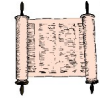




Y. E. A.



WHERE ARE THE DEAD?

There is a great deal of confusion concerning what happens when we die. I have been to funerals where even the most evil individuals have been preached into heaven. But what is the truth of the matter? What is death? What do the Scriptures say happen to us when we die?

By Jerry Healan

Do we have an immortal soul? The ancient philosopher Plato taught that death was nothing more than separation of body and soul. His idea was that the body is temporary, but the soul is immortal and existed before entering into the body. Upon death, the soul separated itself from the body leaving it behind. The pagan religions of this world believe this concept, but many people in Christianity also believe in this. That is why the ministers preach everyone into heaven. The belief is that the body dies and the soul goes to heaven to be with the heavenly Father.

Of course, there is also the concept of an ever burning hellfire. Everyone is either to go to the eternal bliss of heaven, or the very wicked, evil and unsaved will burn forever in hellfire. This comes from the immortal soul idea.

But is this what the Scriptures say? What do the Scriptures say about life, death and immortality? You need to know.

One of the problems we have about the Scriptures is that they have been interpreted to say certain things that rather confuse us unless we study into the original Hebrew language to find out the truth about the matter. Also, Peter warned, "Knowing this first, that no prophecy of the scripture is of any private interpretation," 2 Pet. 1:20.

Isaiah also warns, "Whom shall he teach knowledge? And whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of Yahweh was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken," 28:9-13.

Notice what is required here. One must be weaned from the milk and drawn from the breast. In other words, one must be ready to be able to eat a full course spiritual meal which includes meat that an infant can't eat. There must be a spiritual

maturity and knowledge of the Scriptures that leads us to be able to go from Scripture, to Scripture, to Scripture in order to be able to assimilate understanding. If we fail to do this and begin to privately interpret each and every Scripture, then we will fall backward, be broken, snared and taken. We will fall backward in error.

While Plato may have tendered many famous quotes and sayings, he knew nothing of Yahweh and His word of truth. Plato was a Greek philosopher. The Greeks hated the Hebrew language and certainly cared nothing for the Elohim of the Hebrews. He was a man, living with the spirit of man in him. Paul writes of this condition, "**For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of Yahweh knoweth no man, but the Spirit of Yahweh. Now we have received, not the spirit of the world, but the spirit which is of Yahweh; that we might know the things that are freely given to us of Yahweh.** Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. **But the natural man receiveth not the things of the Spirit of Yahweh: for they are foolishness unto him: neither can he know them, because they are spiritually discerned,**" 1 Cor. 2:11-14.

Therefore, no matter how brilliant or important Plato was as a man, he simply was ignorant when it came to true spiritual things. His words may hold weight with mankind to this day, but they are foolishness to Yahweh and those who have the Spirit of Yahweh, which is the Spirit of truth and understanding.

BODY, SOUL AND SPIRIT

What is life? What is the body for? People talk about the body, soul and spirit, but do they understand what they are saying or what it all means?

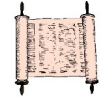
What is life? Life is vitality, awareness, the ability to live, breathe, move, work, communicate, think, plan, etc.

What is the body for? The body is a vessel where-in we live. It is our tabernacle, our tent, our primary dwelling place.

What would be the soul? The general Greek word



Y.E.A.



for soul is *psuche*. We get the English word *psyche* from the Greek word *psuche*. *Psyche* is defined as; **1.** the human soul **2.** the mind; esp., *Psychiatry* the mind considered as a subjectively perceived, functional entity, based ultimately upon physical processes but with complex processes of its own; it governs the total organism and its interactions with the environment. (*Webster's New World Dictionary*) Therefore, the soul is your awareness, your intellect through which you learn via the five senses. We learn through hearing, seeing, smelling, tasting, and feeling. The soul is not only your intellect, your intelligence, but it also is your character. The soul is what governs or controls the body.

What is the spirit? The general overall Hebrew word for spirit is *ruach*. The general overall Greek word for spirit is *pneuma*. Both words can also be translated as breath. You see, we must all have a body wherein is breath (*ruach/pneuma*) so that we can be a living soul (*psyche*) that is able to live, move, walk, talk, work, think, plan, etc., etc., in a physical body.

The Hebrew word for soul is *nephesh*. "And Yahweh Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living (*chayah*) soul (*nephesh*)," Gen. 2:7.

Yahweh formed the body of Adam from the dust of the ground and then breathed into his nostrils the breath of life and man became a soul that lives. Thus there are three requirements for our life, (1) we must have a body, (2) we must have breath, spirit, and (3) we become a soul that is alive.

Interestingly, in accordance with the English translation, when we die, we become a dead body as is translated from the Hebrew, "And there were certain men, who were defiled by the dead (*muwth*) body (*nephesh*) of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day: And those men said unto him, We are defiled by the dead (*muwth*) body (*nephesh*) of a man: wherefore are we kept back, that we may not offer an offering of Yahweh in his appointed season among the children of Israel?" Num. 9:6-7.

If we are alive, the translators have determined to translate *chayah nephesh* as "living soul," but if dead, they have chosen to translate *muwth nephesh* as "dead body." If a *chayah nephesh* is a living soul, then a *muwth nephesh* is a dead soul. But the translators, because of the doctrine of the immortality of the soul, chose to take the same word (*nephesh*) and in the instance of living, translated it as soul, but in the instance of death, translated it as body. This seems to be a purposeful effort to con-

fuse.

If we do not have the Hebrew documents to prove these things, we would never know the better. But praise Yahweh, the Hebrew documents are made available and the examination of these documents reveals the truth of the matter.

WHAT IS DEATH?

Death is the cessation of life. *Webster's New World Dictionary* defines death as; **1.** the act or fact of dying; permanent ending of all life in a person, animal, or plant. **3.** the state of being dead **4.** any ending resembling dying; total destruction [the death of our hopes] **5.** any condition or experience thought of as like dying or being dead.

What do the Scriptures say about death and the dead? The Psalmist David declares, "O Yahweh, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have mercy upon me, O Yahweh; for I am weak: O Yahweh, heal me; for my bones are vexed. My soul is also sore vexed: but thou, O Yahweh, how long? Return, O Yahweh, deliver my soul: oh save me for thy mercies' sake. **For in death there is no remembrance of thee: in the grave who shall give thee thanks?**" Psa. 6:1-5.

What!? In death there is no remembrance of our Creator Yahweh? Who, in the grave, can give Him thanks!? Doesn't this fly in the face of the idea that the soul flies off to be with the Creator in heaven?

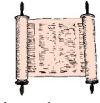
"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath (*ruach*) goeth forth, he returneth to his earth; in that very day **his thoughts perish,**" Psa. 146:3-4.

These verses here are certainly interpreted correctly in the English. In the day of one's death, he breathes out his breath from the body and in that very day, even in that instant, his thoughts perish.

"All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. **For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing,** neither have they any more a reward; for **the memory of them is forgotten.** Also their love, and their hatred, and their en-



Y.E.A.



vy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun," Eccl. 9:2-6.

What Solomon is saying in Ecclesiastes is the same thing that is stated in Psalms 146:3-4 and 6:5. In the day of one's death, their soul, their psyche, their thoughts, their memory has perished. Whatever they loved, hated, envied or even desired is no longer important because their awareness has ceased, their thoughts, their personality, their character has ceased to exist.

"The dead praise not Yahweh, neither any that go down into silence," Psa. 115:17. Oh, but I thought that the soul went into heaven to be with "the Lord." If the soul is in heaven with "the Lord," then shouldn't there be awareness? Shouldn't that soul be able to praise Yahweh? Not according to the Scriptures that we have examined, but there is yet more to examine.

MORE ON DEATH

King Hezekiah was sick unto death and wrote this when he recovered, "I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see Yah, even Yah, in the land of the living: I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me. I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me. Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Yahweh, I am oppressed; undertake for me. What shall I say? He hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul. O Yahweh, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For **the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth.** The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth," Isa. 38:10-19.

The dead can't celebrate their Creator Yahweh, nor can they praise Him. Only the living have the ability to do that.

King Solomon also declared, "I said in mine heart concerning the estate of the sons of men, that Elohim might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: **as the one dieth, so dieth the other;** yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. **All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?** Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?" Eccl. 3:18-22.

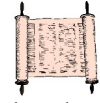
Interestingly, Solomon asks here, "Who knoweth the spirit (*ruach*) of man that goeth upward, and the spirit (*ruach*) of the beast that goeth downward to the earth?," because in chapter 12 and verse seven he states, "Then shall the dust return to the earth as it was: and the spirit (*ruach*) shall return unto Elohim who gave it." This Scripture could be one of the places where men have come up with the idea that the soul goes to heaven to be with "the Lord." But remember that the Hebrew word is *ruach*, which simply means breath. What is required for life, awareness and intellect are the three things, body, soul, and spirit (breath).

Previously, he stated in Ecclesiastes chapter twelve, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low; Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern," vv. 1-6.

This is speaking of one growing old with the eyes (windows) weakening, instead of firmness, the limbs begin to tremble, one's strength has weakened, the teeth have worn down or are missing, the



Y.E.A.



hearing (doors) is practically gone and everyone has to shout to be heard, fear of heights, etc. Also the silver cord is loosed or the golden bowl is broken, or the pitcher be broken at the fountain, etc. This would have to do with a stroke, or heart attack, or other bodily catastrophe.

Think of it as a light bulb. The light bulb has a body composed of metal (the part that goes into the apperture) and glass. Inside there is a filament. When energy (electricity) is added, then the bulb is energized and works. This would be similar to our body (the bulb), soul (filament) and spirit/breath (electricity). But when the bulb burns out, the filament, the silver cord, is broken, then the bulb is dead. Or if the glass (the body, or golden bowl) is broken, then the bulb is dead. Of course, when electricity is withheld, then the bulb is dead, just as we, without the breath, are dead.

PETER'S WITNESS

On the day of Pentecost, when the Holy Spirit was poured out upon Yahshua's disciples, Peter received empowerment that he simply didn't have before. He boldly stood before the masses declaring Yahshua. He stated, "Ye men of Israel, hear these words; Yahshua of Nazareth, a man approved of Elohim among you by miracles and wonders and signs, which Yahweh did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of Elohim, ye have taken, and by wicked hands have crucified and slain: Whom Yahweh hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw Yahweh always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also **my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.** Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. **Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.** Therefore being a prophet, and knowing that Yahweh had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up the Messiah to sit on his throne; He seeing this before spake of the resurrection of the Messiah, that **his soul was not left in hell, neither his flesh did see corruption,**" Acts 2:22-31.

Now let's understand what Peter has declared to them and us here. He says that because Yahweh showed David certain things that his flesh would rest in hope. Okay, so that means that his body is still resting in the grave. As a matter of fact, Peter did go on to say that David was both dead and buried and his sepulcher (grave) was with them unto that very day that Peter was speaking to them. But notice what he said about Yahshua, "...his soul (*psuche*) was not left in hell, neither his flesh did see corruption." This imputes that both David's body (flesh) saw corruption and that his soul (*psuche*) was still in the grave.

King David was declared to be a man after Yahweh's own heart (Acts 13:22), yet he hadn't ascended into heaven up to the day of the apostles. Neither is there a place to show that he has ascended into heaven. The one who has ascended into heaven is the same one who descended from heaven, Yahshua the Messiah.

Ezekiel is inspired to declare, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: **the soul (*nephesh*) that sinneth, it shall die,**" Ez. 18:4.

The fact of the matter is that all have sinned and fallen short of the glory of Elohim. (Ro. 3:23) Therefore, we all die and see corruption. Our physical, fleshly body corrupts and returns to the dust of the ground. The soul (*nephesh*) is also left in the grave. The breath (air/spirit/*ruach*) will be breathed out into the air (*ruach*), the thoughts, memories, desires, understanding, ability all perishes.

THE SHADOW

The book of Job witnesses concerning the death process. It states, "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not," Job 14:1-2.

Have you ever thought about that? Our physical, fleshly, carnal life is like a shadow! Is there any real substance to a shadow? Absolutely not! A shadow is defined as a shade cast upon a surface by a body intercepting light rays. (*Webster's New World Dictionary*) It is further defined as something without reality, or substance. That's what Solomon meant when he said all is vanity. Vanity has to do with emptiness and worthlessness.

The Psalmist decrees, "My days are like a shadow that declineth; and I am withered like grass," 102:11. Again, the Psalmist decrees, "Man is like to vanity: his days are as a shadow that passeth away," 144:4.



Y. E. A.



The Apostle James is inspired to write, “Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For **what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.** For that ye ought to say, If Yahweh will, we shall live, and do this, or that.” Jas. 4:13-15.

When Yahweh created man (Adam and Eve), he said, “Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So Elohim created man in his own image, in the image of Elohim created he him; male and female created he them,” Gen. 2:26-27.

The Hebrew word for “image” is *tselem*, which is defined as; **to shade**; a phantom, i.e. (figuratively) illusion, resemblance; hence, a representative figure, especially an idol.

Let us consider what was done here. As long as man was obedient to Yahweh, he was established in his own likeness and resemblance. But when man disobeyed Yahweh, breaking His covenant, then he turned to the vanity of idolatry. Death entered and caused man to become a shade, a shadow, a phantom, an illusion, even an idol.

GRASS

When Adam and Eve disobeyed their Creator, then they became like the grass of the field, “Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth,” Psa. 90:3-6.

The Psalmist also writes, “As for man, his days are as grass: as a flower of the field, so he flourisheth,” Psa. 103:15.

The Prophet Isaiah was inspired to proclaim, “The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of Yahweh bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our Elohim shall stand for ever,” Isa. 40:6-8.

The Apostle Peter quotes Isaiah in order to remind us of our own temporariness, “For all flesh is

as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of Yahweh endureth for ever. And this is the word which by the gospel is preached unto you,” 1 Pet. 1:24-25.

James wrote to the rich in order to remind them that they were like the grass, “Let the brother of low degree rejoice in that he is exalted: But the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways,” Jas. 1:9-11.

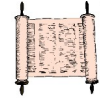
The lesson of the grass is that it is a tender vegetation. Grass appears with moisture. Moisture, water is likened to the spirit (Jn. 7:37-39). When the sun arises and its heat begins to dry out the grass, removing the life giving moisture from it, then the grass withers and dies. Yes, the root generally remains, which would be similar to going to sleep or death. When moisture returns, the grass revives, springs up and comes forth. This will be addressed a little later under the heading of resurrection.

MORTAL

The Apostle Paul wrote, “There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of Elohim; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mor-



Y.E.A.



tal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory,” 1 Cor. 15:41-54.

Paul says that we are not only corruptible, but that we are mortal. He had written the epistle of 1 Corinthians years after he had been called, given the Holy Spirit and been ordained as an apostle. He still said that he was mortal. For one to be mortal simply means that he will eventually die. This flies in the face of the teaching of the immortality of the soul, but then so do the words of Yahshua Who said, “And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell,” Mt. 10:28.

Yahweh can destroy both body (Gk. = *soma*) and soul (Gk. = *psuche*). If the soul can be destroyed, then that means that it is not immortal, but rather mortal.

THE GRAVE

There are two key Hebrew words that are translated as grave. They are *qeber* and *sheol*. *Qeber* generally refers to the grave or sepulcher. *Sheol* not only refers to the grave, but to hell.

Psalms 49 declares, “Hear this, all ye people; give ear, all ye inhabitants of the world: Both low and high, rich and poor, together. My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding. I will incline mine ear to a parable: I will open my dark saying upon the harp. Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about? They that trust in their wealth, and boast themselves in the multitude of their riches; None of them can by any means redeem his brother, nor give to Elohim a ransom for him (-self): (For the redemption of their soul is precious, and it ceaseth for ever:) That he should still live for ever, and not see corruption. For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless man being in honour abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings. Selah. Like sheep they are laid in the grave (*sheol*); death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling, vv. 1-

14.

The Greek is similar to the Hebrew and English in that there is more than one word for grave and hell.

When Lazarus died, he was in the grave (*mnemeion*) for four days before Yahshua came on the scene to resurrect him. (Jn. 11:17) The other Greek word is *hades* as is utilized by the Apostle Paul in 1 Cor. 15:55, “O death, where is thy sting? O grave (*hades*), where is thy victory?”

The dead are interred in their sepulcher or grave and according to the Scriptures, they remain there until the day of their resurrection.

RESURRECTION

Again, Paul writes, “But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Yahshua died and rose again, even so them also which sleep in Yahshua will Elohim bring with him. For this we say unto you by the word of Yahweh, that we which are alive and remain unto the coming of the Sovereign shall not prevent them which are asleep. For the Sovereign himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of Elohim: and the dead in the Messiah shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Sovereign in the air: and so shall we ever be with the Sovereign,” 1 Thes. 4:13-17.

Some people get confused because it says that Yahshua will bring those who are asleep in Him with Him. But what does this really mean? Notice that it says that they **sleep** in Yahshua. That sleep is the same sleep that Yahshua was referring to in John concerning Lazarus. It was the sleep of death. Yes, He will bring them with Him because when Yahshua begins to descend from heaven, the dead in Him will be raised, resurrected from death to life. Those who are alive will be instantaneously changed and all will rise to meet Him in the clouds, but they will descend back to the earth with Him as he will be descending upon the Mount of Olives, “Then shall Yahweh go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south,” Zech. 14:3-



Y.E.A.



4.

This is the glorified Yahshua Who is returning to the earth. Remember that He ascended into heaven from the Mount of Olives and the disciples stood there gazing until a cloud received Him from their sight (Acts 1). They were told that He would come in like manner as they saw Him go. In the day of His return, He will return with the clouds of heaven.

This will be the first resurrection (Rev. 20:4). After the millennial rule, all who ever lived will be resurrected, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before Yahweh; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire," Rev. 20:11-15.

Remember that the flesh is like the grass. The grass is composed of root (soul) and blade (body). Its breath is carbon dioxide. The soul, the root of the dead has been resting in the grave. Now Yahweh calls it forth by the power of His word, sending His Spirit to perform the work.

This is what Yahshua was referring to when He cautioned the people to fear Him who has the power to destroy soul and body in hell (Mt. 10:28). The Greek word utilized for "hell" is *geena*. It is combined with the Greek word for fire (*pur*) in Mt. 5:22; 18:9 and Mk. 9:47 as "hell fire."

This final resurrection is the resurrection to judgment. All who are not found in the Lamb's book of life are cast into the fire. Notice that this is the "second death" not "life." In other words, when this fire has consumed both body and soul, there will be nothing left but ashes in order to fulfill Malachi 4:1-3, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith Yahweh of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet

in the day that I shall do this, saith Yahweh of hosts."

The dead from the beginning of this world, as recorded in Genesis chapter 4 until this day, are still in the grave. The only one who has been resurrected and ascended into heaven of Yahweh's throne is Yahshua the Messiah. On the day of His return, He will resurrect those who are His from the grave to immortality and incorruptibility. At the end of the kingdom age, a great number will be resurrected and judged. Those who belong to Yahshua will receive everlasting life. Those who are not His will receive everlasting death.

Where are the dead? They are in the grave awaiting the voice of their Creator Yahweh to the resurrection for which each has been prepared.



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