Jesus, Son (7:28), High Priest (8:1)] obtained a more excellent ministry, by how much also he is the mediator of a better covenant [New Covenant better than Adamic, Mosaic], which²⁶⁴ ministry was established upon better promises [for all humans].

GRAVES OPENED AT CALVARY

Another unhappily used text with regard to resurrection describes an event that took place on the day of Jesus’ crucifixion.

MATTHEW 27: 50 Jesus … yielded up the ghost²⁶⁵ [spirit].²⁶⁶
51 … and the earth did quake, and the rocks rent;
52 And the graves were opened; and many bodies of the saints which slept arose,
53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

As rendered the account seems to indicate those “saints” who arose on the Friday of the crucifixion remained in their graves

²⁵². See MAKING A COVENANT, page 227.
²⁵³. aionios, #0166G.
²⁵⁴. phobeo, #5399G.
²⁵⁶. The Greek text has the articles.
²⁵⁷. See THE TRANSLATORS TO THE READER, page 21.
²⁵⁸. anastasis, #0386G.
²⁵⁹. de, #1161G.
²⁶⁰. apolutrosis, #0629G, with article. See note 123, page 189.
²⁶¹. out of.
²⁶³. Heb 8:5-13 (page 66).
²⁶⁴. See note 68, page 66.
²⁶⁵. A KJV mistranslation of pneuma, #4151G.
²⁶⁶. See SPIRIT AND RESURRECTION, page 287.
until the resurrection of Jesus on Sunday. This presents a perplexing problem, an enigma. Why would persons so awakened not come “out of the graves” for two nights and a day? Why only after the resurrection of Jesus did they depart their interment abodes for the city?

Poor verse separation along with improper punctuation help create the problem.267 The thought in verses 51, 52 concludes part way into verse 53. The word “saints” describes a people “set apart” for sacred service. Since Pentecost was still future the Church had not as yet been “set apart.” As shown by the psalmist, and often missed by Christendom, the title “saints” may also be applied to the faithful of Israel.

Psalms 79:
1 O God, the heathen [nations] are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.
2 The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints [faithful Israelites] unto the beasts of the earth.

This understanding of “saints” is confirmed by Paul.

Ephesians 2:
19 Now therefore ye [the Church (vss. 11–13)] are no more strangers and foreigners, but fellowcitizens with the saints [faithful Israelites], and of the household [house] of God;269

A reasonable solution to the above questions is dependent upon Peter’s Precept. Context must be considered to insure pronoun antecedents are properly identified.

Matthew 27:
38 Then were there two thieves crucified with him [Jesus], one on the right hand, and another on the left.
39 And they that passed by [some travelers who happened to be passing that way] reviled him [Jesus], wagging their heads,
40 ... 47 Some of them that stood there [some of the travellers who stopped to watch (vs. 39)]. when they heard that [the words of Jesus (vs. 46)], said, This man calleth for Elias.
48 ... 49 The rest [of the travelers] said, Let be, let us see whether Elias will come to save him [Jesus].

Apparently, the three crosses were on or near a much used road with many travelers passing by; so, there was a gathering of spectators (like at a modern day traffic accident).

Matthew 27:
51 ... the earth did quake, and the rocks rent;
52 And the graves were opened; and many bodies of the saints [faithful Jews] which slept arose,
53 And came out of the graves.[267] … .

In verse 53 there should be a full stop after “graves.” As a result of the earthquake the stones covering Jewish tombs were shaken loose and dead bodies were thrown out. It is important to note the text states “bodies … which slept arose, and came out of the graves,” not living people. This raising of sleeping (dead) bodies, corpses, took place on Friday concurrently with the earthquake, the moment Jesus died and the veil was rent. The remainder of verse 53 is a new sentence.

Matthew 27:
53 And came out of the graves,[267] [After his resurrection, and270] [they] [the travelers (vss. 39,47,49)] went into the holy city [Jerusalem], and appeared unto271 [informed] many.

The word “and” was added by the KJV translators. The verb “went” is plural so requires a plural pronoun. The Greek word rendered “appeared unto” is better translated “informed.”271 “They” does not refer to the corpses, but to the travelers that had passed by and gathered around the crosses. These spectators would have hurried home to remove themselves from the dead bodies because of the upcoming Sabbath. The next day, the Sabbath, they would have remained at home. Then, on Sunday, after Jesus’ resurrection, they went into Jerusalem and told all who would listen of their Friday experiences—the crucifixions, the earthquake, the rending of the veil, the ejection of bodies from their graves, etc.

A translation of the Codex D (Bezae Cambridge) supports this interpretation.

267. Verse and chapter designations along with punctuation were not part of the inspired record but were added centuries later by fallible men.
268. goy, #1471H, plural.
269. For text analysis see page 231
270. There is no word for “and” in the Greek text.

Chapter Eight: Soul – Death, Resurrection

MATTHEW 27: CODEX D
52 Tombs were laid open, and many bodies of those buried there were tossed upright.
53 In this posture they projected from the graves and were seen by many who passed by the place on the way back to the city.

A THIEF AND PARADISE
Within the same context of events there is another verse where the translators have again introduced gratuitous confusion by improper punctuation. 272

LUKE 23:
39 And one of the malefactors which were hanged [crucified with Jesus] railed on him, saying, If thou be [the] Christ [Anointed], save thyself and us.
40 But the other answering rebuked him, saying, Dost not thou fear? [Are you not in awe of] God, seeing thou art in the same condemnation?
41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.
42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.
Since Pentecost was still future, the thief was not a “chosen” member of the Church. He was not begotten as a New Creature. 276 As the firstborn of the New Creation Jesus was not resurrected until Sunday; so, even if in some way the thief was a recipient of the heavenly resurrection, it could not have been on that day, Friday. Neither could the thief have received the “better” resurrection on that day as it would not be in accordance with the “due time” of the divine purpose.

In verse 43 the comma after “thee” should have been placed after “To day.” On that day, the day of the crucifixion, the thief was promised by Jesus that he would be with him in his future kingdom. As with the rest of humankind in the Age-to-Come, he will be resurrected and have an opportunity for everlasting life, nonmortality, here on Earth.

LUKE 23: EDITED
43 And Jesus said unto him, Verily I say unto thee to day, thou shalt be with me in paradise 277 in due time in the Kingdom of the Age-to-Come.

272. See note 267, page 304.
273. The Greek text has the article.
274. christos, #5547G.
275. phobeo, #5399G.
276. See Paul’s Precept … , page 76.
277. See 3RD HEAVENS/ PARADISE, page 130.

Psalms 8:
A Psalm of David

1 O LORD our Lord, how excellent is thy name in all the earth!
  who hast set thy glory above the heavens.
2 Out of the mouth of babes and sucklings [fallen humans of faith] hast thou ordained strength because of thine enemies [fallen angels & humans, the unbelieving], that thou mightest still the enemy and the avenger.
3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;
4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?
5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.
6 Thou madest him to have dominion over the [physical] works of thy hands; thou hast put all things [physical] under his feet:
7 All sheep and oxen, yea, and the beasts of the field;
8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.
9 O LORD our Lord, how excellent is thy name in all the earth!
Psalms 144:
A Psalm of David

1 Blessed be the LORD my strength,
which teacheth my hands to war, and my fingers to fight:
2 My goodness, and my fortress;
my high tower, and my deliverer;
my shield, and he in whom I trust;
who subdueth my people under me.

3 LORD, what is man, that thou takest knowledge of him!
or the son of man, that thou makest account of him!

4 Man is like to vanity:
his days are as a shadow that passeth away.
5 Bow thy heavens, O LORD, and come down:
touch the mountains, and they shall smoke.
6 Cast forth lightning, and scatter them:
shoot out thine arrows, and destroy them.
7 Send thine hand from above;
rid me, and deliver me out of great waters,
from the hand of strange children;
8 Whose mouth speaketh vanity,
and their right hand is a right hand of falsehood.

9 I will sing a new song unto thee, O God:
on a psaltery and an instrument of ten strings
will I sing praises unto thee.

10 It is he that giveth salvation unto kings:
who delivereth David his servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children,
whose mouth speaketh vanity,
and their right hand is a right hand of falsehood.

12 That our sons may be as plants grown up in their youth;
that our daughters may be as corner stones,
polished after the similitude of a palace;

13 That our garners may be full, affording all manner of store:
that our sheep may bring forth thousands
and ten thousands in our streets;

14 That our oxen may be strong to labour;
that there be no breaking in, nor going out;
that there be no complaining in our streets.

15 Happy is that people, that is in such a case:
yea, happy is that people, whose God is the LORD.