

Chodesh Report

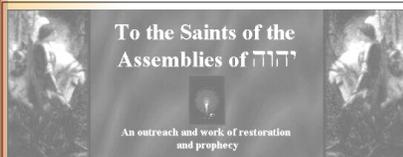
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Vital Topics: About Life and Death



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The *Chodesh Report* is an open dialog of topical research and studies based upon the years of experience of TTSAOY Chaplaincy and like-minded Associates.

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Scriptural Allusions I

In the way of righteousness is life; and in the pathway thereof there is no death. (Prov 12:28)

Part II - A Scriptural Perspective of Life and Death

(From the ancient Hebrew perspective)

The Hebrew mind-set is decidedly different than today's world view in many ways. Anyone who has researched the topic of death has likely found differing opinions and even diverse scriptural interpretations on the topic. Whether Christian, Jew, Muslim, or otherwise most are influenced by the doctrines and traditions of their ethnic origins.

Noun: *mythos* (mythoi) 1. Myths collectively; the body of stories associated with a culture or institution or person 2. A traditional story accepted as history; serves to explain the world view of a people 3. An orientation that characterizes the thinking of a group or nation [WordWeb.info].

Many religious authors have written on the topic of life and death but seem only to brush up against the topic of death and hurriedly change the topic to some form of an afterlife. It's as if they prefer to avoid any discomfort about the subject. Life is a time of learning, about family and finding one's place in society and being contributors to one's environment. It is also a time for learning of one's

purpose, how to better live one's life, and about one's end of life. But, what happens afterward? The New Covenant saints understood and lived as did their forefathers. In today's confused world there are as many different beliefs about life and death as there are religious -ians and -isms. Since the written Word is truth, here we use the scriptures to **define life, soul, spirit, and death** by their more pure and perfect meanings.

Syncretism—the process whereby two or more independent cultural systems, or elements thereof, conjoin to form a new and distinct system.

The Experience of Life

The spiritual Hebrew's view of life and death is quite different than today's world view. To the ancient Hebrew life was viewed as a journey under Elohim's directions, upon whose path leads to life more fully.

The Father does not waver, nor does His promises of blessings or curses. The benefits of His protection include opportunities for wealth, health, and safety from the wiles of the world around them; the curses being the opposite of their blessings. The Hebrews also knew that perfection does not come by

Christianity's Many Faces

Black African Christianity is quite different from its European counterpart.

As a result of the slave trade, a host of West African religious beliefs were transplanted to Cuba, Haiti, and other Caribbean islands, as well as to Brazil, in the seventeenth and eighteenth centuries. There, they intermingled with Roman Catholicism of the slave masters and plantation owners. The result was a set of syncretistic religions, the most important of which are Santeria and Voodoo (or Vodou) (Littleton, 2005).

Recently, there has been a resurgence of these beliefs in what is called Black Theology, a theology of black liberation embracing Karl Marx's distorted self-image as the perpetual "victim" - also called Black Liberation Theology. It is said that *Black Theology* is itself a *syncretism* of traditional Christianity and Marxist Victimology (Bradley, 2008). Regarding death,

... in the African view, death is not thought to end human relationships. Rather, those who die enter the spirit world in which they are invisible. Though the spirit world is a radically different world, it is also a "carbon copy of the countries where [the ancestors] lived in this life" (John S. Mbiti, *Concepts of God in Africa* [SPCK, 1970], p. 259). Deceased ancestors remain close by, as part of the family, sharing meals and maintaining an interest in family affairs -- just as before death. Yet they are thought to have advanced mystical power, which enables them to communicate easily with both the family and God. Thus they are considered indispensable intermediaries" (Partain, 1986).

word alone, but by word and deed. To the spiritual Hebrew, life is desirous because it is a time to fulfill their passions. Life on the path of righteousness today shares the same blessings and curses as it always has. Indeed, life is still a celebration.

The philosophy of the soul itself has been nearly universally adapted in one form or another from the ancient Athenian Plato (428-347 BCE) called 'Plato's tripartite theory of soul' which has a striking resemblance to psychologists Sigmund Freud's theory of the id, ego, super-ego - better known to us the *human psyche* (the seat of the faculty of reason); or by the ancient Hebrews as the *spirit of men*.

The Hebrews did not proselytize, nor street preach as do world religions today. Instead, they shared their lives among themselves and others all the while teaching their families and those along the way who inquire of their peculiar sense of inner peace, health, and generosity in the face of an otherwise impoverished world. Their ability to offer sound explanations and unusual

grasp of deep and meaningful matters often confounded all but "those who have an ear". Their life was (and even today) is their testimony and their works the living expression of the gifts of the Spirit [Ruach Chodesh]. By this, they glorify Yahweh through His Spiritual presence.

The Living Soul

Upon creation, Yahweh provided human life in the form of a living soul.

And the YY 'Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul [H5315].

(Gen 2:7, HKJV+S)

H5315 נֶפֶשׁ **nephesh** (neh'-fesh) n-f. 1.

(properly) a breathing creature, i.e. animal of (abstractly) vitality 2. used very widely in a literal, accommodated or figurative sense (bodily or mental)

Note that the use of the word soul in this verse is exactly the same word used to describe other forms of living creatures also.

And 'Elohim created great whales, and every living creature [H5315, נֶפֶשׁ] that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and 'Elohim saw that it was good (Gen 1:20).

And YHVH Elohim formed man of the dust of the ground, and breathed into his nostrils the breath [H5397] of life; and man became a living soul. (Gen 2:7, RNKJV)

And YHVH Elohim said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live [H2425] for ever: (Gen 3:22)

In these verses we read the English words *breath* [H5397] and *live* [H2425].

H5397 נִשְׁמָה **nshamah** (nesh-aw-maw') n-f. 1. a puff, i.e. wind, angry or vital breath, divine inspiration, intellect. or (concretely) an animal

H2425 חָיָה **chayay** (khaw-yah'-ee) v. 1. to live 2. causatively to revive

Under the dietary laws in the book of Leviticus, the Word tells us that life itself is contained in the blood.

For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Yisra'EL, Ye shall eat the blood of no manner of flesh: for the life [H5315, נַפְשׁ] of all flesh is the blood thereof: whosoever eateth it shall be cut off (Lev 17:14).

Combining the verses above we see that man was made from the substances of the earth, Yahweh then introduced life giving oxygen into the blood. This *breath of life*, acting as a type of catalyst, inspires intellectual function - awareness of the self and the ability to reason. But was that alone enough to create life?

There is a duality in Yah's Word that is often above our reasoning. For example, oxygenated blood alone does not initiate life. Although there is no particular mention of how, Yahweh miraculously did deliver life itself into the first man. Scientifically we understand that the basic bodily functions of breathing and the pumping action of the heart is 'hard wired' into the brain stem - it is an automatic function beginning at conception and is fully developed upon birth. But, how did that 'hard-wired' function get there to begin with? We'll leave that topic up to the reader to study (Tip: see [Acts 17:24-28](#); meanwhile, and back on topic...)

This was the biological process of the first quickening to life of mankind upon on earth. All others since have been born into the world as descendants with these same genetic life initiating gifts.

Today, many have adapted a belief that their life is a gift from G_d. Fundamentally, the patriarchs saw themselves simply as the product of their ancestry - as in the product of those who went forth and multiplied ([Gen 1:28](#)). We would do well to remember that this is the same gift of life that He gave the fishes and the fowls, *before* He gave it to man ([Gen 1:22](#)). Human life originated with the creation of Adam and Eve. As for the rest of us, just as the Patriarchs, all born into the world afterward are truthfully only the product of our forefathers.

The Spirit of Man

But there is a spirit in man . . . (Job 32:8)

Social psychologist D. Myers suggests there are multiple self's. Of course here we are discussing that which is beyond one's cognitive and emotional state of mind,

beyond basic instincts and alter egos. The self, as recognized by the saints [Spiritually endowed Hebrews] is referred to in scripture (in the singular) as the *spirit of man* ([Zec 12:1](#)), sometimes written as *the inner man* ([Eph 3:16](#)).

Elohim gave humans life and the ability to think, create, and choose. The entity which makes this possible in every human that *spirit of man* - a non-physical component allows self-awareness, having a conscience, the ability to think, choose, and feel, and to have a relationship with Yahweh¹.

The burden of the word of YHVH for Israel, saith YHVH, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. (Zechariah 12:1, RNKJV)

The *spirit(s) of man* is that which we are born with. Sometimes used metaphorically for the conscience, the human spirit serves as a candle for YHWH (and the self) by searching the hearts of men ([Pro 20:27](#)). Introspect is an important part of everyday life. We use it in all matters of decision and in understanding ones self and others. Biblical words to describe it include the heart, the mind, and those who walk upon the eretz (earth, land, the 2nd heaven).

The *spirit of man* is at enmity with the Holy Spirit. It cannot see nor understand the message of the Creator through its own reasoning; ergo is often contrary and indifferent to Yah's will. However, the spirit of man is not totally *evil* by nature nor blind to the truth. It is, however carnal; and the carnal mind's reasoning is biased and self serving. A popular song writer wrote about this aspect of the nature [spirit] of man in this way,

*Preacher was a talkin' there's a sermon he gave,
He said every man's conscience is vile and depraved,
You cannot depend on it to be your guide
When it's you who must keep it satisfied.*

... (Dylan, 1989).

True *evil* itself is learned by the presence and/or influence of the *haSatan(s)*.

For those who have lived the life of this world fully and desire something more significant and fulfilling, Yahweh offers these words of hope and promise.

See, I have set before thee this

Breath, of course, comes and goes. The *human spirit* will either be transformed by the holy Spirit when resurrected or cease to exist ([Revelation 21:8](#)). *Angels* (of God) are created beings and will continue unless they become disobedient, while the *unclean spirits* are destined for oblivion ([Revelation 21:8, 27](#)) (*What is Spirit?* The Newsletter of the Churches of God, UK).

1 Excerpt from <http://www.biblestudy.org/basicart/life-after-death.html> (Author unknown).

day life and good, and death and evil; In that I command thee this day to love YHVH thy Elohim, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and YHVH thy Elohim shall bless thee in the land whither thou goest ...
(Deut 30:15-16)

Here, it is vital to understand just what the word *spirit* within this context actually means. Note that in [Ecc. 12:7](#) that *spirit* regards the living soul as defined in the original Hebrew language, that life giving oxygen laden breath.

Then shall the dust return to the earth as it was: and the spirit [H7307] shall return unto 'Elohim who gave it. (Eccl 12:7, HKJV+S)

Strong's root dictionary says,

H7307 רוּחַ ruwach (roo'-akh) n-f. **1. wind 2. by resemblance breath, i.e. a sensible (or even violent) exhalation**

A little deeper study reveals a more significant meaning. The *Ancient Hebrew Lexicon of the Bible* (Benner, 2005) includes the idiomatic meanings of words. In it, we see more clearly how the word *spirit* was understood by the ancient Hebrews.

H7307 רוּחַ ruwach (roo'-akh) n-f.

1. wind
2. by resemblance breath, i.e. a sensible (or even violent) exhalation
3. (figuratively) life, anger, unsubstantiality
4. by extension, a region of the sky
5. by resemblance spirit, but only of a rational being (including its expression and functions)

[from [H7306](#)]

H7306 רוּחַ ruwach (roo'-akh) v.

1. (properly) to blow, i.e. breathe
2. (literally, only) to smell
3. (by implication) perceive
4. (figuratively) to anticipate, enjoy

Another term describing breath(-ing) is the Hebrew word *rvachah* [[H7309](#)]. The AHLB defines this as,

N^{f1} רָחַם רָחַם (רָחַם RW-HhH) — **Relief:** A sigh of relief. [freq. 2] [kjv: respite, breathing] {[H7309](#)} (AHLB, 2005).

[Ecc 12:7](#) says that upon death the living creature dies and the *breath of life* is returned to Him who gives it.

As expressed in the early pictographic scripts, the ancient Hebrews also accepted death as with the rendering of a *sigh of relief*, contextually implying as from the sufferings upon the eretz. Perhaps this is actually what many who have witnessed death have perceived as agonal respiration, that last gasp of breath?

[Ecc. 12:7](#) also alludes to another spirit, the Ruach Chodesh - Yah's very Spirit which is granted to a saint upon repentance, baptism, and upon the laying on of hands by the elders of their congregation(s). This *coexistence* among the truly begotten empowers the saint with powers gifts during their lifetime through that spirit ... which also returns to Yah upon the passing of the living *soul* and returning of the *spirit* within man.

The Ruach Chodesh

There is yet another form of existence. Aside from the *living soul* and *spirit of man*, there exists the *Ruach Chodesh* – that which is the gift of YHWH. It is an inviolable and separate entity not of this world, nor of Creation; but, of the very essence of El Elohim ([Joh 14:20](#); [1 Cor 15:45-50](#)). Yeshua promises this gift to those whom earnestly seek and confess Him under the conditions of the Renewed Covenant. Note how John describes it in the following verses.

I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I [am] in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him (John 14:18-21, KJV).

Paul also explains how Adam was made a living soul via the life giving spirit combined to create the first sentient being. This, Paul calls, the *natural man* and *flesh and blood*. He then continues to explain a different existence, a truly spiritual existence.

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 YY 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. (1Cor 15:45-50, HKJV+S)

The ultimate potential of mankind is this latter

existence, as spiritual beings, an eternal existence as in *Elohim*. In this state of existence one has become as El-Elohim [YHWH]; more accurately, as sons and daughters of Yahweh just as Yah'shua Himself became the first among many (see [Rom 8:29](#); [Col 1:18](#)). As in the science of physics this process requires a change of state - from solid to liquid, or liquid to its gaseous state; but unlike the physical domain, the saint will be changed from physical into spiritual. This is the last and eternal existence granted to those whom abide with Yah while yet in their physical form and whose names are entered into the *book of life* ([Rev 3:5](#)).

Upon death, the living creature, that living soul also called the natural man, dies. The life giving *spirit* returns to He whom gave it; one's life record of his/her life's works *does not perish*.

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; (Ecc. 12:1)

Then shall the dust return to the earth as it was: and the spirit² [H7307] shall return unto 'Elohim who gave it. (Ecc. 12:7)

... I saw the dead, small and great, stand before 'Elohim; 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. (Rev 20:12, HKJV+S)

Of course in this verse "...the dead" refers to both those who walk according to their own will and those who have walked under Yah's directions. For the latter, there is another outcome.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name

before my Father, and before his angels. (Rev 3:5)

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

(John 5:29)

The Experience of Death

End-of-life, or death, is considered the measure of one's lifetime. 70-80 years was the allotment of time given by YHWH for the "*days of our years*" after the great flood ([Psa 90:10](#)), all else is by the grace of YHWH as is His promise of longevity upon fulfillment of certain commandments and ordinances. Inevitably, we shall all die once ([Heb 9:27](#)). The scriptures refer to this process as a 'corruption' of the body ([Psa 16:10](#); [Acts 13:36](#))... this corruption refers to the deterioration of the human body.

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption [H7845]. (Ps 16:10, KJV)

For David, after he had served his own generation by the will of YHVH, fell on sleep, and was laid unto his fathers, and saw corruption [G1311]: (Acts 13:36, RNKJV)

H7845 שַׁחַת (shachath) n-f. 1. **a pit (especially as a trap)** 2. (figuratively) **destruction**

The AHLB defines H7845 as,

N^{f2}) שַׁחַת (שַׁחַת Sh-HhT) — **Pit: A hole in the ground such as a grave.** [freq. 23] [kjb: corruption, pit, destruction, ditch, grave] {H7845}

The rather crude Greek translation is,

G1312 διαφθορά diaphthora (dee-af-thor-ah') n. 1. **decay** From G1311

G1311 διαφθείρω diaphtheiro (dee-af-thei'-ro) v. 1. **to rot thoroughly**

The AHLB Hebrew equivalent [H7843] and its variations add,

2830 שָׁחַת (שַׁחַת Sh-HhT) ac: **Corrupt** co: ?

ab: ?: [from: שָׁחַת- corrupt]

V) שָׁחַת (שַׁחַת Sh-HhT) — **Corrupt:** To destroy. [Hebrew and Aramaic] [freq. 150] (vf: Niphal, Hiphil, Hophal, Piel, Participle) [kjb:

2 The KJV here correctly interprets the term *spirit* in both the literal and unearthly sense. Many of the original Hebrew and Greek words, even as in the English, have meanings dependent upon their use. The Hebrew word *aph* [Strong's H639 and AHLB #1017-A (N), for example, means **Nose**: The nose and nostrils when written in the plural form . **II. Anger**: The flaring of the nostrils in anger. It has no direct Greek counterpart. Note that the term *aph* and its use as a facial feature and an emotion. Both are observable as opposed to many Greek and English words that describe something in the abstract (ideational, conceptual) most of which derives from ancient pagan and Hellenist [Gr.] mythos introduced into the world's languages.

destroy, corrupt, mar, destroyer, corrupter, waster, spoiler, batter, corruptly, fault| {H7843, H7844}

a^m) **חָרַשׁ** (חָרַשׁ) MSh-HhT) —

Corrupting: [freq. 1] |k|jv: destroying| {H4892}

h^m) **חָרַשׁ** (חָרַשׁ) MSh-HhT) —

Corrupted: [freq. 2] |k|jv: marred, corruption| {H4893}

ab^m) **חָרַשׁ** (חָרַשׁ) MSh-HhYT) —

Corruption: [freq. 11] |k|jv: destroy, corruption, destruction, trap, destroying| {H4889}

Unlike the world view, which shares variations of an immediate life after death, in there is a finality of any physical, spiritual, and conscious life upon death. As the AHLB suggests, life known in its physical existence becomes utterly destroyed.

For, the living, knew that they should die,--but, the dead, knew not, anything, neither had they any longer a reward, because forgotten was their memory. (Eccl 9:5, EBR)

Make no mistake, to YHWH death has always been a serious matter. We, however, as humans need to remember that we are simply the product of His creation - no more, no less. Elohim made the first human in his own form, that which we have retained throughout our known history - with variations due to degeneration. Since creation, He has desired that His creation rise to their potential; as is His desire (2 Pet 3:9).

The scriptures describe clearly the attitude of life and death throughout the lives of the patriarchs and prophets. Here's a couple of examples of Patriarchs expressing their thoughts during trying moments of despair.

Elijah at Horeb

And Ahab told Jezebel all that EliYah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto EliYah, saying, So let the elohim do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time. And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O YHVH, take away my life; for I am not better than my fathers. (1Kgs 19:1-4, RNKJV)

Jonah and Nineveh

After seemingly bargaining with YHWH while in the belly of the great fish, Jonah is restored to the eretz to fulfill his assignment. Yet in a moment of personal loathing about the Ninevites he continued to brazenly justify his behavior after having fled away to Tarshish.

And the word of YHVH came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of YHVH. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a days journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed Elohim, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. (Jonah 3:1-5)

And Elohim saw their works, that they turned from their evil way; and Elohim repented of the evil, that he had said that he would do unto them; and he did it not. (vs. 3:10)

But it displeased Jonah exceedingly, and he was very angry. And he prayed unto YHVH, and said, I pray thee, O YHVH, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious El, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O YHVH, take, I beseech thee, my life from me; for it is better for me to die than to live. (Jonah 4:1-3)

Of course Jonah completed his assigned task, and even received a valuable personal lesson afterward. The lesson here is that we all share the frailties of the spirit of man. It also begs the question, what did the ancient Hebrews think of death itself? Did they not cherish life? Did they fear death? There would seem to be a contradiction between the two states of life and death; but was there?

Questioning the Purpose of Being

A conundrum to most, the ancient Hebrews who walked with the Spirit of Elohim understood well the purpose of their lives. And who doesn't appreciate and look forward to experiencing the new and exciting things of creation: enjoying the fruits of the land, cheerful fellowship, of finding that special loved one, family

relationships, parenthood, of building and creating wonderful arts and music, the mountains and rivers... generally all the things of creation itself - and enhanced when seen through the spiritual eye. To them, a happy righteous life (tsadiyq), usually translated "righteous," literally means "traveling the path" of under Yah's guidance [see [Mat 7:14](#)]. Yes, righteous life is worthy of constant celebration.

David, king of Israel, was a man of the sword. He understood life and death and their significance both in matters of one's life and in service to YHWH. David expresses his awe and gratitude of life numerous times in the book of Psalms. He gives us bittersweet insights about end of life as well. Isaiah too lamented death itself for reasons shared by David's writing,

For the grave cannot praise thee, death can [not] celebrate thee: they that go down into the pit cannot hope for thy truth. ([Isa 38:18, KJV](#))

It sometimes seems today that too many often forget or overlook these lamentations and exhortations.

Is there life after death?

But if the Spirit of him that raised up Yeshuw`a from the dead dwell in you, he that raised up Moshiaich from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. ([Rom 8:11, HKJV+S](#))

It is important to understand that this applies only to those of whom respond positively to the Master's calling - those undergoing conversion from the old to the new man. Ultimately, this applies to that final quickening from mortal to immortal. So, when does this occur?

The Resurrections

There is life after death, but not all shall live ([Mat 7:21](#); [Rom 2:12-13](#)). That may sound contradictory to most based upon their religious teachings. But what do the scriptures actually tell us?

Since we've already discussed life and death, here is a brief but complete overview about life after death from Elder D.B. Loughran - from the article, *The Resurrection* (1998).

Praise be to Yahweh the Almighty Elohim of Israel!

- Yeshua was raised to life by the power of the Father. ([Acts 4:10](#), [Romans 6:4](#))
- He was subsequently seen by over 500 witnesses. ([Acts 2:32](#), [1 Corinthians 15:6](#))

- The Bible clearly teaches the resurrection of the dead. It is a foundation teaching of the Scriptures. ([Ezekiel chapter 37](#), [1 Corinthians 15:20-23](#))

There are two general resurrections:

- The first, the *Resurrection of Life*, will take place at the return of the Messiah. ([1 Thessalonians 4:16-17](#), [John 5:29](#))
- The second, the *Resurrection of Damnation*, will occur a thousand years after the first resurrection. ([Revelation 20: 5-6](#))
- Resurrected believers who rise at the first resurrection will come forth with glorified and immortal bodies, similar to the body Jesus possessed when He rose from the grave. ([1 Corinthians 15:42-44](#), [1 John 3:2](#))
- They will then receive their awards and eternal inheritance at the hand of the *son of man*. ([Luke 14:14](#), [Matthew 16:27](#))
- The unbeliever, in awful contrast, will rise in the Resurrection of Damnation - after the final judgement at the end of the millennium. Unbelievers will perish in the second death. ([Revelation 20:12-14](#))
- *There is no resurrection from the second death*. The second death - by fire - is the annihilation of the unbeliever. "They will be as though they had not been." ([Revelation 20:15](#), [Malachi 4:1](#))

In view of these awesome facts all students are urged to put their faith in Yahweh and His Son. Should they die before the Messiah's returns to earth, the Most High is well able to raise them from their graves and give them eternal life. This is the message of the Gospel of Salvation. Is it not good news to a frightened world? ([John 3:16](#), [2 Corinthians 1:9](#))

All those who seek to live forever (and who in his/her right mind does not?) should accept and act upon the words of the Saviour [Yeshua/Yah'shua the Messiah] who said:

"I am the resurrection, and the life: He that believeth in me, though he were dead, yet shall he live." ([John 11:25, KJV](#))

Faith and Death

My own approach has been to relate Christian belief to psychological research. For example, massive bodies of psychological research suggest: 1) that self-serving bias is powerful and at times perilous, and that self-esteem and positive thinking pay dividends; 2) that we are both the creatures and the creators of our social worlds; and 3) that our cognitive capacities are awesome, and that to err is predictably human. Christians affirm similar ideas: 1) that pride is the fundamental sin, and that grace is a key to self-acceptance; 2) that God is in control, and that we are responsible; 3) that we are made in the image of God, and that we are finite creatures.

In both dialectical form and content, the parallels of these and other propositions are noteworthy. Because faith always seeks understanding in the language of the day, such psychological findings can enliven ancient Christian wisdom. Perhaps they can also help us feel more comfortable with the paradoxes of truth. To ask whether pride or self-rejection is the problem, whether God or we are responsible, whether humans are wise or foolish, is like asking which blade of a pair of scissors is more necessary.

A last, but no less important subject related to life and death, is faith. Social Psychologist David Myers explains well the existence and the necessity of faith in our lives as, ... Myers, 2007).

Note: Myers admittedly speaks from a Calvinist's influence which expresses the general *Christian* world view.

If we are to only believe, then all else is marginalized and made manageable; and, sharing one's faith reconciles us by the acceptance of our like-minded believers. Although Christianity holds to some scriptural truths, it's Samaritan, Northern Kingdom, and affinity for cross-cultural assimilation denies them the full truth. What then do most believe as their faith, and of what value is it, when confronted with death? Many experience a *crisis of faith*.

Crisis of faith

Crisis of faith is a term commonly applied, especially in Western culture, to periods of intense doubt and internal conflict about one's preconceived beliefs or life decisions. A crisis of faith can be contrasted to simply a period of doubt in that a crisis of faith demands reconciliation or reevaluation before one can continue believing in whichever tenet is in doubt or continuing in whatever life path is in question - i.e., the crisis necessitates a non-compromisable decision: either sufficiently reconcile the cause of doubt with the belief or decision in question, or drop the belief ... (Cherry, 2014).

According to research, faith alleviates anxieties

associated with life's challenges and crisis - regardless of one's belief system. Such statements purport that a person of faith should respond well to crisis. Statistically, the facts state otherwise. So why does research and statistics seem to contradict each other?

We are all hard-wired with what psychologists call fight-or-flight - the physiological reaction that prepares us for the strenuous efforts required for fighting or fleeing a physical or emotionally threatening situation). A few of the

Patriarchs and prophets experienced this also, as the previous examples of Elijah and Jonah shows us.

Summary

We can now draw from the sections *living soul* and *spirit of man* above that life is worthy of celebration and death is not to be feared. Death, rather is only an end to the life of the *natural man*. Dying naturally causes feelings of remorse, but it is also a kind of relief. It is but a timeless deep sleep, the blink of the eye by our measure of time, lasting until the Messiah's return. That ... is the Good News of the Gospel.

For those who have concerns about friends and relatives, let not your hearts be troubled. YHWH will offer them too a fair chance to become a part of His kingdom ... but that is yet a future topic. For now, it is today's spiritual Hebrews upon whom judgment applies. The outcome of their works while still in this physical state will determine their place in the soon coming millennial Kingdom.

Key notes to remember:

Thus saith YHVH, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. ... (Jer 6:16, RNKJV)

Yah'shua further offered this reassuring message,

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. (Matt 11:28-29)

To those whom will respond, life more fully awaits you.

D Lacy - TTSAOY

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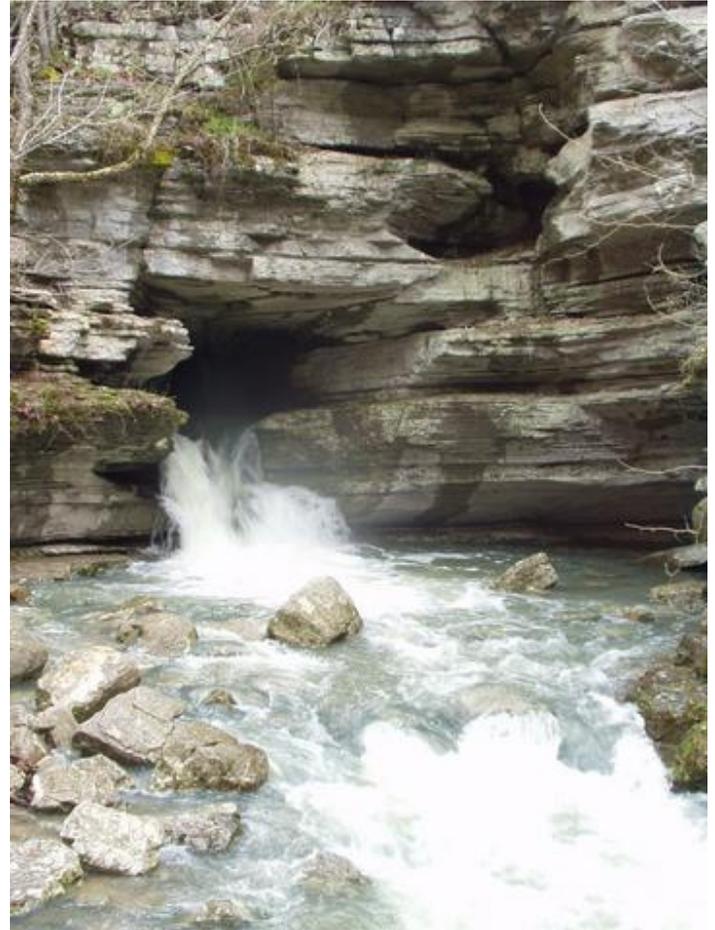
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He clave the rocks in the wilderness, and gave them drink as out of the great depths. (Ps 78:15)

Wherefore, if YHVH so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of YHVH, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. (Matt 6:30-34, RNKJV)

FYI

Let's Make a Religion

Churches of God, UK

Increasingly the man-in-the-street becomes heartily sick of what used to be considered a religious festival—Christmas—though it is still stoutly defended by the church hierarchy. Fewer and fewer children have the slightest clue as to its significance, happily accepting the deluge of gifts showered on them every year, and adults are happy to join in the fun.

A former Archbishop of Canterbury, Lord Carey, recently acknowledged that this supposedly Christian festival was superimposed on the mid-winter pagan festival. He writes: 'It was pretty smart of the early Christian church to connect the birth of Jesus to an existing pagan festival. We have to recognize that a mid-winter feast pre-dates our own faith and belongs to people of all faiths and none'.

Parties are a welcome break from routine, and a mid-winter break especially in cold and dark northern climes could possibly reinvigorate flagging spirits. However, when mankind lost touch with the Creator it was inevitable that a substitute would be manufactured for the 'parties' that God had appointed—His annual festivals, each of which has significance for our understanding of the person and mission of our Saviour (Leviticus 23).

Man-made Religion

But with God out of the picture men turned to the 'host of heaven' - to worship the stars and planets. And not least the sun. Without God there developed a 'rationality deficit', and it was assumed that the declining and weakening winter sun was dying—and had by ritual to be encouraged back to life.

These rituals came to embrace debauched rites in which alcohol flowed freely with all its dangers for human misbehaviour. Much like the modern Christmas celebrations! But we have to ask: was it all that smart? Did the church really benefit?

Foundation Principles

As modern nations are finding out, if you lower the barrier to citizenship and provide hand-outs folk will happily accept. So—Christianity abandoned its foundation principles and promised everlasting life and freedom from state persecution. Christ's rigorous requirements for being in his 'church' were no longer applied, and becoming a Christian was the soft option - just say 'I believe' and you are 'in'. And you may, of course, continue with your old pagan religious practices, though we have now given them nice Christian-sounding names and wropped them in the name of a baby Saviour.

This was far removed from those principles laid down by God for acceptance into His divine Family. Writes the prophet Jeremiah: '...Learn not the way of the nations, and be not dismayed at the signs of heaven; for the nations are dismayed at them. For the customs of the peoples are vanity' (ch 10:2-3).

Or, as God told Moses some five hundred years before Jeremiah: '... take heed to thyself that you be not ensnared to follow them, after that they are destroyed from before you; and that you inquire not after their gods, saying: 'How used these nations to serve their gods? even so will I do likewise.' You shall not do so unto the LORD your God; for every abomination to the LORD, which He hates, have they done unto their gods' (Deuteronomy 12:30-31).

And not just the prophets, for Jesus himself warned: '...in vain they worship Me, teaching as doctrines the commandments of men. For forsaking the commandment of God, you hold the tradition of men' (Mark 7:7-8). Those 'traditions of men' in the substitute Christianity of today added to God's prescribed form of worship such trivia as rabbits and eggs and decorated trees and men in red body suits. And as did the much condemned King Jeroboam '...who made Israel to sin', they deliberately altered the times of the festivals to coincide with pagan practice, thus separating themselves from the one true God. Now it is widely recognized by Bible students that Jesus wasn't born at the end of December. Rather, his birth was at the time of the autumn festivals. (Request the article The Feast of the Nativity.) Christmas and the other 'Christian' festivals serve to lead believers astray, and distract from the true faith of the Bible.

No, Archbishop. It wasn't very smart!

FYC

About the Hebrew Language

*Excerpts from: J.A. Benner, **AHLB***

The Agricultural aspect of the Hebrew language

The Ancient Hebrews were nomadic agriculturalists who migrated from pasture to pasture, watering hole to watering hole. Their entire lives were spent in the wilderness and this lifestyle had a significant effect on their language.

Some Hebrew words are obviously related to this agricultural lifestyle. For example, The Hebrew word אוהל (ohel) is a tent, רועה (ro'eh) is a shepherd, and קציר (qatsir) is a harvest. Besides these obvious agricultural words, many other words, which we would not relate to agriculture, are in fact rooted in some aspect of the Nomadic culture. For instance, the Hebrew word חן (hhen), usually translated as "grace," is related to an "oasis," a place of beauty, rest and comfort. Derived out of the word hhen come the words מחנה (mahhaneh) meaning "camp," often pitched at an oasis.

Other Biblical words, which have lost their original agricultural meanings include; תורה (torah), which is usually translated as "law," but literally means the "journey," מצוה (mitzvah), usually translated as "command," but literally means the "directions for the journey," צדיק (tsadiq), usually translated "righteous," but literally means "traveling the path," and רשע (rasha), usually translated as "wicked," but literally means "lost from the path."

Many theological discussions, teachings and debates use phrases like "The Bible says," or "God says." From a technical point of view, the problem with these statements is that it assumes the Bible was written in English, which of course we all know is not true.

Rather than attempting an interpretation from the English, one should at the least be attempting to understand the text from its Hebraic origin. This can be achieved through the use of an English Bible and a Concordance, where the student is able to find the Hebrew word used in the text that lies behind the English. When using this tool, it quickly becomes evident that the English translators of the text were not very consistent in how they translated Hebrew words.

Is Strong's good enough?

In a Strong's concordance, the Hebrew word נפש (H5315 נֶפֶשׁ **nephesh** (neh'-fesh)) is usually translated as soul, but also as; appetite, beast, body, breath, creature, dead, desire, ghost, heart, life, lust, man, mind, person, pleasure, self, thing and will.

While it is true that one English word cannot translate one Hebrew word perfectly and some translational liberties are necessary, this should only be done out of necessity and the change should be noted in a footnote to aid the student with proper understanding and interpretation.

While it is true that one English word cannot translate one Hebrew word perfectly and some translational liberties are necessary, this should only be done out of necessity and the change should be noted in a footnote to aid the student with proper understanding and interpretation.

By necessity, most English Bibles are/were interpreted from theological or philosophical views originated from ancient Greco-Roman philosophies - Hellenism by any other name - and much of which has been passed down through the generations and accepted as the 'traditional' teachings. Another approach of interpretation is the literal method; but is that which excludes the original idiomatic and deeper messages of the original and more poetic Hebrew and Aramaic languages.

Like a stone skipping across a pond that never fully immerses, when studying the scriptures wholeheartedly, instead, isn't it time to immerse wholly into the Word of Yahweh?

Q: Review your approach to scripture study, then ask yourselves, "Am I using all that Yah has made available through this time of an increase in knowledge (**Dan 12:4**) to search the scriptures more fully?"

Recommended readings: [Bible Versions](#); [Authorized King James Bible](#); [Strong's Concordance](#); [Gesenius' Hebrew-Chaldee Lexicon](#); [Ancient Hebrew Research Center](#)

The Data

Chodesh 10, December 2014

The new moon should be visible within the realm of Israel on **December 23, 2014** Jerusalem Standard Time [JST] at even-time [1][2][3].

The Data:

Sunset	4:40 PM (JST)
Moonset	6:25 PM
Age	1.8d/30 since last
Illumination	3%

[1] Lunisolcal V4.5 (Voeking, 2013)

[2] Ephemeris V2.0 (Sachs, 2000-2001)

[3] SkyViewCafe V5.8.6 (Shetline, 2000-2013)

No one wants to die. Even people who want to go to heaven don't want to die to get there. And yet death is the destination we all share. No one has ever escaped it. And that is as it should be, because Death is very likely the single best invention of Life. It is Life's change agent. It clears out the old to make way for the new.

~ Steve Jobs

(Little did he know ...)

Yahweh's Feast Days of (2014)

-	Abib 1 (Starts @ sunset Mar 31)	Day 1 of the year	Apr 1
-	Yah'shua's Kiddush	Abib 13	Apr 13
-	Passover Memorial (at even)	Abib 14	Apr 14
I, II	Passover Feast (DUB)	Abib 15-21	Apr 15-21
-	Wave Sheaf	Abib 16	Apr 16
III	Feast of First Fruits (Pentecost)	Abib 16 + 49	Jun 4
IV	Feast of Trumpets	Day 1 of 7 th new moon	Sep 27
V	Atonement	Day 10	Oct 6
VI	Feast of Booths (FOT)	Day 15-21	Oct 11-17
VII	Last Great Day (8 th Day)	Day 22	Oct 18

The Lighter Side



In-Famous Quotes

Life is a dream for the wise, a game for the fool, a comedy for the rich, a tragedy for the poor.

~ Sholom Aleichem

Jane Doe Update/prayer request

Jane has completed her first round of chemotherapy and radiation. She has returned from the hospital to be with her family. Her health is improving; but not without complications.

Jane has been experiencing multiple sudden headaches. The symptoms suggest possible growth of the tumor, pressure reaction from the tumor, or indicative of a TIA or precursor to a stroke.

Please remember her, and those whom you know who suffer afflictions in your prayers.

But Yeshua said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. (Matt 19:14)

Special Announcements

Sharon L. Lacey - MSN, RN Graduated from Chamberlain College of Nursing December 17,2014

Hannukah - December 18-25, 2014

Scriptural Allusions II

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Yeshua the Messiah our Saviour. (Rom 5:21)

(Biblical calendar dates)

Celebrating the Liberation of the Temple by Judah the Maccabee; First Channukah 165 BCE

See a truthful explanation of the minor holiday of Hannukah, by Nehemia Gordon, at:

[Hanukkah Reclaimed for Yehovah](#)

... or cut and paste this link into your web browser,

https://www.youtube.com/watch?v=FkSFYH61NWY&feature=player_detailpage

Notes:

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