

What happens at death.

Clearly, at death the body stops moving and will decay if not treated.

This is because of a separation (Gen 6:3). In fact, the Hebrew word for death (*mut*) means separation (from life), (used 835 times), as does the Greek *thanatos*. (Gen. 2:17, note, Adam did not die on the DAY he ate the fruit, but was separated to death.) The word for death, as we use it, is *gava* (used 23 times). See Gen. 25:8, Lev. 24:16ff for comparison.

Job 14:12 states specifically that death removes the person from life until the end days.

The dead soul can experience different things because of His moral state. In fact, sin caused “dying of death” (Matt 15:4 translates “finishes by death”). (Matt. 16:28, Acts 7:56, Luke 16:23 vs. Gen. 15:15, Rom 2:9, Heb 10:39). This is caused by not following God (1Co 6:20)

What is separated and what goes where? We are composed of body, soul and spirit (I Thess. 5:23). Soul is composed of *nephesh*, *neshama* and *chai* (Gen. 2:7). The five parts match the five elements of creation as believed by the ancients: Earth=body; Water=Nephesh, cause of causes, ability to move (Matt. 27:50); Air=neshama, reputation, choice, animals do not have (compare Gen 1:24); Fire=Chai, life, ability to continue in motion (Ps 21:4); Gaia=Spirit manifesting as fire. (Ps 104:4, John 6:63)

Adam is composed of particles of *adamah* taken from earth, so all 5 particles are present in us.

“The creation story” does not describe the creation of body, but note the difference of Gen 1 and Gen 2. The implication is that body is spontaneously created when God creates in the heavenlies. This is like Jesus feeding 12,000 people. It also explains Jesus’ body being able to walk through walls (John 20:19), but not Lazarus or the bodies at the crucifixion (Matt 27:52).

The soul in its three parts must account for hauntings (Matt. 14:25, Luke 24:37), poltergeists, séance phenomena (I Sam 28:15), and evidence of reincarnation: Chai is God’s and returns to Him. (since spirit gives life John 6:63, 2Cor3:6); Neshama follows our choice but prefers to follow our spirit (Job 27:3, Is. 42:5); Nephesh follows neshama if possible, or can decompose to roam free. (Jas 5:20)

The Spirit is God’s and returns to Him. (Eccl 8:8, Eccl. 12:7, Luke 23:46, Heb 12:22-23, I Cor. 15:45, but see Eccl. 3:19-21 - one breath since man names the animals. Goes is different – man “ascends”, while animals “bow”. We return to God, animals return to God through submitting to the earth.)

The dead are in a state of not being able to absorb new input. The life input into the *nephesh* continues as the soul waits. Maybe like a dream with no brain to sort the chemicals. The state called hell can affect the *nephesh* of those who are not with God, after death **and in this life as well** (Prov. 27:20, Job 36:14, I Pt 2:11) .. The Hebrew and Greek terms are: Hades means “cannot perceive”. Abaddon means “destruction”. Sheol means a “subterranean retreat.” Gehenna is “valley of lamentations”. (Compare Job 33:30 and John 1:4)

Those who die in the Lord are with Him in their *nephesh*, which has followed the Spirit, life, and *neshama*.

This continues until the rapture, and/or final judgment. (I Cor. 15:51, I Thes. 4:16). The dead are “raised” (brought to life); WE are “changed”, spelled out in Thess. As we are “reinstated” (thus the two Greek words for resurrected are contrasted). The body is recreated, and each newly assembled person is judged (Matt. 25:31ff., Rev. 20:12.) The followers of Jesus receive positions in the Thousand year reign. (Rev 20:5). The others return to hell (in body, *nephesh*, *neshama* and possibly *chai*, but not in spirit); hell is cast into fire and burns forever (Rev. 20:14). Forever does not mean what it does in English. It means “visible and existing through all possible facets of creation”, as God does not work in human time.

The servants of God, perfected by the defeat of Satan, enter a “forever: life on the new earth, populating the new creation, His Bride. (Rev. 21)