

End Time Study The Resurrection from the Dead 16th July 2020

- The time when the resurrection may be expected
- Paul's explanation of the means of resurrection.
- Who will be raised?
- Examples of resurrection.
- What can we understand of immortality?

The outworking of how everything fits together and when each aspect of the eschatological programme occurs is a study in itself. The resurrection from the dead is a necessary prerequisite to so much more in the prophetic calendar. The Truth highlights the essential importance of this doctrine in contrast to the orthodox nonsense of immortal souls and heaven and hell going.

The purpose of the resurrection is to enable those accounted worthy to assist the Lord Jesus Christ in the great work of pacifying the entire globe to usher in the era of peace, truth and righteousness for the benefit of the whole world. Jesus once enthroned will reign as a benign dictator who has previously demonstrated his credentials to the point of being prepared to die for the sins of the world and the glory of the Father.

Resurrection is an ancient teachings going right back to the promise in Eden to the woman, Genesis 3v15, where the bruising in the heel is the temporary set back of the seed of the woman who by bruising the head of his adversary, deals a mortal blow. The wound to the heel is less serious and this is only true if her seed was not curtailed by physical death in the sacrifice, he was to offer on behalf of himself and others. It is also a theme, both implicitly and explicitly in the Book of Revelation, see 20v5,6.

It is not possible to have the judgement before the resurrection as those being judged need to be there. It is possible that Jesus returns after the physical resurrection, but the New Testament is explicit – 1 Thessalonians 4v16 *"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 will rise first.” There is one general resurrection at the return of Christ, the second resurrection comes much later in the sequence. Isaiah 26v19 highlights that all are raised together. Isaiah 27v1 (in that day) details what follows afterwards which is the slaying of the dragon, leviathan which means joined to the serpent.

Dr Thomas in Anastasis outlines that “to/for what body do they come?” in the dative clause. This emphasises that the process of resurrection is not completed until the immortalisation of those brought back from the dead. 1 Corinthians 15v35.

The physical requirement for a body in this created world is evident. A disembodied soul is nowhere. God Himself has a body as He has a centre of existence, although the Glory of His body is not to be appreciated by mere mortals, as He dwells in unapproachable light.

Paul highlights the reality of there being different bodies, some celestial and some terrestrial. Each differing as stars differ in glory. Thus, the reward of the faithful in ascension to immortality does not necessarily mean a total equivalence in detail but it will be equivalent in essence. The saints are to be glorified in similitude to Christ. However, they do not have an identical body to his, it may be smaller, less strong, less bright, but it will be like his, see Philippians 3v21. The Greek here is *summorphon* - *making it conformed to the body of the glory of him* (Marshall’s literal translation). It seems appropriate that his star will outshine all other stars in that celestial constellation.

The subject of resurrection has been a matter of contention in the history of the Truth. JJ Andrew fell out with Robert Roberts over this

issue. Certain advocated that God could not/would not raise any who had not first made a commitment to the cause of the Truth. Thus, an enlightened but rebellious rejector could not be physically raised from the dead, they maintained that God had limited Himself in this regard. Anastasis the standing again, refers to the full process of resurrection which after favourable judgement will result in immortalisation. This honour will not be enjoyed by any rebel, either in ignorance, enlightenment or in subsequent rejection. The technical issue of a physical resurrection is less vital, but it is sad to see some believing that God cannot raise certain dead. He has said he will do so in many passages, Matthew 26v64. Understanding the teachings in the book Anastasis should go some way to avoiding the tangential teaching of J J Andrew on this point. (See the Resurrectional Responsibility debate.) Read Philippians 3v11 in light of that point.

The scriptures teach that there will be a resurrection of the just and unjust, so 1 Peter 4v17,18 Romans 2v12,13 Acts 24v15.

There are many examples of resurrection in the Bible.

- Hebrews 11v35
- Lazarus
- Elijah and the widow's son
- Elisha and the woman's son.
- Widow of Nain.
- Dorcas
- Eutychus
- Many bodies of the saints which slept.

These all died again because they were not resurrected to eternal life but only physically.

This glorious throng will not receive the promise until later, so that they, without the subsequent saints will not be made perfect. Hebrews 11v39,40.

Daniel 10v8-18 sets out the process of this elevation to glory.

- Face toward the ground
- Upon my knees and palms
- Stand upright/ stood trembling
- Strengthened from weakness.

None but Jesus has yet been fully raised up into the new creation physically, but legally all who embrace Christ truly, are transferred in their allegiance from the first to the second Adam.

The glorious state of immortality cannot be properly understood without enjoying it personally. However, the Bible does give certain hints which provide motivation to aspire towards that goal.

- Psalm 103v5 Youth renewed like the eagles.
- Isaiah 40v31 Renew their strength. Run but not weary, walk and not faint.
- Job 33v25 His flesh shall be fresher than a child's

What a fit and apt reward for the just, those justified by the blood of Christ, to share eternal life in the full anastasis with their Lord and master Jesus Christ.