

# *Death Word Search*

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If you find grammatical or other errors or have any comments in general, I would be happy to receive your feedback in email.

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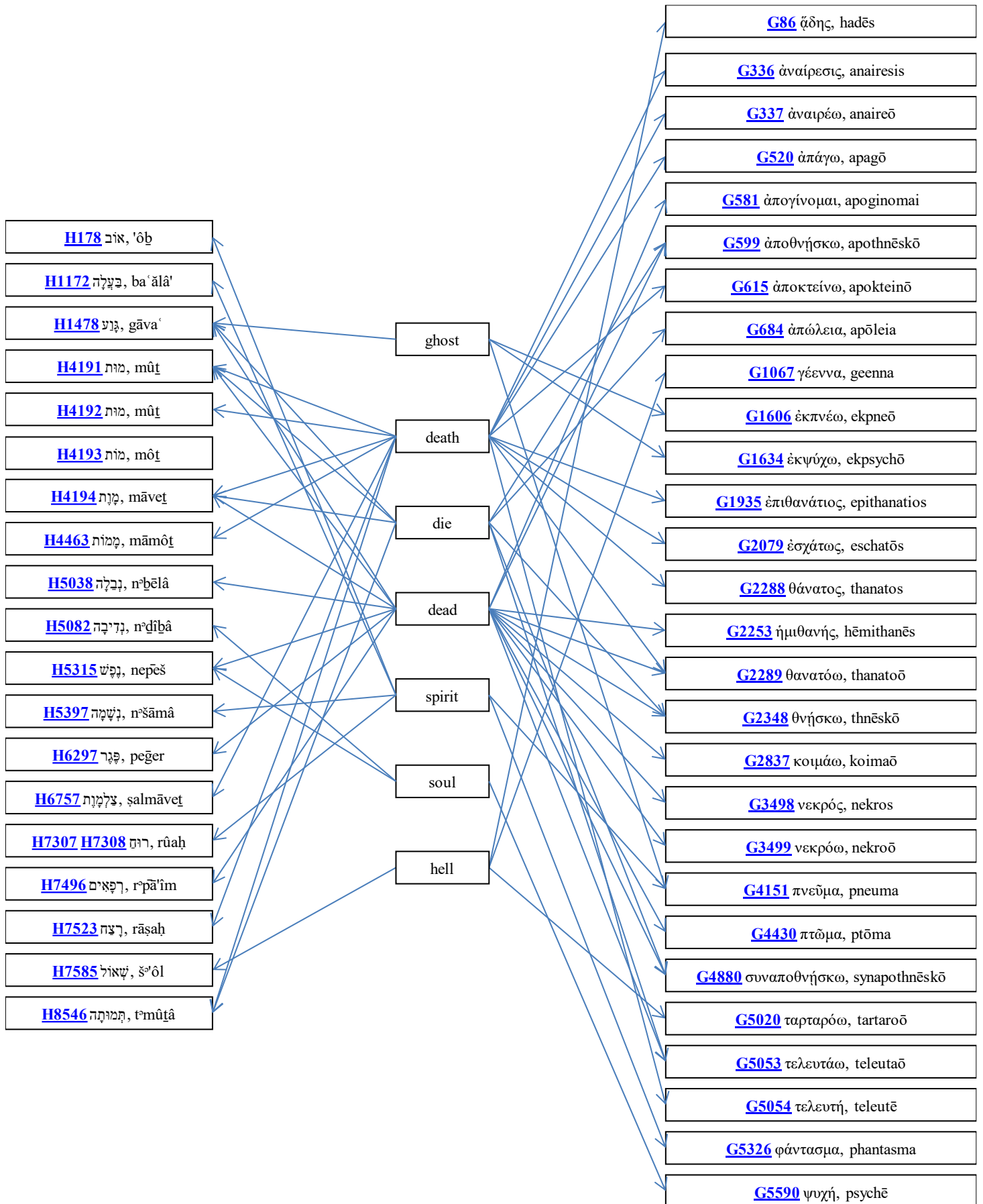
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# Appendix A – Death word search

Let's take a look at what God tells us through the Bible about souls, spirits, ghosts, death, and hell. The first thing I will look at is the results on the LexiConc tab after searching for these words using <http://blueletterbible.org>. This will give me the Hebrew and Greek words that were translated to the word being searched. If you click on the H\* or G\* links, they will take you to a web page showing a dictionary style definition as well as all the verses in the KJV that contained that word. When searching for English words, the translation of the Bible will make a difference. Since the KJV seems to be the default translation when working with the Strong's numbers, I will use that.

The figure on the next page diagrams the relationship between our English translation and the original Hebrew and Greek words. Following that are tables showing the results of the word searches. I examined each verse referenced in the search to see what the Bible had to say about what happens after death. As might be expected, most of them make no such statements, but the ones that do have been listed with some commentary. It was my goal to not look for one or two key texts on which to base my belief, but to see what the Bible as a whole had to say about the subject. Is there a consistent message? Certainly, there are some texts that are difficult to reconcile with the prevailing message conveyed in the Bible. These texts are listed in this study, and I believe that they can be understood in a consistent manner within the context of the entire Bible.

I will not claim this to be an exhaustive study because I did not read the larger context for every single verse. Many times, upon just reading the verse on its own, I made the call that it didn't have anything to tell us about life after death and moved on to the next one.



Old Testament (Hebrew) for " <a href="#">soul</a> "			
<a href="#">H5082</a>	נְדִיבָה	n <sup>o</sup> dîbâ	<b>soul</b>
<a href="#">H5315</a>	נֶפֶשׁ	nepēš	<b>soul</b> , life, person, mind, heart, creature, body, himself, yourselves, dead, will, desire, man, themselves, any, appetite, misc

[H5082](#) is only used once and is a reference by Job to people terrorizing his soul.

[H5315](#) is used very broadly and with many different meanings, from a living creature, to soul of man. The following verses are the only ones I found that possibly refer to the soul after death, and they seem to be in reference to the resurrection.

[Psalm 16:10](#) For thou wilt not leave my soul[[H5315](#)] in hell; neither wilt thou suffer thine Holy One to see corruption.

[Psalm 16:10 KJV](#)

[Psalm 119:25](#) DALETH. My soul[[H5315](#)] cleaveth unto the dust: quicken thou me according to thy word. [Psalm 119:25](#)

[KJV](#)

Not allowing the body to undergo decay in the first one is a reference to the resurrection of Jesus, and if the body did not undergo decay, then it was the body and soul that came up from the tomb, not just the soul.

New Testament (Greek) for " <a href="#">soul</a> "			
<a href="#">G5590</a>	ψυχή	psychē	<b>soul</b> , life, mind, heart, heartily, not tr

In the New Testament, [G5590](#) is used very similarly to [H5315](#) in that it refers to both soul and breath of life including animals. The uses differ in that the breath of life is what keeps the body alive and applies to all creatures. The soul has to do with emotions, desires, choices, imagination, and personality which are considered human traits. This is what makes us different from the animals.

[Luke 9:24](#) For whosoever will save his life[[G5590](#)] shall lose it: but whosoever will lose his life[[G5590](#)] for my sake, the same shall save it. [Luke 9:24 KJV](#)

[Luke 17:33](#) Whosoever shall seek to save his life[[G5590](#)] shall lose it; and whosoever shall lose his life shall preserve it. [Luke 17:33 KJV](#)

[John 10:17](#) Therefore doth my Father love me, because I lay down my life[[G5590](#)], that I might take it again. [John 10:17 KJV](#)

[John 12:25](#) He that loveth his life[[G5590](#)] shall lose it; and he that hateth his life[[G5590](#)] in this world shall keep it unto life eternal. [John 12:25 KJV](#)

[Acts 2:27](#) Because thou wilt not leave my soul[[G5590](#)] in hell, neither wilt thou suffer thine Holy One to see corruption. [Acts 2:27 KJV](#)

[1 Peter 1:9](#) Receiving the end of your faith, [even] the salvation of [your] souls[[G5590](#)]. [1 Peter 1:9 KJV](#)

[Revelation 20:4](#) And I saw thrones, and they sat upon them, and judgment was given unto them: and [I saw] the souls[[G5590](#)] of them that were beheaded for the witness of Jesus, and for the word of God, and which had not

worshipped the beast, neither his image, neither had received [his] mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. [Revelation 20:4 KJV](#)

These verses I found that had any reference to the soul after death, don't really give us much details except for the last one in Revelation. That verse speaks of the righteous who are resurrected at His second coming going to reign with Him a thousand years. The one in Acts, is a quote of the Old Testament [Psalm 16:10](#).

Old Testament (Hebrew) for " <a href="#">spirit</a> "			
<a href="#">H178</a>	אֹב	'ôb	familiar <b>spirit(s)</b> , bottles
<a href="#">H1172</a>	בַּעֲלָה	ba'ălâ	mistress, hath (a familiar <b>spirit</b> )
<a href="#">H5397</a>	נְשָׁמָה	n°šāmâ	breath, blast, <b>spirit</b> , inspiration, souls
<a href="#">H7307</a>	רוּחַ	rûah	<b>Spirit</b> or <b>spirit</b> , wind, breath, side, mind, blast, vain, air, anger, cool, courage, misc
<a href="#">H7308</a>	רוּחַ (Aramaic)	rûah	<b>spirit</b> , wind, mind

All the references to [H178](#) are about "familiar spirits", except for the one in Job which applied to the [wine] bottle meaning. The term refers to people who supposedly are able to talk to spirits of the dead. These references do not specifically support or deny that spirits of the dead exist, but they clearly say that these people should be avoided.

[H1172](#) essentially carries the same meaning as H178 except without the bottle meaning.

[H5397](#) in Genesis refers to the breath of God that gave life to Adam. Then there are the references to destruction of those that breathed. Job uses the word in reference to the breath of God as a destroying force, as life giving, and as an inspiration. The remaining references are mostly the same as the ones mentioned except for one in Proverbs that refers to the spirit of a man, and one in Isaiah that refers to the souls (or living beings) God made. None of the references mentioned anything about life after death.

[H7307](#) is translated spirit in most cases with the meaning of inspiration or motivation, as in the Spirit of God came upon someone motivating or making it possible for them to do something. Also a spirit or wisdom or jealousy might be said to be a reason for someone doing something. The following are the only verses I found that seemed to say anything about after death.

[Ecclesiastes 3:19](#) For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath[[H7307](#)]; so that a man hath no preeminence above a beast: for all [is] vanity. <sup>20</sup> All go unto one place; all are of the dust, and all turn to dust again. <sup>21</sup> Who knoweth the spirit[[H7307](#)] of man that goeth upward, and the spirit[[H7307](#)] of the beast that goeth downward to the earth? [Ecclesiastes 3:19-21 KJV](#)

In the first one, Solomon says we go back to the dust just like animals, then he seems to be asking, who can even know or prove what happens to the breath or spirit when we die.

[Ecclesiastes 12:7](#) Then shall the dust return to the earth as it was: and the spirit[[H7307](#)] shall return unto God who gave it. [Ecclesiastes 12:7 KJV](#)

In the second one, Solomon claims that the spirit returns to God who gave it. This of course could be taken to mean different things. While it doesn't seem to indicate a continuing consciousness, I believe it does indicate a preservation of that unique consciousness for a future resurrection.

[H7308](#) is used exclusively in Daniel and mostly refers to the spirit of the holy gods being in him because of his wisdom. It is not used in any after death context.

New Testament (Greek) for " <a href="#">spirit</a> "			
<a href="#">G4151</a>	πνεῦμα	pneuma	<b>Spirit</b> , Holy Ghost, <b>Spirit</b> (of God), <b>Spirit</b> (of the Lord), (My) <b>Spirit</b> , <b>Spirit</b> (of truth), <b>Spirit</b> (of Christ), human ( <b>spirit</b> ), (evil) <b>spirit</b> , <b>spirit</b> (general), <b>spirit</b> , (Jesus' own) <b>spirit</b> , (Jesus' own) ghost
<a href="#">G5326</a>	φάντασμα	phantasma	<b>spirit</b>

[G4151](#) is by far mostly used in reference to the Holy Spirit, but it is also used many times to refer to evil spirits. So the common theme for this word is the spirit world of which both God and Satan are part. Now there were a few verses listed below that deserve some individual attention.

[Luke 1:17](#) And he shall go before him in the spirit[[G4151](#)] and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. [Luke 1:17 KJV](#)

Some people might try to use this verse to say that Elijah was re-incarnated in John the Baptist. But Elijah was known to have gone to heaven without dying. So, if Elijah was alive in heaven, then his spirit would not have been re-incarnated in someone else, so either John was Elijah or he was not. Jesus' statement: "And if ye will receive it, this is Elias, which was for to come. [Matthew 11:14](#), leads me to believe that John was figuratively and not literally Elijah if it depended on people's belief.

[Luke 8:55](#) And her spirit[[G4151](#)] came again, and she arose straightway: and he commanded to give her meat. [Luke 8:55 KJV](#)

This verse is about Jesus bringing a little girl back to life. As I previously discussed, at death, the spirit returns to God. I have still not come across any mention of consciousness during this time when the spirit is separated from the body. In fact in [verse 52](#), Jesus said she sleepeth. If the little girl had gone to heaven when she died, why would Jesus bring her back to this sinful world?

[Luke 23:46](#) And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit[[G4151](#)]: and having said thus, he gave up the ghost. [Luke 23:46 KJV](#)

[John 19:30](#) When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost[[G4151](#)]. [John 19:30 KJV](#)

[Acts 7:59](#) And they stoned Stephen, calling upon [God], and saying, Lord Jesus, receive my spirit[[G4151](#)]. [Acts 7:59 KJV](#)

In support of Solomon's statement in [Ecclesiastes 12:7](#), when Stephen and Jesus knew they were about to die, they placed their spirits into the Father's keeping.

[Luke 24:37](#) But they were terrified and affrighted, and supposed that they had seen a spirit[G4151]. [Luke 24:37 KJV](#)

[Luke 24:39](#) Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit[G4151] hath not flesh and bones, as ye see me have. [Luke 24:39 KJV](#)

The disciples recognized Jesus but since they knew He had been dead, they wondered if they were seeing a spirit or if Jesus was really there in front of them. If they believed in disembodied spirits, there would have been no need for fear even if Jesus were in spirit form, so perhaps they feared that it was an evil spirit masquerading as Jesus. Jesus assures them by eating and by letting them touch Him.

[Romans 8:9](#) But ye are not in the flesh, but in the Spirit[G4151], if so be that the Spirit[G4151] of God dwell in you. Now if any man have not the Spirit[G4151] of Christ, he is none of his. [Romans 8:9 KJV](#)

In this one, the Spirit of Christ must be a reference to behaving like Him, even as John the Baptist had the spirit and power of Elijah.

[1 Corinthians 5:5](#) To deliver such an one unto Satan for the destruction of the flesh, that the spirit[G4151] may be saved in the day of the Lord Jesus. [1 Corinthians 5:5 KJV](#)

I don't really get the first part about delivering to Satan, but the saving of his spirit would not come until the day of the Lord Jesus which I believe is a reference to the resurrection of the righteous as the time of the second coming of Jesus.

[Hebrews 12:23](#) To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits[G4151] of just men made perfect, [Hebrews 12:23 KJV](#)

This one was a little difficult for me to understand where Paul was coming from. First, it seems good to understand that the target audience was the Jews. Next thing I noticed was that the preceding chapter is the famous chapter on heroes of faith that ended by saying that these did not receive the promise. I believe this is a reference to the coming of the Messiah which would hardly be worth mentioning if they were in heaven with Jesus. Now let's try to understand the context or the time referred to in this chapter and verse. The chapter starts out by saying that we should persist in running the race, which is the Christian life, with endurance. Think of the pain as discipline which we didn't like when we were young, but was for our own good nonetheless. [Verses 18-21](#) reminded them of what probably was ancient Israel's closest experience to coming into the presence of God, which was the speaking of the Ten Commandments from Mount Sinai. But Paul says this is better, that we have come to the very city of God in heaven. But the question is when? Is it literal or symbolic? I don't think he is talking about when we have all been taken to heaven because he is warning us not to ignore God's call to us. But when are we in the city of God, the heavenly Jerusalem, with the angels? Maybe it all has to do with the fact that they had seen Jesus face to face and that with His death, there was no longer the need for the earthly Sanctuary service with its animal sacrifices. They no longer had this symbolic service but they could directly approach God through Jesus, our mediator in heaven. So finally, what about these spirits made perfect in heaven. Well, remember that Jesus and Stephen both committed their spirits to God when they died. This did not mean their spirits were conscious in heaven, but that they were preserved to be reunited with their bodies at the resurrection. But once they had died, a final judgment could be made, declaring them perfect or lost. Lastly, and this may seem like I'm avoiding a conclusion, but this verse really doesn't tell us whether these spirits are conscious or not, so I think it is left for us to determine this from what the rest of the Bible tells us about the subject.



[1 Peter 3:18](#) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit[[G4151](#)]: [1 Peter 3:18 KJV](#)

This one is talking about Jesus who died on the cross but was resurrected. I think Peter is saying that Jesus came back to life as God.

[G5326](#) is used twice, translated to spirit in the KJV. It doesn't indicate anywhere that the disciples thought it was the spirit of a person who had died.

[Matthew 14:26](#) And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit[[5326](#)]; and they cried out for fear. [Matthew 14:26 KJV](#)

[Mark 6:49](#) But when they saw him walking upon the sea, they supposed it had been a spirit[[5326](#)], and cried out: [Mark 6:49 KJV](#)

#### Old Testament (Hebrew) for "[ghost](#)"

<a href="#">H1478</a>	גָּוַעַ	gāva'	die, give up the <b>ghost</b> , dead, perish, dead
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For [H1478](#), 23 of the 24 verses in the KJV are translated to words pertaining to dying, and one of Aaron regarding his state of death. None made any mention of consciousness after it.

#### New Testament (Greek) for "[ghost](#)"

<a href="#">G1606</a>	ἐκπνέω	ekpneō	give up the <b>ghost</b>
<a href="#">G1634</a>	ἐκψύχω	ekpsychō	give up the <b>ghost</b> , yield up the <b>ghost</b>
<a href="#">G4151</a>	πνεῦμα	pneuma	Spirit, Holy <b>Ghost</b> , Spirit (of God), Spirit (of the Lord), (My) Spirit, Spirit (of truth), Spirit (of Christ), human (spirit), (evil) spirit, spirit (general), spirit, (Jesus' own) spirit, (Jesus' own) <b>ghost</b>

For [G1606](#), all three verses in the KJV are about Jesus giving up the ghost, meaning that He died.

For [G1634](#), all three verses are in the book of Acts, the first two being about Ananias and Sapphira dying, and the last about King Herod's death.

[G4151](#) was covered already in conjunction with the word "spirit."

#### Old Testament (Hebrew) for "[dead](#)"

<a href="#">H1478</a>	גָּוַעַ	gāva'	die, give up the ghost, <b>dead</b> , perish, <b>dead</b>
<a href="#">H4191</a>	מֵוַת	mût	die, <b>dead</b> , slay, death, surely, kill, <b>dead</b> man, <b>dead</b> body, in no wise, misc
<a href="#">H4194</a>	מָוַת	māvet	death, die, <b>dead</b> , deadly, slay
<a href="#">H5038</a>	נַבְלָה	n <sup>o</sup> bēlā	carcase, <b>dead</b> body, dieth of itself, <b>dead</b> of itself, died, body

<a href="#">H5315</a>	נֶפֶשׁ	nepeš	soul, life, person, mind, heart, creature, body, himself, yourselves, <b>dead</b> , will, desire, man, themselves, any, appetite, misc
<a href="#">H6297</a>	פֶּגֶר	peġer	carcase, <b>dead</b> body, corpse
<a href="#">H7496</a>	רְפָאִים	r <sup>o</sup> pā'im	<b>dead</b> , deceased

[H1478](#) was covered already in under the word “ghost.”

[H4191](#) had 835 occurrences in 694 verses in the KJV. Not surprisingly, most all references to the word were about dying and death. The following were the only ones that I found that talked about what happens after death.

[Job 14:10](#) But man dieth[[H4194](#)], and wasteth away: yea, man giveth up the ghost, and where [is] he? <sup>11</sup> [As] the waters fail from the sea, and the flood decayeth and drieth up: <sup>12</sup> So man lieth down, and riseth not: till the heavens [be] no more, they shall not awake, nor be raised out of their sleep. <sup>13</sup> O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! <sup>14</sup> If a man die[[H4194](#)], shall he live [again]? all the days of my appointed time will I wait, till my change come. <sup>15</sup> Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. [Job 14:10-15 KJV](#)

[Job 21:23](#) One dieth[[H4194](#)] in his full strength, being wholly at ease and quiet. <sup>24</sup> His breasts are full of milk, and his bones are moistened with marrow. <sup>25</sup> And another dieth[[H4194](#)] in the bitterness of his soul, and never eateth with pleasure. <sup>26</sup> They shall lie down alike in the dust, and the worms shall cover them. [Job 21:23-26 KJV](#)

[Psalm 115:17](#) The dead[[H4194](#)] praise not the LORD, neither any that go down into silence. [Psalm 115:17 KJV](#)

[Ecclesiastes 9:3](#) This [is] an evil among all [things] that are done under the sun, that [there is] one event unto all: yea, also the heart of the sons of men is full of evil, and madness [is] in their heart while they live, and after that [they go] to the dead[[H4194](#)]. <sup>4</sup> For to him that is joined to all the living there is hope: for a living dog is better than a dead[[H4194](#)] lion. <sup>5</sup> For the living know that they shall die[[H4194](#)]: but the dead[[H4194](#)] know not any thing, neither have they any more a reward; for the memory of them is forgotten. <sup>6</sup> Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any [thing] that is done under the sun. [Ecclesiastes 9:3-6 KJV](#)

[Isaiah 26:19](#) Thy dead[[H4194](#)] [men] shall live, [together with] my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew [is as] the dew of herbs, and the earth shall cast out the dead. [Isaiah 26:19 KJV](#)

Most of them speak of unconsciousness of death. Several of them mention a time when life will be restored to the dead which I believe to be the resurrection when Christ comes back to earth.

[H4194](#) had 157 occurrences in 152 verses in the KJV. The following three were the only verses I found that had any mention of after death.

[Psalm 6:5](#) For in death[[H4194](#)] [there is] no remembrance of thee: in the grave who shall give thee thanks? [Psalm 6:5 KJV](#)

[Psalm 49:17](#) For when he dieth[[H4194](#)] he shall carry nothing away: his glory shall not descend after him. [Psalm 49:17 KJV](#)

[Isaiah 38:18](#) For the grave cannot praise thee, death [[H4194](#)] can [not] celebrate thee: they that go down into the pit cannot hope for thy truth. [Isaiah 38:18 KJV](#)

They all seem to agree that there is no consciousness after death

[H5038](#) is all about carcasses and dead bodies of animals and people.

[Isaiah 26:19](#) Thy dead [men] shall live, [together with] my dead body [[H5038](#)] shall they arise. Awake and sing, ye that dwell in dust: for thy dew [is as] the dew of herbs, and the earth shall cast out the dead. [Isaiah 26:19 KJV](#)

The only one I found that had any mention of life after death was this verse in Isaiah which seems to be a reference to a time when the dead will be resurrected.

[H5315](#) was already covered.

[H6297](#) is mostly about carcasses and dead corpses.

[Isaiah 66:24](#) And they shall go forth, and look upon the carcasses [[H6297](#)] of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh. [Isaiah 66:24 KJV](#)

This verse in Isaiah 66 is a reference to the wicked after the righteous have been taken to heaven. I'm not sure why this verse makes it sound like carcasses of the dead will be laying visible, but they are carcasses and not alive. Whether symbolic or not, the worm not dying and the fire not being quenched does not make a carcass alive.

[H7496](#) is literally about ghosts of the dead, so this should be interesting.

[Job 26:5](#) Dead [[H7496](#)] [things] are formed from under the waters, and the inhabitants thereof. [Job 26:5 KJV](#)

The first one in Job is from a chapter which is talking about God's power over the living and the dead, the earth and the sea, and even the space in which our earth hangs. It doesn't really say much about the departed spirits but I think what it is saying is that even if they were under the sea, they would tremble before Him.

[Psalm 88:10](#) Wilt thou shew wonders to the dead? shall the dead [[H7496](#)] arise [and] praise thee? Selah. [Psalm 88:10 KJV](#)

I believe David is asking rhetorical questions. A few verses before in [88:5](#) it says, Free among the dead, like the slain that lie in the grave, whom thou rememberest no more..." So the answers to the two questions in verse 10 are no and no.

[Proverbs 9:18](#) But he knoweth not that the dead [[H7496](#)] [are] there; [and that] her guests [are] in the depths of hell. [Proverbs 9:18 KJV](#)

Solomon here is talking about following the woman of folly. The naïve doesn't know that it will lead to death.

[Isaiah 14:9](#) Hell from beneath is moved for thee to meet [thee] at thy coming: it stirreth up the dead [[H7496](#)] for thee, [even] all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. [Isaiah 14:9 KJV](#)

The first half of this verse in Isaiah is talking about a time when Israel and Judah will inhabit the land again and will rule over their oppressors. It refers to a time when the land will be at rest and quiet. The land of Palestine has been anything

but restful and quiet and I don't think it will be until Jesus comes back. I think it's saying that as Jesus approaches the earth, the grave will spontaneously give up its dead.

[Isaiah 26:14](#) [They are] dead, they shall not live; [they are] deceased[[H7496](#)], they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish. [Isaiah 26:14 KJV](#)

[Isaiah 26:19](#) Thy dead [men] shall live, [together with] my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew [is as] the dew of herbs, and the earth shall cast out the dead[[H7496](#)]. [Isaiah 26:19 KJV](#)

In the last two verses, which are from the same chapter, I think that Isaiah is referring to the new earth. The wicked dead will not rise and all remembrance of them is wiped out, but the righteous (Your dead) will live, "Awake and sing, ye that dwell in dust."

New Testament (Greek) for " <a href="#">dead</a> "			
<a href="#">G581</a>	ἀπογίνομαι	apoginomai	being <b>dead</b>
<a href="#">G599</a>	ἀποθνήσκω	apothnēskō	die, be <b>dead</b> , be at the point of death, perish, lie a dying, be slain, vr <b>dead</b>
<a href="#">G2253</a>	ἥμιθανής	hēmithanēs	half <b>dead</b>
<a href="#">G2289</a>	θανατόω	thanatoō	put to death, cause to be put to death, kill, become <b>dead</b> , mortify
<a href="#">G2348</a>	θνήσκω	thnēskō	be <b>dead</b> , die, <b>dead</b> man, <b>dead</b>
<a href="#">G2837</a>	κοιμάω	koimaō	sleep, fall asleep, be asleep, fall on sleep, be <b>dead</b>
<a href="#">G3498</a>	νεκρός	nekros	<b>Dead</b>
<a href="#">G3499</a>	νεκρόω	nekroō	be <b>dead</b> , mortify
<a href="#">G4430</a>	πτῶμα	ptōma	<b>dead</b> body, carcase, corpse
<a href="#">G4880</a>	συναποθνήσκω	synapothnēskō	die with, be <b>dead</b> with
<a href="#">G5053</a>	τελευταίω	teleutaō	die, be <b>dead</b> , decrease

[G581](#) is not a reference to physical death.

[G599](#) as could be expected is mostly about people dying. There were several instances where people died and then were resurrected by Jesus. In each of these stories, there was never any discussion of their consciousness during the short time that they were dead. The following is one verse mentioning:

[Luke 16:22](#) And it came to pass, that the beggar died[[G599](#)], and was carried by the angels into Abraham's bosom: the rich man also died[[G599](#)], and was buried; [Luke 16:22 KJV](#)

The story of the rich man and Lazarus, is possibly the Bible verse quoted most often to support the idea that people go directly to heaven or hell when they die. I believe this story to be a parable which doesn't really tell us whether it was something that actually happened or not, but we can see from [Luke 16:31](#) that Jesus had a main point to draw from this parable. If they don't believe Moses and the prophets, then they would not believe even if someone came back from the

dead to warn them. The doubters were asking Jesus for a sign, a miracle, possibly even the resurrection of someone from the dead to convince them of who He was. This story and His conclusion were in response to this. In order to make His main point, His parable involved some people who were conscious after death. Based on the conclusions that I will draw from my research, I believe that taking this story literally would be inconsistent with what the Bible teaches. Not long after, Jesus actually did give a sign in raising Lazarus from the dead. I kind of doubt the name choice in His parable was merely chance, and His conclusion was validated when they decided they needed to kill Lazarus in addition to Jesus [[John 11](#)].

[Luke 20:36](#) Neither can they die[[G599](#)] any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. [Luke 20:36 KJV](#)

If you look at the context of this verse, especially the question in [20:33](#) where they ask “in the resurrection,” it is clear that this verse is talking about that time.

[John 6:50](#) This is the bread which cometh down from heaven, that a man may eat thereof, and not die[[G599](#)]. [John 6:50 KJV](#)

[John 6:58](#) This is that bread which came down from heaven: not as your fathers did eat manna, and are dead[[G599](#)]: he that eateth of this bread shall live for ever. [John 6:58 KJV](#)

[John 8:52](#) Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead[[G599](#)], and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. [John 8:52 NKJV](#)

[John 11:25](#) Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead[[G599](#)], yet shall he live: <sup>26</sup> And whosoever liveth and believeth in me shall never die[[G599](#)]. Believest thou this? [John 11:25-26 KJV](#)

In these four verses in John, Jesus is talking about what I call the second or final death from which there is no resurrection. In other words He is saying that if we accept Him and are taken to heaven when He comes back, we will live forever. We know this because all of His disciples died.

[John 21:23](#) Then went this saying abroad among the brethren, that that disciple should not die[[G599](#)]: yet Jesus said not unto him, He shall not die[[G599](#)]; but, If I will that he tarry till I come, what [is that] to thee? [John 21:23 KJV](#)

This one is an off handed comment Jesus made to the disciples about it being no concern of theirs if He wanted John to live until He came back.

[Romans 6:8](#) Now if we be dead[[G599](#)] with Christ, we believe that we shall also live with him: <sup>9</sup> Knowing that Christ being raised from the dead dieth[[G599](#)] no more; death hath no more dominion over him. [Romans 6:8-9 KJV](#)

Paul is talking about our salvation in these verses in Romans and doesn't say when we will live again. I believe it is necessary to determine this timeframe in the context of what Paul and the rest of the Bible teaches. In [1 Thessalonians 4:16](#) he speaks of the second coming of Christ and the resurrection of the righteous.

[Romans 6:10](#) For in that he died[[G599](#)], he died[[G599](#)] unto sin once: but in that he liveth, he liveth unto God. [Romans 6:10 KJV](#)

[Romans 14:9](#) For to this end Christ both died[[G599](#)], and rose, and revived, that he might be Lord both of the dead and living. [Romans 14:9 KJV](#)

[2 Corinthians 5:15](#) And [that] he died[G599] for all, that they which live should not henceforth live unto themselves, but unto him which died[G599] for them, and rose again. [2 Corinthians 5:15 KJV](#)

[1 Thessalonians 4:14](#) For if we believe that Jesus died[G599] and rose again, even so them also which sleep in Jesus will God bring with him. [1 Thessalonians 4:14 KJV](#)

Paul mentions multiple times that Christ died and lived again.

[Hebrews 11:4](#) By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead[G599] yet speaketh. [Hebrews 11:4 KJV](#)

In this verse in Hebrews, Paul is speaking of Abel whom I believe will be saved, as being dead, not alive or in spirit in heaven. Of course, he does not speak to us physically but by the record of his life.

[Revelation 14:13](#) And I heard a voice from heaven saying unto me, Write, Blessed [are] the dead which die[G599] in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. [Revelation 14:13 KJV](#)

John wrote in Revelation that those who die in the Lord will rest from their labors, and not immediately be taken to heaven.

**G2253** has only a single reference that is of no interest to this discussion.

**G2289** in the Gospels is mostly used in the context of killing or putting to death. Paul however uses it several times in the context of symbolically dying to sin and living for Christ.

**G2348** mostly refers to people who are dead.

[John 11:44](#) And he that was dead[G2348] came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. [John 11:44 KJV](#)

This verse in John is about Lazarus who died but was brought back to life by Jesus.

[Acts 25:19](#) But had certain questions against him of their own superstition, and of one Jesus, which was dead[G2348], whom Paul affirmed to be alive. [Acts 25:19 KJV](#)

Here is yet another mention of Jesus who died as being alive.

**G2837** is a word which is translated many times as literal sleep, but is also used figuratively to refer to the first death from which there will be a resurrection.

[John 11:11](#) These things said he: and after that he saith unto them, Our friend Lazarus sleepeth[G2837]; but I go, that I may awake him out of sleep. [John 11:11 KJV](#)

[Acts 13:36](#) For David, after he had served his own generation by the will of God, fell on sleep[G2837], and was laid unto his fathers, and saw corruption: [Acts 13:36 KJV](#)

[1 Thessalonians 4:13](#) But I would not have you to be ignorant, brethren, concerning them which are asleep[G2837], that ye sorrow not, even as others which have no hope. <sup>14</sup> For if we believe that Jesus died and rose again, even so them also which sleep[G2837] in Jesus will God bring with him. <sup>15</sup> 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[[G2837](#)]. <sup>16</sup> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: <sup>17</sup> 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. [1 Thessalonians 4:13-17 KJV](#)

The last one, from Thessalonians is probably one of the most well know texts on the second coming and the resurrection of the righteous and the translation of the living.

[G3498](#) has a very simple and direct translation which is dead. It can refer to physical death as well as spiritual death. There were many uses of this word in conjunction with resurrection including both body and soul, but there was no mention of any consciousness between the death and the resurrection.

[Matthew 10:8](#) Heal the sick, cleanse the lepers, raise the dead[[G3498](#)], cast out devils: freely ye have received, freely give. [Matthew 10:8 KJV](#)

[Matthew 11:5](#) The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead[[G3498](#)] are raised up, and the poor have the gospel preached to them. [Matthew 11:5 KJV](#)

[Luke 7:15](#) And he that was dead[[G3498](#)] sat up, and began to speak. And he delivered him to his mother. [Luke 7:15 KJV](#)

[Luke 7:22](#) Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead[[G3498](#)] are raised, to the poor the gospel is preached. [Luke 7:22 KJV](#)

[John 12:1](#) Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead[[G3498](#)]. [John 12:1 KJV](#)

[John 12:9](#) Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead[[G3498](#)]. [John 12:9 KJV](#)

[John 12:17](#) The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead[[G3498](#)], bare record. [John 12:17 KJV](#)

These verses all refer to the resurrection of the dead by Jesus and His disciples.

[Matthew 14:2](#) And said unto his servants, This is John the Baptist; he is risen from the dead[[G3498](#)]; and therefore mighty works do shew forth themselves in him. [Matthew 14:2 KJV](#)

[Mark 6:14](#) And king Herod heard [of him]; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead[[G3498](#)], and therefore mighty works do shew forth themselves in him. [Mark 6:14 KJV](#)

[Luke 9:7](#) Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead[[G3498](#)]; [Luke 9:7 KJV](#)

These verses are not saying that John the Baptist had risen, but that is what Herod was speculating.

[Matthew 22:31](#) But as touching the resurrection of the dead[[G3498](#)], have ye not read that which was spoken unto you by God, saying, <sup>32</sup> I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead[[G3498](#)], but of the living. [Matthew 22:31-32 KJV](#)

[Mark 12:25](#) For when they shall rise from the dead[G3498], they neither marry, nor are given in marriage; but are as the angels which are in heaven. <sup>26</sup> And as touching the dead[G3498], that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I [am] the God of Abraham, and the God of Isaac, and the God of Jacob? <sup>27</sup> He is not the God of the dead[G3498], but the God of the living: ye therefore do greatly err.

[Mark 12:25-27 KJV](#)

[Luke 20:35](#) But they which shall be accounted worthy to obtain that world, and the resurrection from the dead[G3498], neither marry, nor are given in marriage: <sup>36</sup> Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. <sup>37</sup> Now that the dead[G3498] are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. <sup>38</sup> For he is not a God of the dead[G3498], but of the living: for all live unto him. [Luke](#)

[20:35-38 KJV](#)

The verses above are Jesus' answer to some people who were trying to trap or embarrass Him into getting confused or saying something contradictory. (We know this because the Sadducees who asked didn't even believe in the resurrection [[Luke 20:27](#)]) The Jews had a law that said that if a man died without bearing children, his brother should marry the wife and have a child to carry on the brother's name and inherit his property. They proposed a scenario where seven brothers all were married to the same woman, then they asked whose wife she would be when they were all resurrected.

[Matthew 17:9](#) And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead[G3498]. [Matthew 17:9 KJV](#)

[Mark 9:9](#) And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead[G3498]. <sup>10</sup> And they kept that saying with themselves, questioning one with another what the rising from the dead[G3498] should mean. [Mark 9:9-10 KJV](#)

[Matthew 27:64](#) Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead[G3498]: so the last error shall be worse than the first. [Matthew 27:64 KJV](#)

[Matthew 28:7](#) And go quickly, and tell his disciples that he is risen from the dead[G3498]; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. [Matthew 28:7 KJV](#)

[Luke 24:5](#) And as they were afraid, and bowed down [their] faces to the earth, they said unto them, Why seek ye the living among the dead[G3498]? [Luke 24:5 KJV](#)

[Luke 24:46](#) And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead[G3498] the third day: [Luke 24:46 KJV](#)

[John 2:22](#) When therefore he was risen from the dead[G3498], his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. [John 2:22 KJV](#)

[John 20:9](#) For as yet they knew not the scripture, that he must rise again from the dead[G3498]. [John 20:9 KJV](#)

[John 21:14](#) This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead[G3498]. [John 21:14 KJV](#)



[Acts 3:15](#) And killed the Prince of life, whom God hath raised from the dead[[G3498](#)]; whereof we are witnesses.

[Acts 3:15 KJV](#)

[Acts 4:2](#) Being grieved that they taught the people, and preached through Jesus the resurrection from the dead[[G3498](#)]. [Acts 4:2 KJV](#)

[Acts 4:10](#) Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead[[G3498](#)], [even] by him doth this man stand here before you whole. [Acts 4:10 KJV](#)

[Acts 10:41](#) Not to all the people, but unto witnesses chosen before of God, [even] to us, who did eat and drink with him after he rose from the dead[[G3498](#)]. <sup>42</sup> And he commanded us to preach unto the people, and to testify that it is he which was ordained of God [to be] the Judge of quick and dead[[G3498](#)]. [Acts 10:41-42 KJV](#)

[Acts 13:30](#) But God raised him from the dead[[G3498](#)]: [Acts 13:30 KJV](#)

[Acts 13:34](#) And as concerning that he raised him up from the dead[[G3498](#)], [now] no more to return to corruption, he said on this wise, I will give you the sure mercies of David. [Acts 13:34 KJV](#)

[Acts 17:3](#) Opening and alleging, that Christ must needs have suffered, and risen again from the dead[[G3498](#)]; and that this Jesus, whom I preach unto you, is Christ. [Acts 17:3 KJV](#)

[Acts 17:31](#) Because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance unto all [men], in that he hath raised him from the dead[[G3498](#)]. <sup>32</sup> And when they heard of the resurrection of the dead[[G3498](#)], some mocked: and others said, We will hear thee again of this [matter]. [Acts 17:31-32 KJV](#)

[Acts 26:23](#) That Christ should suffer, [and] that he should be the first that should rise from the dead[[G3498](#)], and should shew light unto the people, and to the Gentiles. [Acts 26:23 KJV](#)

[Romans 1:4](#) And declared [to be] the Son of God with power, according to the spirit of holiness, by the resurrection from the dead[[G3498](#)]: [Romans 1:4 KJV](#)

[Romans 4:24](#) But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead[[G3498](#)]; [Romans 4:24 KJV](#)

[Romans 6:4](#) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead[[G3498](#)] by the glory of the Father, even so we also should walk in newness of life. [Romans 6:4 KJV](#)

[Romans 6:9](#) Knowing that Christ being raised from the dead[[G3498](#)] dieth no more; death hath no more dominion over him. [Romans 6:9 KJV](#)

[Romans 7:4](#) Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, [even] to him who is raised from the dead[[G3498](#)], that we should bring forth fruit unto God. [Romans 7:4 KJV](#)

[Romans 8:11](#) But if the Spirit of him that raised up Jesus from the dead[[G3498](#)] dwell in you, he that raised up Christ from the dead[[G3498](#)] shall also quicken your mortal bodies by his Spirit that dwelleth in you. [Romans 8:11 KJV](#)

[Romans 10:9](#) That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead[[G3498](#)], thou shalt be saved. [Romans 10:9 KJV](#)

[Romans 14:9](#) For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead[[G3498](#)] and living. [Romans 14:9 KJV](#)

[1 Corinthians 15:12](#) Now if Christ be preached that he rose from the dead[[G3498](#)], how say some among you that there is no resurrection of the dead[[G3498](#)]? [1 Corinthians 15:12 KJV](#)

[1 Corinthians 15:20](#) But now is Christ risen from the dead[[G3498](#)], [and] become the firstfruits of them that slept. [1 Corinthians 15:20 KJV](#)

[Galatians 1:1](#) Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead[[G3498](#)];) [Galatians 1:1 KJV](#)

[Ephesians 1:20](#) Which he wrought in Christ, when he raised him from the dead[[G3498](#)], and set [him] at his own right hand in the heavenly [places], [Ephesians 1:20 KJV](#)

[Colossians 1:18](#) And he is the head of the body, the church: who is the beginning, the firstborn from the dead[[G3498](#)]; that in all [things] he might have the preeminence. [Colossians 1:18 KJV](#)

[Colossians 2:12](#) Buried with him in baptism, wherein also ye are risen with [him] through the faith of the operation of God, who hath raised him from the dead[[G3498](#)]. [Colossians 2:12 KJV](#)

[1 Thessalonians 1:10](#) And to wait for his Son from heaven, whom he raised from the dead[[G3498](#)], [even] Jesus, which delivered us from the wrath to come. [1 Thessalonians 1:10 KJV](#)

[2 Timothy 2:8](#) Remember that Jesus Christ of the seed of David was raised from the dead[[G3498](#)] according to my gospel: [2 Timothy 2:8 KJV](#)

[Hebrews 13:20](#) Now the God of peace, that brought again from the dead[[G3498](#)] our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, [Hebrews 13:20 KJV](#)

[1 Peter 1:3](#) Blessed [be] the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead[[G3498](#)], [1 Peter 1:3 KJV](#)

[1 Peter 1:21](#) Who by him do believe in God, that raised him up from the dead[[G3498](#)], and gave him glory; that your faith and hope might be in God. [1 Peter 1:21 KJV](#)

[Revelation 1:18](#) | [am] he that liveth, and was dead[[G3498](#)]; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. [Revelation 1:18 KJV](#)

[Revelation 2:8](#) And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead[[G3498](#)], and is alive; [Revelation 2:8 KJV](#)

All the texts in the section above refer to Jesus' resurrection.

[Luke 16:31](#) And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead[[G3498](#)]. [Luke 16:31 KJV](#)

This one is about parable of the rich man and Lazarus which we discussed under the word [G599](#).

[John 5:21](#) For as the Father raiseth up the dead[[G3498](#)], and quickeneth [them]; even so the Son quickeneth whom he will. [John 5:21 KJV](#)

[John 5:25](#) Verily, verily, I say unto you, The hour is coming, and now is, when the dead[[G3498](#)] shall hear the voice of the Son of God: and they that hear shall live. [John 5:25 KJV](#)

In these two in John that we just read Jesus is talking about the resurrection at the end of the world. I come to this conclusion by reading on through verse 29.

[Acts 23:6](#) But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men [and] brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead[[G3498](#)] I am called in question. [Acts 23:6 KJV](#)

[Acts 24:21](#) Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead[[G3498](#)] I am called in question by you this day. [Acts 24:21 KJV](#)

[Acts 26:8](#) Why should it be thought a thing incredible with you, that God should raise the dead[[G3498](#)]? [Acts 26:8 KJV](#)

[Romans 4:17](#) (As it is written, I have made thee a father of many nations,) before him whom he believed, [even] God, who quickeneth the dead[[G3498](#)], and calleth those things which be not as though they were. [Romans 4:17 KJV](#)

[1 Corinthians 15:13](#) But if there be no resurrection of the dead[[G3498](#)], then is Christ not risen: [1 Corinthians 15:13 KJV](#)

[1 Corinthians 15:15](#) Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead[[G3498](#)] rise not. <sup>16</sup> For if the dead[[G3498](#)] rise not, then is not Christ raised: [1 Corinthians 15:15-16 KJV](#)

[1 Corinthians 15:21](#) For since by man [came] death, by man [came] also the resurrection of the dead[[G3498](#)]. [1 Corinthians 15:21 KJV](#)

[1 Corinthians 15:29](#) Else what shall they do which are baptized for the dead[[G3498](#)], if the dead[[G3498](#)] rise not at all? why are they then baptized for the dead? [1 Corinthians 15:29 KJV](#)

[1 Corinthians 15:32](#) If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead[[G3498](#)] rise not? let us eat and drink; for to morrow we die. [1 Corinthians 15:32 KJV](#)

[2 Corinthians 1:9](#) But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead[[G3498](#)]: [2 Corinthians 1:9 KJV](#)

[Philippians 3:11](#) If by any means I might attain unto the resurrection of the dead[[G3498](#)]. [Philippians 3:11 KJV](#)

[1 Thessalonians 4:16](#) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead[[G3498](#)] in Christ shall rise first: [1 Thessalonians 4:16 KJV](#)

[Hebrews 6:2](#) Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead[[G3498](#)], and of eternal judgment. [Hebrews 6:2 KJV](#)

From the block of text's above, we can see that the Apostle Paul was a firm believer in the resurrection of the dead. As I have said before, he believed this would happen at one time, at the second coming of Christ [1 Thessalonians 4:16](#).

[Romans 11:15](#) For if the casting away of them [be] the reconciling of the world, what [shall] the receiving [of them be], but life from the dead[[G3498](#)]? [Romans 11:15 KJV](#)

This verse really needs the context of the chapter to understand what Paul is talking about. First, we need to realize that God had chosen the Israelite nation to be a light to the rest of the world. I think Paul is saying: since the Jewish leaders had rejected Him, the good news of salvation through Jesus was spread to the Gentiles, “reconciliation of the world,” by Paul and a few others. But how much better it could be if the entire Jewish nation would accept Jesus and fulfill God’s plan. It would mean salvation and eventual resurrection from the dead for many in the world.

[1 Corinthians 15:35](#) But some [man] will say, How are the dead[[G3498](#)] raised up? and with what body do they come? [1 Corinthians 15:35 KJV](#)

[1 Corinthians 15:42](#) So also [is] the resurrection of the dead[[G3498](#)]. It is sown in corruption; it is raised in incorruption: [1 Corinthians 15:42 KJV](#)

[1 Corinthians 15:52](#) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead[[G3498](#)] shall be raised incorruptible, and we shall be changed. [1 Corinthians 15:52 KJV](#)

Paul tells us that at the time of the resurrection, our bodies will be changed from mortal to immortal.

[Ephesians 5:14](#) Wherefore he saith, Awake thou that sleepest, and arise from the dead[[G3498](#)], and Christ shall give thee light. [Ephesians 5:14 KJV](#)

In this one, I believe that Paul is speaking figuratively about rising from the dead, equating sleep to darkness and sin, being awake to living in Christ.

[Hebrews 11:19](#) Accounting that God [was] able to raise [him] up, even from the dead[[G3498](#)]; from whence also he received him in a figure. [Hebrews 11:19 KJV](#)

In Hebrews 11, the faith chapter, Paul talks about Abraham’s willingness to sacrifice Isaac at God’s command, believing that God could raise him back to life.

[Hebrews 11:35](#) Women received their dead[[G3498](#)] raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: [Hebrews 11:35 KJV](#)

In the same chapter he mentions women receiving their dead back to life, could be a specific reference to the children brought back to life through Elijah [[1 Kings 17:17-24](#)] and Elisha [[2 Kings 4:32-37](#)].

[Revelation 14:13](#) And I heard a voice from heaven saying unto me, Write, Blessed [are] the dead[[G3498](#)] which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. [Revelation 14:13 KJV](#)

The righteous dead are at rest, not in heaven.

[Revelation 20:5](#) But the rest of the dead[[G3498](#)] lived not again until the thousand years were finished. This [is] the first resurrection. [Revelation 20:5 KJV](#)

[Revelation 20:12](#) And I saw the dead[[G3498](#)], small and great, stand before God; and the books were opened: and another book was opened, which is [the book] of life: and the dead[[G3498](#)] were judged out of those things which were written in the books, according to their works. <sup>13</sup> And the sea gave up the dead[[G3498](#)] which were

in it; and death and hell delivered up the dead[G3498] which were in them: and they were judged every man according to their works. [Revelation 20:12-13 KJV](#)

John in Revelation specifically mentions two resurrections. Those who were taken to heaven to reign with Christ for a thousand years, and the wicked who will be resurrected at the end of the thousand years to be judged with Satan and his angels.

[G3499](#) was used three times, two of which referred to Abraham as being so old when Isaac was born that he was as good as dead. The third reference is about being symbolically dead to temptations and evil. So nothing about life after death here.

[G4430](#) is all about dead bodies.

[G4880](#) is only used three times in the KJV.

[Mark 14:31](#) But he spake the more vehemently, If I should die[[G4880](#)] with thee, I will not deny thee in any wise. Likewise also said they all. [Mark 14:31 KJV](#)

The first one is Peter's boast to Jesus that he would die before denying Him.

[2 Corinthians 7:3](#) I speak not [this] to condemn [you]: for I have said before, that ye are in our hearts to die[[G4880](#)] and live with [you]. [2 Corinthians 7:3 KJV](#)

The second one, in Paul's letter to the Corinthians is talking about how close he feels to them. I take it to mean how families gather together at the death of a loved one. The statement about living together could be a reference to living together as family and friends or living together in heaven after the resurrection.

[2 Timothy 2:11](#) [It is] a faithful saying: For if we be dead with[[G4880](#)] [him], we shall also live with [him]: [2 Timothy 2:11 KJV](#)

The last one mentions that if we die with Him [Jesus], we will live with Him. As we said before, Paul believed in the resurrection of the righteous when Jesus comes back to take us to heaven.

[G5053](#) is used 12 times in the KJV, mostly as die or died.

[Matthew 9:18](#) While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead[[G5053](#)]: but come and lay thy hand upon her, and she shall live. [Matthew 9:18 KJV](#)

In the first one of interest, a synagogue official asked Jesus to bring his daughter back to life.

[Mark 9:44](#) Where their worm dieth[[G5053](#)] not, and the fire is not quenched. [Mark 9:44 KJV](#)

[Mark 9:46](#) Where their worm dieth[[G5053](#)] not, and the fire is not quenched. [Mark 9:46 KJV](#)

[Mark 9:48](#) Where their worm dieth[[G5053](#)] not, and the fire is not quenched. [Mark 9:48 KJV](#)

These statements are ones that many people use as evidence that hell is a place of everlasting torture by fire. That is really another whole topic of its own, so I will not try to cover it fully here. Essentially Jesus is telling the people if your hand, foot or eyes cause you to sin, it would be better for you to cut them off than to end up in hell. These verses don't really mention the point of death and hence don't really say anything about when in relationship to death people would

go to heaven or hell. These verses were actually drawn into this discussion because of the mention of the worm that does not die. So, look for the rest of the discussion on these verses in the topic on [hell](#).

[John 11:39](#) Jesus said, Take ye away the stone. Martha, the sister of him that was dead [[G5053](#)], saith unto him, Lord, by this time he stinketh: for he hath been [dead] four days. [John 11:39 KJV](#)

The next verse is about the death of Lazarus, whom Jesus brought back to life after he had been dead four days. There is no mention of where his spirit was or what it was doing during those four days. In fact, one might ask: if Lazarus' spirit was in heaven, in paradise, why would Jesus bring him back to this sinful earth?

[Acts 2:29](#) Men [and] brethren, let me freely speak unto you of the patriarch David, that he is both dead [[G5053](#)] and buried, and his sepulchre is with us unto this day. [Acts 2:29 KJV](#)

Next, we have David who is undoubtedly one of the greatest men in Jewish history, not up in heaven looking down on us, but still in his grave.

Old Testament (Hebrew) for " <a href="#">die</a> "			
<a href="#">H1478</a>	גָּוַעַ	gāvaʿ	<b>die</b> , give up the ghost, dead, perish, dead
<a href="#">H4191</a>	מָוַת	mûṭ	<b>die</b> , dead, slay, death, surely, kill, dead man, dead body, in no wise, misc
<a href="#">H4194</a>	מָוַת	māvet	death, <b>die</b> , dead, deadly, slay
<a href="#">H8546</a>	תְּמוּתָהּ	t°mûṭâ	<b>die</b> , death

[H1478](#) has already been covered under the words “ghost” and “dead.”

[H4191](#) has already been covered under the word “dead.”

[H4194](#) has already been covered under the word “dead.”

[H8546](#) occurs only twice in the KJV and neither instance mentions anything about life after death.

New Testament (Greek) for " <a href="#">die</a> "			
<a href="#">G599</a>	ἀποθνήσκω	apothnēskō	<b>die</b> , be dead, be at the point of death, perish, lie a dying, be slain, vr dead
<a href="#">G684</a>	ἀπώλεια	apōleia	perdition, destruction, waste, damnable, to <b>die</b> , perish, pernicious
<a href="#">G2348</a>	θνήσκω	thnēskō	be dead, <b>die</b> , dead man, dead
<a href="#">G4880</a>	συναποθνήσκω	synapothnēskō	<b>die</b> with, be dead with
<a href="#">G5053</a>	τελευταίω	teleutaō	<b>die</b> , be dead, decrease

[G599](#) has already been covered under the word “dead.”

[G684](#) is most frequently translated destruction and was not used in any mention of life after death.

[G2348](#) has already been covered under the word “dead.”

[G4880](#) has already been covered under the word “dead.”

[G5053](#) has already been covered under the word “dead.”

Old Testament (Hebrew) for " <a href="#">death</a> "			
<a href="#">H4191</a>	מות	mûṭ	die, dead, slay, <b>death</b> , surely, kill, dead man, dead body, in no wise, misc
<a href="#">H4192</a>	מות (Ps 48:14)	mûṭ	<b>death</b> , Muthlabben
<a href="#">H4193</a>	מות (Aramaic)	môṭ	<b>death</b>
<a href="#">H4194</a>	מָוֶת	māvet	<b>death</b> , die, dead, deadly, slay
<a href="#">H4463</a>	מָמוֹת	māmôṭ	<b>death</b>
<a href="#">H6757</a>	צֶלְמָוֶת	ṣalmāvet	shadow of <b>death</b>
<a href="#">H7523</a>	רָצַח	rāṣaḥ	slayer, murderer, kill, murder, slain, manslayer, killing, slayer, slayeth, <b>death</b>
<a href="#">H8546</a>	תְּמוּתָהּ	t <sup>o</sup> mûṭâ	die, <b>death</b>

[H4191](#) has already been covered under the word “dead” and “die.”

[H4192](#) only occurs once as “death” in the KJV and makes no mention of what happens after.

[H4193](#) only occurs once as “death” in the KJV and makes no mention of what happens after.

[H4194](#) has already been covered under the word “dead” and “die.”

[H4463](#) only occurs twice the KJV, once as deadly and once as death. The first goes on to describe what will happen to the body after dying from deadly diseases. The other makes no mention of what happens after death.

[Jeremiah 16:4](#) They shall die of grievous deaths[[H4463](#)]; they shall not be lamented; neither shall they be buried; [but] they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth. [Jeremiah 16:4 KJV](#)

Here through the prophet Jeremiah, God is getting very graphic about what will happen to the Israelites because they had forsaken Him. This verse doesn’t say anything about their spirit or soul, but it does say that their dead bodies will be eaten by birds and beasts and will then become dung on the surface of the earth. A much more graphic way of saying they would return to dust.

[H6757](#) occurs 18 times in 17 verses the KJV every time as “shadow of death.” It didn’t say anything about what follows the shadow of death.

[H7523](#) occurs 47 times in 40 verses the KJV, mostly as “murderer” and “slayer.”

[H8546](#) is just used a couple times in Psalms, speaking of releasing people doomed to die.

New Testament (Greek) for " <a href="#">death</a> "			
<a href="#">G336</a>	ἀνάρεσις	anairesis	<b>death</b>

<a href="#">G337</a>	ἀναιρέω	anaireō	kill, slay, put to <b>death</b> , take up, do, take away
<a href="#">G520</a>	ἀπάγω	apagō	lead away, lead, put to <b>death</b> , bring, take away, carry away
<a href="#">G599</a>	ἀποθνήσκω	apothnēskō	die, be dead, be at the point of <b>death</b> , perish, lie a dying, be slain, vr dead
<a href="#">G615</a>	ἀποκτείνω	apokteinō	kill, slay, put to <b>death</b>
<a href="#">G1935</a>	ἐπιθανάτιος	epithanatos	appoint to <b>death</b>
<a href="#">G2079</a>	ἐσχάτως	eschatōs	lie at the point of <b>death</b>
<a href="#">G2288</a>	θάνατος	thanatos	<b>death</b> , deadly
<a href="#">G2289</a>	θανατόω	thanatoō	put to <b>death</b> , cause to be put to <b>death</b> , kill, become dead, mortify
<a href="#">G5054</a>	τελευτή	teleutē	<b>death</b>

[G336](#) is used just twice in the KJV both having to do with putting Stephen to death.

[G337](#) is used 23 times in 22 verses in the KJV, mostly in the context of putting to death as in murdering someone or plotting to murder someone.

[G520](#) is mostly used as leading, taking or carrying away mostly in the context of death.

[G599](#) has already been covered under the word “dead” and “die.”

[G615](#) is mostly used as kill but also as slay or put to death in the KJV.

[Matthew 10:28](#) And fear not them which kill [\[G615\]](#) the body, but are not able to kill [\[G615\]](#) the soul: but rather fear him which is able to destroy both soul and body in hell. [Matthew 10:28 KJV](#)

[Luke 12:4](#) "And I say to you, My friends, do not be afraid of those who kill [\[G615\]](#) the body, and after that have no more that they can do. 5 "But I will show you whom you should fear: Fear Him who, after He has killed [\[G615\]](#), has power to cast into hell; yes, I say to you, fear Him! [Luke 12:4-5 NKJV](#)

In these verses, I believe the first two references are about the first death, from which we will be resurrected. Destroying the body and soul I believe to refer to the second death of the wicked from which there is no resurrection.

[Matthew 16:21](#) From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed [\[G615\]](#), and be raised again the third day. [Matthew 16:21 KJV](#)

[Matthew 17:23](#) And they shall kill [\[G615\]](#) him, and the third day he shall be raised again. And they were exceeding sorry. [Matthew 17:23 KJV](#)

[Mark 8:31](#) And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and [of] the chief priests, and scribes, and be killed [\[G615\]](#), and after three days rise again. [Mark 8:31 KJV](#)

[Mark 10:34](#) And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill [\[G615\]](#) him: and the third day he shall rise again. [Mark 10:34 KJV](#)



[Luke 18:33](#) And they shall scourge [him], and put him to death[G615]: and the third day he shall rise again. [Luke 18:33 KJV](#)

[Acts 3:15](#) And killed[G615] the Prince of life, whom God hath raised from the dead; whereof we are witnesses. [Acts 3:15 KJV](#)

In the prior six verses, are found references to the death and resurrection of Jesus.

[Revelation 6:11](#) And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed[G615] as they [were], should be fulfilled. [Revelation 6:11 KJV](#)

One must really read the larger context of this one from Revelation to understand why it is included here. It actually seems contradictory to what most of the bible teaches about the state of the dead. Let's see what it says in the previous two verses.

[Revelation 6:9](#) And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: <sup>10</sup> And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? [Revelation 6:9-10 KJV](#)

What these verses are saying is that when John saw the fifth seal being opened, he saw under the altar in heaven, souls of those who had been slain because they had been faithful to God. And he said they cried out with a loud voice. Now I previously discussed the soul returning to God at death, to await reunification with the body at the resurrection. This is the first instance I have come across of a soul, which has parted from the body, saying anything. It almost seems like they were resting unconsciously, then all of a sudden cried out, then were given a robe and told to go back to sleep. I don't know exactly what a soul is and in what form it is preserved, but perhaps under the altar in heaven is where God stores the unconscious souls of the dead. If these were good people, and conscious, why would they be kept under the altar? That could seem like keeping them in a cage, which would seem like a punishment to me. Maybe they did really cry out or maybe what John saw in vision was just symbolic. In either case, I don't think this is really the picture people would have of their loved ones in heaven looking down on them. Finally, let's take a look at another verse that speaks of someone's blood, or possibly soul, crying out to God for justice.

[Genesis 4:10](#) And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. [Genesis 4:10 KJV](#)

I don't believe Abel's blood was literally crying out from the grave. I think it was symbolic, or a figure of speech and I think the same applies to the text in question in Revelation.

[G1935](#) is used just once as "condemned to death."

[G2079](#) is used just once to describe someone as being "at the point of death."

[G2288](#) is used 119 times in 106 verses in the KJV almost exclusively as "death." Many of the references are predictions of Jesus' death, or people condemning Him to death. Some of them are followed up with predictions of His resurrection on the third day.

[Matthew 16:28](#) Verily I say unto you, There be some standing here, which shall not taste of death[G2288], till they see the Son of man coming in his kingdom. [Matthew 16:28 KJV](#)

[Mark 9:1](#) And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death[G2288], till they have seen the kingdom of God come with power. [Mark 9:1 KJV](#)

[Luke 9:27](#) But I tell you of a truth, there be some standing here, which shall not taste of death[G2288], till they see the kingdom of God. [Luke 9:27 KJV](#)

This same statement by Jesus, in different gospels, was not long before He was glorified in the presence of Moses and Elijah on the mountain (see [Matthew 17:1-5](#)). I think in this instance, this is what Jesus meant by the Son of Man coming in His kingdom.

[John 5:24](#) Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death[G2288] unto life. [John 5:24 KJV](#)

[John 8:51](#) Verily, verily, I say unto you, If a man keep my saying, he shall never see death[G2288].<sup>52</sup> Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death[G2288]. [John 8:51-52 KJV](#)

These statements of Jesus on the surface seem contradictory to His statements to Adam and Eve, that if they sinned they would surely die. Well, the question I ask myself is: is this referring to the first death which has sometimes been called a sleep, or the second death from which there is no resurrection. I would think that since all the disciples whom we would assume kept His word died, He must have been referring to the second death. In fact, the next two verses re-enforce this idea.

[John 11:4](#) When Jesus heard [that], He said, "This sickness is not unto death[G2288], but for the glory of God, that the Son of God may be glorified through it." [John 11:4 NKJV](#)

[John 11:13](#) Howbeit Jesus spake of his death[G2288]: but they thought that he had spoken of taking of rest in sleep.

<sup>14</sup> Then said Jesus unto them plainly, Lazarus is dead. [John 11:13-14 KJV](#)

As we were stating above, Jesus really didn't think of the first death as death but as sleep. He said that Lazarus' sickness wouldn't end in death, it ended in sleep as He called it, but when His disciples seemed confused, He clarified Himself.

[Acts 2:24](#) Whom God hath raised up, having loosed the pains of death[G2288]: because it was not possible that he should be holden of it. [Acts 2:24 KJV](#)

In fact, since Jesus was so consistent in referring to the first death as sleep, when He predicted that He would be put to death, was that telling us something about the type of death He was going to suffer? In this statement made by Peter in Acts, is He saying that even the second death had no power to hold Jesus?

[1 Corinthians 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.<sup>53</sup> For this corruptible must put on incorruption, and this mortal [must] put on immortality.<sup>54</sup> 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[G2288] is swallowed up in victory.<sup>55</sup> O death[G2288], where [is] thy sting? O grave, where [is] thy victory? [1 Corinthians 15:52-55 KJV](#)

Here Paul is talking about the physical change we will experience when Jesus comes the second time. Both the people who are resurrected and those who are still alive at the time will be made immortal.

[2 Corinthians 1:9](#) But we had the sentence of death[G2288] in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: <sup>10</sup> Who delivered us from so great a death[G2288], and doth deliver: in whom we trust that he will yet deliver [us]; [2 Corinthians 1:9-10 KJV](#)

[2 Timothy 1:10](#) But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death[G2288], and hath brought life and immortality to light through the gospel: [2 Timothy 1:10 KJV](#)

As I have stated before, Paul believed in the resurrection.

[Hebrews 11:5](#) By faith Enoch was translated that he should not see death[G2288]; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. [Hebrews 11:5 KJV](#)

Enoch is one of the few exceptions to the sentence of death for all sinners. I believe that Enoch had such a close relationship with God that the next step was for him to be transformed and taken to heaven as we will be when Jesus comes.

[Revelation 20:6](#) Blessed and holy [is] he that hath part in the first resurrection: on such the second death[G2288] hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. [Revelation 20:6 KJV](#)

This verse tells us what will happen to those who come up in the first resurrection. They will go to heaven and reign with Him for 1000 years.

**G2289** is used in the context of killing or putting to death. In the same vein, it is used in the context of symbolically putting to death our sinful natures.

**G5054** is used only once, referring to the sojourn of Joseph, Marry and Jesus in Egypt until the death of Herod.

Old Testament (Hebrew) for " <a href="#">hell</a> "			
<a href="#">H7585</a>	הַאֵשׁ	שְׂאֵל	grave, <b>hell</b> , pit

**H7585** is used interchangeably as hell or the grave in the KJV.

[1 Samuel 2:6](#) The LORD killeth, and maketh alive: he bringeth down to the grave[[H7585](#)], and bringeth up. [1 Samuel 2:6 KJV](#)

This is part of Hannah's prayer when she left her son Samuel to serve at the Temple. She is praising God and mentions His power to take as well as to give life.

[Job 7:9](#) [As] the cloud is consumed and vanisheth away: so he that goeth down to the grave[[H7585](#)] shall come up no [more]. <sup>10</sup> He shall return no more to his house, neither shall his place know him any more. [Job 7:9-10 KJV](#)

Job says, when someone goes down to the grave, they don't come back up.

[Psalm 16:10](#) For thou wilt not leave my soul in hell[[H7585](#)]; neither wilt thou suffer thine Holy One to see corruption. [Psalm 16:10 KJV](#)

The Psalmist, presumably David says to God, You will not leave me in the grave or hell, just like You won't leave Jesus in the grave.

[Psalm 30:3](#) O LORD, thou hast brought up my soul from the grave[[H7585](#)]: thou hast kept me alive, that I should not go down to the pit. [Psalm 30:3 KJV](#)

In this instance, David is not saying he came up from the literal grave or hell, but that God protected him from dying.

[Psalm 31:17](#) Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, [and] let them be silent in the grave[[H7585](#)]. [Psalm 31:17 KJV](#)

There is silence in the grave or hell.

[Psalm 49:15](#) But God will redeem my soul from the power of the grave[[H7585](#)]: for he shall receive me. Selah. [Psalm 49:15 KJV](#)

The Psalmist, says that God will not leave his soul in the grave, but he doesn't say it will happen immediately.

[Psalm 86:13](#) For great [is] thy mercy toward me: and thou hast delivered my soul from the lowest hell[[H7585](#)]. [Psalm 86:13 KJV](#)

I believe this is David who had many close shaves with death. He doesn't appear to be speaking about what will happen after he dies. I think, as in Psalm 30:3 above, he is probably referring to being delivered from very near death.

[Ecclesiastes 9:10](#) Whatsoever thy hand findeth to do, do [it] with thy might; for [there is] no work, nor device, nor knowledge, nor wisdom, in the grave[[H7585](#)], whither thou goest. [Ecclesiastes 9:10 KJV](#)

Here Solomon is pretty clear that there is no consciousness in the grave.

[Isaiah 14:9](#) Hell[[H7585](#)] from beneath is moved for thee to meet [thee] at thy coming: it stirreth up the dead for thee, [even] all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. [Isaiah 14:9 KJV](#)

This sounds like Isaiah is talking about the third coming of Jesus when the wicked will be resurrected. So, if we don't find enough support for the idea that the wicked are sent immediately to torture in hell when they die, we can probably assume Isaiah meant the grave in this case.

[Isaiah 14:15](#) Yet thou shalt be brought down to hell[[H7585](#)], to the sides of the pit. [Isaiah 14:15 KJV](#)

Isaiah is talking about what happened to Lucifer after he was kicked out of heaven, as opposed to what he was seeking which was to be above God.

[Isaiah 38:18](#) For the grave[[H7585](#)] cannot praise thee, death can [not] celebrate thee: they that go down into the pit cannot hope for thy truth. [Isaiah 38:18 KJV](#)

Here Isaiah, going along with my assertion that there is no consciousness in death, says the dead cannot praise God.

[Jonah 2:2](#) And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell[[H7585](#)] cried I, [and] thou heardest my voice. [Jonah 2:2 KJV](#)

Jonah is referring to the belly of the fish as hell as he relates his experience.

New Testament (Greek) for " <a href="#">hell</a> "			
<a href="#">G86</a>	ᾅδης	hadēs	hell, grave
<a href="#">G1067</a>	γέεννα	geenna	hell, hell fire
<a href="#">G5020</a>	ταρταρόω	tartaroō	cast down to hell

[G86](#) is used mostly as hell in the KJV.

[Luke 16:23](#) And in hell[[G86](#)] he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. [Luke 16:23 KJV](#)

We already discussed this verse under [G599](#).

[Acts 2:27](#) Because thou wilt not leave my soul in hell[[G86](#)], neither wilt thou suffer thine Holy One to see corruption. [Acts 2:27 KJV](#)

[Acts 2:31](#) He seeing this before spake of the resurrection of Christ, that his soul was not left in hell[[G86](#)], neither his flesh did see corruption. [Acts 2:31 KJV](#)

We already discussed this verse under [H5315](#). It is also a quote of [Psalm 16:10](#) which we covered under [H5315](#). In verse 31, Peter goes on to say what we said for our explanation of [Psalm 16:10](#).

[Revelation 1:18](#) I [am] he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell[[G86](#)] and of death. [Revelation 1:18 KJV](#)

Here, John is quoting what Jesus is saying to him.

[Revelation 20:13](#) And the sea gave up the dead which were in it; and death and hell[[G86](#)] delivered up the dead which were in them: and they were judged every man according to their works. [Revelation 20:13 KJV](#)

This was already discussed under [G3498](#) for the word “dead.”

[Revelation 20:14](#) And death and hell[[G86](#)] were cast into the lake of fire. This is the second death. [Revelation 20:14 KJV](#)

Here again we have the actual mention of the phrase “second death,” which has been seen before. This occurs when Jesus comes back to earth after spending 1000 years in heaven with those who came up in the first resurrection.

[G1067](#) is used mostly as hell and casting into it, but no direct mention was made of going directly there upon death.

[G5020](#) is used once as “casting down to hell.”

[2 Peter 2:4](#) For if God spared not the angels that sinned, but cast [them] down to hell[[G5020](#)], and delivered [them] into chains of darkness, to be reserved unto judgment; [2 Peter 2:4 KJV](#)

In this chapter, Peter begins by talking about false prophets who lead people astray. Then he mentions God’s judgment on the fallen angels, casting them into hell. Well, I believe those angels are here around us tempting us to do wrong and wreaking havoc wherever allowed. So, is this world considered hell by Peter? I suppose our fallen world could possibly

be considered a pit of darkness compared to heaven where they were kicked out of. Or is Peter referring to their future judgment?

## Conclusion

The conclusions I drew from this search are the following.

- Upon death the unconscious spirit goes back to God for preservation
- There is no consciousness in death
- There is a resurrection of the righteous from death at the time when Jesus comes to take us to heaven
- There is a separate resurrection of the wicked a thousand years after the righteous are raised
- Some were taken to heaven ahead of the resurrections

### Upon death the unconscious spirit goes back to God for preservation

My first assertion is that when we die our spirit goes back to God who gave it.

[Ecclesiastes 12:7](#) Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

[Ecclesiastes 12:7 KJV](#)

[Luke 23:46](#) And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. [Luke 23:46 KJV](#)

[Acts 7:59](#) And they stoned Stephen, calling upon [God], and saying, Lord Jesus, receive my spirit. [Acts 7:59 KJV](#)

[Luke 8:55](#) And her spirit came again, and she arose straightway: and he commanded to give her meat. [Luke 8:55 KJV](#)

This is not a conscious spirit, but the essence of what makes a human being a unique individual. It is also associated with the breath that I believe God breathed into man that made him alive. I believe the essence, the thoughts, the memory, or the character of each individual is stored in heaven when a person dies and will be re-united with the body at the resurrection.

### There is no consciousness in death

The next assertion is that Jesus considers our first death a sleep.

[Job 14:10](#) But man dieth, and wasteth away: yea, man giveth up the ghost, and where [is] he? <sup>11</sup> [As] the waters fail from the sea, and the flood decayeth and drieth up: <sup>12</sup> So man lieth down, and riseth not: till the heavens [be] no more, they shall not awake, nor be raised out of their sleep. <sup>13</sup> O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! <sup>14</sup> If a man die, shall he live [again]? all the days of my appointed time will I wait, till my change come. <sup>15</sup> Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. [Job 14:10-15 KJV](#)

[Psalm 6:5](#) For in death [there is] no remembrance of thee: in the grave who shall give thee thanks? [Psalm 6:5 KJV](#)

[Psalm 115:17](#) The dead praise not the LORD, neither any that go down into silence. [Psalm 115:17 KJV](#)

[Ecclesiastes 9:3](#) This [is] an evil among all [things] that are done under the sun, that [there is] one event unto all: yea, also the heart of the sons of men is full of evil, and madness [is] in their heart while they live, and after that [they go] to the dead. <sup>4</sup> For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. <sup>5</sup> For the living know that they shall die: but the dead know not any thing, neither have they any more

a reward; for the memory of them is forgotten. <sup>6</sup> Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any [thing] that is done under the sun. [Ecclesiastes 9:3-6 KJV](#)

[Ecclesiastes 9:10](#) Whatsoever thy hand findeth to do, do [it] with thy might; for [there is] no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. [Ecclesiastes 9:10 KJV](#)

[John 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. [John 11:11 KJV](#)

[John 11:13](#) Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. <sup>14</sup> Then said Jesus unto them plainly, Lazarus is dead. [John 11:13-14 KJV](#)

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

[Revelation 14:13](#) And I heard a voice from heaven saying unto me, Write, Blessed [are] the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. [Revelation 14:13 KJV](#)

The verses we just read support make it clear that there is no consciousness in death or sleep.

### There is a resurrection of the righteous

[Daniel 12:2](#) And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame [and] everlasting contempt. [Daniel 12:2 KJV](#)

[John 5:28](#) Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, <sup>29</sup> And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. [John 5:28-29 KJV](#)

[Acts 24:15](#) And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. [Acts 24:15 KJV](#)

[1 Corinthians 15:42](#) So also [is] the resurrection of the dead. It is sown in corruption; it is raised in incorruption: [1 Corinthians 15:42 KJV](#)

[1 Corinthians 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. [1 Corinthians 15:52 KJV](#)

[1 Thessalonians 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. <sup>14</sup> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. <sup>15</sup> 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. <sup>16</sup> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: <sup>17</sup> 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. [1 Thessalonians 4:13-17 KJV](#)

[Revelation 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 God and of Christ, and shall reign with him a thousand years. [Revelation 20:6 KJV](#)

There is a resurrection of the righteous which will happen at the time of Christ's second coming to earth. Their unconscious spirits which had gone to heaven at death are now installed into their new physical bodies. Now, even with new bodies, they are the same people they were before death minus any trace of sin. Most of these verses mention resurrections for both the righteous and the wicked. The verse in [Revelation 20:6](#) however mentions the blessed will come up from the grave in the first resurrection. This strongly implies that there will be a second one.

### **There is a resurrection of the wicked**

As we mentioned above, most of the verses quoted refer to resurrection for both the righteous and the wicked.

[Revelation 20:5](#) But the rest of the dead lived not again until the thousand years were finished. This [is] the first resurrection. [Revelation 20:5 KJV](#)

[Revelation 20:12](#) And I saw the dead, small and great, stand before God; 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. <sup>13</sup> 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. <sup>14</sup> And death and hell were cast into the lake of fire. This is the second death. <sup>15</sup> And whosoever was not found written in the book of life was cast into the lake of fire. [Revelation 20:12-15 KJV](#)

These next two verses add some detail which clarifies the picture of the two resurrections. The first resurrection mentioned in [Revelation 20:6](#) is for the righteous who will be taken to heaven for 1000 years. [Revelation 20:5](#) doesn't call it the second resurrection, but it says the wicked will not come to life until the end of the 1000 years. It is not obvious in every text, that there are two separate resurrections. However, in Revelation, it seems quite clear that there will be 1000 years between the resurrection of the righteous and the wicked. So, can we reconcile the texts that seem to portray both groups being resurrected at the same time? If you believe Jesus' statement below is in reference to His second coming, it is conceivable that the group of people responsible for His crucifixion and death were resurrected at His second coming to fulfill His statement made to Caiaphas at their mock trial of Him.

[Matthew 26:64](#) Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. [Matthew 26:64 KJV](#)

After this resurrection takes place, the wicked and Satan will be sentenced and destroyed, thus putting an end to sin and death.

### **Some were taken to heaven ahead of time**

[2 Kings 2:11](#) And it came to pass, as they still went on, and talked, that, behold, [there appeared] a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. [2 Kings 2:11 KJV](#)

[Matthew 17:3](#) And, behold, there appeared unto them Moses and Elias talking with him. [Matthew 17:3 KJV](#)

[Mark 9:4](#) And there appeared unto them Elias with Moses: and they were talking with Jesus. [Mark 9:4 KJV](#)

[Luke 9:30](#) And, behold, there talked with him two men, which were Moses and Elias: [Luke 9:30 KJV](#)



[Jude 1:9](#) Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. [Jude 1:9 KJV](#)

[Genesis 5:24](#) And Enoch walked with God: and he [was] not; for God took him. [Genesis 5:24 KJV](#)

[Hebrews 11:5](#) By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. [Hebrews 11:5 KJV](#)

[Matthew 27:52](#) And the graves were opened; and many bodies of the saints which slept arose, <sup>53</sup> And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. [Matthew 27:52-53 KJV](#)

The Bible mentions three special individuals, [Enoch](#), [Elijah](#) and [Moses](#), who were taken to heaven ahead of time. Enoch and Elijah did not even have to experience death. Moses was resurrected after death and taken to heaven. Then there was a group of unnamed people who were resurrected at the time of Christ's death whom He took with Him when He went back to heaven.

### Text's quoted in support of consciousness after death

To claim there are no Bible verses that portray immediate life after death would simply not be true. But if we believe the Bible to be God's word and consistent with itself, we must be able to understand and explain the true intent and meaning of them.

[Luke 16:19](#) There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: <sup>20</sup> And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, <sup>21</sup> And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. <sup>22</sup> And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; <sup>23</sup> And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

<sup>24</sup> And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. <sup>25</sup> But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. <sup>26</sup> And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that [would come] from thence.

<sup>27</sup> Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: <sup>28</sup> For I have five brethren; that he may testify unto them, lest they also come into this place of torment. <sup>29</sup> Abraham saith unto him, They have Moses and the prophets; let them hear them. <sup>30</sup> And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. <sup>31</sup> And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. [Luke 16:19-31 KJV](#)

The first one that we just read, the story of the rich man and Lazarus, is probably the Bible passage quoted most often to support the idea that people go directly to heaven or hell when they die. I believe this story to be a parable which doesn't really tell us whether it was something that actually happened or not, but we can see from [Luke 16:31](#) that Jesus had a main point to draw from this parable. If they don't believe Moses and the prophets, then they would not believe even if someone came back from the dead to warn them. The doubters were asking Jesus for a sign, a miracle, possibly even the resurrection of someone from the dead to convince them of who He was. This story and His conclusion were in response to this. In order to make His main point, His parable involved some people who were conscious after death. In this study on what happens after death, I have already shown a lot of evidence that [there is no consciousness in death](#),

[there is a resurrection for both the righteous](#) and [the wicked](#) when Jesus comes back. There are also many other details in the story which would not make sense if it were a true story of two real individuals. The following questions are partially obtained from a small booklet devoted entirely to this topic.<sup>1</sup>

- Why is Lazarus resting in Abraham's bosom? Does everyone rest in his bosom?
- How could someone in hell simply talk to people in heaven? If such were the case, how would anyone in heaven have any peace or enjoyment, if people from hell could be pestering them for eternity? What if a friend or family member kept calling out to you from hell?
- We know that people's bodies decay after they die. So how would Lazarus have a finger and the rich man a tongue if they were spirits in heaven and hell?

Based on the conclusions that I have drawn, I believe that taking this story literally would be inconsistent with what the Bible teaches. Hence, it must be simply a story that Jesus made up or borrowed to make a point. A point which would shortly be proven true when he literally brought Lazarus back to life. In fact, instead of believing, the Pharisees plotted to kill the very man brought to life in order to silence him. Do you think Jesus specifically named the poor man Lazarus because He knew he would be bringing a real-life Lazarus back to life?

Let's look at another one that people quote to support the idea of life after death.

[Revelation 6:9](#) And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: <sup>10</sup> And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? <sup>11</sup> And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they [were], should be fulfilled.

[Revelation 6:9-11 KJV](#)

One must really read the larger context of this one to understand why it is included here. It actually seems contradictory to what most of the bible teaches about the state of the dead. What I believe these verses are saying is that when John saw the fifth seal being opened, he saw under the altar in heaven, souls of those who had been slain because they had been faithful to God. And he said they cried out with a loud voice. Now we previously discussed the soul returning to God at death, to await reunification with the body at the resurrection. This is the first instance I have come across of a soul, which has parted from the body, saying anything. It almost seems like they were resting unconsciously, then all of a sudden cried out, then were given a robe and told to go back to sleep. I don't know exactly what a soul is and in what form it is preserved, but perhaps under the altar in heaven is where God stores the unconscious souls of the dead. If these were good people, and conscious, why would they be kept under the altar? That could seem like keeping them in a cage, which would seem like a punishment to me. I think the answer lies in another verse that speaks of someone's blood, or possibly soul, crying out to God for justice.

[Genesis 4:10](#) And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

[Genesis 4:10 KJV](#)

I don't believe Abel's blood was literally crying out from the grave. I think it was symbolic, or a figure of speech and I think the same applies to the text in question in Revelation.

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<sup>1</sup> Crews, Dennis, [The Rich Man and Lazarus](#), Amazing Facts, Roseville CA, 2009, p11-12. [\[online pdf\]](#)

What do you believe?

- What do you believe happens to a person after death?
- Do you think the Bible is clear or contradicts itself on this topic?
- Does the Bible say anything about reincarnation?