

Shall We All Die?

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January 9, 2022

Have you ever been taught that death may not occur to some of us? Shall all human beings who shall ever walked the face of this earth die? Some teach that the answer to both of these is yes and no, respectively. So, what do you believe about death? Do we simply go through some form of transformation, from one body to another? Or, will some us die and be buried or cremated, while others never shall die?

I once knew a Buddhist friend who taught that death was simply a transfer from one form of existence to another, even such as a human becoming a rock. There are movies in modernity that suggests that humans can die and return as pets, such as dogs. Some Christian groups teach that some shall not die before they are changed into another form of existence, spiritual beings.

So, in modernity, one's belief regarding death depends upon a number of factors; such as one's religion, where and how we were raised (i.e., one's culture), outside influences, one's individual research, etc., etc.

This article is written in the hope of presenting clarity to those who assert themselves to be of the Christian faith, a distinction which I recognize carries a variety of teachings on this subject.

Most Christians claim a belief in the Bible, which is the Word of God (ELOHIM). And, as I have grown in age, maturity and my own studies, I have learned that Christianity can mean a lot of different things to a lot of different people. And yet, does the Bible, the Word of ELOHIM (WOE), teach all of these differences to mankind? And what about death? Is there a consistency in the WOE in its teachings about death for mankind?

ELOHIM and the LORD (YAHWEH) ELOHIM

Well, let me first explain my use of this name ELOHIM. Understanding it has brought much clarity to my own spiritual walk and my overall understanding of the WOE. It is also very relevant to our knowledge of how and why the WOE presents its teachings on the subject of death.

In the beginning of the WOE, when man was first created, we read the following:

- Gen 1:26 And **God 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. Gen 1:27 So **God created man in his own image**, in the image of God created he him; male and female created he them.

Throughout this first chapter of the Book of Genesis, we see this word God. Here in verse 26, we are taught that the creation of man was first the thought of a group of two or more, by use of the words “let us”.

A simple study of the original transcript used to translate the WOE into English teaches us that the Hebrew word translated God throughout this chapter is “ELOHIM”, which means more than one deity. In fact, this is consistent throughout the Old Testament (Covenant) of the Bible, except for the use of the Hebrew word “EL” here and there to denote a single deity.

Here we read that “ELOHIM said, Let us make man in our image, after our likeness”. So, we are told that there was/is this group of deities involved in this thought process to create man, in THEIR image and likeness.

Knowing this, this Book we all call the Bible is truly the WOE. It represents THEIR plan of creation for the earth and its primary inhabitants, mankind. We learn more about the creation of man in the second chapter.

- Gen 2:7 And **the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life;** and man became a living soul. Gen 2:8 And **the LORD God planted a garden eastward in Eden;** and **there he put the man whom he had formed.** Gen 2:9 And **out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.**

As the story of man unfolds, we learn that it was “the LORD ELOHIM”, one of this group of deities, who actually was given the responsibility to carry out the thoughts of ELOHIM the group, and who actually “formed man of the dust of the ground and breathed into his nostrils the breadth of life”. And so, it was the LORD ELOHIM’s actions that resulted in the man becoming “a living soul”. Without this “breath of life” from the LORD ELOHIM, the man would have simply been a dead soul. In fact, let’s go back a few verses to more fully understand this.

- Gen 2:4 These *are* the generations of the heavens and of the earth when they were created, **in the day that the LORD ELOHIM made the earth and the heavens,**

It was the LORD ELOHIM who also made the earth and the heavens. I.e., this LORD ELOHIM assumed the responsibility for performing the actual task of carrying out this part of a plan to create the heavens, the earth, and mankind.

Through additional study we learn that the word LORD (all caps) was translated from the Hebrew tetragrammaton “YHWH”, traditionally pronounced YAHWEH. Some believe it to be pronounced YAHAWAH or YAHAWEH. The accuracy of this may never be truly known until divine revelation corrects us all. We know that YAH is a name used in ancient Yisrael to specifically speak of their ELOHIM.

We know that the Hebrew “WEH” was used to suggest “to be” or “to exist”. Thus, the name YAHWEH suggests “YAH IS”. Based on several instances in the WOE, this LORD refers to HIMSELF as “I AM” (Exodus 3:14, Isaiah 44:6, John 8:28, and John 8:58). So, without judging other’s beliefs, we will stick with YAHWEH until further divine revelation is received.

Now we are taught that YAHWEH ELOHIM, one of the group of deities that form ELOHIM, the family name, actually made the earth, the heavens, and man. Before we move on, we learn something similar in the WOE about what some in Christianity believe to be another entity.

- Joh 1:1 **In the beginning was the Word, and the Word was with ELOHIM, and the Word was ELOHIM.** Joh 1:2 **The same was in the beginning with ELOHIM.** Joh 1:3 **All things were made by him; and without him was not anything made that was made.**

If we stopped right here and compare these words to those we just read about YAHWEH ELOHIM, wouldn’t we believe that we are reading of the same entity? Wasn’t YAHWEH (the creator deity) with ELOHIM (the family of deities)? Didn’t YAHWEH make the earth and the heavens before HE HIMSELF formed man from the dust of the earth? So, if we confess a belief in the WOE, we must accept that we are reading of the same member of the family of ELOHIM, who is YAHWEH and the WORD. Knowing this should enable us to understand what more we are taught of HIM.

- Joh 1:10 **He was in the world, and the world was made by him,** and the world knew him not. Joh 1:11 **He came unto his own,** and his own received him not.

Now we read how that the WORD, who we now know was YAHWEH, “was in the world”, “and the world was made by HIM”. And then “HE came unto HIS own, and HIS own received HIM not”. Who was HIS own? YAHWEH HIMSELF taught us this through one of HIS prophets.

- Amo 3:1 **Hear this word that YAHWEH hath spoken against you, O children of Israel,** against the whole family which I brought up from the land of Egypt, saying, Amo 3:2 **You only have I known of all the families of the earth:** therefore I will punish you for all your iniquities.

The only family known by YAHWEH was the Children of Yisrael (COY). Most Christians know that the WOE shifts in the New Covenant to focus on the one they call Jesus Christ, to whom this teaching about the WORD is referring to. My study has led me to accept that HIS name was probably YAHSHUA (meaning YAH is salvation) HAMAISHIAC. YAHWEH HIMSELF connected these dots when HE said the following:

- Zec 12:1 The burden of the word of YAHWEH for Israel, **saith YAHWEH, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.**

So, we now understand that it is YAHWEH that is talking through the Prophet Zechariah in this 12th chapter. Let’s continue.

- Zec 12:8 In that day shall YAHWEH defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* as ELOHIM, as the angel of YAHWEH before them.

- Zec 12:9 And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem. Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: **and they shall look upon me whom they have pierced**, and **they shall mourn for him, as one mourneth for his only son**, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

YAHWEH is prophesying future events to occur in Yisrael, which includes the fact that they shall look upon HIM, “whom they have pierced”. So, YAHWEH is prophesying about the fact that HE shall one day be pierced, when HE would come “unto HIS own”. Let’s allow the WOE to connect the dots.

- Joh 19:34 But **one of the soldiers with a spear pierced his side**, and forthwith came there out blood and water. Joh 19:35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

This is YAHSHUA, the WORD, being pierced in the side at HIS physical death. How does this connect the dots?

- Joh 19:36 For these things were done, **that the scripture should be fulfilled, A bone of him shall not be broken**. Joh 19:37 **And again another scripture saith, They shall look on him whom they pierced**.

In these two verses, the Apostle John (Yochanon) writes of YAHSHUA fulfilling two prophesies. Verse 37 confirms that this is the fulfilment of Zechariah 12:10, where YAHWEH is talking of HIMSELF being pierced. There, it is referring to YAHWEH as “HIM. Don’t be confused. Christians should readily recognize that YAHSHUA came unto HIS own, the COY, who had HIM arrested by the Romans, who pierced HIM in HIS side.

In verse 36 we read “a bone of HIM shall not be broken”. If one looks for this exact wording in the scriptures, one will not find it. So, does this mean that the statement is incorrect? No. Those of the Household of Faith (HOF) (Galatians 6:10) must trust in the WORD. The Apostle of YAHSHUA taught us the following:

- 1Co 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even **Christ our Passover is sacrificed for us:**

How many of modernity’s Christians have been taught that the person they all call Jesus Christ is our Passover? Well, according to the Apostle Paul to those of the HOF in Corinth, CHRIST, who is YAHSHUA (or Jesus, as modernity’s Christians have been taught), is “our PASSOVER”. And here is where we must accept the protocol of studying the WOE here a little, there a little (Isaiah 28:13). What does this teach us about Yochanon 19:36?

Through Moses, YAHWEH taught the COY, and later the HOF, about the Passover lamb.

- Exo 12:43 And YAHWEH said unto Moses and Aaron, **This is the ordinance of the Passover:** There shall no stranger eat thereof:
- Exo 12:46 **In one house shall it be eaten;** thou shalt not carry forth ought of the flesh abroad out of the house; **neither shall ye break a bone thereof.**

In these instructions about the eating of the Passover, the COY were not to “break a bone thereof”. Thus, Yochanon 19:36 describes the fulfillment of this prophecy by the physical death of YAHSHUA our PASSOVER, who was YAHWEH come in the flesh unto HIS own. YAHWEH fulfilled this scripture, for once HE came and died, we no longer kill a lamb.

- Joh 1:29 The next day John seeth YAHSHUA coming unto him, and saith, **Behold the Lamb of ELOHIM**, which taketh away the sin of the world.

YAHSHUA is the LAMB of ELOHIM, our PASSOVER. So, YAHWEH ELOHIM and YAHSHUA HAMASHIAC are one and the same.

Now that we are on one accord about ELOHIM, and YAHWEH ELOHIM, let's examine how that death came into the world, that is, according to the WOE.

What Happened in the Garden?

In Genesis 2:8, we read that YAHWEH put the man in the garden known as Eden. There, YAHWEH also made these trees that were pleasant to the sight and which were good for food, along with the tree of life and the tree of the knowledge of good and evil. Now, these trees were in the Garden of Eden. However, earlier, when the man was created before, he was told the following:

- Gen 1:29 And ELOHIM said, Behold, **I have given you every herb bearing seed**, which *is* upon the face of all the earth, **and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.**

Adam had already been given every herb bearing seed and every tree “in the which *is* the fruit of a tree yielding seed” as meat, before YAHWEH ELOHIM placed him in the Garden. This was “meat” for Adam’s physical nourishment. This food, the herbs and the trees, are unique from the trees in the Garden in that they all yield seed. Not so for those trees in the Garden. The fact that they did not yield seeds suggest that they could not reproduce. Thus, we must consider that these are not the same type of trees, that bear and yield seed. They represent a different type of food that produce a different form of fruit.

And here is where we learn something about our subject.

- Gen 2:15 And YAHWEH ELOHIM took the man, and **put him into the garden of Eden to dress it and to keep it.** Gen 2:16 And **YAHWEH ELOHIM commanded the man,** saying, **Of every tree of the garden thou mayest freely eat:** Gen 2:17 But **of the tree of the knowledge of good and evil, thou shalt not eat of it:** for **in the day that thou eatest thereof thou shalt surely die.**

YAHWEH put the man in the garden to dress and keep it. The man was given permission to eat of every tree in the garden except for the tree of the knowledge of good and evil. This is a commandment, not a suggestion. The penalty for eating of this tree was death, to die on the same day he would eat of it. Right here, all readers of the WOE should take a step back, breathe, and discern that there is a greater lesson to learn about these trees in the Garden.

Think about what you just read. Eat of one of these trees and you shall die, **on the day that you eat of it.** This cannot be the same type tree as those herbs and trees that yield seed. It is important to understand what this is teaching us. The trees of the Garden did not yield seed. They are different. Something is different about this Garden. Adam was told to “dress it and keep it”. What did that mean?

The Hebrew word translated “dress” here is “abad”, which interestingly is translated dress only twice. And yet it is translated “to serve” (227 times), to do (15 times), till (9 times), servant, worshippers and work (5 times each), dress, labor and ear (2 times each). In a search throughout the Old Covenant this same word is specifically used to present someone serving another. Notice these examples.

- Gen 30:26 Give *me* my wives and my children, **for whom I have served thee,** and let me go: for thou knowest my service which I have done thee.

Here, Jacob (Yacob) served (abad) Laban many years for the hand of Rachel and her sisters (his wives), and his children.

- Exo 7:16 And thou shalt say unto him, YAHWEH ELOHIM of the Hebrews hath sent me unto thee, saying, Let my people go, **that they may serve me in the wilderness**: and, behold, hitherto thou wouldest not hear.

Here, YAHWEH is instructing Moses to tell Pharoah to let the COY go, so that they may serve (abad) HIM in the wilderness. In both instances, someone is serving someone else.

This is the consistency of the Hebrew word “abad” throughout the Old Covenant. As such, this seems to present a somewhat different meaning than simply, “to dress” the garden. Adam was to serve this Garden, which suggests that he was to serve the trees of the garden. For from what we read, the trees were the only inhabitants in this Garden.

The same diligence must also be applied to the phrase “to keep” in Genesis 2:15. This is translated from the Hebrew word “samar”. Let’s look at a couple of instances of this Hebrew word to gain further clarity.

- Gen 18:19 For I know him, that he will command his children and his household after him, and they **shall keep the way of YAHWEH, to do justice and judgment**; that YAHWEH may bring upon Abraham that which he hath spoken of him.

Here, we find how that Abraham would command his children so that they “shall keep (samar) the way of YAHWEH” through obedience.

I’d like to show one other example for our consideration of this Hebrew word “samar”.

- Gen 26:4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Gen 26:5 Because that **Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.**

These are the three promises that Abraham received from YAHWEH, because he (1) obeyed YAHWEH's voice, and (2) kept (samar) HIS charge, commandments, statutes and laws. Looking at these examples of the Hebrew words, I believe, opens our eyes a little further.

Doesn't it now appear that Adam was placed in the Garden to serve and keep the commandments of YAHWEH. The scripture said Adam was put there "to dress (serve) and keep (keep and obey) it".

The man was permitted to eat of all the trees of the garden, but the tree of the knowledge of good and evil. In Genesis 2:17, the man was told "for in the day that thou eatest thereof thou shalt surely die".

Now, the possibility of death was put on the table by YAHWEH as a penalty to the man for eating of this forbidden tree. This is in direct contrast to what would result from Adam eating of those other trees, that were pleasant to the eyes and good for food, including the TREE OF LIFE.

As I was preparing this study, I noticed something for the very first time for me. The man Adam was put into the garden which also contained these trees for food in Genesis 2:15. As such, what immediately followed actually took place in the garden.

- Gen 2:18 And YAHWEH ELOHIM said, *It is not good that the man should be alone; **I will make him an help meet for him.***

Here, YAHWEH is now preparing to create an “help meet for man” into HIS creation, which was no doubt a major part of ELOHIM’s plan for this earth in the first place.

- Gen 2:21 And YAHWEH ELOHIM caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; Gen 2:22 And **the rib, which YAHWEH ELOHIM had taken from man, made he a woman, and brought her unto the man.** Gen 2:23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Gen 2:24 Therefore shall **a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.** Gen 2:25 And **they were both naked,** the man and his wife, **and were not ashamed.**

And so, this “help meet for man” was taken from the rib of man and called woman to become his wife, for the man to cleave to in order that “they shall be one flesh”. This momentous act took place in the garden, amongst all of those trees. And yet the man and woman had no shame in their nakedness, as long as they cleaved to one another in the garden.

They both now had the breadth of life in them. For sure, as we shall learn a little later, the man taught his “help meet for him” what YAHWEH had commanded him about the consequences of eating of the forbidden tree. As long as they cleaved to one another and obeyed YAHWEH’s commandment, they lived without fear of death, and were not ashamed.

This story established a protocol of the WOE, which has been severely challenged in modernity. The commandments and protocols of YAHWEH ELOHIM were always first given to the man, the male of the species. However, man has shown himself to be weak and so enticed by outside influences, and so, he too often fails in this great commission given him. He was given an opportunity to stand in the beginning. But look what happened.

- Gen 3:1 Now **the serpent was more subtil than any beast of the field which YAHWEH ELOHIM had made.** And **he said unto the woman,** Yea, hath ELOHIM said, Ye shall not eat of every tree of the garden?

What we read in the WOE is that this serpent “said unto the woman”. Knowing that the commandment was given to the man prior to the creation of the “help meet for him”, we must consider that Adam also would be able to discern the identification of this serpent. Without this ability, it could not be accounted to him as sin. Right?

But, what about the woman? Did she have the ability to discern the serpent at this time? Why didn’t this serpent talk to both the man and the woman? I have female friends whom I have met in my spiritual walk who firmly believe that he did; that the man was with the woman during this exchange. And this is where mankind consistently goes wrong. We want it our way, rather than ELOHIM’s way. The WOE clearly and plainly states that the serpent spoke only to the woman. The Apostle would later write these words.

- 1Ti 2:13 For Adam was first formed, then Eve. 1Ti 2:14 And **Adam was not deceived,** but **the woman being deceived was in the transgression.**

And while this is true, as we shall see, Adam had the greater responsibility. As the woman is approached by the serpent, notice her response to it.

- Gen 3:2 And **the woman said unto the serpent,** **We may eat of the fruit of the trees of the garden:** Gen 3:3 **But of the fruit of the tree which is in the midst of the garden, ELOHIM hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.**

Now, Adam was commanded to not eat of the tree.

The woman includes “shall not touch it”. Did she listen clearly? We shall see that this truly is all about the eating.

As I said earlier, Adam had done his commission, initially. He taught the woman YAHWEH’s commandment, in the garden, as they were together. However, perhaps he had not taught her how to discern the forbidden tree. And this sets up another first in the WOE.

- Gen 3:4 And **the serpent said unto the woman, Ye shall not surely die**: Gen 3:5 For ELOHIM doth know that **in the day ye eat thereof, then your eyes shall be opened**, and **ye shall be as gods**, knowing good and evil.

When the serpent told the woman “ye shall not surely die”, it was the first lie in the WOE. He then offered the woman a form of salvation; “ye shall be as gods”. So, woman, eat of this tree to live forever, have your eyes opened, and be a god. These are three powerful promises made to this “help meet for him”. Did she physically eat something, or did she simply hear something?

YAHSHUA would later teach the following when HE came “unto HIS own” as the WORD.

- Joh 8:31 **Then said YAHSHUA to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;**

The protocol was the same when HE “came unto HIS own”, as it was when HE spoke to Adam in the beginning. We must continue in HIS word in order to be HIS disciples. This is how we shall know the truth.

- Joh 8:32 **And ye shall know the truth, and the truth shall make you free**. Joh 8:33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

These are not the intended words spoken by YAHSHUA that I am looking for. However, I included them because it is important to note that HIS audience were Jews of the COY, which believed on HIM. And yet in verse 33 it was obvious that their belief was questionable as they challenged HIS words.

This problem continues in modernity amongst many that claim to believe on HIM, and yet do not accept HIS words.

- Joh 8:39 **They answered and said** unto him, **Abraham is our father.** **YAHSHUA saith unto them, If ye were Abraham's children, ye would do the works of Abraham.** Joh 8:40 **But now ye seek to kill me, a man that hath told you the truth, which I have heard of ELOHIM: this did not Abraham.**

Now, we just read how that these Jews “believed on HIM”. But it appears that they believed more in Abraham. These same Jews that “believed on HIM” were seeking to kill HIM, because HE had told them the truth. Wow!

- Joh 8:41 **Ye do the deeds of your father.** **Then said they to him,** We be not born of fornication; **we have one Father, even ELOHIM.** Joh 8:42 **YAHSHUA said unto them, If ELOHIM were your Father, ye would love me:** for **I proceeded forth and came from ELOHIM; neither came I of myself, but he sent me.**

While it is not the subject in this article, it is universally important to the WOE to understand that YAHSHUA came from ELOHIM. HE was ELOHIM (John 1:1-3). “All things were made by HIM.” HE was that same YAHWEH who formed man out of the dust of the ground.

HE was that same YAHWEH who commanded the first man to not eat of the tree of the knowledge of good and evil. Yet HE came from ELOHIM, later identified as the FATHER.

Now HE is about to make something else plain to these Jews who “believed on HIM”, as we get to the words that I was seeking in the first place.

- Joh 8:43 **Why do ye not understand my speech? even because ye cannot hear my word.**

This is a question most Christians need to bear in mind. The WOE is established on a vital protocol of hearing and eating. We hear first.

- Rom 10:17 So then **faith cometh by hearing, and hearing by the word of ELOHIM.**

Why do so many of us fail to understand YAHSHUA’s word? It is because a lack of faith that we cannot hear HIS words. This happens when we become too full of untruths and lack the true faith to trust only in HIS word. And this, we all need to be careful of. Why?

- Joh 8:44 **Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.**

If we are not mindful, we will think to believe on YAHSHUA, and yet we will be of the devil. He was a murderer from the beginning. He is the father of lies. If we become too full of his lies, we cannot hear YAHSHUA’s words. The less we hear and eat the devil’s lies, the more capacity we have to hear and eat YAHSHA’s word.

- Joh 8:47 **He that is of ELOHIM heareth ELOHIM 's words:** ye therefore hear *them* not, because ye are not of ELOHIM. Joh 8:48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

- Joh 8:49 YAHSHUA answered, I have not a devil; but I honour my Father, and ye do dishonour me. Joh 8:50 And I seek not mine own glory: there is one that seeketh and judgeth. Joh 8:51 Verily, verily, I say unto you, **If a man keep my saying, he shall never see death.**

What a dialogue between these Jews who “believed on YAHSHUA”, while at the same time not believing in HIS words of truth. HIS conclusion to them was that “If a man keep my saying, he shall never see death”. Could this phrase “keep my saying” be indicative of YAHWEH’s commandment to Adam to “keep” the Garden?

Now, I know some may read this and say, see, a man may never see death. We shall explore what this means by the WOE shortly.

So here we see YAHSHUA emphasizing the hearing of ELOHIM’s words and keeping HIS sayings. We learn that faith also comes by hearing. Was it any different in the beginning? Did the woman hear and then eat?

- Gen 3:6 And **when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.**

For all of those who believe that the man was there when the woman spoke to the serpent and ate of the tree, if this were so, wouldn’t the man have already eaten, at the same time that the woman ate? And yet, the WOE clearly says “she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat”. She ate first. She transgressed first. Christians should never be at odds over this story. It is clear, if we can hear YAHWEH’s words.

From the rib of Adam, he was given a “help meet for him; a woman. The woman then spoke to the serpent and ate of the forbidden tree.

She then gave of the fruit of the tree to her husband, who then ate. Now they both could see things previously hidden from them. What was this fruit that they had now eaten? Too many brethren have accepted that these were normal trees that produce fruits like apples and oranges. We must allow the WOE to teach us its truth.

- Hos 10:12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is* time to seek YAHWEH, till he come and rain righteousness upon you. Hos 10:13 Ye have plowed wickedness, ye have reaped iniquity; **ye have eaten the fruit of lies: because thou didst trust in thy way,** in the multitude of thy mighty men.

The Prophet Hosea pleaded with the COY to return and seek YAHWEH, so that HE would come and rain righteousness upon them. It was because the COY had plowed wickedness and had eaten the “fruit of lies”.

This is what happens when we choose our own way, rather than ELOHIM’s way. Our way is influenced by the “fruit of lies”, of which the devil is the father and author of.

- Gen 3:7 And **the eyes of them both were opened,** and **they knew that they were naked;** and they sewed fig leaves together, and made themselves aprons.

It was not only that the man and woman now both knew that they were naked, they were also lied to about dying after they ate of this tree, and that it would cause them both to be deities. After they had both eaten the forbidden fruit, their eyes were now open. Does this literally mean that prior to this, their eyes were closed that they could not see?

Well, before we move towards the penalty of death, another lesson jumped from the pages of the WOE about Adam. Notice the following that had previously occurred.

- Gen 2:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. Gen 2:21 And YAHWEH ELOHIM caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

Adam actually gave names to “all cattle”, “the fowl of the air”, “and to every beast of the field”, prior to YAHWEH forming the woman from his rib. Did he not see these animals? Doesn’t this give us a different understanding of what we read in Genesis 3:7 as it reads “the eyes of them both were opened, and they knew that they *were* naked”.

Adam had previously been able to give names to all those variety of cattle, fowl and beasts. This obviously suggests that he could see them with his eyes. So, when we read that their eyes were opened and that they knew that they were both naked, we now know that this was all about their discernment. Before, they “were not ashamed” of their nakedness. Now, they discerned it to be shameful. They were now open to perceive good and evil.

This is what continues to happen in modernity. The tree of the knowledge of good and evil is still around. The serpent is still around. The serpent is still cunning. The truth is spun into a false reality, and mankind continues to eat.

Now, the man and the woman were ashamed.

- Gen 3:8 And they heard the voice of YAHWEH ELOHIM walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of YAHWEH ELOHIM amongst the trees of the garden. Gen 3:9 And YAHWEH ELOHIM called unto Adam, and said unto him, Where *art* thou?

- Gen 3:10 And **he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.**

When YAHWEH called, Adam hid himself. He answered YAHWEH by saying it was because of his fear and nakedness that he had hidden himself. Notice YAHWEH's response. And as you notice it, YAHWEH's mindset was to ask two questions, seemingly in the same breath.

- Gen 3:11 And he said, **Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?**

This has become one of the most misunderstood sequences of events in the entire WOE. Remember, it is all about hearing and eating or digesting.

Many truly believe that both the TREE OF LIFE and the tree of the knowledge of good and evil are normal physical trees. And yet, YAHWEH's response to Adam was "Who told you", and, "Hast thou eaten of the tree".

If it was simply a matter of Adam eating of the forbidden tree, what does it matter that Adam listened to someone other than YAHWEH? He still would have disobeyed YAHWEH. But YAHWEH first asked "who told" Adam that he was naked. To know that they were naked, and then be ashamed, obviously meant that they had "heard" something from someone. Being told something and eating something were spoken of simultaneously, as though under the same umbrella.

We now know that the devil was and is the father of lies. We know that he is responsible for speaking "the fruit of lies". And we are told the following about the devil.

- Rev 12:9 And **the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world:** he was cast out into the earth, and his angels were cast out with him.

He was and is the serpent, the great dragon, and Satan. He is the father of lies” who deceives the whole world. He speaks “the fruit of lies”. YAHWEH wanted to know from Adam “who told you”, and “did you eat of the tree”. Consider this. If we are learning of two separate actions, why was the commandment only to not eat of the tree of the knowledge of good and evil? Isn’t it obvious that to YAHWEH ELOHIM, to eat of this tree is synonymous to being told and believing in deceptive words by non-other than Satan, who we now know was the serpent?

Notice Adam’s response to YAHWEH.

- 3:12 And **the man said, The woman** whom thou gavest *to be* with me, she **gave me of the tree, and I did eat.**

Adam confessed that he ate what the woman gave him. What did he eat? He ate “the fruit of lies”, which were the lies the serpent spoke to the woman. Now notice the woman’s response.

- Gen 3:13 And YAHWEH ELOHIM said unto the woman, What *is* this *that* thou hast done? And **the woman said, The serpent beguiled me, and I did eat.**

The woman confessed that the serpent beguiled her, and she did eat. How was she beguiled? **The serpent spoke cunning words to her, and she ate them, which suggests that she listened and accepted them.** To eat the lies also meant to digest them into your mindset, or in other words, to believe in them. She heard, and she ate (believed).

Hearing is always the first step in this process.

As we progress in our understanding of the WOE, we must grasp that there is this protocol of hearing and believing that exists from Genesis to Revelations. It is consistent and began with Adam. Notice why he was punished.

- Gen 3:17 And **unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it:** cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

Adam was punished because he hearkened (i.e., he heard and accepted her words) to his wife's voice and ate of the tree. Adam believed in the words his wife had been fed from the serpent. He should have discerned that his wife's words were the fruit of the tree. Yet he ate them.

Let us not forget that the original commandment was that Adam could eat of all of the trees but the forbidden tree. There was no commandment about hearing from anyone. What are we learning here?

The TREE OF LIFE

Based on what the WOE is teaching us, the commandment to not eat of the tree of the knowledge of good and evil was obviously inherent of two factors: hearing and believing. Adam was to eat of the other trees in the Garden, including the TREE of LIFE. I.e., he was to hear them, and believe. To eat them was to hear and believe them; and these included the TREE OF LIFE.

Why do you think I am capitalizing this Tree of LIFE? Well, it's simple. To eat of the TREE OF LIFE was to hear and believe unto eternal life. Where have we heard these words before?

- Joh 6:51 **I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever:** and the bread that I will give is my flesh, which I will give for the life of the world.
- Joh 6:53 Then YAHSHUA said unto them, Verily, verily, I say unto you, **Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.**

When YAHWEH came unto HIS own as YAHSHUA (Jesus, if you need a gentle reminder), HE emphasized the eating as well, just as HE had in the beginning. HE is “the living bread” which if eaten, we “shall live forever”. Likewise, HE taught us through HIS words to HIS disciples that if we don’t “eat” HIS flesh and drink HIS blood, we shall have NO life in us.

Many Christians in modernity have not been taught the duality of these words by YAHSHUA. First, they refer to the Passover Lamb. Notice how YAHSHUA gave them instructions about the Passover.

- Mat 26:19 And the disciples did as YAHSHUA had appointed them; and they made ready the Passover.
- Mat 26:26 And as they were eating, YAHSHUA took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, **Take, eat; this is my body.** Mat 26:27 And he took the cup, and gave thanks, and gave *it* to them, saying, **Drink ye all of it;** Mat 26:28 **For this is my blood of the new testament, which is shed for many for the remission of sins.**

What were the disciples eating in verse 26? It was the Passover Lamb with the unleavened bread, as commanded. And yet, now HE is providing new protocols for the Passover. This was YAHSHUA’s last Passover in the flesh with HIS 12 disciples. HE knew HE was about to die and become the PASSOVER LAMB. ELOHIM has always used metaphors to present THEIR plan to mankind; thus, the trees of the Garden for instance.

So, we have, eat of the living bread and you shall not see death. We also have, unless we eat YAHSHUA's flesh and drink HIS blood at Passover, there is no life in us. But wait a second, remember also that we read earlier that faith comes by hearing. Hearing what?

- Joh 6:63 **It is the spirit that quickeneth**; the flesh profiteth nothing: **the words that I speak unto you, they are spirit, and they are life.**

YAHSHUA proclaims that it is HIS words that are spirit and are life. These are what we should eat. We hear them and we believe in them, which leads to life. We eat by hearing and believing YAHSHUA's words that lead to eternal life. The 12 disciples understood.

- Joh 6:66 **From that time many of his disciples went back, and walked no more with him.** Joh 6:67 Then said **YAHSHUA unto the twelve, Will ye also go away?** Joh 6:68 **Then Simon Peter answered him, Lord,** to whom shall we go? **thou hast the words of eternal life.**

After hearing these words about eating HIS flesh, many disciples no longer walked with HIM. However, Peter and the other eleven disciples understood this. Again remember, YAHSHUA was YAHWEH. They understood that YAHSHUA had "the words of eternal life". Do we?

What were we later taught about the TREE OF LIFE in the Garden?

- Gen 3:22 And YAHWEH 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 forever:**

And remember, this is all presented metaphorically. YAHWEH says now that the man knows good and evil by eating of the forbidden tree, he might also reach forward, take of the TREE OF LIFE, and eat, and live forever.

So, now we learn that taking of and eating of the TREE OF LIFE results in living forever. We know that eating of YAHSHUA results in our living forever. We know that YAHSHUA has the words of eternal life. What are we learning?

- Gen 3:23 Therefore **YAHWEH ELOHIM sent him forth from the garden of Eden, to till the ground from whence he was taken.** Gen 3:24 **So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.**

Besides the punishments we shall read about shortly, Adam was driven from the Garden. In this metaphoric language, YAHWEH placed cherubim and a flaming sword to keep the way of the TREE OF LIFE. What does this language teach us?

Remember, YAHWEH and YAHSHUA are one and the same. Well, let's quickly learn something about YAHWEH and the cherubim.

- 2Sa 6:2 And David arose, and went with all the people that *were* with him from Baale of Judah, to bring up from thence the ark of ELOHIM, whose name is called by the name of **YAHWEH of hosts that dwelleth between the cherubims.**
- 2Ki 19:15 And Hezekiah prayed before YAHWEH, and said, O **LORD ELOHIM of Israel, which dwellest between the cherubims,** thou art the ELOHIM, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.
- Psa 80:1 To the chief Musician upon Shoshannimeduth, A Psalm of Asaph. Give ear, **O Shepherd of Israel,** thou that leadest Joseph like a flock; **thou that dwellest between the cherubims,** shine forth.

- Psa 99:1 **YAHWEH reigneth**; let the people tremble: **he sitteth between the cherubims**; let the earth be moved. Psa 99:2 YAHWEH *is* great in Zion; and he *is* high above all the people.
- Isa 37:16 **O YAHWEH of hosts**, ELOHIM of Israel, **that dwellest between the cherubims**, thou *art* the ELOHIM, *even* thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

Five times the WOE identifies that it is YAHWEH ELOHIM of Yisrael, the SHEPHERD of Yisrael, that both dwells and sits “between the cherubim”. Why? It’s plain and simple. This is how ELOHIM has chosen to present HIM unto us. YAHWEH of HOSTS is the TREE OF LIFE. HE alone can give mankind eternal life. The Apostle Paul wrote this.

- Heb 5:9 And being made perfect, **he became the author of eternal salvation unto all them that obey him**;
- Act 4:12 **Neither is there salvation in any other**: for there is none other name under heaven given among men, whereby we must be saved.

Are we beginning to see? Eating of the TREE OF LIFE results in eternal life. Isn’t eternal salvation the same as eternal life? The TREE of LIFE is kept by cherubim. YAHWEH OF HOSTS dwells between the cherubim. YAHWEH of HOSTS is the TREE OF LIFE. YAHWEH of HOSTS is YAHSHUA HAMASHIAC. YAHSHUA HAMASHIAC is the TREE OF LIFE.

The process was the same; listen and believe. Eat of the TREE OF LIFE. Eat of YAHSHUA. Hear HIM and believe. Obey HIM by keeping HIS commandments. This is the essence of how we eat HIS body and drink HIS blood.

This same protocol existed when HE spoke to the man Adam. Eating of the tree of the knowledge of good and evil carried the opposite results. So, don't listen to it, and don't believe in it.

These were the actions to which the man had been told he would be punished with death on the day in which he ate of the forbidden tree. His wife ate first and gave it to him and he did eat of it. If we accept what Genesis 3:6 teaches us, she “saw that the tree was good for food”, “pleasant to the eyes”, and “desired to make *one* wise”. The essence is that she began to believe in what the serpent was teaching her.

How did she give it to her husband? She fed him “the fruit of lies”. She spoke the words of the serpent to him.

What we need to understand is that this was not simply a commandment for the first man, this established a protocol for all mankind to follow. This Garden was different. Adam was never to “till” the ground there. There, his responsibility was all about service and obedience.

Adam could have eaten from all but the one tree and maintained access to the TREE OF LIFE. So now we are taught of the most major contrast in the WOE. Eat of the forbidden tree and die on the day that you eat. Eat of the TREE of LIFE and “live forever”.

Did Adam Die on the Same Day?

Now, the confusing question to many is whether or not Adam died for it, on the day in which he ate of it. He most certainly was punished for his actions.

- Gen 3:18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; Gen 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: **for dust thou art, and unto dust shalt thou return.**

Adam shall now return to the dust from whence he was taken. But remember, he had been told that he would die “on the day” in which he ate of the tree. Did this happen? Some are quite confused by this. Some teach that he died spiritually on the day of his sin. Well, it says “for dust thou *art*, and unto dust shalt thou return”. Well, we know how long Adam lived.

- Gen 5:5 And **all the days that Adam lived were nine hundred and thirty years: and he died.**

Adam died when he was 930 years of age. Obviously, Adam did not die on the same night and day (a 25-hour day) that he ate. So, how did he die on the same day he ate from the tree? Did YAHWEH make a mistake?

We also know that Adam’s offspring Methuselah died when he was 969 years old, making him the oldest known man in the history of the world. What do these facts teach us about death?

In order for us to understand the WOE, we must begin to think like ELOHIM. How do we do this? First, we must believe in ELOHIM. Man has been given many options over the history of the earth to choose from. The WOE offers its own option, with a very strong caveat called faith.

- Heb 11:6 But **without faith it is impossible to please him: for he that cometh to ELOHIM must believe that he is, and that he is a rewarder of them that diligently seek him.**

The believer in ELOHIM must first believe that ELOHIM “is”. YAHWEH said “I AM”. And if we believe, ELOHIM shall reward our belief. But we cannot simply settle and believe in ELOHIM based on how mankind thinks. We must think based upon the parameters and protocols that ELOHIM has provided us in the WOE. For instance, one of YAHWEH’s prophets taught us the following:

- Isa 28:9 **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. Isa 28:10 **For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:**

The Prophet Isaiah asked to whom shall YAHWEH teach knowledge and make to understand doctrine. The answer was “here a little, there a little”.

- Isa 28:13 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.**

The purpose for this was so that YAHWEH’s followers, beginning with the COY, “might go, and fall backward, and be broken, and snared, and taken”. We each encounter so much stuff in our lives that actually moves us further and further away from the WOE. And this will continue in all of our lives until we are willing to go and fall backward, so that we can be broken, snared and taken by ELOHIM; here a little, there a little.

Later in the WOE, a disciple of YAHSHUA HAMASHIAC taught us how YAHWEH ELOHIM thinks of a day.

- 2Pe 3:7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 2Pe 3:8 But, beloved, be not ignorant of this one thing, that **one day is with the Lord as a thousand years, and a thousand years as one day.** 2Pe 3:9 **The Lord is not slack concerning his promise, as some men count slackness;** but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

To believers, we must accept that every word of the WOE is meant to be understood and used in our thought processes. We must be patient through prayer and diligence. We must “study to show ourselves approved”. Here the disciple to whom YAHSHUA gave the “keys of the Kingdom of heaven” (Mathew 6:19) teaches us that one day is as a thousand years to “the Lord” (YAHWEH ELOHIM). Knowing that to YAHWEH one day is “as a thousand years, and a thousand years as one day”, let’s ask the question once again. Did Adam die on the day that he ate of the forbidden tree? We should now be able to answer this with a very strong yes.

Adam died when he was 930 years old. His oldest offspring died when he was 969 years old. They never reached a thousand years. To YAHWEH ELOHIM, they weren’t even a day old, when they died. This is how YAHWEH thinks. Adam’s punishment was administered. And based on knowledgeable history, no man has ever lived a thousand years.

But, what about our title question? Shall we all die? Every man and woman have experienced the death of loved ones, friends, enemies, others whom we didn’t really know, etc. We experience death every day. We know that our time shall surely come. As part of his punishment for listening to his wife, YAHWEH told Adam that he would live until he returns unto the ground, which we know is the grave.

Adam was taken from the ground when he was created. Now, he shall return to the dust of the ground. However, this was not only his fate; it was the fate of all mankind to follow. The WOE provided us with the following protocol for man.

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

This is not such a difficult concept to understand. Yet, as the overall scope of the WOE is provided to us, there are those that teach that some of us may not in fact die. Why? Well, there appear to be two reasons provided.

One is all about a suddenly popular WOE character.

Enoch's Translation

In modernity, Enoch has become a very popular subject as many now assert that the Book of Enoch should be treated as scripture. This article's purpose is not to debate this theory. However, many also teach that Enoch never died. And because of what we initially learn of him, he will never see death. Here is what Moses wrote of him.

- Gen 5:22 And **Enoch walked with ELOHIM after he begat Methuselah three hundred years, and begat sons and daughters:** Gen 5:23 And **all the days of Enoch were three hundred sixty and five years:** Gen 5:24 And **Enoch walked with ELOHIM: and he was not; for ELOHIM took him.**

Enoch walked with ELOHIM for 300 years, after he begot Methuselah, during which time he begat other sons and daughters. This suggests that Enoch was faithful. All of Enoch's days were 365. Then "he was not, for ELOHIM took him". Well, where did ELOHIM take him?

- Heb 11:5 By faith **Enoch was translated that he should not see death; and was not found, because ELOHIM had translated him:** for before his translation he had this testimony, that he pleased ELOHIM.

The WOE clearly says that "Enoch was translated that he should not see death". So, this is where ELOHIM "took him". He was translated. So, did Enoch not die, because he should not see death?

Well, before we go on, we need to do what the WOE has told us to do. Seek knowledge here a little and there a little. This is how the WOE is presented to us. We need to know a little more about the subject of death.

I heard a teaching recently that when the WOE says that it is appointed to all men to die, it is speaking of either the typical death of our fleshly bodies, or the eternal death. So, it is appointed once for man to die either physically or eternally. However, they believe that Enoch did not die, so neither is applicable to him. Yet, the scripture clearly says “it is appointed unto men once to die”. So why wouldn’t Enoch too have died? Doesn’t Hebrews 9:27 apply to all mankind?

It is also important to note that Adam’s choice of trees would affect the entire species of man. HE chose the tree that resulted in his death. Note the following:

- Rom 5:12 Wherefore, as **by one man sin entered into the world,** and death by sin; **and so death passed upon all men, for that all have sinned:**

So, the result of Adam’s sin is that “death passed upon all men”. I believe Enoch was a man who was born after Adam.

- Rom 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law. Rom 5:14 Nevertheless **death reigned from Adam to Moses,** even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Here, the words of one of YAHSHUA’s apostles teaches us that by Adam’s actions, not only did sin enter into the world, and death by sin, but also that “death passed upon all men”. Because of this, if Adam did eat of this tree, all man would die, on the day he was born in this body of flesh. We now know that this day represents a thousand years.

This protocol “passed upon all men”. Enoch followed Adam. So, wouldn’t he be considered a part of what the WOE calls “all men”?

Depending on our backgrounds, we have been taught so much that simply is not based on the WOE. Obviously, if we truly believe in the WOE, we should believe that there is another message being taught about Enoch. What is that message? Does the WOE teach another type of death that perhaps was being referred to when it clearly says “that he should not see death”?

Another Apostle wrote the following.

- Rev 20:6 Blessed and holy *is* he that hath part in the first resurrection: **on such the second death hath no power**, but they shall be priests of ELOHIM and of Christ, and shall reign with him a thousand years.

As we search the WOE, we see that there is in fact a second death, to which those that shall partake in the first resurrection shall escape. We know that the first death is to return to the earth as dust. If we are so blessed, we live a full life and then simply die without pain and hardship and return to the earth. Yet we know that many die from sickly circumstances. So, what is this second death?

- Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

This second death is described as the lake of fire in which all the wicked who choose to walk not in the way of ELOHIM shall suffer at the end of the most elaborate plan of salvation for mankind. This shall be an eternal death, according to the WOE. The WOE provides a stark contrast between those who eat the words of YAHWEH and those who eat the words of that other tree.

- Rev 21:7 **He that overcometh shall inherit all things; and I will be his ELOHIM, and he shall be my son.**

This shall be the result of eating the flesh and drinking the blood of YAHSHUA, that is, to those who endured “until the end”. But to those who choose to endure until the end on the fruit of the tree of the knowledge of good and evil, this second death is further described.

- Rev 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, **shall have their part in the lake which burneth with fire and brimstone: which is the second death.**

The second death shall not be a pleasant, natural death.

Is it possible that this is the death that Enoch should not see? Well, Hebrews 11:5 says “By faith **Enoch was translated that he should not see death**”. Following this, it also clearly says that Enoch “was not found, because ELOHIM had translated him”. So, understanding this translation is important to understand.

There are those who teach that Enoch never died and was changed from a physical man into a spiritual man; from flesh unto spirit. One Hebrew Yisraelite group contends that Enoch was an example. I often wonder, what was the example? Well, according to the WOE, we know the following:

- 1Co 15:20 But now is **Christ** risen from the dead, *and* **become the first fruits of them that slept.**

YAHSHUA became the FIRST FRUITS of all man who died and slept. This teaching is totally consistent with Hebrews 9:27. So, did Enoch establish a new protocol or precept? Did he become a spirit being before YAHWEH HIMSELF could become man and die and rise from the grave as a spirit being?

We are taught that Enoch was taken by ELOHIM and “was not”, and, was “translated that he should not see death; and was not found”. Could the phrases “was not” (taught by the Prophet) and “was not found” (taught by the Apostle) be saying the same thing? If so, we simply need to wrap our minds around the phrase “translated that he should not see death”. We know that the WOE describes two forms of death; the first (Adam’s death) and the second (the lake of fire). Enoch was “translated” so that he should not see one of these. Which of these should he not see?

First let me ask the question. What does it mean to be “translated”? In the world of scholarship, the King James version of the WOE was “translated” from various languages (primarily Hebrew and Greek) into English. According to those who teach that Enoch never died, perhaps this understanding is applicable because Enoch was changed from flesh man to spirit man. In fact, one teacher teaches that Enoch is now “god”, but lower than ELOHIM. There is a lot more attached to this teaching, which is unnecessary to this article, however. Well, let’s just get some more understanding of what the WOE is teaching us.

The word “translated” was actually a translation of the Greek word “metatithemi”, which is presented in the WOE as translate (twice in Hebrews 11:5), carry over (once), remove (once), change (once), and turn (once). If we truly want to know what actually happened to Enoch, we need to look at the consistency of the context of the uses of this Greek word. The first instance is in the Book of Acts.

- Act 7:16 And **were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money** of the sons of Emmor *the father* of Sychem.

Here, Yacob and the fathers of the COY were “carried over” (“metatithemi”; i.e., translated) into Sychem for burial. They were taken from one place to another. Is it possible that this is what happened to Enoch? Let’s look at another instance of this Greek word “metatithemi”.

- Gal 1:6 I marvel that ye are so soon **removed** from him that called you into the grace of Christ unto another gospel:

Here, the Apostle of YAHSHUA was chastising “called-out” Galatians for being “so soon removed (“metatithemi”; i.e., translated) from HIM” (YAHSHUA). So far, we are taught that someone is either physically or spiritually moved from one location or belief to another.

There are only two other instances of this word, other than Hebrews 11:5.

- Heb 7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? Heb 7:12 For the priesthood being **changed**, there is made of necessity a change also of the law.

Here we read about a change that has been made from the Levitical priesthood to that after the order of Mechisedec. It was “changed” (“metatithemi”; i.e., translated) from one priesthood to another. I.e., the priesthood was relocated from the order of Aaron to Melchisedec. And while we’re at it, we may aw well look at the final instance of the usage of “metatithemi”.

- Jud 1:4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, **turning the grace of our ELOHIM into lasciviousness**, and denying the only Lord God, and our Lord YAHSHUA Christ.

Finally, we read of wicked men who were “turning” (“metatithemi”; i.e., translated) ELOHIM’s grace into lasciviousness, which is filthiness and wantonness. These scriptures are consistent in the usage of the Greek word “metatithemi”, and do not teach a change from a physical body to a spiritual body.

However, we must be fair and inclusive of other teachings. Those that believe that Enoch was changed from the flesh man to a spiritual man and did not die might point to the fact that the Apostle Paul does teach of a change from these physical bodies to incorruptible spiritual bodies that shall occur. However, we shall see clearly that this is all future and makes clear distinctions and establishes clear protocols as to who and how these changes shall impact.

Enoch was relocated (translated) so that he should not see death. And based on the usages of the word “metatithemi”), he was not changed from one type of body unto another. He was relocated or changed from one place to another.

Knowing that the WOE teaches two different forms of death, which death is it that Enoch was translated from? Note that he was not found because he had been translated (removed). Perhaps a more useful question is from what or where was Enoch removed (translated). He was not found, and it allowed that he should not see death.

Scripture clearly taught us that Enoch “was not, for ELOHIM took him”. “And all the days of Enoch were three hundred sixty and five years”.

I want to briefly offer one other translation issue.

In verse Genesis 5:24 Enoch walked with ELOHIM and was not, meaning he was not found, why, because ELOHIM took him. We have already read that to translate someone is to move them from one place to another. Well, the Hebrew word translated “took” is “laqah”. I will allow the very first usage of this word in the WOE to teach us.

- Gen 2:15 And YAHWEH **ELOHIM took the man, and put him into the garden of Eden** to dress it and to keep it.

We read this earlier and discussed the words “dress” and “keep”.

Now we see the Hebrew word “laqah” describing how YAHWEH took Adam from one place and put him in the garden. This is clear. Enoch was taken by ELOHIM so that he could not be found. Where he was taken, we are not told. What we are told about Enoch’s generation is the following.

- Gen 6:5 And **ELOHIM saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.** Gen 6:6 **And it repented YAHWEH that he had made man on the earth, and it grieved him at his heart.** Gen 6:7 And YAHWEH said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. Gen 6:8 But Noah found grace in the eyes of YAHWEH.

Close your eyes and consider what you are truly reading. ELOHIM came to regret that THEY had made man, because the wickedness of man was so profound that it would be entirely destroyed by ELOHIM except for Noah and his family. Noah had found grace in the eyes of YAHWEH. Enoch had walked with ELOHIM in the midst of all of the wickedness that existed. Consider this fact. To be so wicked that ELOHIM sought to destroy you means that they had to be full of sin. What is sin?

- 1Jn 3:4 Whosoever committeth sin transgresseth also the law: for **sin is the transgression of the law.**

That generation was so full of transgression to the laws of ELOHIM that THEY (ELOHIM) decided to do a reset with Noah. Adam and Eve were commissioned to “be fruitful and fill the earth”. This lineage was unsuccessful, except for Enoch and Noah. He took Enoch away from this profound wickedness so that he could not be found after his days were up.

With Noah, he saved he and his family from the destruction of mankind. He did the following with Noah.

- Gen 9:1 And **ELOHIM blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.**

Noah and his sons were commissioned to be fruitful and replenish the earth. ELOHIM started over.

It is possible that the wickedness upon the earth to which Enoch was removed from was so terrible that those destroyed by the flood are destined for the second death. If Enoch lived as is taught, would it have been a curse or a blessing?

All of those who died in the flood were direct relatives of Enoch. They were perhaps uncles and aunts, nieces and nephews, grandchildren and great grandchildren, and great-great grandchildren, etc., etc. Based on my calculations, Enoch's son Methuselah died in the same year of the flood. He lived for 969 years. Enoch begat Methuselah when he was 65. So, had he lived to see the flood he would have been 1,034 years old. We know that this was not an option because of the protocol of death now occurring on what is to ELOHIM one day, 1,000 years.

Well, the WOE has taught us a greater message about the faithful. The faith chapter of the Book of Hebrews concludes the following about Enoch and others.

- Heb 11:13 **These all died in faith, not having received the promises,** but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

These all died in faith, without receiving the promises. Who are these who “died in faith”? It includes Abel (verse 4), Enoch (verse 5), Noah (verse 7), Abraham (verse 8), and Sarah (verse 11). These five all “died in faith”.

Later, as others are added to this list, we are given the reason why these that died in faith had not yet received the promises.

- Heb 11:39 And **these all**, having obtained a good report through faith, **received not the promise**: Heb 11:40 **ELOHIM having provided some better thing for us, that they without us should not be made perfect.**

In the beginning, ELOHIM established a plan for man to be adopted into the family of ELOHIM. This is the promised perfection. Only one man has received this promise. However, HE was no ordinary man. Even HE died in the flesh, only to return to HIS former glory.

- Joh 17:5 And now, O Father, **glorify thou me with thine own self with the glory which I had with thee before the world was.**

This man had glory equivalent to the other member of ELOHIM “before the world was”. HE became flesh in order that man might receive this promise. HE died the first death. Why wouldn't Enoch?

This plan establishes a timetable for all who have and shall meet ELOHIM's criteria to receive these promises at the same time. YAHSHUA established the protocol and became the FIRST FRUITS. There shall be no exceptions.

Earlier I mentioned the teaching Enoch was an example. What was he an example of? The belief is that there are some who shall not die. As a matter of fact, my final example actually teaches us when these promises shall be received and whether or some shall not die before receiving the promises. As we continue in modernity, I have consistently heard these alternative teachings that centers around the applicable verses we shall now read.

We shall all be changed

Now before we read these verses, we must contextualize what we are in fact reading.

- 1Co 1:1 Paul, called *to be* an apostle of YAHSHUA Christ through the will of ELOHIM, and Sosthenes *our* brother, 1Co 1:2 **Unto the church of ELOHIM which is at Corinth, to them that are sanctified in Christ YAHSHUA, called to be saints**, with all that in every place call upon the name of YAHSHUA Christ our Lord, both theirs and ours:

This is the beginning of the Book of 1 Corinthians that teaches us that this Book was written by the Apostle Paul and Sosthenes “unto the church of ELOHIM at Corinth”, to those “sanctified” in YAHSHUA, “called saints”. It is also important to note that the Apostle Paul teaches that it is these saints who “heirs to the promises” (Galatians 3:29). It is further meant for “all that in every place call upon the name of YAHSHUA”.

It was not sent or meant for every human being; just the saints. This is one of the most important protocols of the Apostle Paul’s letters. This targeted audience is consistent throughout his writings. **To not know and understand this protocol has led to gross misunderstandings, misinterpretations, and an open door for the tree of the knowledge of good and evil to teach more lies.**

So, as the Apostle writes this letter to the saints, he obviously felt it necessary to clarify what was accomplished by YAHSHUA’s sacrifice in the 15th chapter.

- 1Co 15:12 Now if Christ be preached that he rose from the dead, **how say some among you that there is no resurrection of the dead?** 1Co 15:13 But if there be no resurrection of the dead, then is Christ not risen:

- 1Co 15:14 And **if Christ be not risen, then is our preaching vain, and your faith is also vain.** 1Co 15:15 Yea, and we are found false witnesses of ELOHIM; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. 1Co 15:16 For if the dead rise not, then is not Christ raised: 1Co 15:17 And **if Christ be not raised, your faith is vain; ye are yet in your sins.**

Just as it was when YAHSHUA walked this earth, when the apostles actively taught the saints, and as it exists today in modernity, mankind has resisted the words of YAHSHUA. There was and is always those who do not believe in the resurrection.

At the same time, there are those of the HOF who believe in the resurrection of YAHSHUA, who however have been taught to deemphasize its importance. Here, the Apostle Paul challenges all saints to rethink this misteaching.

In verse 14 the Apostle states without reservation that if YAHSHUA has not risen, the teaching of the apostles is in vain, along with our faith. How could this be? Didn't YAHSHUA HAMAISHIAC die for our sins? Yes. And yet the Apostle is teaching us that HIS death was only part one of YAHSHUA's commission to save the world.

Without the resurrection the apostles are false witnesses (verse 15). Then the Apostle hits us with a bombshell in verse 17. Without the resurrection of YAHSHUA, our faith is in vain, and, we are yet in our sins. So, even with our faith, if YAHSHUA did not rise, we are still under the death penalty we were assigned by Adam's actions. I.e., the blood alone could not qualify for YAHSHUA's saints to receive the promises.

I have heard too many of my spiritual colleagues teach that even though the resurrection of YAHSHUA happened, we no longer have to recognize it in our observances of the “appointed times” of YAHWEH given to the COY in the 23rd chapter of Leviticus. One of those “appointed times” is the Feast of Weeks.

- Exo 34:22 And thou shalt observe the feast of weeks, of the first fruits of wheat harvest, and the feast of ingathering at the year's end.

Just as HE used trees in Adam’s days to picture important protocols, YAHWEH used other metaphors throughout the WOE. The Feast of Weeks was and is all about the first fruits. This Feast begins with a very important first fruits that the Apostle is about to teach us about. It began with the following to the COY.

- Lev 23:9 And YAHWEH spake unto Moses, saying, Lev 23:10 Speak unto the children of Israel, and say unto them, **When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest:**

The COY were commanded to bring a sheaf of the harvest they would reap when they came into the land, and bring this sheaf to the priest. I mentioned earlier a practice in modernity that deemphasizes YAHSHUA’s resurrection. One dear colleague taught that this sheaf did not need to come from the COY’s harvest, but could come from the harvest of any nation. This is what results from false teaching. Verse 10 clearly states “**ye shall bring a sheaf of the first fruits of your harvest unto the priest**”. This sheaf must come from the COY’s harvest, not any other nation. Why?

We must read the WOE a little here, a little there. The Prophet Amos informed us that of all the families/nations of the earth, YAHWEH only knew the COY (Amos 3:2).

So, this sheaf had to come from the harvest of the COY. But for what purpose? What was the priest to do with this sheaf, and what importance is it to the Feast of Weeks?

- Lev 23:11 And **he shall wave the sheaf before YAHWEH, to be accepted for you: on the morrow after the sabbath the priest shall wave it.** Lev 23:12 And **ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year** for a burnt offering unto YAHWEH.

The purpose was to wave this sheaf before YAHWEH to be accepted for the COY. This was important because in verse 14 we read where the COY could not “eat neither bread, nor parched corn, nor green ears” of their harvest until this offering was made.

In my spiritual walk this confused me because this commandment was given directly after the Passover and Feast of Unleavened Bread, in which bread had to be eaten for an 8-day period. Then, I grew to understand that the Feast of Weeks is all about the new harvest, the first fruits. The bread eaten during the 8-day Passover and Unleavened Bread “appointed times” was from the old harvest, not the new harvest. As such, there is no conflict.

The priest was to wave this sheaf along with a male lamb without blemish on the morrow after the Sabbath. Most who observe the Feast of Weeks at least should know that we are given a hint of who this sheaf represents by the unblemished lamb which accompanied it. However, I’ll just let the WOE do the teaching.

- Lev 23:15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Lev 23:16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto YAHWEH.

This sheaf was waved for the COY to be accepted, and, it was the key to the fifty-day count to the Feast of Weeks. After the waving of this sheaf, beginning on the morrow after the next Sabbath, seven Sabbaths were counted until the morrow after the seventh Sabbath.

This is how we arrive at the fifty days to the Feast of Weeks. Here is where another bit of confusion, in my opinion has occurred in modernity. Today, many refer to the Feast of Weeks as “pentecost”, which is simply a Greek word that means fifty. The “appointed time” was never referred to by YAHWEH as such. HE called it by both the Feast of Weeks, and the Feast of Harvest (Exodus 23:16) where it also links it to the “first fruits of your labors”, referring to the COY.

However, many teach that the waving of the sheaf must occur during the Feast of Unleavened Bread. This was confusing to me because there exists NO scripture in the WOE that even suggests this. Eventually, I learned that there is a group in modernity that teaches that the count to this Feast must begin on the second day of Passover. With that, the following scripture is presented as proof.

- Jos 5:10 And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even in the plains of Jericho.

This was the first Passover kept by the COY in the land they been promised.

- Jos 5:11 And **they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes, and parched corn in the selfsame day.** Jos 5:12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna anymore; but **they did eat of the fruit of the land of Canaan that year.**

So, on the morrow after this Passover, the COY ate “of the old corn of the land”. Verse 12 makes it even clearer that this “old corn” was “fruit of the land of Canaan that year”. As a result, we have two important facts that teach us that this teaching that the sheaf could come from other nations is a deception. First, this was the “old corn”, not the first fruits of the new harvest. Second, it was the “old corn” of “the land of Canaan”, not the first fruits of the COY’s harvest.

Why am I even discussing this in this article about whether or not we shall die? It is because to a true believer in YAHSHUA HAMASHIAC, death is totally related to our resurrection, and the first fruits and is imperative towards understanding the Apostle Paul’s teaching that we shall now return to.

We read earlier that “now is Christ risen from the dead, *and* become the first fruits of them that slept”. YAHSHUA became the FIRST FRUITS only by HIS resurrection from the dead. We read about the sheaf that was waived by the priest. Remember, it was accompanied by the unblemished lamb. This wave sheaf was simply a metaphor of the true WAVE SHEAF, the true FIRST FRUITS, YAHSHUA HAMAISHIAC, the TREE OF LIFE. The Apostle continues to teach us this relationship between the death of mankind and the resurrection.

- 1Co 15:21 For since by man *came* death, by man *came* also the resurrection of the dead. 1Co 15:22 For **as in Adam all die, even so in Christ shall all be made alive.**

Shall we all die? The Apostle teaches that “in Adam all die”. Does it allow for any exception? Absolutely not. This is the consistency of the WOE.

- 1Co 15:23 **But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.**

Remember, this letter is only to the saints.

Enoch was a faithful saint just like Abel, Noah, Abraham, Sarah. In fact, all saints who endure until the end (Mathew 10:22 & 24:13) shall follow YAHSHUA in the first resurrection “at HIS coming”. We shall die the first death like all mankind, but we shall be resurrected like YAHSHUA when HE returns to collect HIS saints to rule this earth with them for one thousand years (Revelation 20:6).

In verses 35 through 49, the Apostle explains the difference in these bodies of flesh we now must endure in versus the spiritual bodies to which the saints can be resurrected to, if we do endure until the end (the first death). And then, the Apostle offers further teaching that has been misinterpreted about death in modernity.

- 1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of ELOHIM; neither doth corruption inherit incorruption. 1Co 5:51 Behold, I shew you a mystery; **We shall not all sleep, but we shall all be changed,**

This is important to understand. “Flesh and blood cannot inherit the kingdom of ELOHIM”. Next, the Apostle teaches a mystery to some. “We shall not all sleep, but we shall all be changed”.

It is being taught that this is applicable to all mankind as it applies to the change, because some believe that the wicked shall forever live in a state of punishment, in spiritual bodies. It is also being taught some shall not die (sleep) before their change shall come, like Enoch’s so-called example. Well, the Apostle himself provides us the interpretation of his words in the very next verse.

- 1Co 15:52 **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.**

When is it that “we shall all be changed”?

The Apostle teaches that it shall take place “At the last trumpet”. He teaches that “the dead shall be raised incorruptible and we shall be changed” ONLY at that future time. And who are the “we” who “shall all be changed”? It shall be the saints who shall have “endured until the end”, meaning until their physical death.

The Apostle Mathew wrote the following:

- Mat 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and **they shall see the Son of man coming in the clouds of heaven with power and great glory.** Mat 24:31 **And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.**

This is a dual prophecy. The WOE teaches that there shall be two gatherings at this time. The prophets teach that this is the time when the COY, who are scattered throughout the nations of the earth shall be gathered and brought back to their land (Ezekiel 20:33-44). However, the main event shall be for those saints who shall have endured until the end.

- Mat 24:13 But he that shall endure unto the end, the same shall be saved.

The Apostle Paul provided further clarity to the saints in Thessalonica.

- 1Th 4:13 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. 1Th 4:14 For if we believe that YAHSHUA died and rose again, even so them also which sleep in YAHSHUA will ELOHIM bring with him.

Who are these “which sleep in YAHSHUA”?

Well, since they are in YAHSHUA they must be HIS saints. Agreed? What does it mean as it says HE will bring them with HIM? The Apostle does not disappoint.

- 1Th 4:15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

In 1 Corinthians 15 the Apostle said “we shall not all “sleep””. Here he says we “shall not prevent them which are ‘asleep’”. Further study teaches us that these are translated from the same Greek word “koimao”. The first instance of this word in the WOE establishes its context and meaning.

- Mat 27:52 And **the graves were opened**; and many bodies of the saints **which slept** arose, Mat 27:53 **And came out of the graves** after his resurrection, and went into the holy city, and appeared unto many.

Here this word was used to describe saints which slept (koimao) and “came out of the graves”. So, this word is associated with those who have died and been buried. YAHSHUA used this word when HE was going up to raise HIS friend Lazarus.

- Joh 11:11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, **that I may awake him out of sleep.**

We know that Lazarus had died and been buried. Another example.

- Act 13:36 For **David**, after he had served his own generation by the will of ELOHIM, **fell on sleep, and was laid unto his fathers,** and saw corruption:

Here David fell on sleep (koimao) “and was laid unto his fathers”. I.e., David died and was buried unto his fathers. One final example.

- 1Co 15:18 Then they also which **are fallen asleep in Christ** are perished.

As we look back to 1 Corinthians, we should see that the context of “they also which are fallen asleep in Christ” are those “in CHRIST” who have died and been buried. These are the saints. This is the consistency of the WOE. There are a few other instances where this Greek word was used to describe simply falling asleep, as we do each and every night. However, whenever it was used to describe death, the context always included death and burial.

So, when the Apostle Paul wrote “we shall not all sleep”, he was not saying we shall not all simply die. Think about the hypocrisy of the teaching that this is simply death. It is widely accepted that the Apostle Paul is the author of the Book of Hebrews where it is written that it “is appointed unto men once to die”. If the Apostle now teaches that some men “shall not die”, he is a hypocrite. However, as we have read, he is talking about those who were dead and buried.

Let’s use the knowledge we should all have about the concept of death to lay this false theory to rest. We know that when we die a normal death, we are then buried, right? So, when YAHSHUA returns to gather HIS saints, we know that some saints shall be dead and buried, while other saints shall be alive, right? But the scripture says that we all have an appointment with death, right?

The Apostle further taught how this shall happen.

- 1Th 4:16 For **the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of ELOHIM: and the dead in Christ shall rise first:**

- 1Th 4:17 **Then we which are alive and remain shall be caught up together with them in the clouds**, to meet the Lord in the air: and so shall we ever be with the Lord. 1Th 4:18 Wherefore comfort one another with these words.

So, “the dead in CHRIST shall rise first”. These are those in the graves “asleep”, right? “Then we which are alive and remain shall be caught up together with them”, right? Here, the Apostle did not mention the change that shall take place. But we should know that he has described that in order for those who are alive to be caught up with those who were in dead in the graves, there must occur a change, which is described elsewhere in the WOE.

All of this happened at the time of the last trump, right? Well, let’s revisit what we read earlier to get some understanding of further details provided to us.

In 1Corinthians 15:51 the Apostle Paul taught that “we shall not all sleep (koimao - i.e., die and be buried), but we shall be changed”. 1Thessalonians 4:16-17 does not mention this change that must occur. How does this change occur, is what we need to understand?

- 1Co 15:52 **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**.

Please notice these words very carefully. It shall occur “in a moment, in the twinkling of an eye” when that last trumpet shall sound. And then what happens next? “The dead shall be raised incorruptible”.

Well, what about those who were alive in 1Thessalonians 4:17? Where are they once, “the dead shall be raised incorruptible”? They were “raised incorruptible”, having put off their “corruptible” bodies.

I.e., they died from the bodies of flesh, “in a moment, in the twinkling of an eye”, when that last trumpet shall sound. This is why the Apostle simply says here in 1 Thessalonians 4:16 that “the dead shall be raised”. I.e., when the last trump shall sound, all who are “in YAHSHUA” shall be raised in new incorruptible bodies. As such, they had to put off these corruptible bodies of flesh. This is the first death that all men are appointed to. For some, it shall occur “in a moment, in the twinkling of an eye”. The Apostle never changes the WOE protocol that we shall all die.

Now let’s allow the Apostle to close and put this all in its proper perspective.

- 1Co 15:53 For this corruptible must put on incorruption, and this mortal *must* put on immortality. 1Co 15:54 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.** 1Co 15:55 O death, where *is* thy sting? O grave, where *is* thy victory?

From Adam until the return of YAHSHUA to gather HIS saints, men shall die. When YAHSHUA returns, it is ONLY HIS saints who shall be changed. This change shall occur at the sound of the last trump. The saints shall put on incorruption, and for them shall the saying be “that is written Death is swallowed up in victory”. Imagine that. And guess what? As the Book of Hebrews clearly teaches us, Abel, Enoch, Noah, Abraham and Sarah shall receive the promise with “all” of the saints at that time. For them, there shall be no more death.

Notice how that the Apostle’s focus throughout this teaching is on the death and then the resurrection of saints only. This resurrection is all about the spiritual change that shall occur only to those who were in CHRIST at their first death, meaning that they had endured “until the end”.

YAHSHUA HIMSELF spoke of these two resurrections.

- Joh 5:28 Marvel not at this: for **the hour is coming**, in the which **all that are in the graves shall hear his voice**, Joh 5:29 **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**.

Here, “graves” is a metaphor for all who have died. We know that the “resurrection of life” is the first resurrection. It is the resurrection of YAHSHUA’s saints, who shall die the first death in the flesh, to be resurrected incorruptible to their new spirit bodies, “at the last trump”. Another apostle teaches us a little more about this.

- 1Jn 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of ELOHIM: therefore the world knoweth us not, because it knew him not. 1Jn 3:2 Beloved, **now are we the sons of ELOHIM, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is**. 1Jn 3:3 And **every man that hath this hope in him purifieth himself, even as he is pure**.

YAHSHUA is now back with ELOHIM the FATHER in HIS glory. When the saints are resurrected, they will be able to see YAHSHUA as HE is in HIS glory, because they shall be like HIM. This is in “the Kingdom of Heaven”, which flesh and blood cannot inherit.

One of the more misunderstood verses of the WOE actually addresses this as well.

- Joh 3:3 YAHSHUA answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom of ELOHIM**.

Only those “born again” can see the Kingdom of ELOHIM. No man has been “born again” except for YAHSHUA.

We must become born of the spirit; not simply have a spirit. We must die of these bodies of flesh, and be “born again” of those new incorruptible bodies. Only then shall we be able to see YAHSHUA as HE is. Only then shall we be like HIM.

We know that the resurrection of damnation is the second resurrection. However, we have learned through additional study that the word damnation is an incorrect translation of the Greek word “krisis”, which means a judgement “for or against”.

This resurrection of judgement shall include all others, which shall be the majority, which shall occur 1,000 years after the resurrection to life. We learn more about this in the following verses.

- Rev 20:5 But **the rest of the dead lived not again until the thousand years were finished.** This *is* the first resurrection.

Why does it say “the rest of the dead lived not until the thousand years were finished”? Isn’t it also because all of the saints in this first resurrection were also dead, until their change? Just something to think about as we near the close.

What happens when the 1,000 years are over?

- Rev 20:11 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. Rev 20:12 And **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 20:13 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.

- Rev 20:14 And death and hell were cast into the lake of fire. This is the second death. Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

These scriptures give an overview of what shall happen to all mankind who will not participate in the first resurrection. We note that there is no mention of these being “alive” when this happens. As such, we must accept that all are dead at this point. It shall be a judgement “for or against” “the rest of the dead” of mankind.

The books that shall be opened is the WOE, the Books of the Bible. The fact that the “books” shall be “opened” teaches us that this is when the knowledge of the truth shall be opened to these resurrected souls who may have read the pages of the WOE previously, but without the guidance of the Spirit of Truth. Why?

- 1Ti 2:3 For this *is* good and acceptable in the sight of God our Saviour; 1Ti 2:4 **Who will have all men to be saved, and to come unto the knowledge of the truth.**

It is ELOHIM’s desire that all come to the knowledge of the truth. Yet, the tree of the knowledge of good and evil is subtle and still lurking in the thoughts and teachings of mankind to deceive the whole world. However, the WOE establishes a timetable, which is why there shall be two resurrections. Some teach that there are other resurrections. I will simply accept what YAHSHUA HIMSELF taught us.

During this period of time after the second resurrection of “the rest of the dead”, after the Books have been opened to them, some shall have their names entered into the LAMB’s Book of Life because once the WOE is finally opened to them, they ate of it. Some shall not eat. Those shall die the second death in the lake of fire.

Finally, let us close with another scripture that may confuse those who have failed to seek the understanding of the WOE here a little and there a little.

- Joh 11:25 YAHSHUA said unto her, I am the resurrection, and the life: **he that believeth in me, though he were dead, yet shall he live:** Joh 11:26 And **whosoever liveth and believeth in me shall never die.** Believest thou this?

First, YAHSHUA said all shall hear HIS voice and be resurrected. We know that 1,000 years shall separate these two resurrections. Verse 26, if taken out of context, could deceive many. It says plainly “whosoever liveth and believeth in me shall never die”.

However, when read in context, YAHSHUA also said in verse 25 that “he that believeth in me, though he were dead, yet shall he live”. “Though he were dead” is obviously referring to the first death to which all mankind have an appointment with.

However, if we believe in YAHSHUA, though we shall die this first death, we shall live, as we have already read, when the last trump shall sound. We shall never die the second death. It shall have no power over these (Revelations 20:6).

How do we accomplish this?

- Joh 14:21 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. Joh 14:22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Joh 14:23 **YAHSHUA answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.**

- Joh 14:24 **He that loveth me not keepeth not my sayings**: and the word which ye hear is not mine, but the Father's which sent me.

It is just that simple. All mankind is born to these bodies of flesh, our physical tabernacles. We shall exist in these for 7,000 years. Please see my article on The Appointed Time of Tabernacles for further understanding on this. We shall all die the first death.

However, if we have YAHSHUA's commandments and keep them, we show our love of HIM. If we love HIM, we love the FATHER who sent HIM. To love HIM, keep HIS words. HIS words began when HE placed the first man in the Garden of Eden, and ended with the last word written by HIS disciples; Revelation 22:21.

We shall all die the first death in this flesh. As we can clearly read, the family of ELOHIM has established the most wonderful plan of salvation ever written with the ultimate goal of saving this world. The first death shall touch us all and is nothing to fear. Why? All shall have the ultimate opportunity "to come unto the knowledge of the truth", even after death. How wonderful is this plan of ELOHIM!

To some, the Books are being opened now. To those, let's all choose to live in the spirit of YAHSHUA's words, from Genesis to Revelations, so that we shall be amongst those in which the second death shall have no power.

Shalom!!