

Understanding the Bible


Resurrection

Tom Wilson

A Bible Study Guide

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This book was typeset in L^AT_EX using the *memoir* document class. It is typeset as a one-sided document since the book is intended to be an electronic book. The book was formatted to get as much text onto each page as possible. This is because a good PDF reader should allow annotations (highlighting and comments) to be added. So, there is almost no room for the reader's notes on a printed copy. All of the drawn figures in this book were created either in the Apache OpenOffice Draw program or via .

The back cover caricature of the author was drawn by the well-known artist Jan van Haasteren as a favor to Els Rooswinkel, who maintains a web site dedicated to puzzles with artwork drawn by Jan. Tom originally created a version of this web site and handed it over to Els, who developed the site far beyond its initial content. In appreciation of Tom's effort, Els asked Jan to draw him.

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Preface

I will briefly give some background as to how this book came to be and how it is organized. Next, there are some suggestions as to how to get the most out of this book and how to improve it. Finally, I wanted to acknowledge those who have helped me in some way (most of whom I do not know).

Book Origin

One of my earlier bible study video series was on resurrection. It had only 2 sessions. I had a number of things wrong and didn't organize it as clearly as this work. It is nice to see my own personal growth, but I wouldn't want to leave such ugliness out for others to learn from (that series got removed long before I developed this book).

One of the things that triggered me to improve this was a teaching that Hal Bekemeyer did at Fellowship Bible Church. He highlighted the difference in our resurrection compared to the prophetic resurrection. I'll leave the details out because they are in the book. I wished he had gone further, but I was able to dig into it myself.

One of the things that I did in the interim was to develop the study "The Trumps of God" [7]. This built on a teaching that I heard by David Reid that showed how we could know how many trumps there were. My study went well beyond that and compared our resurrection to the prophetic one. That and the original material have been honed into the book that you now have.

Book Organization

The book organization is fairly simple since the main content is not very long. Chapter 1 looks at the definition of resurrection and how the bible relates to it through types. Chapter 2 presents signs related to resurrection and numerous resurrections that are themselves signs. Chapter 3 presents various aspects of Jesus' resurrection, including prophecies about it. Chapter 4 discusses our resurrection in God's secret program—the dispensation of grace. Finally, Chapter 5 discusses the prophetic resurrections that most of scripture focuses on. Most believers do not understand this well, but that's not saying much since most Christians do not rightly divide God's word.

The appendices have various aides for improving your study. Several intriguing materials have been added due to their relationship to resurrection. Foremost is a timeline of Jesus' crucifixion and resurrection. And finally, a more advanced study that shows that Elijah did die like other men. This springboards off a discussion of raptures in Chapter 4.

A Bible Study Guide

This book is referred to as "a bible study guide" since it is intended to make you study. Depending on the topic, a study guide may not have much discussion. This is typically true for more advance topics, where there may be many verses with little explanation. If you feel overwhelmed in this situation, you may be over your head. A guide is not meant to be a commentary on every quoted verse.

Typically, I have found most of the scriptures for you and organized them in a way that will help you draw the conclusion that God would have you draw. I don't have everything right, including my limited explanations. So, focus on the scriptures.

If you don't find yourself doing the following, you might not find the guide as useful as it meant to be:

- reading the larger context around the quoted verses,
- reading certain passages again and again,
- searching for words and phrases when you study, and
- looking at concordance information to learn more.

You are in charge of your maturing. Use the guide as you see fit.

A study guide may have side studies that address necessary background material. These side studies are blocked off from the main material so that they can be skipped or revisited. When a block ends, it should help you return your focus to the main topic.

A traffic light may appear in the margin. A **green** light indicates something positive worth noting. When applied to a verse or passage, it is an important scripture that is fundamental to the teaching. A **yellow** light is a warning that something may not be clear. It might highlight that I am giving my opinion, which could easily be wrong. A **red** light indicates something negative worth noting. It might accompany a quote from a corrupt bible or a tradition that is taught that isn't really the truth of the bible.

A "pointing finger" simply indicates something worth reading in order to help you find important information when skimming pages. A "thumbs up" indicates a positive message. A "thumbs down" indicates a negative one. These are very similar to the yellow, green, and red lights.

The main chapters and appendices have a whirlwind¹ symbol (🌀) in the bottom right corner of each page. This is a hyperlink that takes you to the index of verses. This is an easy way to go to the index and look at verses. Hopefully, your PDF viewer has a way to come back to where you jumped from.



How to Get the Most out of This Book

You can certainly print this book if you would like, but you will get the most out of it by using a good PDF reader and learning how to use it. The book contains many hyperlinks to navigate it. Examples are the table of contents and list of figures, chapter and figure references, and the page references in the bible verse index.

A good reader will allow you to navigate the table of contents as a sidebar. You can also create bookmarks and display those bookmarks in the sidebar. You can also highlight text and insert comments. These too can be displayed in the sidebar. Maybe your reader will have more facilities.

Having a good on-line bible will also aid you when you study using this book. That should have a concordance and you should go to the trouble to learn how to use it. Beware of commentaries! It is unlikely that anyone is teaching what you are reading here. You get to decide what you believe—whether it is right or wrong.

How to Improve This Book

You should have gotten this book for free with no expectation of giving anything in return. But you can give back to it by suggesting improvements.

I am interested in the following:

- Correction of simple typographical or spelling errors
- Suggestions for improved explanations (including explaining something that I didn't explain at all)
- Correcting misapplied verses or suggesting newly applied verses. Either is quite possible
- Asking questions that prompt me to add explanation

I am **not** interested in the following:

- Corrections following outdated publishing guidelines (like putting a period inside the quotes)
- Your belief that other bibles are ok
- Your disbelief that the *King James Bible* is God's word in English (including suggestions about correcting it)
- Your disagreement with right division

I do not know everything, and I make plenty of mistakes. How you present yourself will go along way toward not wasting your time when suggesting improvements.

You can submit feedback by first contacting me through the "Contact" link at <https://thechurchoforlando.org>. A reply will then ask you for your comments. Similarly, if you have clarifying questions, I might end up supplementing the book as a result.

¹The bible describes the Spirit as a whirlwind that could carry a prophet to another place.

Acknowledgments

I would like to thank everyone that has contributed to something open source or otherwise free. It has been a further motivation for me to make this book freely available. More specifically, I would like to thank everyone involved with

1. Linux, in general,
 2. \LaTeX and its numerous packages, Macintosh tools (MacTex, TeXShop, TeXLive), and the \TeX Users Group,
 3. \LaTeX Beamer in particular, and
 4. the \LaTeX discussion forums, where many of my problems were already solved.
- There is no way to list all of the contributors.

We all benefit from a more robust version of this book.



Introduction

The bible is full of verses about resurrection. Resurrection cannot come unless there is death. God had both in mind in his plan for making a creation and being part of it.

This book provides an in-depth study of the topic of resurrection. It discusses that there were those that were resurrected and died again, as well as the promise of being resurrected forever. We will look at the prophecies and types related to resurrection, and that the resurrections are founded on Jesus' resurrection. Then we will put all of the resurrections on a timeline to better understand God's plan and purpose on this subject.

Arise again!



Dedication

To Jesus Christ, my Lord and Savior, without whom nothing would be possible

Colossians 1:16—For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him

To Dahlia, my wife and my helper in all things

Genesis 2:18—And the LORD God said, It is not good that the man should be alone; I will make him a help meet for him.

To all the members of the body of Christ

2 Corinthians 13:11—Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

What Is Resurrection

Resurrection isn't too difficult a subject to understand at a basic level. We will start with the dictionary's definition and then dig into what the bible says about it. Here is what the 1828 Webster's Dictionary says:¹

A rising again; chiefly, the revival of the dead of the human race, or their return from the grave, particularly at the general judgment. By the resurrection of Christ we have assurance of the future resurrection of men.


The root of the word means "to rise"; the prefix means "again". Thus, you will often find the phrase "rise again" in the scripture. The idea is that the "rising" the first time is initial life (i.e., being born); the "rising again" is rising to life again (i.e., life after death). Let's see two verses describing Jesus' resurrection with "rise" and "rise again":

Mark 9:31

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

Mark 10:34

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

So, don't get confused by the "again". It really should be present, but it is sometimes omitted. If you want to do deeper study on the words associated with "resurrection", see Appendix B. Sometimes the same Greek word is translated with and without the word "again". When you notice distinctions like that in scripture, you are making progress on maturing. 

Let's look at something similar and how it occurs twice.

Hebrews 1:5

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

That verse is a reference to Jesus' birth: He was begotten when he was born.

Acts 13:33

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

That verse is a reference to his resurrection. He was begotten again. This second begetting is echoed in this verse:

¹A dictionary closer to 1769 would be preferable since that is when the English of the *King James Bible* was standardized. It is difficult for most to get free access to such dictionaries. The 1828 Webster's Dictionary is available on-line for free.



Revelation 1:5

5 And from Jesus Christ, [who is] the faithful witness, [and] the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

Resurrection isn't just some concept of faith, but unbelievers teach it that way. All will experience resurrection as we will eventually understand by the end of this book. But, not all resurrections are the same. We will see in this chapter that God planned death and resurrection from the beginning.

1.1 A Comparison to Agriculture

A *type* is a means of understanding one thing by comparison to another thing. One of the commonly used types in the bible is agriculture. So let's see some things about agriculture that will help us understand resurrection better. This will make it apparent that death and resurrection were planned from the beginning.


Genesis 1:11-13

11 And God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so.
 12 And the earth brought forth grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed [was] in itself, after his kind: and God saw that [it was] good.
 13 And the evening and the morning were the third day.

When we read Genesis 1, we will read that God made plants on the third day (we will discuss "the third day" further in Section 2.1). Plants have seeds in order to produce more of the same plants. But, it is elsewhere in the bible that we gain great understanding about this:

John 12:24

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.


The corn, or seed, would die—yet would produce life.² Paul elaborates on this in much more detail in order to relate it to resurrection. 

1 Corinthians 15:35-38

35 But some [man] will say, How are the dead raised up? and with what body do they come?
 36 [Thou] fool, that which thou sowest is not quickened, except it die:
 37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other [grain]:
 38 But God giveth it a body as it hath pleased him, and to every seed his own body.

1 Corinthians 15:42-44

42 So also [is] the resurrection of the dead. It is sown in corruption; it is raised in incorruption:
 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:
 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

Seeds grow into plants that produce fruit, which are gathered in a harvest. The early phase of the harvest is called "firstfruits": 

Leviticus 23:10-12

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:
 11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.
 12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

Jesus' resurrection is called the firstfruits of the resurrection:

²You should use a concordance to understand what the word translated "corn" can mean. Don't default to what words mean today.



1 Corinthians 15:20-23

- 20 But now is Christ risen from the dead, [and] become the firstfruits of them that slept.
 21 For since by man [came] death, by man [came] also the resurrection of the dead.
 22 For as in Adam all die, even so in Christ shall all be made alive.
 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Everyone else follows. We will discuss this in much more detail in later chapters. Here is another example of agriculture as a type of resurrection:

Romans 6:5

- 5 For if we have been planted together in the likeness of his death, we shall be also [in the likeness] of [his] resurrection:

We will also talk about the resurrection body later.

1.2 Man's Mortality

Just as God planned death of a seed, yet producing another plant, he did something similar in man. Let's see that man was created mortal:

Psalms 8:4-6

- 4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?
 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.
 6 Thou madest him to have dominion over the works of thy hands; thou hast put all [things] under his feet:

Man was created a little lower than the angels. A study on angels [5] goes into this in great detail, but the short explanation is that angels are immortal and men are mortal. That's what "a little lower" means. *Hebrews* expands on what *Psalms* said:

Hebrews 2:6-9

- 6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?
 7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:
 8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing [that is] not put under him. But now we see not yet all things put under him.
 9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Jesus, as a mortal man, was made a little lower than the angels for the suffering of death. When Adam was created, he was mortal, but he didn't have to die. But, his disobedience brought forth death:

Genesis 2:17

- 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

We learn in Genesis 3 that Adam ate of the tree—doing that was a sin. Once Adam sinned, his descendants (or, seed) would also surely die. "His image" carries the curse of death:

Genesis 5:3

- 3 And Adam lived an hundred and thirty years, and begat [a son] in his own likeness, after his image; and called his name Seth:

Hebrews 9:27-28

- 27 And as it is appointed unto men once to die, but after this the judgment:
 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Paul expands upon both the problem and the solution.

Romans 5:12-21

- 12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:
- 13 (For until the law sin was in the world: but sin is not imputed when there is no law.
- 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.
- 15 But not as the offence, so also [is] the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, [which is] by one man, Jesus Christ, hath abounded unto many.
- 16 And not as [it was] by one that sinned, [so is] the gift: for the judgment [was] by one to condemnation, but the free gift [is] of many offences unto justification.
- 17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)
- 18 Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the free gift came] upon all men unto justification of life.
- 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.
- 20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:
- 21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

That's a long passage that you should keep reading until you understand the basics of it. Again, God planned mortality and death because he also had a plan for resurrection.

1.3 Belief in Resurrection

As you read scripture, you will note that many believed in resurrection. But, also, many did not.

Acts 17:32

- 32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this [matter].

Acts 26:6-8

- 6 And now I stand and am judged for the hope of the promise made of God unto our fathers:
- 7 Unto which [promise] our twelve tribes, instantly serving [God] day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.
- 8 Why should it be thought a thing incredible with you, that God should raise the dead?

Psalms 49:14-15

- 14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.
- 15 But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

Many believed in resurrection in the old testament. We will see many more examples in the next section, where death is likened to sleep.

Acts 23:8

- 8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

There was one encounter during Jesus ministry that he expounded on resurrection:

Luke 20:27-36

- 27 Then came to [him] certain of the Sadducees, which deny that there is any resurrection; and they asked him,
- 28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.
- 29 There were therefore seven brethren: and the first took a wife, and died without children.
- 30 And the second took her to wife, and he died childless.
- 31 And the third took her; and in like manner the seven also: and they left no children, and died.

- 32 Last of all the woman died also.
 33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.
 34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:
 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:
 36 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.

The answer to the question is essentially that, in the resurrection, men and women will no longer marry since that purpose is to procreate. But, Jesus gives a lot of information that no one knew. Also, in the resurrection, man will no longer be lower, but equal to angels. That means that they will be immortal.

Paul tells us that unbelief in the resurrection is foolish:

1 Corinthians 15:12-17

- 12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?
 13 But if there be no resurrection of the dead, then is Christ not risen:
 14 And if Christ be not risen, then [is] our preaching vain, and your faith [is] also vain.
 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 rise not.
 16 For if the dead rise not, then is not Christ raised:
 17 And if Christ be not raised, your faith [is] vain; ye are yet in your sins.

Belief in the timing of the resurrection is also important:

2 Timothy 2:17-18

- 17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;
 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

The two people named were teaching error about the resurrection. That is a form of unbelief since Paul taught them when our resurrection is to occur. The timing of all resurrections will be discussed in later chapters.

1.4 Death Compared to Sleep

Many scriptures refer to death as sleep.

Psalms 13:3

- 3 Consider [and] hear me, O LORD my God: lighten mine eyes, lest I sleep the [sleep of] death;

This one makes it plain:

John 11:11-14

- 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.
 12 Then said his disciples, Lord, if he sleep, he shall do well.
 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.
 14 Then said Jesus unto them plainly, Lazarus is dead.

Here are more scriptures that refer to the death of believers as sleep:

1 Corinthians 15:6

- 6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

2 Peter 3:4

- 4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as [they were] from the beginning of the creation.

If death is likened to sleep, then the resurrection would be thought of as awaking from sleep. Given the usage of those words, it is more apparent that many believed in resurrection in the old testament. The oldest book of the bible is the book of *Job*. Let's see some examples of sleeping and waking.

Job 7:21

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I [shall] not [be].

Job 14:12

12 So man lieth down, and riseth not: till the heavens [be] no more, they shall not awake, nor be raised out of their sleep.

Job 19:25-27

25 For I know [that] my redeemer liveth, and [that] he shall stand at the latter [day] upon the earth:
 26 And [though] after my skin [worms] destroy this [body], yet in my flesh shall I see God:
 27 Whom I shall see for myself, and mine eyes shall behold, and not another; [though] my reins be consumed within me.

Both of the previous two passages tell us when the resurrection will be. Again, we will visit that topic later. Here are a few more examples.

Psalms 17:15

15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Psalms 139:18

18 [If] I should count them, they are more in number than the sand: when I awake, I am still with thee.

Isaiah 26:19

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.

Matthew 9:24-25

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.
 25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

While these people may have believed in resurrection, they thought Jesus spoke of literal sleep.

Daniel 12:2

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.

Even the wicked will awake (i.e., be resurrected). But theirs is to an everlasting destruction.

1.5 A Better Resurrection

Scripture mentions a **better** resurrection:

Hebrews 11:35

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

The dead that were raised to life also died again because those resurrections were not the “better” resurrection. These resurrections were to mortal bodies; the better resurrection is to immortal bodies. We read previously in Luke 20:35-36 that Jesus said that, in the resurrection, people would not die any more.

John 11:23-24

23 Jesus saith unto her, Thy brother shall rise again.
 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Martha expected Lazarus to be resurrected in the better resurrection in the future (again, we'll talk about the timing later). Jesus resurrected him before that, so it was in a mortal body.

We read previously in 1 Corinthians 15:44 that there is a natural body and a spiritual body. Paul later adds this:

1 Corinthians 15:53

53 For this corruptible must put on incorruption, and this mortal [must] put on immortality.

The mortal body is a natural body; the immortal body is a spiritual body. Jesus gives many details about how the resurrection will come about in this passage:

John 5:21-29

21 For as the Father raiseth up the dead, and quickeneth [them]; even so the Son quickeneth whom he will.
 22 For the Father judgeth no man, but hath committed all judgment unto the Son:
 23 That all [men] should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.
 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 unto life.
 25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.
 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;
 27 And hath given him authority to execute judgment also, because he is the Son of man.
 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Verse 25 says that the dead shall hear Jesus' voice. Verse 28 echoes this. When Jesus resurrected someone he spoke (see Subsection 2.2.2). Some will teach that he speaks the dead person's name, but this is clearly not always true. Also, testimonies of other resurrections do not record someone speaking at all.

This passage says that there is also reward that comes with the resurrection:

Luke 14:12-14

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor [thy] rich neighbours; lest they also bid thee again, and a recompence be made thee.
 13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:
 14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

Belief in a resurrection—the better resurrection—requires belief in the one who brings it:

John 11:25-26

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

Conclusion

We looked at what resurrection is: it means “risen again to life”. God describes resurrection with some language from agriculture. God planned death and resurrection. Even without witnessing a resurrection, many people believed in it. They even believed in a better resurrection to immortality. God has us view death as sleep since it is something that we shouldn't fear.



Resurrection Signs

We will look at some ways that the bible indicates resurrection through signs. Signs were typically for Jews to help them believe:

John 4:48

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

Sometimes the phrase “the third day” signifies resurrection. Natural resurrections were a sign of a future, spiritual resurrection.

2.1 The Third Day

This verse contains a phrase that occurs frequently in scripture: the third day:

Luke 18:33

33 And they shall scourge [him], and put him to death: and the third day he shall rise again.

Often, this phrase symbolizes a period of death followed by resurrection. It occurs over 10 times in the new testament when referencing Jesus’ resurrection. These verses are shown in Section C.2.

An interesting thought related to this time period is that Jesus’ body would not see corruption:

Acts 2:31

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

John 11:39

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

It is specifically highlighted that Lazarus’ body was dead four days, and it stunk, which means that it saw corruption. However, Jesus showed his power to resurrect those whose bodies saw corruption. This will obviously be the case for almost all resurrected. The fact that Jesus’ body didn’t see corruption is intriguing as to its importance.

Let’s see “the third day” phrase used when it is not a reference to Jesus’ death and resurrection.

2.1.1 The Earth

The earth had a type of resurrection by being raised on the third day of creation. The earth was created on the first day but was submerged under water:

Genesis 1:1-2

1 In the beginning God created the heaven and the earth.



2 And the earth was without form, and void; and darkness [was] upon the face of the deep. And the Spirit of God moved upon the face of the waters.

When it says it is “void”, it means that the earth is void of life. On the third day it is raised out of the water:

Genesis 1:9-13

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry [land] appear: and it was so.
 10 And God called the dry [land] Earth; and the gathering together of the waters called he Seas: and God saw that [it was] good.
 11 And God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so.
 12 And the earth brought forth grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed [was] in itself, after his kind: and God saw that [it was] good.
 13 And the evening and the morning were the third day.

After the dry land appeared, life was brought forth in the form of plants. The earth went from being void of life to having life brought forth. This verse describes the earth as stretched out above the waters (i.e., it is raised up):

Psalms 136:6

6 To him that stretched out the earth above the waters: for his mercy [endureth] for ever.

We already saw in Section 1.1 that the plants have seeds, which are another type of resurrection. And they were brought forth on the third day.

2.1.2 The Sacrifice of Isaac

The story of the sacrifice of Isaac has a type of resurrection:

Genesis 22:1-4

1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, [here] I [am].
 2 And he said, Take now thy son, thine only [son] Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.
 3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.
 4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

It was on “the third day” that Abraham saw the place to do the sacrifice. When Abraham left with Isaac, Isaac was as good as dead in Abraham’s mind since he knew that he intended to carry out the command. Then on that third day, we read:

Genesis 22:12

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only [son] from me.

Isaac was spared, and, to Abraham, he was alive again! And then we have this subtle statement:

Genesis 22:18

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

This “blessing” through Abraham’s “seed” will be eternal life, which is resurrection life. So, the “seed” type appears again. This story is summarized here:

Hebrews 11:17-19

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten [son],
 18 Of whom it was said, That in Isaac shall thy seed be called:



19 Accounting that God [was] able to raise [him] up, even from the dead; from whence also he received him in a figure.

2.2 Natural Resurrections

Previously, we read this verse:

1 Corinthians 15:44

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

There is a natural body and a spiritual body. There are a number of resurrections in scripture where the person resurrected still had a natural body. I'll call this a "natural resurrection".

Matthew 10:5-8

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into [any] city of the Samaritans enter ye not:
 6 But go rather to the lost sheep of the house of Israel.
 7 And as ye go, preach, saying, The kingdom of heaven is at hand.
 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

The disciples were told to raise the dead. This must have occurred often, although no resurrections that they performed were recorded. It is also likely that the resurrections were those that recently died, and, most of the time, those that had not been buried yet. But again, nothing is recorded.

Here is another thing to keep in mind:

1 Timothy 6:16

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom [be] honour and power everlasting. Amen.

At the point in time when *1 Timothy* was written, no man had experienced a spiritual resurrection besides Jesus. We can also be sure that that is still true today. Until the resurrection of the body of Christ, no one else has immortality (with respect to a body).

So, why resurrect someone, only for him to die again? Well, the resurrection showed the power of God, and it validated the kingdom gospel message that they were preaching. The resurrections that were recorded also have a doctrine. Note this passage:

Exodus 4:8-9

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.
 9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour [it] upon the dry [land]: and the water which thou takest out of the river shall become blood upon the dry [land].

While we won't get into the story surrounding the signs given to Moses, it says that the signs have a voice. That means that the signs say something: That's a doctrine.

So, we will look at the following natural resurrections, which I have divided into three groups:

1. Old Testament:
 - a) The widow of Zarephath's son
 - b) The Shunammite woman's son
 - c) An unnamed man
 - d) Jonah the Prophet
2. Jesus' Ministry:
 - a) The widow of Nain's son
 - b) Jairus' daughter
 - c) Lazarus
3. New Testament:
 - a) Many unnamed
 - b) Tabitha
 - c) Eutychus

Jesus' resurrection would fall into the second group, but his was a spiritual resurrection



2.2.1 Old Testament

The first recorded old testament resurrection was performed by Elijah. The next two were done by Elisha. This was appropriate since Elisha had a double portion of Elijah's spirit (as mentioned in 2 Kings 2:9). The final recorded resurrection was performed by the LORD.

The Widow of Zarephath's Son

1 Kings 17:17-24

- 17 And it came to pass after these things, [that] the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.
- 18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?
- 19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.
- 20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?
- 21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.
- 22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.
- 23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.
- 24 And the woman said to Elijah, Now by this I know that thou [art] a man of God, [and] that the word of the LORD in thy mouth [is] truth.

As already stated, the prophet Elijah performed this resurrection. Jesus pointed out that this woman was a Gentile in the next passage.

Luke 4:24-26

- 24 And he said, Verily I say unto you, No prophet is accepted in his own country.
- 25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;
- 26 But unto none of them was Elias sent, save unto Sarepta, [a city] of Sidon, unto a woman [that was] a widow.

The purpose of the resurrection may have been to demonstrate the Abrahamic covenant. Earlier in the chapter, the widow sustained Elijah for a time. Being a Gentile, she blessed a Jew. When her son died, Elijah raised him to life in order to return the blessing. This demonstrated Israel's purpose. When Jesus referenced this story, the people were angry with him because he highlighted that some Gentiles understood Israel's purpose better than they did.

The Shunammite Woman's Son

This resurrection story was preceded by Elisha telling this woman that she would have a son. This appeared to have been very unlikely, if not impossible. Of course, she did have a son.

2 Kings 4:18-20

- 18 And when the child was grown, it fell on a day, that he went out to his father to the reapers.
- 19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.
- 20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and [then] died.

Once the son died, there was an interruption by some other events. This interruption will be more interesting when we look at one of the new testament resurrections that also contains an interruption.

2 Kings 4:21-31

- 21 And she went up, and laid him on the bed of the man of God, and shut [the door] upon him, and went out.
- 22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.
- 23 And he said, Wherefore wilt thou go to him to day? [it is] neither new moon, nor sabbath. And she said, [It shall be] well.

- 24 Then she saddled an ass, and said to her servant, Drive, and go forward; slack not [thy] riding for me, except I bid thee.
- 25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, [yonder is] that Shunammite:
- 26 Run now, I pray thee, to meet her, and say unto her, [Is it] well with thee? [is it] well with thy husband? [is it] well with the child? And she answered, [It is] well.
- 27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul [is] vexed within her: and the LORD hath hid [it] from me, and hath not told me.
- 28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?
- 29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.
- 30 And the mother of the child said, [As] the LORD liveth, and [as] thy soul liveth, I will not leave thee. And he arose, and followed her.
- 31 And Gehazi passed on before them, and laid the staff upon the face of the child; but [there was] neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

The main point is that there was a delay between the death and the resurrection. Now, we can continue with the resurrection of the child:

2 Kings 4:32-37

- 32 And when Elisha was come into the house, behold, the child was dead, [and] laid upon his bed.
- 33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD.
- 34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.
- 35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.
- 36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.
- 37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

This miracle should have been instructive to Israel. God gave them life, and he could raise them to life again.

An Unnamed Man

This story is short, but is amazing nonetheless.

2 Kings 13:20-21

- 20 And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.
- 21 And it came to pass, as they were burying a man, that, behold, they spied a band [of men]; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

It might be hard to think of this resurrection being performed by Elisha since he was dead. But it makes his number of recorded miracles twice that of Elijah. The man was resurrected after being put in a grave.

Jonah the Prophet

Jonah 1:17-2:10

- 17 Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.
- 1 Then Jonah prayed unto the LORD his God out of the fish's belly,
- 2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, [and] thou heardest my voice.
- 3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

- 4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.
- 5 The waters compassed me about, [even] to the soul: the depth closed me round about, the weeds were wrapped about my head.
- 6 I went down to the bottoms of the mountains; the earth with her bars [was] about me for ever: yet hast thou brought up my life from corruption, O LORD my God.
- 7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.
- 8 They that observe lying vanities forsake their own mercy.
- 9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay [that] that I have vowed. Salvation [is] of the LORD.
- 10 And the LORD spake unto the fish, and it vomited out Jonah upon the dry [land].

Jonah's resurrection is particularly interesting because it was not attributed to a man. I agree that Elisha's second might not be thought of as being done by a man, but it clearly says the resurrection occurred by the touching of his bones. Let's not lose sight of the fact that all resurrections are accomplished by the power of God anyway.

Jonah's resurrection was specifically a sign of Jesus' resurrection. This will be discussed in more detail in Section 3.2. Many people today deny that Jonah died. If that is the case, it is pretty bad sign of Jesus' death and resurrection because it would suggest that Jesus didn't die and didn't need to be resurrected. So, such a teaching is very bad indeed.

There is doctrine in Jonah's whole ministry with respect to his resurrection. He was instructed to go to Ninevah (i.e., Gentiles), but would not. Once he was resurrected, he went, and they responded to the message. This pictures Israel's life as a nation. It won't be until they are resurrected as a people that they will go to the Gentiles (see Section 2.3).

2.2.2 Jesus' Ministry

There are three natural resurrections captured in the scripture during Jesus' ministry. Each of these parallels one of the first three old testament resurrections. The final old testament resurrection is parallel by Jesus' resurrection, but the latter is not a natural resurrection. In both cases, it is God who performs those resurrections. Jesus' resurrection is discussed in the next chapter. Notice in each resurrection story how Jesus spoke to the one that was raised. He didn't necessarily use the person's name.

The Widow of Nain's Son

Luke 7:11-16

- 11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.
- 12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.
- 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.
- 14 And he came and touched the bier: and they that bare [him] stood still. And he said, Young man, I say unto thee, Arise.
- 15 And he that was dead sat up, and began to speak. And he delivered him to his mother.
- 16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

This resurrection parallels the first one of the old testament. Both had the son of a widow being resurrected. Both were followed with praise for God. Also, both resurrections were done soon after the death.

Jairus' Daughter

Luke 8:41-42

- 41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:
- 42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

Luke 8:43-48 describes an interruption to this story. This caused a delay such that the little girl died:



Luke 8:49-55

49 While he yet spake, there cometh one from the ruler of the synagogue's [house], saying to him, Thy daughter is dead; trouble not the Master.
 50 But when Jesus heard [it], he answered him, saying, Fear not: believe only, and she shall be made whole.
 51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.
 52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.
 53 And they laughed him to scorn, knowing that she was dead.
 54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.
 55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

This resurrection parallels the second one of the old testament. This one has the daughter of a man; the other has a son of a woman. In both cases, the parent sought out the one who performed the resurrection. Although it is not a strong parallel, both stories contain an interruption. Also, both stories mention the touching of the hands.

This seems to be the only resurrection story where it was said to give the raised person something to eat. This resurrection story is echoed in Mark 5:21-23 and 5:35-43 with the story of the interruption in between. A much shorter version appears in Matthew 9:18-19 and 9:23-26.

Lazarus

The story involving Lazarus' resurrection is a long one with many tangential details in it. First, Jesus heard that Lazarus was sick, but he delayed in going:

John 11:6

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

It was at this time that Jesus said that "Lazarus sleepeth". When he eventually got to Lazarus, we are told:

John 11:17

17 Then when Jesus came, he found that he had [lain] in the grave four days already.

John 11:38-39

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.
 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been [dead] four days.

The point of these details is that Lazarus' body had seen corruption.

John 11:41-44

41 Then they took away the stone [from the place] where the dead was laid. And Jesus lifted up [his] eyes, and said, Father, I thank thee that thou hast heard me.
 42 And I knew that thou hearest me always: but because of the people which stand by I said [it], that they may believe that thou hast sent me.
 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.
 44 And he that was dead 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.

This resurrection parallels the third one of the old testament. Both have a resurrection of someone that is buried (i.e., in a grave or tomb). Lazarus' resurrection has some details that can be compared to Jesus'. Lazarus was still bound. We will see that Jesus was loosed, which in itself is a doctrine:

Acts 2:24

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

We read this concerning Jesus' resurrection:

John 20:5-7

5 And he stooping down, [and looking in], saw the linen clothes lying; yet went he not in.
 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

We don't know how he did it, but Jesus got out of his bindings.

2.2.3 New Testament

There are three new testament natural resurrections that were recorded. These have a different purpose than the previous.

Many Unnamed

Matthew 27:50-53

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Jesus' death caused an event that opened the graves, but those dead do not arise immediately. It is important that the bodies are exposed; otherwise, the people couldn't get out when they are resurrected.

These resurrections were a sign of Jesus' resurrection. Many believers would not see Jesus after his resurrection, but some would see these people instead. Of course, this might lead some unbelievers to convert. It is likely that those resurrected died recently. Otherwise, no one might recognize them. The sign is that there will be a resurrection that results from Jesus' resurrection. This sign was a natural resurrection; what it represents is a spiritual one.

Tabitha

Acts 9:36-42

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid [her] in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring [him] that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning [him] to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her [his] hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

This resurrection was performed by Peter. Like Jesus, Peter spoke to the one that was dead. While there are a lot of details here, the main point of recording this resurrection was so that it can be compared to by the next. It is interesting that Peter performed this miracle after the kingdom had been rejected. Israel wasn't cut off immediately; they diminished.

Eutychus

Acts 20:9-10

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing [him] said, Trouble not yourselves; for his life is in him.

This resurrection was performed by Paul. There is little detail in this story. But, notice that Paul does not speak to the one that was dead. This resurrection was recorded for comparison to the previous. It was one of many validations that showed that Paul had a similar authority as Peter. The other validations were acts that Paul carried out (like his first sermon) and miracles that he performed that could be compared to those Peter performed as recorded by Luke in the book of *Acts*.

2.3 Israel’s National Resurrection

Ezekiel has a lengthy passage that prophesied the resurrection of Israel as a nation.

Ezekiel 37:1-10
1 The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which [was] full of bones,
2 And caused me to pass by them round about: and, behold, [there were] very many in the open valley; and, lo, [they were] very dry.
3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.
4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.
5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:
6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I [am] the LORD.
7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.
8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but [there was] no breath in them.
9 Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.
10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Israel’s national resurrection will happen sometime before the tribulation. But it isn’t a resurrection of any people that are dead. It is simply symbolic.

Conclusion

We learned that “the third day” can symbolize a period of death followed by resurrection. We will see that this was true for Jesus. Then, we looked at many natural resurrections. Most of these symbolize the spiritual resurrections to come. They were also a sign to Jews to help them believe:

1 Corinthians 1:22
22 For the Jews require a sign, and the Greeks seek after wisdom:

Jonah’s resurrection typified Jesus’ resurrection.



Jesus' Resurrection

Jesus' resurrection is described from the perspective of the women and disciples who came to his tomb to learn that he was gone. The story is told in Matthew 28:1-10, Mark 16:1-8, Luke 24:1-12, and John 20:1-10. Those passages won't be shown here, but can simply be looked up on your own. There isn't much to learn about resurrection from those passages. Some might say that because Jesus got out of the tomb that the resurrection body has this power. Instead, it could just be power and authority that Jesus and the apostles had, such as healing and raising the dead.

In this chapter, we will look at a model of Jesus death, burial, and resurrection as represented by Israel's spring appointed times. Then we will look at some old testament prophecies of his resurrection. Finally, we will look at his resurrection for a pattern for other resurrections.

3.1 The Spring Appointed Times

Israel's spring appointed times provide a template for Jesus' death, burial, and resurrection. A timeline of these events with respect to Jesus' death, burial, and resurrection are given in Appendix C.

3.1.1 Passover

The passover aligns with Jesus' death. The full story of the first passover is given in Exodus 12:1-28. A shorter description is here:

Leviticus 23:4-5

- 4 These [are] the feasts of the LORD, [even] holy convocations, which ye shall proclaim in their seasons.
5 In the fourteenth [day] of the first month at even [is] the LORD'S passover.

1 Corinthians 5:7

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

3.1.2 Feast of Unleavened Bread

The feast of unleavened bread denotes Jesus' burial. This type isn't as obvious.

Leviticus 23:6-8

- 6 And on the fifteenth day of the same month [is] the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.
7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.
8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day [is] an holy convocation: ye shall do no servile work [therein].

Other passages tell us more:



Exodus 12:15

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

Exodus 13:6-7

6 Seven days thou shalt eat unleavened bread, and in the seventh day [shall be] a feast to the LORD.
7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

Deuteronomy 16:3-4

3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, [even] the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.
4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there [any thing] of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

Just as leaven is to be put away, so was Jesus' body put away in the tomb. Verse 4 makes it more clear: whatever was sacrificed must be put away. Here are other verses that shed light on the matter:

Genesis 23:4

4 I [am] a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

Galatians 3:13

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree:

Deuteronomy 21:23

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged [is] accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee [for] an inheritance.

Leaven is a type for sin and our sins were placed on Jesus on the cross. He hung on the cross demonstrating the curse of the law. But, he was to be taken down and buried, or put away, to show that the curse was over.

3.1.3 The Firstfruits Offering

The firstfruits offering aligns with Jesus' resurrection. It does not appear to be associated with the previous two appointed times. Nor, is it specified in the early chapters of *Exodus*. It is linked by its place in *Leviticus*.

Leviticus 23:10-14

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:
11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.
12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.
13 And the meat offering thereof [shall be] two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD [for] a sweet savour: and the drink offering thereof [shall be] of wine, the fourth [part] of an hin.
14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: [it shall be] a statute for ever throughout your generations in all your dwellings.

The "morrow after the sabbath" puts it on the first day of the week. This verse tells us what the appointed time represents:

1 Corinthians 15:20

20 But now is Christ risen from the dead, [and] become the firstfruits of them that slept.

3.2 Prophecies of Jesus' Resurrection

The most direct old testament prophecy of Jesus' resurrection occurs here:

Psalms 16:9-10

- 9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.
10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Peter referenced this on the day of Pentecost:

Acts 2:24-27

- 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.
25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:
26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:
27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

Paul also referenced the same passage:

Acts 13:30-37

- 30 But God raised him from the dead:
31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.
32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,
33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.
34 And as concerning that he raised him up from the dead, [now] no more to return to corruption, he said on this wise, I will give you the sure mercies of David.
35 Wherefore he saith also in another [psalm], Thou shalt not suffer thine Holy One to see corruption.
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:
37 But he, whom God raised again, saw no corruption.

Section 2.1 discussed how Jesus prophesied of his own death and resurrection many times. In Section 2.2.1, we read how Jonah was a sign. Here are some references to it during Jesus' ministry:

Matthew 12:39-41

- 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:
40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.
41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas [is] here.

Matthew 16:4

- 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

Finally, Subsection 2.1.2 demonstrated a strong type of Jesus' death and resurrection through the story of Isaac.

3.3 A Pattern for the Resurrection

This verse says that Jesus was the first to rise from the dead:

Acts 26:23

- 23 That Christ should suffer, [and] that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

"The first to rise" means the first to have an immortal body:

Romans 6:9

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

No one else has a resurrection body yet:

1 Timothy 6:16

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom [be] honour and power everlasting. Amen.

As we already saw, Jesus' resurrection is called "firstfruits":

1 Corinthians 15:20-23

20 But now is Christ risen from the dead, [and] become the firstfruits of them that slept.
 21 For since by man [came] death, by man [came] also the resurrection of the dead.
 22 For as in Adam all die, even so in Christ shall all be made alive.
 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

His resurrection makes our resurrection possible.

Romans 4:25

25 Who was delivered for our offences, and was raised again for our justification.

Our resurrection body will be like his:

2 Corinthians 3:18

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, [even] as by the Spirit of the Lord.

Philippians 3:21

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 John 3:2

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

This detailed passage tells us about the spiritual body by comparing it to the natural body:

1 Corinthians 15:39-49

39 All flesh [is] not the same flesh: but [there is] one [kind of] flesh of men, another flesh of beasts, another of fishes, [and] another of birds.
 40 [There are] also celestial bodies, and bodies terrestrial: but the glory of the celestial [is] one, and the [glory] of the terrestrial [is] another.
 41 [There is] one glory of the sun, and another glory of the moon, and another glory of the stars: for [one] star differeth from [another] star in glory.
 42 So also [is] the resurrection of the dead. It is sown in corruption; it is raised in incorruption:
 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:
 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.
 45 And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit.
 46 Howbeit that [was] not first which is spiritual, but that which is natural; and afterward that which is spiritual.
 47 The first man [is] of the earth, earthy: the second man [is] the Lord from heaven.
 48 As [is] the earthy, such [are] they also that are earthy: and as [is] the heavenly, such [are] they also that are heavenly.
 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Conclusion

Jesus made an interesting statement about his resurrection:



Luke 13:32

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third [day] I shall be perfected.

This wasn't right before his death, but it references the type "the third day". There are other verses that help us understand what being perfected means:

Hebrews 2:9-10

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.
10 For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Hebrews 5:8-9

8 Though he were a Son, yet learned he obedience by the things which he suffered;
9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

The events leading up to his death were part of his suffering and part of his perfection. It climaxed in his death. Here, *perfection* means "complete".



The Secret Resurrection

The dispensation of grace interrupted prophecy. Just as it had a beginning, it will also have an end. The dispensation ends with a resurrection of the church, also called “the body of Christ”.

I wanted to call the resurrection of the body of Christ the “mystery resurrection”. However, the problem with that is that there is a “mystery” associated with this resurrection. That would lead to the “mystery of the mystery resurrection”. That obviously sounds a little confusing. So, it will be called the “secret resurrection” instead. This is in accord with this verse:

Romans 16:25

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

4.1 Our Adoption

When we are saved, we are justified but remain in a mortal body. Our body is said to be dead, but is quickened by the Spirit:

Romans 8:10-11

10 And if Christ [be] in you, the body [is] dead because of sin; but the Spirit [is] life because of righteousness.
11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Romans 6:4

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

But, we wait for our body to be changed at the resurrection. This is called our “adoption”:

Romans 8:15-17

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.
16 The Spirit itself beareth witness with our spirit, that we are the children of God:
17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified together.

Romans 8:23

23 And not only [they], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, [to wit], the redemption of our body.

A few other verses provide more information:



Galatians 4:5-7

- 5 To redeem them that were under the law, that we might receive the adoption of sons.
 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Ephesians 1:13-14

- 13 In whom ye also [trusted], after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Ephesians 4:30

- 30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Adoption isn't just a term during the dispensation of grace. Even though only Paul uses the word, it also applies to the prophetic program:

Romans 9:4

- 4 Who are Israelites; to whom [pertaineth] the adoption, and the glory, and the covenants, and the giving of the law, and the service [of God], and the promises;

4.2 Delivered from Wrath

During the dispensation of grace, God is at peace with man. For believers, he has assured us that we will be delivered from the wrath to come.

1 Thessalonians 1:10

- 10 And to wait for his Son from heaven, whom he raised from the dead, [even] Jesus, which delivered us from the wrath to come.

1 Thessalonians 5:9

- 9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

We are delivered “from” the wrath to come—not “through” it. That wrath to come is also called the “day of the Lord”:

1 Thessalonians 5:1-5

- 1 But of the times and the seasons, brethren, ye have no need that I write unto you.
 2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
 3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.
 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.
 5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

The passage above mentions “we” and “they”. We, the body of Christ, will not see God's wrath. But they, unbelievers, will. Here are passages about that wrath:

2 Thessalonians 1:7-10

- 7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,
 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;
 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

2 Thessalonians 2:6-10

- 6 And now ye know what withholdeth that he might be revealed in his time.
 7 For the mystery of iniquity doth already work: only he who now letteth [will let], until he be taken out of the way.
 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
 9 [Even him], whose coming is after the working of Satan with all power and signs and lying wonders,
 10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

The body of Christ will “be taken out of the way”. That is our resurrection, along with the mystery (described in Section 4.4) associated with that resurrection.

4.3 Our Resurrection

Jesus’ resurrection is the promise of ours:

1 Corinthians 6:14

- 14 And God hath both raised up the Lord, and will also raise up us by his own power.

2 Corinthians 4:14

- 14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present [us] with you.

Jesus is the firstfruits of the resurrection:

1 Corinthians 15:20-23

- 20 But now is Christ risen from the dead, [and] become the firstfruits of them that slept.
 21 For since by man [came] death, by man [came] also the resurrection of the dead.
 22 For as in Adam all die, even so in Christ shall all be made alive.
 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming.

All other resurrections will follow, and there is an ordering. The body of Christ will have a resurrection when he comes for us. The prophetic program will have a resurrection when he comes back to the earth. That is discussed in Chapter 5.

This next passage details our resurrection:

1 Thessalonians 4:13-17

- 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.
 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.
 15 For this we say unto you by the word of the Lord, that we which are alive [and] remain unto the coming of the Lord shall not prevent them which are asleep.
 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 in Christ shall rise first:
 17 Then we which are alive [and] remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Jesus will bring with him those that sleep (i.e., they are dead). There will be a trump, which is the sound of a trumpet (this will be confirmed shortly). Those that are dead will rise first. Many teach that their dead bodies will come up from the earth to meet them in the air, but I don’t think that is necessary. They will probably receive their bodies on the way down from heaven. Then those that are alive will meet those that are resurrected in the air. We will talk about this in more detail next.

Side Study 4.1: Who Is the Archangel?

So, who is the archangel mentioned in 1 Thessalonians 4:16? *Archangel* means “chief angel”. Is there only one? The word only occurs one other time:



Jude 9

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.

Michael is called the archangel. Daniel 10:13 describes him as one of the chief princes, while Daniel 10:21 and Daniel 12:1 describe him as Israel's chief/great prince. So, is this archangel also Michael? Most people assume it is just based on the two verses containing the word *archangel*. But angels do not really play a role in the functioning of the body of Christ.

So, here are three possible answers to the question:

1. It is Michael because he is the only archangel mentioned in scripture. Many think we replace the angels, so perhaps he is over us (maybe his office has changed during the dispensation of grace). However, Paul says that we will judge the angels in 1 Corinthians 6:3, so maybe not.
2. It is another chief angel and we don't need to know his name. That choice feels kind of empty.
3. It is Jesus himself because he called the angel of God (see Acts 27:23 and Galatians 4:14) and he is the one that speaks. He is definitely the **chief** angel!

To better understand angels, refer to *The Biblical Angels* [5].

4.4 The Mystery of Our Resurrection

Let's see more about those that were alive at the resurrection:

1 Corinthians 15:51-53

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

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.

53 For this corruptible must put on incorruption, and this mortal [must] put on immortality.

Verse 51 says that there is a mystery associated with the resurrection. Not all will sleep, or die, but all will be changed. That change is to have an immortal body. This is a big distinction compared with the prophetic resurrection. Those alive during the prophetic resurrection will not be changed. This is discussed in Chapter 5.

Verse 52 mentions "the last trump". The same verse also explains what a *trump* is: "the trumpet shall sound". There are at least two trumps: the first signals the resurrection of the dead and the last signals the transformation of those that are alive. We are changed before we go up (otherwise, we might not survive the trip). That transformation is in "the twinkling of an eye". The trip up may not be that fast (but that is what people often teach). More likely is that we go up like Jesus went up (see Acts 1:9-11).

Side Study 4.2: How Many Trumps Are There?

1 Corinthians 15:52 mentions the "last" trump. Just how many are there? Some believers who do not rightly divide the word of truth get confused by the trumpets in the book of *Revelation*:

Revelation 8:6

6 And the seven angels which had the seven trumpets prepared themselves to sound.

Of course, we will be resurrected or raptured before the events in *Revelation* occur. So, Paul told us about the first and last trump, so let's see if he explains how many there are. The word "trump" appears two times in the bible. Paul describes two distinct events: (1) the resurrection and (2) the mystery. Finally, if we search for "first" and "last", we will get a number of results, but only a couple are in Paul's epistles. One result is in the same chapter as the verse of interest. With a slightly larger context, we read:

1 Corinthians 15:45-47

45 And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit.

46 Howbeit that [was] not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man [is] of the earth, earthy: the second man [is] the Lord from heaven.

Verse 45 mentions the "first man Adam" and the "last Adam". Verse 47 mentions the "first man" and the

“second man”. So, “last” means “second”: there are two trumps.

Believers call this mystery “the rapture”. Many will say that that word is not in the bible, but it is in the Latin bible. So, we can say that the word is not in the English bible. It is simplest to say “the mystery of our resurrection”. Our resurrection is a heavenly resurrection, whereas the prophetic resurrection is an earthly one.

4.5 Which Heaven Is Home?

The last thing we will consider is: Which heaven is home? Most people teach that everyone is going to the 3rd heaven. This is sloppy and ignores a lot of distinctions in scripture.

So, let's see general scriptures that say that we are in heaven, and then we will see which one.

2 Corinthians 5:1-2

- 1 For we know that if our earthly house of [this] tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.
- 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

2 Corinthians 5:6-8

- 6 Therefore [we are] always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:
- 7 (For we walk by faith, not by sight:)
- 8 We are confident, [I say], and willing rather to be absent from the body, and to be present with the Lord.

That last passage says that those that die are with Jesus in heaven. These next passages say that we have a position in heaven.

Ephesians 2:6

- 6 And hath raised [us] up together, and made [us] sit together in heavenly [places] in Christ Jesus:

Philippians 3:20

- 20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Finally, Paul tells us a unique detail:

2 Corinthians 12:1-4

- 1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.
- 2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.
- 3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)
- 4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

Paul has a vision of the 3rd heaven. He can't tell us anything about it. We should consider this when we read other scriptures that describe things in the heavens. This subject is dealt with in much more detail in the study on the creation [6].

So, is our home in the 3rd heaven? Nothing says this clearly, but it may be that is what Paul is telling us.

Conclusion

The dispensation of grace will end with the resurrection of the body of Christ. Those alive will have immortal bodies as well. This is called our adoption. It will also come before God's wrath on those on the earth.

Our resurrection starts with a trump that raises the dead in Christ, and Jesus brings them with him to the 1st heaven. Then a second trump transforms those that are alive, and they meet Jesus and those resurrected in the air. Then we all go to the 3rd heaven.



The Two Resurrections

In this chapter, we will look at the prophetic resurrection. Believers in the old testament had a belief in a better (i.e., spiritual) resurrection, and this is it. But let's see that there are really two resurrections:

Daniel 12:1-2

- 1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.
- 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.

John 5:28-29

- 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
- 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Acts 24:15

- 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.

The wicked will be resurrected as well. We will see in this chapter that there are two resurrections. The first is the resurrection of the just to life; the second is the resurrection of the unjust to condemnation. Using that definition, the secret resurrection is part of the first resurrection.

But first, let's also get a better understanding of when all the resurrections will occur in time.

5.1 The Timing of the Resurrections

There are a few ways that the timing of the resurrection is specified.

5.1.1 The Fall Appointed Times

This passage suggests when Israel's resurrection will occur.

Matthew 16:28-17:9

- 28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.
- 1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,
- 2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.
- 3 And, behold, there appeared unto them Moses and Elias talking with him.



- 4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.
- 5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.
- 6 And when the disciples heard [it], they fell on their face, and were sore afraid.
- 7 And Jesus came and touched them, and said, Arise, and be not afraid.
- 8 And when they had lifted up their eyes, they saw no man, save Jesus only.
- 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.

This is what is called the “transfiguration” and verse 9 says that what was seen was a vision. In verse 28, Jesus said that they would see him in his kingdom. In order to see Moses and Elijah, they would have to be resurrected first. The fact that Peter wanted to build tabernacles suggests that the resurrection occurs during the true feast of tabernacles after the millennium kingdom begins.

The fall appointed times are briefly presented here, along with my opinion as to what they mean. Numbers 29 provides more detail.



The Blowing of Trumpets

Leviticus 23:23-25

- 23 And the LORD spake unto Moses, saying,
- 24 Speak unto the children of Israel, saying, In the seventh month, in the first [day] of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.
- 25 Ye shall do no servile work [therein]: but ye shall offer an offering made by fire unto the LORD.

This may symbolize the beginning of Jesus' kingdom reign. Knowing when the kingdom begins is the next piece of the puzzle.

The Day of Atonement

Leviticus 23:26-32

- 26 And the LORD spake unto Moses, saying,
- 27 Also on the tenth [day] of this seventh month [there shall be] a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.
- 28 And ye shall do no work in that same day: for it [is] a day of atonement, to make an atonement for you before the LORD your God.
- 29 For whatsoever soul [it be] that shall not be afflicted in that same day, he shall be cut off from among his people.
- 30 And whatsoever soul [it be] that doeth any work in that same day, the same soul will I destroy from among his people.
- 31 Ye shall do no manner of work: [it shall be] a statute for ever throughout your generations in all your dwellings.
- 32 It [shall be] unto you a sabbath of rest, and ye shall afflict your souls: in the ninth [day] of the month at even, from even unto even, shall ye celebrate your sabbath.

Israel's sins are forgiven, and perhaps the new covenant is given.

The Feast of Tabernacles

Leviticus 23:33-44

- 33 And the LORD spake unto Moses, saying,
- 34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month [shall be] the feast of tabernacles [for] seven days unto the LORD.
- 35 On the first day [shall be] an holy convocation: ye shall do no servile work [therein].
- 36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it [is] a solemn assembly; [and] ye shall do no servile work [therein].



- 37 These [are] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:
- 38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.
- 39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day [shall be] a sabbath, and on the eighth day [shall be] a sabbath.
- 40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.
- 41 And ye shall keep it a feast unto the LORD seven days in the year. [It shall be] a statute for ever in your generations: ye shall celebrate it in the seventh month.
- 42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:
- 43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I [am] the LORD your God.
- 44 And Moses declared unto the children of Israel the feasts of the LORD.

God tabernacles with Israel: this should include the resurrection. The point of the prophetic resurrection is to resurrect dead believers so that they can take part in the kingdom celebration. So, they obviously need to be resurrected at the beginning of it.

5.1.2 The End of the World

Here is another passage that tells us when the resurrection is:

Luke 20:34-38

- 34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:
- 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:
- 36 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.
- 37 Now that the dead 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.
- 38 For he is not a God of the dead, but of the living: for all live unto him.

Verse 35 says that the resurrection occurs in “that world”. Here, “world” can be thought of as an “age” (it really implies the world system in place during a certain period of time—see *Biblical Time* [1] for more information). Verse 34 says that mortal men and women are having children in “this world”. So, when does “this world” end and “that world” begin? This verse suggests when:

Matthew 24:3

- 3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what [shall be] the sign of thy coming, and of the end of the world?

That verse says that “the world” ends with Jesus’ coming to the earth. The next verse says that the kingdom gospel must be preached until then:

Matthew 28:20

- 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, [even] unto the end of the world. Amen.

The 2nd coming is preceded by the tribulation where God’s wrath is poured out. This is a point of focus of many prophecies: Matthew 13 gives 7 parables that describe the mysteries of the kingdom. Here are two relevant excerpts from those parables:

Matthew 13:39-40

- 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.
- 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

Matthew 13:49

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

Something else that occurs at this time is that the corrupt governments of the heavens and the earth will be replaced (the creation study covers this [6]). That is summarized by this passage:

Isaiah 65:17

17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

Given all of that background, this passage has great details about when the resurrection is:

Job 14:10-15

10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where [is] he?
 11 [As] the waters fail from the sea, and the flood decayeth and drieth up:
 12 So man lieth down, and riseth not: till the heavens [be] no more, they shall not awake, nor be raised out of their sleep.
 13 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!
 14 If a man die, shall he live [again]? all the days of my appointed time will I wait, till my change come.
 15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

Verse 12 isn't saying that there isn't a resurrection—it saying that it doesn't occur until the heavens be no more; that refers to the new government in the heavens. Verse 13 asks to be protected until God's wrath is past; that is the tribulation. Then, there is a call to be resurrected (as stated in John 5:25 and 5:28-29).

5.1.3 The Last Day

When we talked about belief in a better resurrection, we encountered this passage:

John 11:23-24

23 Jesus saith unto her, Thy brother shall rise again.
 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

History can be modeled as seven “days”, with each “day” being a thousand years according to 2 Peter 3:8. The *Biblical Time* [1] study discusses this model in detail. The model gives great context to these verses that speak to being raised “at the last day”:

John 6:39-40

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.
 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 6:44

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

John 6:54

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

The prophetic resurrection occurs on the last day. As we have already seen, Job believed in a resurrection. He expected to see his redeemer, which we know is Jesus:

Job 19:25-27

25 For I know [that] my redeemer liveth, and [that] he shall stand at the latter [day] upon the earth:
 26 And [though] after my skin [worms] destroy this [body], yet in my flesh shall I see God:
 27 Whom I shall see for myself, and mine eyes shall behold, and not another; [though] my reins be consumed within me.

It says that Jesus would stand at the latter day upon the earth. That is the timeframe that we are talking about now. Job knew his redeemer is God himself.

Figure 5.1 shows a timeline of the resurrections. For more information as to the years on the timeline, refer to *Biblical Time* [1]. Jesus' resurrection was discussed in Chapter 3. The secret resurrection of the body of Christ was discussed in Chapter 4. The remaining resurrections, called the "first" and "second", will occur during the last thousand years—this is the last day.

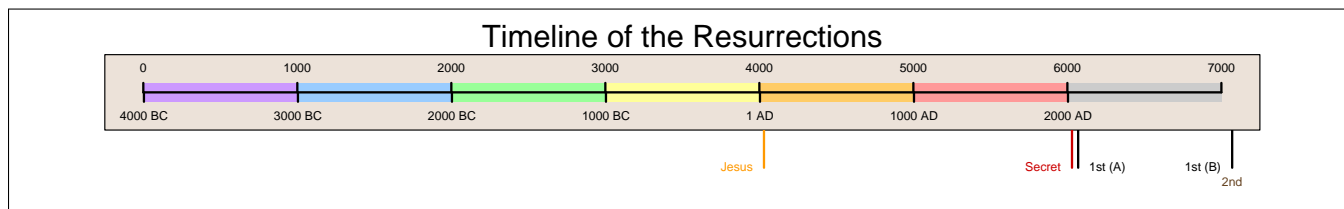


Figure 5.1: This timeline of history shows when Jesus' resurrection occurred and when future resurrections will occur. The future ones are only approximated since the end of the dispensation of grace is not known. What the bible calls the first (labeled 1st on the timeline) resurrection has two parts, here called A and B. Part B and the second (or, 2nd) resurrection coincide. Natural resurrections are not included.

5.2 The First Resurrection

Now, let's see more detail about the first resurrection:

Revelation 20:4-6

- 4 And I saw thrones, and they sat upon them, and judgment was given unto them: and [I saw] the souls 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.
- 5 But the rest of the dead lived not again until the thousand years were finished. This [is] the first resurrection.
- 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.

Verse 4 calls out a very specific group of Jews that are resurrected at the beginning of the thousand years, or the millennium. These are martyrs during the tribulation. Verse 5 says that the rest of the dead are resurrected at the end of the thousand years. It also says that both groups are part of the first resurrection. Most people do not understand this point. So, the first resurrection has two parts that I have called *A* and *B* in Figure 5.1.

5.2.1 The First Resurrection - Part A

Now, I do not think that Revelation 20:4 denies that others will be resurrected in part A. Many dead saints are expecting to see the kingdom. I think the distinction is that they will not reign with Christ. Rather, they will simply live during the kingdom.

We will talk about the group in part B shortly. We will look at one more verse:

Daniel 12:13

- 13 But go thou thy way till the end [be]: for thou shalt rest, and stand in thy lot at the end of the days.

How many lots are there? Is this an indirect reference to part A? I think there will be a number of resurrections within part A. Why? Just consider the logistics of resurrecting millions of people. Where will they stand? Where will they go? It could be that the 8-day period of the feast of tabernacles has a resurrection each day. That is obviously speculation, but something along this line is possible. Whether or not that is true isn't critical either.

5.2.2 The First Resurrection - Part B

Now, who is in part B? We already know that part B occurs at the end of the millennium. Let's see that it coincides with the second resurrection:

Revelation 20:11-15

- 11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.
- 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.
- 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.
- 14 And death and hell were cast into the lake of fire. This is the second death.
- 15 And whosoever was not found written in the book of life was cast into the lake of fire.

Verse 12 says that the book of life is checked. Verse 15 says that those not found in the book are cast into the lake of fire. Most people teach that no one will be found in the book. It seems absurd to look for names that won't be in it. But verse 5 (seen earlier) says that there are dead at the end of the thousand years that are part of the first resurrection. So, obviously names will be found.

Verse 14 says that death (and hell) are cast into the lake of fire. This essentially says that no one will be mortal any longer. This passage provides support:

1 Corinthians 15:53-54

- 53 For this corruptible must put on incorruption, and this mortal [must] put on immortality.
- 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

The following groups of people will expect a resurrection at the end of the thousand years:

1. those that lived to the end of the thousand years without dying (they will be changed),
2. the righteous mortals that were killed during the thousand years, and
3. any dead saints that were not resurrected in part A.

Let's consider each group in more detail.

Those That Live to the End

There will be mortal people living during the kingdom. Let's consider the Jews that endure and enter into the kingdom. They have these promises:

Revelation 2:7

- 7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Revelation 2:11

- 11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

Revelation 3:5

- 5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

So, these Jews will have access to the tree of life. If they eat of it, they will continue to live. They won't be hurt by the second death. This means that they haven't been resurrected yet, and will get an immortal body at the judgment. Obviously, their names are in the book of life, and have not been blotted out. These Jews can have children who are mortal.

Gentiles also will enter into the kingdom without the promises above. They too will have children who will be mortal. Regardless of any of them dying, some will live until the end. But they will still be mortal. They would expect to become immortal. Just as the mystery part of secret resurrection changes those alive, this group might experience the same change.

The Righteous That Die

Sin will exist during the millennium, and it is quite possible that people will be killed. It is often the righteous that are killed by the wicked. So, what happens to such a person that is killed? Jesus could resurrect him right away, but



it makes more sense that it is at the end as the scripture suggests. To think that no one will die during the millennium is foolish. To think that only unrighteous would die is even more foolish. A lot of people will still be learning about sin at this time.

Also, mortal Gentiles might die of old age. Some will be righteous and some wicked.

Those Not Resurrected in Part A

This group is a bit speculative. It is my opinion that some old testament saints that lived before Abraham might not be resurrected into the kingdom. The kingdom appears to be a promise to Abraham and his descendants:

Matthew 8:11

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

So, will Adam, Enoch, and Noah be there? I don't know for sure, but it may be that they will miss the kingdom. What land inheritance would they have? Ezekiel 47-48 describes only the land inheritance for Israel. We also read in Revelation 20:4 that those Jews that lived again were killed because of their testimony of Jesus. What about those that didn't die for that reason? This group isn't critical, but it may exist.

5.3 The Second Resurrection

Looking back at Revelation 20:11-15, we see that there will be those who are not in the book of life. They will be cast into the lake of fire. But we've already been told that this is a resurrection in Daniel 12:2, John 5:29, and Acts 24:15. This passage identifies those in the lake of fire:

Revelation 21:8

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

The first death separates soul from body. The second death separates body and soul from God. The soul and a body will evidently be reunited first since it is called a resurrection. This body may be corruptible, but it will not be consumed.

5.4 Special Cases

We will consider a few special resurrection cases that are part of the prophetic program. The tribulation occurs after the secret resurrection and before the first resurrection. A few of interesting things occur during this time. We will look at some specific groups.

5.4.1 The 144,000

First, Revelation 7:3-8 describes the 144,000 Jews that are special servants. These are referenced in a later chapter as a "child":

Revelation 12:1-5

1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:
2 And she being with child cried, travailing in birth, and pained to be delivered.
3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.
4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.
5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and [to] his throne.

But this "child" is caught up to God, which means that 144,000 went up to heaven. You get confirmation of that in a later chapter where they are specifically mentioned:



Revelation 14:1-5

- 1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty [and] four thousand, having his Father's name written in their foreheads.
- 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:
- 3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred [and] forty [and] four thousand, which were redeemed from the earth.
- 4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, [being] the firstfruits unto God and to the Lamb.
- 5 And in their mouth was found no guile: for they are without fault before the throne of God.

They will be present in the 2nd heaven with the four beasts and the elders. So, this would be a rapture for these Jews. The next question is what kind of body will they have? I would assume that they need a spiritual body to survive in heaven. Like Jesus, these are referred to as "firstfruits". Therefore, they precede the first resurrection. If the dispensation of grace had not come, their rapture would have been very close to Jesus' resurrection in time.

5.4.2 The Two Witnesses

Revelation 11:3-10 tells the story of two witnesses who testify for three and half years and are eventually killed in verse 7. But then we read:

Revelation 11:11-12

- 11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.
- 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

These two are resurrected and then called up to heaven. I would expect that these have a spiritual body since they go up to heaven. They probably follow the 144,000 in time, but are still ahead of the 1st resurrection. They appear to be a type of Christ in that they have a ministry, are killed and resurrected, and then go up to heaven. They are dead a little longer than Jesus was (perhaps they saw corruption).

5.4.3 The Antichrist

This last case is somewhat speculative, and it involves a counterfeit resurrection. Scripture seems to indicate that the antichrist will be killed and resurrected. Let's see the relevant scriptures and see if we can understand what they are saying.

Revelation 13:1-5

- 1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.
- 2 And the beast which I saw was like unto a leopard, and his feet were as [the feet] of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.
- 3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.
- 4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who [is] like unto the beast? who is able to make war with him?
- 5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty [and] two months.

Like all of *Revelation*, this is a challenging passage. But verse 3 says that there was a deadly wound and that it was healed. That sounds like a resurrection. Let's see more of the chapter:

Revelation 13:11-15

- 11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

- 12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.
- 13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,
- 14 And deceiveth them that dwell on the earth by [the means of] those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.
- 15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Verse 12 says that the deadly wound was healed. One view that you could take is that it is a wound that would lead to death but doesn't.

Let's go with the teaching that says that the antichrist is killed. But, rather than a proper resurrection, a counterfeit resurrection will be performed. In this case, a devil will possess the dead body, and the antichrist will appear to be alive again. While there may not be anything like this elsewhere in scripture, it appears this is a specific miracle to mimic Jesus' resurrection.

Here's another tough one:

Revelation 17:7-11

- 7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.
- 8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.
- 9 And here [is] the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.
- 10 And there are seven kings: five are fallen, and one is, [and] the other is not yet come; and when he cometh, he must continue a short space.
- 11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

This passage might be more focused on kingdoms, but has references to its leaders. Verse 8 says "the beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition". Perhaps this means the same thing that we concluded above. Verse 11 says "the beast that was, and is not, even he is the eighth, and is of the seven". A distinction is made between the eighth and one of the former "kings" (verse 10 calls them kings). Again, these are tough passages and I am not certain about the explanation.

With that in mind, here are some scriptures that may be related:

Zechariah 11:15-17

- 15 And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.
- 16 For, lo, I will raise up a shepherd in the land, [which] shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.
- 17 Woe to the idol shepherd that leaveth the flock! the sword [shall be] upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

The antichrist begins as the foolish shepherd (verse 15), but then becomes the idol shepherd (verse 17).

2 Thessalonians 2:3

- 3 Let no man deceive you by any means: for [that day shall not come], except there come a falling away first, and that man of sin be revealed, the son of perdition;

The antichrist begins as the man of sin, but then becomes the son of perdition. That could be related to a beast that ascends out of the bottomless pit. A "son" simply indicates someone that has come to full maturity. The same is said of Judas:

John 17:12

- 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

The son of perdition is lost—beyond being saved. Only destruction lies ahead for such a one. If there is a resurrection of the antichrist, it is a counterfeit. It is unlike the resurrections that we are talking about throughout this book.

Conclusion

Prophecy speaks of two resurrections: one is to life and one is to death. But the latter is still a resurrection. The condemned evidently will have a body to experience torment. The resurrection to life has two parts: one at the beginning of the kingdom and one at the end. The latter coincides with the resurrection unto death.

We put these on a timeline that showed the resurrection of Jesus and the resurrection of the body of Christ. The two resurrections occur on the “last day”. There were also a few special cases of resurrections during the tribulation.

A

The Need for the Right Bible

The majority of Christians are babes in Christ. Like a real child, they don't know that and cannot be told that. If it is true for you, you can use that as an opportunity to mature. Or, you can cast this reproof aside and continue on in whatever you are doing.

A few necessary steps for becoming very mature are:

- getting the right bible,
- learning to rightly divide, and
- learning how to study advanced topics.

I will not devote much space to these topics since this is not what the book is about. But it will help you see (1) why you have never heard what is in this book before and (2) why you may have trouble receiving what it teaches. Believe me: it will be easier to get mad and toss this book aside!

There is only one bible in English today, and it has been around for over 400 years. It's called the *King James Bible* (KJB) and not the "King James Version". If you don't understand the issues concerning the bible, this demonstrates your immaturity. If you misunderstand the issues concerning the bible, perhaps you are an older person that is still immature. If you are willing to take note that there is a bible issue, you can look into that and mature. This appendix will only highlight some of the issues; it will not teach the fullness of the topic.

God does not need multiple versions of his word in English. It is the devil who provides a bible buffet. If you refer to someone with the right bible as "King James Only", that too highlights that you don't understand the issue. The KJB is the English bible that comes from the correct source text. There were English bibles before the KJB; there have been none after it.

You have the freedom to use a corrupt bible. I started my Christian life using one. I wish I hadn't wasted those years. If you use the wrong bible, you may not understand some of the concepts in this book. There are several examples below.

A.1 The Prophets or Isaiah?

The simplest example of showing that other bibles have errors is to look at:

Mark 1:2-3	KJB
2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.	
3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.	

This passage quotes two prophets. Verse 2 quotes Malachi 3:1. Verse 3 quotes Isaiah 40:3. However, the *New International Version* (NIV), like many bad bibles, says:



Mark 1:2-3	NIV
2 as it is written in Isaiah the prophet: “I will send my messenger ahead of you, who will prepare your way” [a]—	
3 “a voice of one calling in the wilderness, ‘Prepare the way for the Lord, make straight paths for him.’” [b]	
footnotes: [a] Malachi 3:1, [b] Isaiah 40:3	

This is a glaring error. The original Greek text is wrong because it has been corrupted. You may feel that you are smart enough to look past problems like this, but there will be other things that you don’t know to look past.

A.2 Easter or Passover?

A common problem with many corrupt bible translations is the desire to have a uniform translation. That means that a word should be translated the same way every time. Even though there are a myriad of examples where the translators do not do this, they try to do it in a few places in order to tote that their translations are superior. But we will look at one particular case where this mindset corrupts the translation.

Acts 12:3-4	KJB
3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)	
4 And when he had apprehended him, he put [him] in prison, and delivered [him] to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.	

However, the NIV says:

Acts 12:3-4	NIV
3 When he saw that this met with approval among the Jews, he proceeded to seize Peter also. This happened during the Festival of Unleavened Bread.	
4 After arresting him, he put him in prison, handing him over to be guarded by four squads of four soldiers each. Herod intended to bring him out for public trial after the Passover.	

We will look at the word for “Easter” in the concordance before deciding anything (see Appendix B for more information on the concordance):

***pascha* (G3957)**

Of Chaldee origin (compare H6453); the Passover (the meal, the day, the festival or the special sacrifices connected with it):—Easter, Passover.

The same word is translated “passover” and “Easter”. The word is translated as the former 28 times; it is translated as the latter only 1 time. But, this is the right time to do that.

If you use Figure C.11 as a sample reference, passover is always on Abib 14 and the feast of unleavened bread always spans Abib 15 through Abib 21.¹ If Peter is in prison during the days of unleavened bread, then the passover is already past. If Herod is waiting for “after the passover”, then either he is waiting for nothing, or waiting for almost a year to pass for next passover to come. Either one obviously makes no sense. Easter often coincides with the day of firstfruits, which is after passover and should fall during the days of unleavened bread.

A.3 The Need to Rightly Divide

Even if you have a KJB, you need to know how to rightly divide God’s word:

2 Timothy 2:15
15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

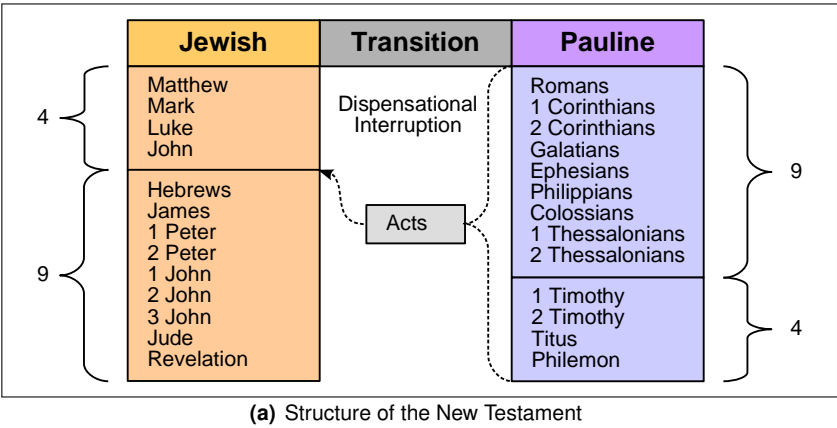
Most bibles do not even translate the end of the verse this way. We’re not talking about dividing “truth” from “error”. We’re talking about dividing “truth” from “truth”. What does that mean? It is about dividing “prophecy” from “mystery”. Most babes in Christ have never even heard of that before.

¹Keep in mind that Acts 12 is many years after Jesus’ resurrection. The principle is the same, even though the days of the week may be different for that year.

The “mystery” part of the bible comes solely through Paul (in the books *Romans* through *Philemon*). The “prophecy” part of the bible is everything else. Most Christians have never heard of such a thing and will refuse to hear it!

Figure A.1 demonstrates right division and additional aspects of further maturity. The figure references this verse:

2 Timothy 3:16
16 All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness:



	Doctrine	Reproof	Correction	
His Coming	1 & 2 Thessalonians			
The Church	Ephesians	Philippians	Colossians	Meat for Adults
The Cross	Romans	1 & 2 Corinthians	Galatians	Milk for Babes

(b) Structure of Paul's Church Epistles

	Doctrine	Reproof	Correction	
His Coming	Revelation			
The Church	2 Peter	1, 2, & 3 John	Jude	Meat for Adults
The Cross	Hebrews	James	1 Peter	Milk for Babes

(c) Structure of the Hebrew Church Epistles

Figure A.1: (a) This diagram shows how the New Testament books are rightly divided. The book of *Acts* explains what happened to Israel during the transition to the dispensation of grace. Paul's books are divided into 9 church epistles and 4 pastoral epistles. The Jewish books are divided into 4 gospel accounts (or, leadership books) and 9 church epistles. (b) This diagram shows how Paul's church epistles are organized according to 2 Timothy 3:16. There is structure to the pastoral epistles, although it is not shown. (c) This diagram shows how the Hebrew epistles are similarly organized. The gospel accounts have a chronological structure, which is also not shown.

I hope you will look into these matters if they are unknown to you. Chances are that you won't hear about them in your church. You can still read this book, but you may struggle with the content.

A.4 Studying Advanced Bible Topics

Once you have the right bible and you know how to rightly divide, you need to learn how to study and not just read. I'm going to be more helpful here since we will be doing that in this book. I will demonstrate how to study in a few areas of trying to understand an advanced topic.



Ecclesiastes 12:12-13

- 12 And further, by these, my son, be admonished: of making many books [there is] no end; and much study [is] a weariness of the flesh.
- 13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this [is] the whole [duty] of man.

Verse 12 tells you that studying is a lot of work; it will wear you out. Verse 13 says that you need to read this whole book and not quit part way through. Next, the bible is going to tell you how to study!

Isaiah 28:9-10

- 9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? [them that are] weaned from the milk, [and] drawn from the breasts.
- 10 For precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little:

In order to grow up (and not be a babe drinking milk), you need to learn how to study topics where the verses are scattered.

1 Corinthians 2:11-14

- 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
- 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.
- 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
- 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned.

This confirms what *Isaiah* said: we compare spiritual things with spiritual. The bible defines what words mean by context. Sometimes you find the definition of a word elsewhere or by reading a group of verses. The Holy Ghost doesn't give you understanding by simply reading. It gives understanding by reading, re-reading, and further studying. Then the "aha!" moment might come. My explanations might "click in place" for you or they might not. If not, then you have work to do (rather than concluding that I am wrong).

2 Timothy 4:3-4

- 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
- 4 And they shall turn away [their] ears from the truth, and shall be turned unto fables.

Babes in Christ have itching ears. They want to be told what to believe and they want those things to be miraculous! They want to be part of the big crowd. But God's word often brings you into isolation from the larger group.

Proverbs 29:1

- 1 He, that being often reproveth hardeneth [his] neck, shall suddenly be destroyed, and that without remedy.

As you hear the truth and reject it, you harden your heart. You will see a lot of scriptures in this book. They might not make much sense at first. Studying will cause you to look at the verses in your bible and pondering them over time.

B

Using a Concordance While Studying

A concordance is a great study aid if it is used correctly. A concordance is essentially an index of words in the Hebrew or Greek languages. For each word, there is

- a simplistic definition,
- an optional and possibly incomplete list of English words or phrases that are translated from the word, and
- a list of scripture references for each translated word or phrase.

Examples will be demonstrated in this chapter, although I won't give a list of scriptures.

A concordance is not a source of truth. Neither is a dictionary. The bible is the source of truth and seeing how else a word is translated in the bible is the best way to gain understanding. If you are using a concordance to correct the bible, you are seriously off course. This is what some people with corrupt bibles do. If you have a *King James Bible*, you have a book that needs no correction (assuming the publisher didn't introduce typographical mistakes).

You don't need to know Hebrew or Greek to use a concordance effectively. If you think learning those languages is going to give you better understanding of the bible, you are wasting your time. You could spend all of that time studying the English bible instead. If you learn from someone who goes to the Hebrew or Greek regularly, then you need a different teacher.

This appendix will give examples using Strong's concordance. There are other concordances. Learn how to use an on-line concordance since flipping around an actual book may be too tedious to be productive.

B.1 Resurrection

The word resurrection is only translated from Greek words. They are presented with little discussion. Only *anastasis* is translated in other ways.

***anastasis* (G386)**

From G450; a standing up again, i.e., (literally) a resurrection from death (individual, genitive case or by implication, (its author)), or (figuratively) a (moral) recovery (of spiritual truth):—raised to life again, resurrection, rise from the dead, that should rise, rising again.

The fact that this word is translated in other ways helps us understand that other words or phrases can mean "resurrection". We will look at those words too.

***egersis* (G1454)**

From G1453; a resurgence (from death):—resurrection.

***exanastasis* (G1815)**

From G1817; a rising from death:—resurrection.

B.2 Raise/Rise

These words occur frequently concerning resurrection. The word "again" might follow. Here are a few examples.



1 Corinthians 15:4

4 And that he was buried, and that he rose again the third day according to the scriptures:

1 Corinthians 15:12

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

Both of those verses translate *egeiro* slightly differently. One has “rose again” and the other has only “rose”.

***egeirō* (G1453)**

Probably akin to the base of G58 (through the idea of collecting one’s faculties); to waken (transitively or intransitively), i.e., rouse (literally, from sleep, from sitting or lying, from disease, from death; or figuratively, from obscurity, inactivity, ruins, nonexistence):—awake, lift (up), raise (again, up), rear up, (a-)rise (again, up), stand, take up.

Some of the translated words do not imply resurrection.
Here is another example.

Mark 9:31

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

***anistēmi* (G450)**

From G303 and G2476; to stand up (literal or figurative, transitive or intransitive):—arise, lift up, raise up (again), rise (again), stand up(-right).

A few of other Greek words fall into this category, but they do not apply to resurrection: G305, G393, G1881, and G1817.

B.3 Live Again

This phrase doesn’t occur often with respect to resurrection. Only a couple of examples are provided with no discussion.

Job 14:14

14 If a man die, shall he live [again]? all the days of my appointed time will I wait, till my change come.

***châyâh* (H2421)**

A primitive root (compare H2331, H2424); to live, whether literally or figuratively; causatively, to revive; keep (leave, make) alive, X certainly, give (promise) life, (let, suffer to) live, nourish up, preserve (alive), quicken, recover, repair, restore (to life), revive, (X God) save (alive, life, lives), X surely, be whole.

Revelation 20:5

5 But the rest of the dead lived not again until the thousand years were finished. This [is] the first resurrection.

***anazaō* (G326)**

From G303 and G2198; to recover life (literally or figuratively):—(be a-)live again, revive.

C

The Crucifixion and Resurrection Timeline

This appendix will construct a timeline of the crucifixion and resurrection.¹ It is amazing that most of Christianity cannot understand this. Most believe that the crucifixion occurred on either Wednesday or Friday. Of course, it is actually Thursday. I will demonstrate that so clearly that you will have to deny a lot of scriptures in order to keep the traditions that are wrong.

C.1 Building the Timeline

We will begin with the resurrection, since the scripture clearly states when it occurs, and work our way backwards:

Luke 24:1-3

- 1 Now upon the first [day] of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain [others] with them.
- 2 And they found the stone rolled away from the sepulchre.
- 3 And they entered in, and found not the body of the Lord Jesus.

So, it had just dawned and Jesus was not in the tomb. He had just been resurrected. You could argue that it occurred while it was still dark, but it will still be on the first day.

Figure C.1 shows the beginning of our timeline. The Gentile week is shown at the bottom for reference. I will add details to the timeline using the Jewish time reckoning.

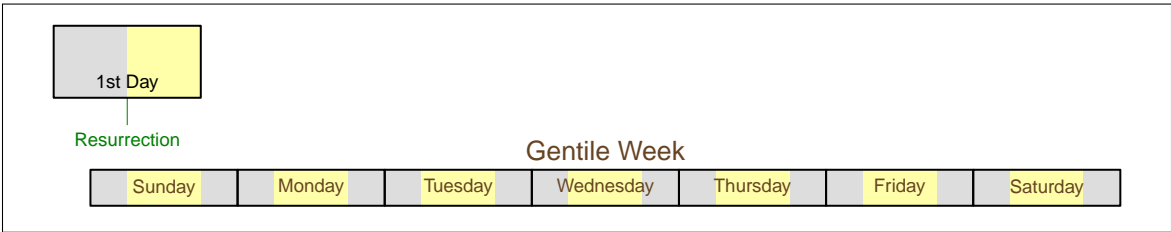


Figure C.1: The Crucifixion Timeline: Resurrection Day: The timeline shows the Gentile days of the week at the bottom. The present Gentile day begins at midnight. This is represented by grey (night), yellow (day), and grey again (night). The Hebrew day begins at dusk and is described as having an evening and a morning. The Hebrew days are numbered instead of named. According to scripture, the resurrection occurs on the 1st day.

Later in *Luke*, there is a story told. We are told that this occurred on the same day as the earlier event.

¹ An older, video version of this study is available [2c].



Luke 24:13
13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem [about] threescore furlongs.
Luke 24:20-21
20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

So, within the story, it is said that the first day of the week is the third day since the crucifixion. So, let's do some explicit counting:

- 1st day of the week: the third day since...
- 7th day of the week: the second day since...
- 6th day of the week: the first day since...
- 5th day of the week: the day of the crucifixion

Figure C.2 shows these referenced days. The 5th day on the Jewish calendar corresponds to our Thursday. We've already demonstrated which day the crucifixion and resurrection occurred, but we'll visit all of the relevant scriptures in order to be thorough. In the bible, the number *five* represents death. So, it makes sense that Jesus died on the fifth day. Likewise, three days later would be the eighth day (i.e., the first day of the next week); eight represents a new beginning. The bible is full of treasures like this.

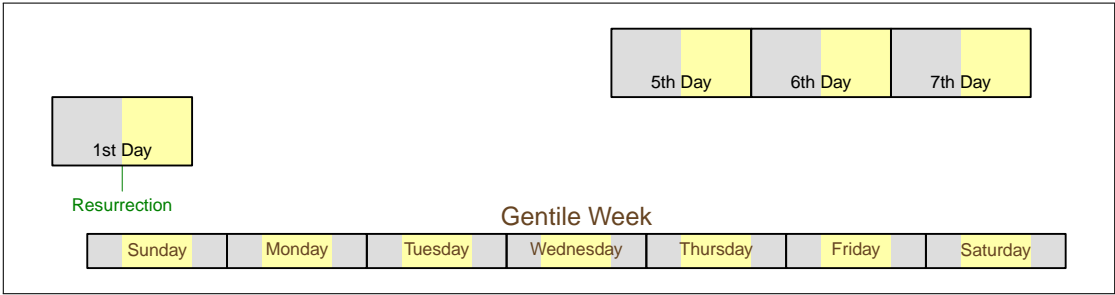


Figure C.2: The Crucifixion Timeline: The Third Day Since: According to scripture, the 1st day was the third day since the crucifixion. Counting back 3 days would put the crucifixion on the 5th day of the week.

So, we know which day the crucifixion was on. Let's see the details about what happened on that day:

Mark 15:25
25 And it was the third hour, and they crucified him.
Mark 15:33
33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

Figure C.3 shows the times of the crucifixion and the beginning of the darkness.

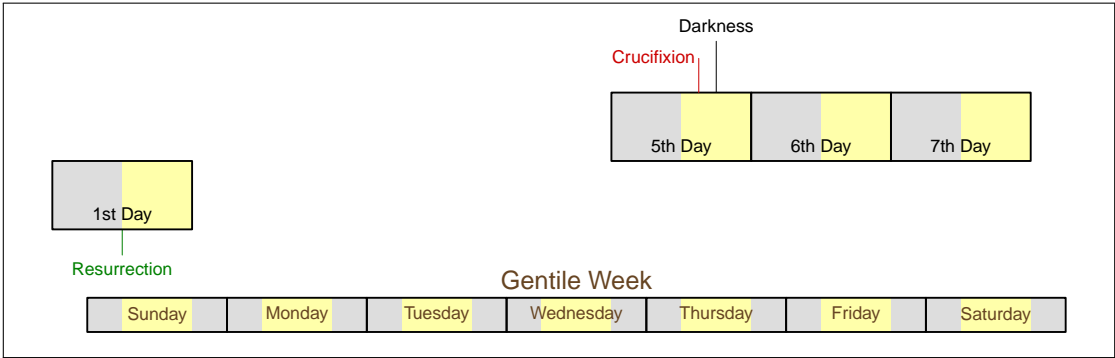


Figure C.3: The Crucifixion Timeline: Time of the Crucifixion: The crucifixion occurred at the third hour and there was darkness from the sixth hour until the ninth hour (only the beginning of this interval is marked).



Next, we will see what happened when the darkness ended:

Mark 15:37
37 And Jesus cried with a loud voice, and gave up the ghost.
Luke 23:43
43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

Figure C.4 shows the time of Jesus' death (which corresponds with the end of the darkness). While Jesus' body hung on the cross, his soul went to paradise in hell. That was during the day part of the 5th day.

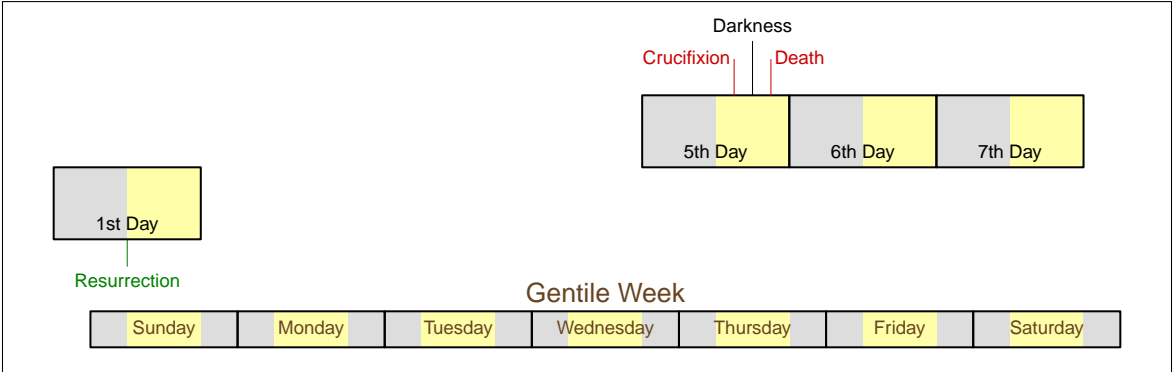


Figure C.4: The Crucifixion Timeline: Death on the Cross: Jesus died at the ninth hour while still on the cross. His soul departed to paradise (in hell) while his body remained.

Next, let's see that Jesus is referred to as the passover lamb, so that we can get details about that event.

John 1:29
29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
1 Corinthians 5:7
7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

Israel came out of Egypt on the first passover. They are told to begin their calendar with that month.

Exodus 12:2
2 This month [shall be] unto you the beginning of months: it [shall be] the first month of the year to you.
Exodus 13:3-4
3 And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this [place]: there shall no leavened bread be eaten.
4 This day came ye out in the month Abib.
Leviticus 23:5
5 In the fourteenth [day] of the first month at even [is] the LORD'S passover.

So, the passover is on Abib 14. This is the month and day of the month that Jesus died. Figure C.5 has the dates added to the existing days. Also, Abib 14 is labeled as the Passover.

Now, we will look at scriptures that told Israel how to prepare the passover lamb:

Exodus 12:3
3 Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb for an house:

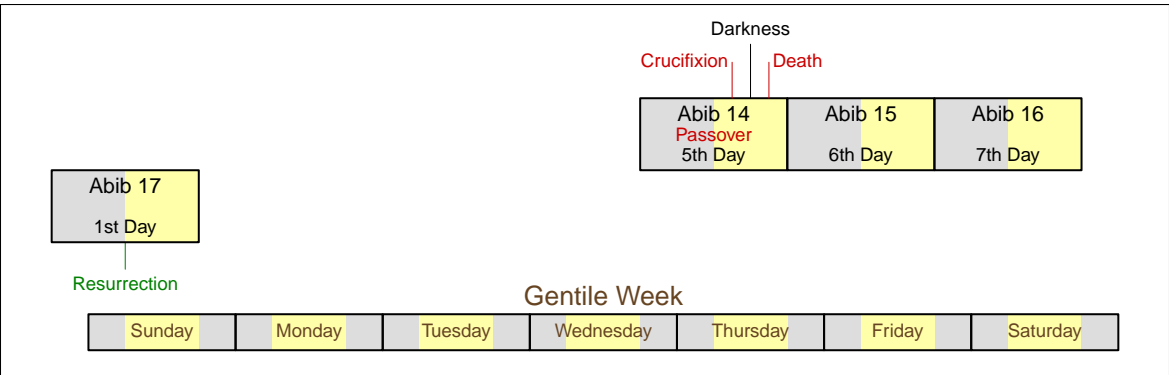


Figure C.5: The Crucifixion Timeline: Abib 14 - Passover: The passover lamb is supposed to be killed on Abib 14.

On Abib 10, the people were to select their passover lambs. Figure C.6 shows the additional days added. Abib 10 is the 1st day of the week.

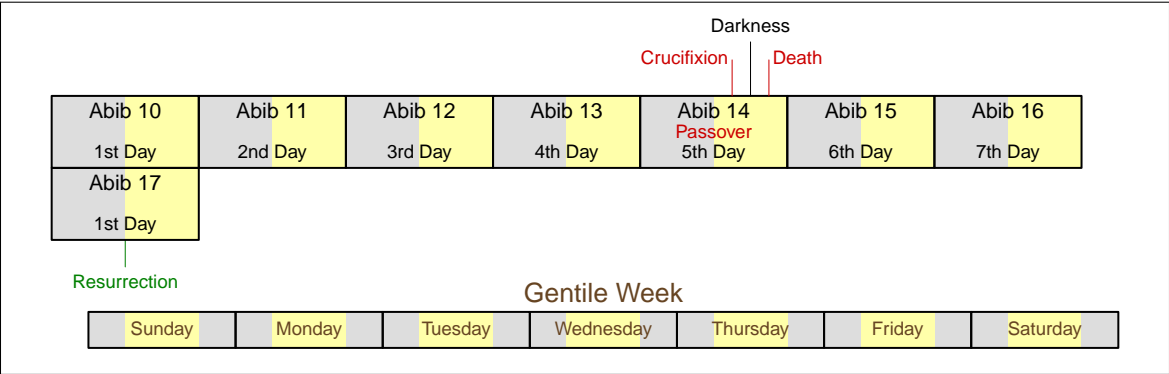


Figure C.6: The Crucifixion Timeline: Abib 10 - Choosing the Lamb: Each house was to choose a lamb on Abib 10. Jesus was chosen on this day.

Exodus 12:6
6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

So, just when is “even”? This verse will make it clear:

Deuteronomy 16:6
6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

The passover lamb would be sacrificed near the end of the day: Jesus died late in the day.
The people were to observe their lambs until Abib 14 to make sure that they were without blemish. During this time period, Jesus visited the temple every day and was observed by many. He is judged to be without blemish just before his crucifixion:

Luke 23:4
4 Then said Pilate to the chief priests and [to] the people, I find no fault in this man.

Let’s see that the people chose Jesus as their passover lamb. First, a verse that can cause a bit of confusion in our calculations:

John 12:1
1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.



The “passover” is sometimes a reference to when the passover is eaten (e.g., Exodus 34:25 and John 6:4), which would be Abib 15 (the evening immediately after the lamb is killed). Also, the “passover” can refer to the actual sacrifice, which would be Abib 14. Which starting point we use is important here. In this case, it is Abib 15. Six days prior would be Abib 9. However, Abib 14 can be the starting point if inclusive counting is used. Inclusive counting is demonstrated in Subsection C.4.3. Regardless, Abib 9 must be the date in John 12:1 for the next passage:

John 12:12-16

- 12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,
 13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed [is] the King of Israel that cometh in the name of the Lord.
 14 And Jesus, when he had found a young ass, sat thereon; as it is written,
 15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.
 16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and [that] they had done these things unto him.

So, “the next day” would be Abib 10. Jesus entered Jerusalem on this day. The people were out choosing their lambs for the passover. They also received him as the king. Many call this the “triumphal entry”, but that is a poor choice for a title. Let's see how this event was prophesied:

Zechariah 9:9

- 9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he [is] just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

So, the prophecy said that the King would come, but lowly. This was Jesus' humble entry. He wasn't to be king yet. Figure C.7 shows the humble entry on Abib 10. It isn't known what time of day it was (probably in the morning).

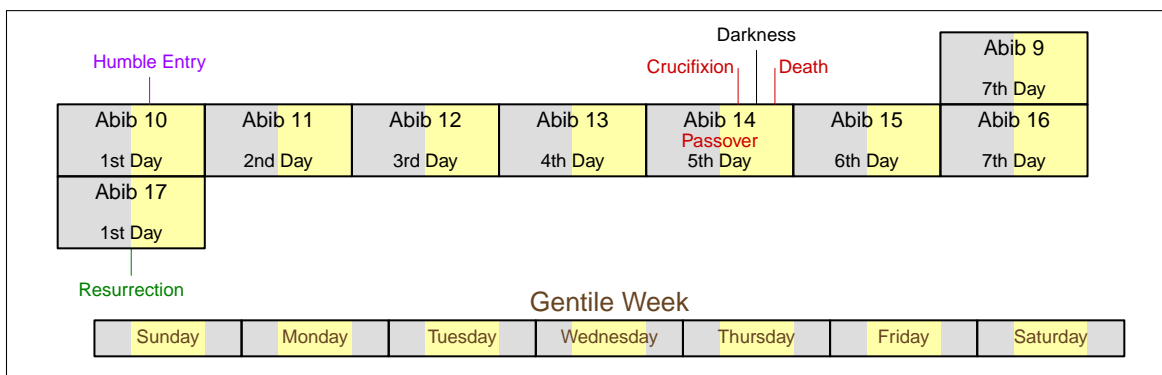


Figure C.7: The Crucifixion Timeline: The Humble Entry: Jesus enters into Jerusalem on Abib 10 in order to be the chosen lamb.

Jesus' disciples wanted to eat the passover with Jesus, and so did he:

Luke 22:15-16

- 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:
 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

But, he said that he would not. That meal would have been the next day. The meal that they have the night before Jesus died (which was still Abib 14) was called the “Lord's supper”. The bread eaten was likely to be leavened: it is not the same Greek word used for unleavened bread. Figure C.8 shows the addition of the last supper to the timeline.

We need to denote some special events on the timeline that we have.

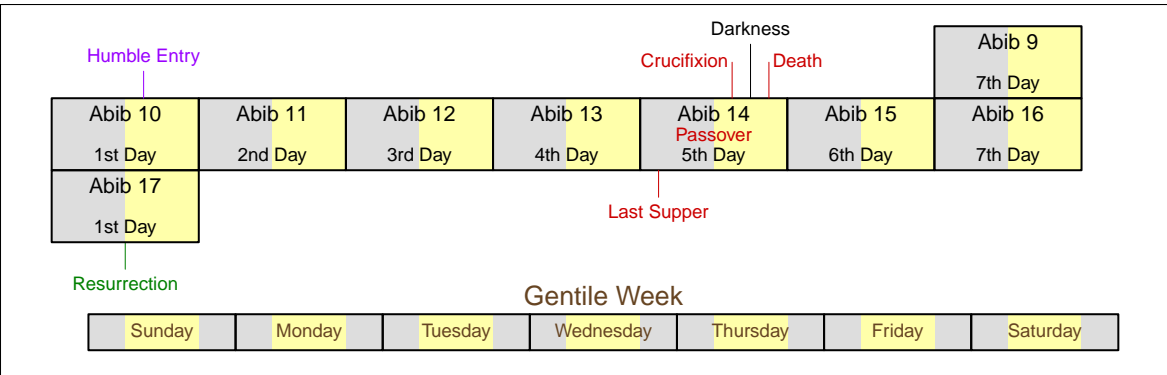


Figure C.8: The Crucifixion Timeline: The Last Supper: The last supper occurred in the evening of the same day that Jesus was crucified. He and the disciples had the passover meal a day early.

Exodus 20:10

10 But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates:

So, the 7th day is the weekly sabbath. Figure C.9 has the information added to Abib 9 and Abib 16.

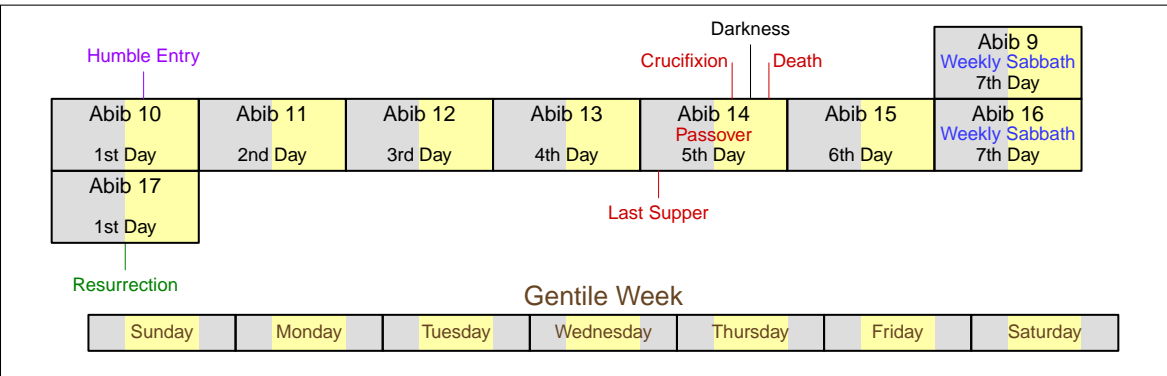


Figure C.9: The Crucifixion Timeline: The Weekly Sabbaths: Every “seventh day” is a weekly sabbath.

Now, we will note a reference to a sabbath, but it is different from the weekly sabbath:

John 19:31

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and [that] they might be taken away.

This sabbath is a “high day”. We won’t find that phrase used anywhere else, but it is a reference to a special sabbath. We will see that this is an annual sabbath (although that description isn’t explicitly in the scripture):

Leviticus 23:5-7

5 In the fourteenth [day] of the first month at even [is] the LORD’S passover.
6 And on the fifteenth day of the same month [is] the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.
7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

Abib 15 is a special sabbath (here it is just called a holy convocation on which no work can be done). The same thing is said of the feast of trumpets:

The firstfruits offering is on the day after the sabbath. Some misinterpret this to be the annual sabbath of Abib 15, but it is a reference to the weekly sabbath. When this was to occur isn't clear in scripture, but, in the case when Jesus died, it is the weekly sabbath after the passover. How do we know that? The new testament tells us:

1 Corinthians 15:20
20 But now is Christ risen from the dead, [and] become the firstfruits of them that slept.
1 Corinthians 15:23
23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

So, the day after the weekly sabbath is Abib 17, the 1st day of the week. Of course, this is the day of the resurrection. Figure C.11 has "firstfruits" added to Abib 17.

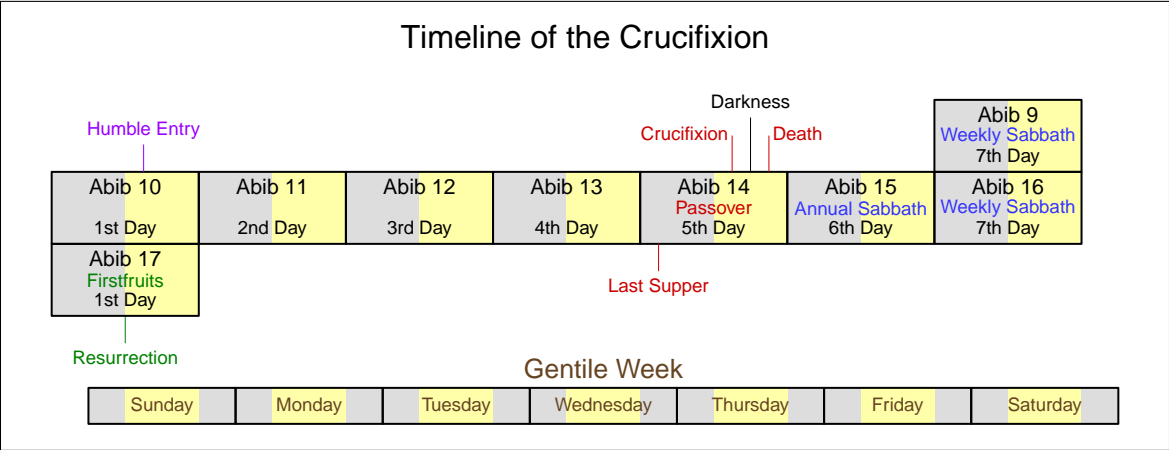


Figure C.11: The Crucifixion Timeline: Firstfruits: The resurrection occurs at the time of firstfruits. The timeline is complete.

To be thorough, let's see the (first) ascension on the resurrection day.

John 20:1
1 The first [day] of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.
John 20:16-17
16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.
17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and [to] my God, and your God.
Matthew 28:9
9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

Jesus ascended and returned in the same morning! He ascended again 40 days later. Now, here is an added bonus:

Genesis 8:4
4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

Did you ever wonder why these details were given in the flood account? Well, the 7th month for Noah is the 1st month for Israel.² That would correspond to Abib 17. The ark rested on the mountains on this day, and new life began for those on it. Of course, they didn't get off right away. But, it is still an intriguing detail buried in the scriptures.

²If you are skeptical about this relationship between calendars, you can be. This information is based upon Israel's tradition, not an actual verse in the bible. But it seems to align two important things.



Everything is lining up perfectly (and shouldn't we expect that from scripture?). We will examine many related scriptures to see if they align with the timeline presented.

C.2 The Many Witnesses of “the Third Day”

We saw the phrase “the third day” in Luke 24:21 at the beginning of Section C.1. There are many verses that use that phrase when referencing Jesus’ resurrection. Here are 11 more:

Matthew 16:21

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, and be raised again the third day.

Matthew 17:23

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

Matthew 20:19

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify [him]: and the third day he shall rise again.

Matthew 27:64

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: so the last error shall be worse than the first.

Mark 9:31

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

Mark 10:34

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

Luke 9:22

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

Luke 18:33

33 And they shall scourge [him], and put him to death: and the third day he shall rise again.

Luke 24:7

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

Luke 24:46

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

1 Corinthians 15:4

4 And that he was buried, and that he rose again the third day according to the scriptures:

C.3 “In Three Days”

There are a few verses that have the phrase “in three days”. Interestingly, these are misunderstood as references to the temple:

John 2:18-22

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

- 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.
 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?
 21 But he spake of the temple of his body.
 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

So, this phrase is certainly linked to the resurrection and is an implied count of days since the crucifixion. All of the following verses are misquotes of what Jesus said.

Matthew 26:61

61 And said, This [fellow] said, I am able to destroy the temple of God, and to build it in three days.

Matthew 27:40

40 And saying, Thou that destroyest the temple, and buildest [it] in three days, save thyself. If thou be the Son of God, come down from the cross.

Mark 14:58

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

Mark 15:29

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest [it] in three days,

Regardless of the misunderstanding, they do not conflict with the timeline.

C.4 Problematic Verses

With so many verses referencing “the third day” or “in three days”, it is amazing how many overlook those and build their belief on some problematic verses. The thing to do is to reconcile these exceptions with the numerous other verses. But first we will start with some passages concerning when the day of unleavened bread started.

C.4.1 The Day of Unleavened Bread

There are some other verses that might confuse the timing of the passover and the feast of unleavened bread:

Matthew 26:17

17 Now the first [day] of the [feast of] unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

Mark 14:12

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

Luke 22:1

1 Now the feast of unleavened bread drew nigh, which is called the Passover.

Luke 22:7

7 Then came the day of unleavened bread, when the passover must be killed.

Now, *Matthew* has added “feast of” (in brackets to denote an addition) before “unleavened bread”. For *Matthew’s* audience, there is no confusion because a God-fearing Jew would know the timing of their appointed times. Now, *Mark* and *Luke* simply say the “day of unleavened bread”, but both make it clear that it is the day that the passover is killed. That is Abib 14 without question.

In order to have no leaven in the house during the feast of unleavened bread (see Subsection 3.1.2), the leaven would have to be removed on the day before, which is Abib 14. This might result in the name “the day of unleavened bread”. Jews might not have eaten leavened bread later in the day as they prepared the sacrifice:



Exodus 12:18

18 In the first [month], on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

Exodus 34:25

25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

A simple view would be that they could have leaven at night on Abib 14 (as Jesus and his disciples did), but not during the latter part of the day as the sacrifice is prepared and killed. Now, the new testament passages can still seem confusing because the exact timing of events around them are not clear. But trust that your bible is correct and that your understanding might not be.



C.4.2 The 72-Hour View

These verses lead some to believe there must be 72 hours between the death and resurrection:

Matthew 12:40

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

John 11:9

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

The latter verse tells us that there are 12 hours of day (i.e., daytime) and therefore 24 hours in a day. This is put into the former verse to conclude that 72 hours are needed. The problem with this view is that Jews do not keep time by "days and nights". They keep time by "nights and days" (or, evenings and mornings).



The bigger problem is that 72 hours after Jesus' resurrection is 3 p.m. on Sunday. That's obviously wrong, so those who adhere to this view believe that the crucifixion is on Wednesday. But again, the problem with that is that Jesus's resurrection would be 3 p.m. on Saturday. That's wrong too. You can always argue that he was raised then, but no one could get there until Sunday morning to find out.

The proper way to handle the "three days and nights" is like this:

- Abib 14 (partial day)
- Abib 15 (full night and day)
- Abib 16 (full night and day)
- Abib 17 (full/partial night)



It is that simple. The John 11:9 verse is not needed.

C.4.3 After Three Days

The next problematic phrase is "after 3 days". Those that want the 72-hour view like this phrase, but cannot handle the multitude of other verses that we already saw.

Mark 8:31

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, and after three days rise again.

Matthew 27:63

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

These might be explained like so:

- Abib 14: Today—the first (partial) day
- Abib 15: Tomorrow—the second day (after 1 day)
- Abib 16: The day after tomorrow—the third day (after 2 days)
- Abib 17: The fourth day (after 3 days)

Could the bible really count in two different ways? Obviously so. You just have to reconcile the exceptions with the rule. This situation involves inclusive counting.



Side Study C.1: Inclusive Counting

Here is another event which demonstrates inclusive counting. You should read all of Acts 10 for yourself; I'll just give the relevant time references.

Acts 10:3

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

Acts 10:9

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

Acts 10:23

23 Then called he them in, and lodged [them]. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

Acts 10:24

24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

Acts 10:30

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

Let's make up days of the week to simplify our thinking:

1. Verse 3: Sunday (3 p.m.)
2. Verse 9: Monday
3. Verse 23: Tuesday
4. Verse 24: Wednesday

Verse 30 occurs on what we are calling Wednesday. Now, we would think that Sunday was 3 days ago. But, the scripture clearly says "4 days ago". Now, you probably think that I left something out. So, go read it for yourself. This is called "inclusive counting": there are 4 days mentioned (just count them above). A phrase like "the third day" uses exclusive counting. We use both commonly, but probably not the particular one that is shown in *Acts*.

C.4.4 The Sixth Hour

Here is another verse that causes contention:

John 19:14

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

We saw verses preceding Figure C.3 referring to Jesus on the cross at the third, sixth, and ninth hours. That was on Abib 14. How could Jesus be standing in front of Pilate at the sixth hour on the same day? The simplest explanation is that the "sixth hour" is an idiomatic expression rather than a literal one. A common phrase in our day is to say "it is the eleventh hour" regardless of what the actual time is. By that expression we mean that is basically too late to take another course of action.

Jews were to choose their lambs by the sixth hour of Abib 14 (this comes from tradition rather than scripture), having been continuing to observe them during part of that day. *John* is saying that the (national) choice had been made when the people called for Jesus to be crucified.

C.5 Is Easter the Same as Firstfruits?

One particular pet-peeve of mine is Christians calling the resurrection day "Easter". Easter appears in the bible, but not to describe the resurrection day. While the two coincide many times, they are not always the same time on the calendar. This gets particularly complicated by the differences in Jewish and Gentile calendars.



I'm going to keep it simple. Think of your birthday. It is on the same day of the month every year. It may be on a different day of the week, but it is on the same date of the year. Jesus was resurrected on Abib 17. That should be on the same date every year.³

But Easter moves on our calendar each year. Jewish calendars have a similar movement because a leap month is added to some years. But Jewish and Gentile calendars do not update in the same manner. I'm going to highlight here that Jesus death and resurrection are old testament appointed times on Jewish calendars. I acknowledge that today's church is non-Jewish (there's neither Jew nor Gentile), so someone will likely argue against this point.

So, Table C.1 compares the passover and Easter dates each year. Also, the difference between the two is computed. Now, the resurrection obviously should follow passover. But during some years, Easter precedes passover. Hmmm! That's bad.

Table C.1: A Comparison of Passover and Easter: The table shows the dates for each event each year and the difference between Easter and passover. The difference should never be negative if Easter is really the resurrection day.

Year	Passover	Easter	Delta
2014	Apr 14	Apr 20	6
2015	Apr 3	Apr 5	2
2016	Apr 22	Mar 27	-26
2017	Apr 10	Apr 16	6
2018	Mar 30	Apr 1	2
2019	Apr 19	Apr 21	2
2020	Apr 8	Apr 12	4
2021	Mar 27	Apr 4	8
2022	Apr 15	Apr 17	2
2023	Apr 5	Apr 9	4
2024	Apr 22	Mar 31	-22
2025	Apr 12	Apr 20	8
2026	Apr 1	Apr 5	4
2027	Apr 21	Mar 28	-24
2028	Apr 10	Apr 16	6
2029	Mar 30	Apr 1	2
2030	Apr 17	Apr 21	4
2031	Apr 7	Apr 13	6
2032	Mar 26	Mar 28	2
2033	Apr 13	Apr 17	4

The proper resurrection day is firstfruits. The better calculation is to compute when that is on the Jewish calendar. Oh, well... you can't overcome tradition!

Conclusion

The timeline of the crucifixion and resurrection should be very clear. All of the verses were explained. You can cling to your traditions if you want to disagree, but you should be a better student and prove all the verses on your timeline. Happy firstfruits!

³The appropriate counter-argument is that the firstfruits offering isn't tied to passover and so it can get out of sync when Israel's calendar has a leap-month added. The harvest could happen in the previous month because Abib no longer aligned with the harvest. This might lead you to accept "Easter" as the name, but the bible never uses "Easter" to refer to the resurrection.



D

Are There Other Raptures?

Many believers earnestly look for other raptures besides ours. Whether or not they find any is partly based on the definition of “rapture”. The rapture, as defined for the body of Christ, consists of the following elements: The person...

1. avoids wrath,
2. does not die,
3. gets an immortal body, and
4. goes to (the 3rd) heaven.

I should probably highlight that no single person is raptured, but **all** that are saved who are alive. We'll look at many supposed raptures and see if any are valid.

But first, let's see a few important scriptures that justify some of those elements:

John 3:13

13 And no man hath ascended up to heaven, but he that came down from heaven, [even] the Son of man which is in heaven.

That verse says that no one had gone to heaven in the old testament.

1 Timothy 6:16

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom [be] honour and power everlasting. Amen.

That verse says that no one has an immortal body besides Jesus as the dispensation of grace was under way. Since the body of Christ will have the first rapture, no one previously has had one. This detail will eliminate many of the candidates.

Enoch

Genesis 5:24

24 And Enoch walked with God: and he [was] not; for God took him.

Hebrews 11:5

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.

Enoch did not die, but he didn't go to any heaven. He would have gone to paradise in the heart of the earth. He doesn't have an immortal body. He may have escaped a judgment (i.e., the flood), but he would have died before the flood came anyway.¹

¹ Enoch would have had to live over 1000 years to have lived to the flood. No one lived that long.



Elijah

2 Kings 2:1

1 And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 Kings 2:11

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.

Appendix E studies this in detail. The conclusion is that Elijah only went to the first heaven and came back to the earth. He later died. He didn't avoid a judgment.

Jesus' First Ascension

Most people do not understand the Jesus had two ascensions. They might overlook this one:

John 20:16-17

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and [to] my God, and your God.

Matthew 28:8-9

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

In the first passage, Mary was told not to touch him. In the second passage, they (the women) touched his feet. So, Jesus had ascended and returned.

As far as an assessment as a rapture, Jesus already died and was resurrected to an immortal body. He did go to the 3rd heaven and came back to the earth. He experienced judgment on the cross; he didn't avoid it.

This passage explains what this ascension was about:

Hebrews 9:24

24 For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Jesus' Second Ascension

Mark 16:19

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Luke 24:51

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Acts 1:9-11

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The rapture analysis is the same as the first ascension. He has not returned to the earth from this ascension yet.

Philip

Acts 8:39-40

- 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.
40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

Philip experienced something like Elijah (see Section D and Appendix E). He only went to the first heaven and came back to the earth. He later died. He didn't avoid a judgment.

Many beginners and those who do not study properly think that this is like a rapture because the Greek word (G726: *harpazō*) translated "caught away" is also translated "caught up" in 2 Corinthians 12:2, 2 Corinthians 12:4, and 1 Thessalonians 4:17. It is not translated the same way because it is not the same thing. Our rapture is not described as the Spirit catching us up.

Paul

2 Corinthians 12:1-4

- 1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.
2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.
3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)
4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

What Paul described was a vision (it says so in verse 1). He went to heaven in the vision, but never really left the earth.

Nonetheless, some think Paul died in one of his stonings. If so, he had a natural resurrection. He went to 3rd heaven, but returned. He didn't avoid God's wrath because he died (again) before it has come.

John

Revelation 4:1-2

- 1 After this I looked, and, behold, a door [was] opened in heaven: and the first voice which I heard [was] as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.
2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and [one] sat on the throne.

Like Paul, John experienced a vision (see Revelation 9:17). He went to the 2nd heaven in the vision, but never left the earth. He later died. His vision describes God's wrath, and he didn't have to avoid it.

The 144,000

Revelation 12:5

- 5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and [to] his throne.

This group is discussed in Subsection 5.4.1 in greater detail. The summary is that the 144,000 will experience a rapture, but they will only go to the 2nd heaven. They will be protected from God's wrath during the first half of the tribulation, but will escape the second half. It may be that they have spiritual bodies. This one is close to a rapture, but is still lacking in some areas.

The Two Witnesses

Revelation 11:11-12

- 11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.
- 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

These two are discussed in Subsection 5.4.2 in greater detail. The summary is that they will not experience a rapture. They will be protected from God's wrath during the first half of the tribulation, but will be killed by the antichrist. They are resurrected before going to the 2nd heaven. They may have spiritual bodies.

Jews During the Tribulation

Matthew 24:37-42

- 37 But as the days of Noe [were], so shall also the coming of the Son of man be.
- 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,
- 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.
- 40 Then shall two be in the field; the one shall be taken, and the other left.
- 41 Two [women shall be] grinding at the mill; the one shall be taken, and the other left.
- 42 Watch therefore: for ye know not what hour your Lord doth come.

Many think that “taken” means “taken to heaven”. The parallel passage in *Luke* rejects that idea:

Luke 17:26-27

- 26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.
- 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

Luke 17:33-37

- 33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.
- 34 I tell you, in that night there shall be two [men] in one bed; the one shall be taken, and the other shall be left.
- 35 Two [women] shall be grinding together; the one shall be taken, and the other left.
- 36 Two [men] shall be in the field; the one shall be taken, and the other left.
- 37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body [is], thither will the eagles be gathered together.

Poor teaching explains these passages as applying to the body of Christ. But these describe Jews during the tribulation (we will already be gone by then). Those that are “left” survive until the end of the tribulation. Those that are “taken” are killed. *Luke* makes it clear that those taken in the flood are destroyed. The last verse is furthered by these:

Matthew 24:28

- 28 For wheresoever the carcase is, there will the eagles be gathered together.

Revelation 19:17-18

- 17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;
- 18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all [men, both] free and bond, both small and great.

So, this is God's wrath not a rapture.

Lot

Genesis 19:15-16
15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.
16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

2 Peter 2:7-9
7 And delivered just Lot, vexed with the filthy conversation of the wicked:
8 (For that righteous man dwelling among them, in seeing and hearing, vexed [his] righteous soul from day to day with [their] unlawful deeds;)
9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

Some like to compare Lot to an event like the rapture since he avoided a judgment. But he didn't go to heaven, he didn't have an immortal body, and he eventually died.

Some like to view Abraham as a type of "rapture" since he escaped the judgment of Sodom and Gomorrah. But, he just wasn't present where it occurred. He didn't go to heaven, didn't get an immortal body, and eventually died.

Daniel

Daniel 3:26-29
26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, [and] spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come [hither]. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.
27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.
28 [Then] Nebuchadnezzar spake, and said, Blessed [be] the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.
29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

This is simply the end of the story (you'll need to read the whole chapter). Daniel's three friends are delivered through judgment; they don't really avoid it. What people note is that Daniel is not present in this story. Some teach that he is a type of the rapture because of that. However, Daniel did not go to heaven, he did not receive an immortal body, and he later died. Perhaps it is a weak type, but why would there be a type of something kept secret?

Side Study D.1: Other Bad Rapture Models
Like the bad Daniel rapture model, there are others that are supposed to exist. The first one involves Joseph, whose story is told in Genesis 37–50. He is a type of Jesus in that he is rejected by his brethren in Genesis 37:28. He is given a Gentile bride in Genesis 41:45. Of course, that leads to a very bad conclusion because the body of Christ is not the bride of Christ (we are likened to a chaste virgin because we are already joined as his body [see 2 Corinthians 11:2]). But, the type suggests that Joseph has wed the Gentile bride before the 7 years of famine in Genesis 41:50, which is a type of the tribulation. The famine drives his brethren to him in Genesis 42:2, but the Egyptians (i.e., the Gentiles) are dismissed first. Of course, the problem with that is that the "tribulation" has already begun and has not ended before he is revealed to his brethren. So, there are so many flaws in the model. Many force a view into scripture when it is not really there.
The second one involves Moses. Part of his story is told in Exodus 2–4. He is rejected by his brethren in Exodus 2:14. He takes a Gentile bride in Exodus 2:21. His brethren suffer in bondage in Exodus 2:22. The Gentiles (his wife and sons) seem to disappear after Exodus 4:25-25 (but they reappear in Exodus 18:2). He is received by the brethren after great signs in Exodus 4:29-31. It is another weak (and really wrong) model.



Conclusion

When it comes to other raptures, there is only one that is close and that is the 144,000 Jews during the tribulation. They don't avoid judgment, but are preserved through it. They only go to the 2nd heaven. It can only be assumed that they will have an immortal body. So, it really matters what the definition of "rapture" is.

E

Where Did Elijah Go?

It is a common teaching that Elijah went to heaven.¹ Part of that teaching comes from this verse:

2 Kings 2:11

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.

This clearly says that he was taken into heaven. Most will teach that he was taken to the third heaven and did not die. Yet, this next verse contradicts that he went to heaven:

John 3:13

13 And no man hath ascended up to heaven, but he that came down from heaven, [even] the Son of man which is in heaven.

The easy cop-out is to say that he didn't ascend himself since he was taken by a whirlwind. Since there are 3 heavens, we probably need to understand which heaven each verse is referring to. So, just where did Elijah go? This mystery can be solved with diligent study. It requires us to pay attention to a timeline.

2 Kings 2 records Elijah's departure and Elisha's succession. Let's get some acknowledgment from 2 Kings 3:

2 Kings 3:6-7

6 And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I [am] as thou [art], my people as thy people, [and] my horses as thy horses.

2 Kings 3:11

11 But Jehoshaphat said, [Is there] not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here [is] Elisha the son of Shaphat, which poured water on the hands of Elijah.

So, these passages confirm that Elisha has taken over for Elijah. If we back up in the chapter, we will get a timeframe for the events:

2 Kings 3:1

1 Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

The events of chapter 3 are in the 18th year of Jehoshaphat's reign. So, the events of chapter 2, where Elijah was taken, occurred at that time or earlier. The *Jehoram* mentioned in verse 1 was a king in the northern kingdom. We are going to read of another Jehoram who was a king in the southern kingdom. So, don't get confused.

¹ A video study exists for this topic [8].



Earlier in scripture, Jehoshaphat’s reign is summarized. He reigned 25 years:

1 Kings 22:42
42 Jehoshaphat [was] thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother’s name [was] Azubah the daughter of Shilhi.

His son Jehoram reigned after him. Again, this is a different Jehoram than mentioned previously.

2 Chronicles 21:1
1 Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.

Now, during Jehoram’s reign, we read the following:

2 Chronicles 21:12-15
12 And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,
13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father’s house, [which were] better than thyself:
14 Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:
15 And thou [shalt have] great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

2 Chronicles 21:19-20
19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.
20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

So, verse 12 says that Elijah has written a letter to pronounce God’s judgment on Jehoram. This is probably near the end of his reign, perhaps 2 years prior as suggested by verse 19.

Figure E.1 is a simple timeline that shows when Elijah was taken and we he wrote a letter. He obviously came back to the earth to write the letter. We’re going to see that he wasn’t gone very long at all.

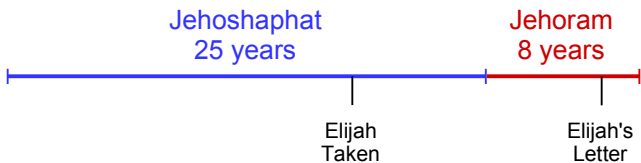


Figure E.1: This is a simple timeline of important events concerning Elijah. Elijah is taken by a whirlwind to heaven in about the 18th year of Jehoshaphat’s reign. Elijah writes a letter to Jehoram in approximately the 6th year of Jehoram’s reign. So, Elijah returned to earth shortly after his departure.

So, where did Elijah go when he was taken into heaven? The answer lies in 1 Kings 18:1-12. In that passage, Elijah has a dialog with Obadiah. He tells Obadiah to tell Ahab where he is. But Obadiah objects that Elijah might not be there when Ahab comes for him. The passage ends with this verse:

1 Kings 18:12
12 And it shall come to pass, [as soon as] I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and [so] when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.



Obadiah understood that Elijah (or any prophet) could be picked up by the Spirit of the LORD and carried to another place. The Spirit of the LORD is essentially the whirlwind. This is also described as God's chariot in Ezekiel 1 and 10, and those are very complicated vision passages.

The same thing happened to Philip here:

Acts 8:39-40

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

So, Elijah didn't go to the 3rd heaven. He only went into the 1st heaven. He returned to the earth and eventually died like all men do. So, why isn't this properly taught?

F

The Book of Life

Let's investigate the book of life. We will start with this passage:

Revelation 20:11-15

- 11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.
- 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.
- 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.
- 14 And death and hell were cast into the lake of fire. This is the second death.
- 15 And whosoever was not found written in the book of life was cast into the lake of fire.

The book of life is looked into at the end of time where sin, death, and hell will be done away with. For those not in the book, there is everlasting punishment in the lake of fire. For those in the book, there is eternal life. When is someone's name written in it? And can someone's name be removed?

One traditional teaching concerning the book of life is that a believer's name is written in it when he believes the gospel. Paul tells us that we cannot lose our salvation, so our names cannot be blotted out. Yet, we will see that there are scriptures, not written by Paul, that talk about blotting someone's name out of the book. So, confusion often arises. Can someone outside the dispensation of grace lose his salvation? Or, did he simply never have it? What we will soon understand is that the original premise is wrong.

Let's see another verse:

Revelation 17:8

- 8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

This says that there are some people whose names were not written in the book "from the foundation of the world". So, are believer's names written in the book at that time? That might sound a little odd. Yet many people will rationalize that God knows the future, and, so, he has written the names of the believer's in advance. This idea conflicts with much of scripture, so let's not go in that direction. We need more scripture.

Revelation 13:8

- 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

That verse says something similar to the previous, but this references the Lamb slain from the foundation of the world. We should know that Jesus didn't die before the foundation of the world: he died a little more than 4000 years later. But it was God's plan that he would die from the beginning. So, perhaps the names being written or not written from the foundation of the world is a matter of principle and should not be taken literally. That would mean



that it is God's plan from the beginning for some names to be in the book and other names not to be in the book by the time the judgment comes. You'll have to try to decide what you think as you continue through the scriptures.

Side Study F.1: God's Foreordained Plans

Here's a good passage for understanding that Jesus was foreordained to be the lamb:

1 Peter 1:19-20

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:
20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

God also had a plan for eternal life for man:

Titus 1:2

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

God determined that believers would be "in Christ" before creation:

Ephesians 1:4

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

It is God's will that all should be saved (that doesn't mean that they will be):

1 Timothy 2:3-4

3 For this [is] good and acceptable in the sight of God our Saviour;
4 Who will have all men to be saved, and to come unto the knowledge of the truth.

2 Peter 3:9

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

God determined *how*, but not *who*:

1 Corinthians 1:21

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

F.1 Who Is in the Book?

The book of life is a book containing the names of those who will have eternal life. It is also called the book of the living:

Psalms 69:28

28 Let them be blotted out of the book of the living, and not be written with the righteous.

This says the unrighteous are not written with the righteous. We will discuss being blotted out shortly. Again, the righteous are in "the book":

Daniel 12:1

1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

The wicked are not:

Revelation 21:27

27 And there shall in no wise enter into it any thing that defileth, neither [whatsoever] worketh abomination, or [maketh] a lie: but they which are written in the Lamb's book of life.



For Israel, the tribulation is a big decision point. God gives a promise to the overcome:

Revelation 3:5

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

Who is the overcomer?

1 John 5:4-5

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, [even] our faith.
5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Again, faith is required to be in the book. Paul only mentions the book of life once:

Philippians 4:3

3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and [with] other my fellowlabourers, whose names [are] in the book of life.

The believer's name **is** in the book already. He says nothing else about it.

F.2 When Are Names Written?

If you search for “book of life” (as well as other variants that we shall soon see), you will not find any verses that describe someone's name being written into the book. But there are several verses that describe names being blotted out of the book. Given God's predisposition that all should be saved and knowing the Jesus would pay for the sins of all (if they choose to believe), it seems possible that his default position is that everyone's name should be written in the book. If that is the case, there is nothing that you do to get written in. Let's make that assumption and see if the verses are consistent with it.

But, did God really write the name of every person who would ever exist into an enormous book? That seems to be inconsistent with the way he is working. Recall that Psalms 69:28 calls the book “the book of the living”. Let's see another verse that might give us some insight:

Isaiah 4:3

3 And it shall come to pass, [that he that is] left in Zion, and [he that] remaineth in Jerusalem, shall be called holy, [even] every one that is written among the living in Jerusalem:

The key word might be “living”. Perhaps it is such that every person that is born, or maybe just conceived, is written in the book at that time. This could be what God has foreordained. That would be more practical and would accommodate people's choices.

Regardless, either viewpoint should help us understand that children are already written in the book of life. They are not accountable for sin until they are of age. Refer to “The Age of Accountability” in *Biblical Time* [1] for more information on this topic.

F.3 Blotting Names Out

Let's see that a name can be blotted out:

Exodus 32:32-33

32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.
33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

God says that sin will blot one's name out of the book (but don't lose sight of the fact that Jesus was foreordained to pay for sin—by faith).

Revelation 22:18-19

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and [from] the things which are written in this book.

It appears that this is more than just blotting out the name; it is blotting out all evidence that the name was even there (i.e., “his part”). Next, consider this:

Isaiah 43:25

25 I, [even] I, [am] he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

Just as sins are blotted out and not remembered, so are the names that are blotted out: sinners are blotted out just as sins are. But recall, it is God's will that all be saved. So, sinners choose to be blotted out (they judge themselves):

Acts 13:46

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

Malachi 3:16-18

16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard [it], and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.
17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.
18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

The book of remembrance should be the book of life (i.e., those not in it are not remembered). Verse 17 sounds like it corresponds to the great white throne of Revelation 20:11.

Side Study F.2: Names Blotted Out in the Bible [Advanced]

If you compare 1 Chronicles 3:9-17 and Matthew 1:6-12, you will notice that the latter does not contain some of the names of the former. These names have been blotted out. Matthew 1:17 says that there are 14 generations from David until the carrying away into Babylon. So, the names in 1 Chronicles are remembered no more! Refer to “The Genealogy of Jesus Christ” in the study guide on *Matthew* [4] for more information.

F.4 Written in Heaven

If the book of life is in heaven, then it would make sense to say that someone's name is written in heaven:

Luke 10:20

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Hebrews 12:23

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 of just men made perfect,

Blotting out a name from under heaven should mean the same as blotting the name out of the book of life:

Deuteronomy 9:14

14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

Deuteronomy 25:19

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee [for] an inheritance to possess it, [that] thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget [it].



Deuteronomy 29:20

20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

2 Kings 14:27

27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

It is quite likely that Jesus is writing their names on the ground (i.e., in the earth).

F.5 Written in the Earth

For those whose names are not written in heaven, they are written in the earth:

Jeremiah 17:13

13 O LORD, the hope of Israel, all that forsake thee shall be ashamed, [and] they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

This shows up in the story of the woman caught in adultery in John 8:1-11 (refer to the study guide on *John* [3]. Here is the relevant excerpt:

John 8:6-9

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with [his] finger wrote on the ground, [as though he heard them not].
 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
 8 And again he stooped down, and wrote on the ground.
 9 And they which heard [it], being convicted by [their own] conscience, went out one by one, beginning at the eldest, [even] unto the last: and Jesus was left alone, and the woman standing in the midst.

Conclusion

Each person's name is written in the book of life initially. Perhaps that occurs when he is born. Israel appears to have occasions where a person's name could be blotted out while still alive. In the dispensation of grace, it might be the case that an unbeliever's name is blotted out at death since there is always a possibility of being saved before then. Paul assures of eternal security, and, so, he never discusses blotting out one's name. There is no scripture that indicates a person has his name written at the point of salvation.



Conclusion

We completed an in-depth study of the topic of resurrection. Resurrection means to “rise again”. A person rises the first time when he is born; he rises again from the dead. Some people were resurrected and died again: these were natural resurrections. These were signs of the spiritual resurrection. Jesus is the only one to have a spiritual resurrection. The spiritual resurrection will make us equal to the angels, who are simply immortal men.

The body of Christ will have a resurrection to the heavens. When that occurs, those that are alive will also be changed. Everyone else will have a resurrection to the earth. That will come in two parts. The second part coincides with the resurrection of the condemned. They will go into the lake of fire—the second death.

We learned that some people experienced natural resurrections, which would be followed by another death. Conversely, there has been one and there will be many that do not experience death at all. We should be reminded of this verse:

Hebrews 9:27

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

That verse simply means that it is expected that mortal people will die. Any choice of salvation must be made before that time. It is a general principle rather than a universal truth.

Hopefully, the scriptures have been opened up to you, so that you can be better positioned to understand other topics in which resurrection is involved.



Reference Materials

All materials were developed by Tom Wilson and are available via <https://thechurchoforlando.org>.

- [1] *Biblical Time*, e-book; First Edition, TBD
- [2] “Holidays”, a video study series with following sessions:
 - (a) “What Is a Holiday?”, 9/29/18
 - (b) “Jesus’ Birth”, 9/29/18
 - (c) “Jesus’ Death, Burial, and Resurrection”, 6/13/20
 - (d) “Unholydays” 10/13/18
- [3] *John*, e-book; First Edition, TBD
- [4] *Matthew*, e-book; First Edition, TBD
- [5] *The Biblical Angels*, e-book; First Edition, Revision A, 8/8/24
- [6] *The Biblical Creation*, e-book; First Edition, 1/1/24
- [7] “The Trumps of God”, 5/31/22; a video study presented at Fellowship Bible Church
- [8] “Where Did Elijah Go?”; a segment in the video study “Bible Mini-Mysteries”, 9/25/22 (a video study presented at Fellowship Bible Church)

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Tom Wilson has assembled numerous scriptures that explain resurrection in the bible. Some that were resurrected died again, but there is a better resurrection. You can understand the signs and types, and the differences between prophecy's resurrection and ours.

There is also an extensive index of scripture references so that you can find where certain passages are discussed in the presentation of the topic. All this information is put at your fingertips because God wants his people to know and understand him.

Do you have faith to believe what God says? Or will you be faint and bow to common traditions? Prove yourself today!

Look for other books in the "Understanding the Bible" series.