

The Bible Teaching of the Resurrection of the dead

December 2021

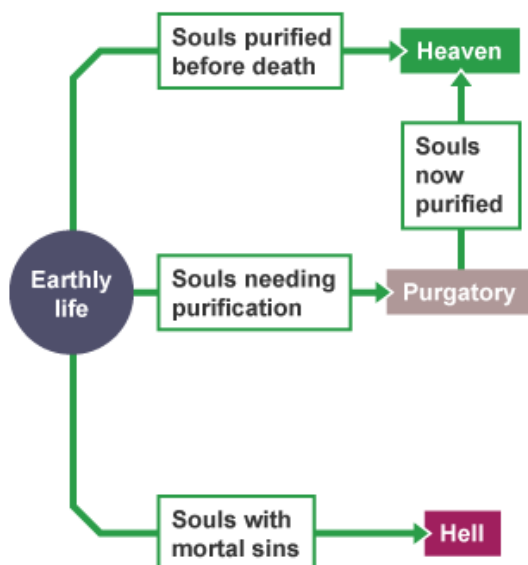
Over the last few months there have been various questions asked concerning the resurrection of the dead, which we have here compiled and listed. It is the hope that these questions will be answered in the following article.

Recent questions with regards to the resurrection:

- Who will be raised from the dead? Everyone? Just those who are baptised?
- How can resurrection be possible if we go to heaven when we die?
- What happened to people like Elijah and Enoch when they died?
- What happened to those people in the Bible who were raised from the dead?
- Will people be raised immortal at the time of the end?

Confusion on the subject

The ignorance of the subject of the resurrection among many who claim to be Christians is not surprising seeing they have been deceived by the teachings of the Roman Catholic Church. Examples of their false teachings are illustrated:



Catholic Church teaches that

- Individual judgement happens at the moment of death when each individual will be judged on how they have lived their life. The soul will then go to Heaven, Hell or Purgatory depending on whether their actions have been judged as being in accordance with God's teachings or not.
- Final judgement will come at the end of time, when all of humanity will be raised from the dead and body and soul will be reunited. Here all will be judged by Christ who will have returned in all his glory

The scriptures are not silent on the resurrection of the dead, and this subject is core to the hope of Israel, and distinguishes the Truth preached, from many who believe in the apostasy of going off up to heaven after death. Apart from the resurrection of Jesus Christ, belief in the resurrection is rarely talked about by main-stream churches, because of the muddled thinking and misunderstanding associated with it. For example; what is the point of your body being resurrected to life, if your eternal soul has already found bliss in heaven? What is the point of reuniting body and soul? What happens next? Catholic teaching is silent, and so many are left confused. So, to many, talk of the resurrection is alien, and strange.

Paul preached the Resurrection

Indeed, Paul the Apostle was accused of being a babbler. Acts 17:18: *...And some said, What will this babbler say? ... He seems to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. They asked him May we know what this new doctrine, of which you speak is?*



Babbler! Yes they accused him of being a babbler – in the original Greek, the word is *spermologos* – or literally seed-picker, like a bird which picks a piece here and there, an apt description of universal false theology which has mixed truth with pagan myths and beliefs

In contrast to the pagan understandings and myths of the afterlife inherited from ancient Egypt and Babylon, which is the basis of Catholic understanding today, Paul preached the Gospel: Acts 17: 31,32 *Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, **in that he hath raised him from the dead.** And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.* That the resurrection of Jesus Christ is so central to the Gospel, can be seen again in the way Paul used it in his defence before the Jews, and Felix the Governor in Herod's judgement hall in Caesarea: Acts 24:14-15 *But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written **in the law and in the prophets:** 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.* Quite clearly the Apostle Paul, chosen by God to be a vessel unto the Gentiles, states that the fundamental teaching of the resurrection of the dead is based in the law and prophets, also that the Jews themselves allow this (that is they also hold to this teaching -although the Sadducees did not) and that those resurrected will include two classes of people the just and unjust. Paul stated before all, that it was on this principle that he had been arrested and accused, 21 *Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.* It was because of the Sadducees who were so angry that he was preaching the resurrection (see textbox) that he had been forced to defend himself and the Gospel.

(Context) Saducees: Acts 23:6-8 Paul... *cried out in the council... of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.*

The Resurrection of Jesus Christ and the Gospel

It was the miracle of the resurrection of Jesus of Nazareth from the dead that the Apostle Paul was referring to. He wrote more on this subject describing it as the gospel: 1 Corinthians 15: 1-4: *...I declare unto you the gospel... By which also ye are saved, if ye keep in memory ..., how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:*

According to the Scriptures...

And, in what was written in the Law and the Prophets, the gospel of the resurrection is there...

- It was alluded to in the garden of Eden, when in Genesis 3:15, it was prophesied that the power of the curse, would be destroyed by the seed of the woman.
- It was preached to the world in the way of salvation provided by the vessel chosen to save mankind from the flood – as Peter explains in 1 Peter 3: 20-21: *in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us by the resurrection of Jesus Christ:*
- The Apostle reminds us of faithful Abraham: Hebrews 11:19 *Accounting that God was able to raise him [Isaac] up, even from the dead; from whence also he received him in a figure.* Yes, Abraham believed God, and that was why it was accounted to him for righteousness, for he was persuaded that what God had promised He was fully able to perform, (Romans 4:21) that through this son, he would inherit the land for ever, that through this son would come a Great Seed, through whom all nations of the earth would be blessed. But how could that happen if this son be killed? Abraham believed God could raise him up again. Exactly the same as he believed that he himself would be raised to life again to inherit what God had promised for ever.
- So too, with Isaac and Jacob who were promised the same possessions for ever, even though they knew they were mortal men.
- Joseph gave commandment concerning his bones, that he would be identified with the land of promise, and the next thing would be him standing again in the same land of promise.
- Job another of the faithful, whose patience is quoted by the Apostle James, had this to say: 19:25-27 *For I know that my redeemer lives, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another;*
- Take for another example, Jesus' comments to those who refused to believe in the resurrection of the dead in Luke 20: 37 -38: *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. For he is not a God of the dead, but of the living: for all live unto him.*
- David prophesied of the resurrection of the Son of God: Psalms 16:10-11 *For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.*

David, a man after God's own heart, was promised Sure Mercies. That he believed God is plain. God promised him 2 Samuel 7:16: *And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.* David was informed he would see this, it would be "before him", he would personally witness it. But David went the way of all men, not receiving the promises, and as Peter the Apostle points out in Acts 2: 34: *For David is not ascended into the heavens: (so do Catholics think they are better than King David??) and in verse 29 that he is both dead and buried, and his sepulchre is with us unto this day.* Indeed it is! →



Peter goes on to describe the faith of David; how he plainly believed in the resurrection: Acts 2:30 -32 *Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spoke of the resurrection of Christ, that his soul was not left in hell, [see text box] neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses.* That David believed that His Greater Son would be resurrected is plain to see, but he firmly believed in his own resurrection too, In the very next Psalm 17:15 *As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.*

The original Hebrew word *sheol*, translated 'hell', means 'a covered place'. 'Hell' is the Anglicized version of *sheol*.

Jonah prayed to God from the belly of the whale: I cried...unto the Lord...out of the belly of hell cried I" (Jonah 2:1,2) evidently not a place of fire and eternal torture. Hell in the Bible simply means the grave

That Christ went to 'hell' should be proof enough that it is not just a place where the wicked go.

- The Prophet Isaiah similarly predicted of the resurrection of Jesus Christ : Isaiah 53:10-12: *Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*
- The prophet Hosea alluded to a national resurrection in 6:2: *After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.*
- So did Ezekiel in his 37th chapter in his vision of the valley of dry bones.

- Another example is directly quoted by the Lord Jesus himself to show the prophecy of his own death and resurrection Jonah 1:17 *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.*

There are many more allusions, prophecies of the resurrection, and more particularly the resurrection of Jesus Christ from the dead, such as the burning bush, the sacrifices and offerings described in Leviticus, and so on, but it can be seen that the resurrection was a vital part of the hope of the gospel preached to all, who lived and died before the advent of Jesus Christ. It is central to the gospel. Without this event, there can be no gospel. The resurrection of Jesus Christ is history's most significant event. Paul the Apostle continued to say in 1 Corinthians 15: 17-19: *And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, **we are of all men most miserable.***

Jesus Predicted His own Resurrection

On at least three occasions, Jesus spoke openly about his own miraculous resurrection:

- Mark 8:31: *...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.*
- Mark 9:31-32: *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. But they understood not that saying, and were afraid to ask him.*
- Mark 10:32-34: *...And he took again the twelve, and began to tell them what things should happen unto him, Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: 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.*
- John also records Jesus referring to his resurrection, in John 7:33,34, 8:21, 10:18, 11:25, 13:3, 33, 16:16, 17:13.

Even though his own disciples did not understand what he was saying, such an event was difficult for them to appreciate at the time, they still faithfully recorded his words.

Jesus predicted his own death and resurrection, because the law, prophets and psalms were written concerning himself. As he lived a sinless life, reflecting the character and glory of the Father in his life according to Scripture, so would he be raised the third day according to scripture.

Just because his disciples failed to appreciate the suddenness of his departure and resurrection at the time does not discount the fact that they all believed in the resurrection of the dead.

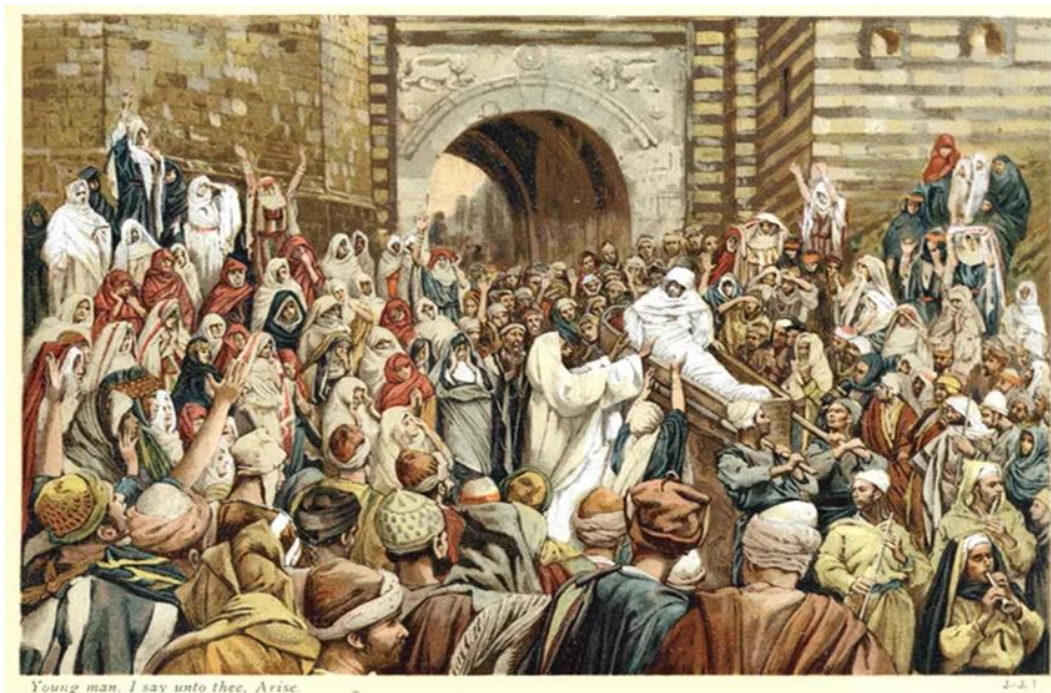
They as Jews all believed the prophets. They recalled the record of when the prophet Elijah the Tishbite raised the son of the widow at Zarephath to life again in 1 Kings 17:17-24.



They would have been familiar with the record of how Elisha the prophet raised the son of the Shunamite woman to life again from the dead, in 2 Kings 4:18-37.

Likewise, the account of when a dead body was thrown in haste into a tomb of Elisha, because of an advancing band of Moabite bandits, to the surprise of the corpse carriers, the body upon touching Elisha's bones immediately came back to life again. (2 Kings 13:20-21)

The disciples of Jesus themselves, would have been familiar with the principle of the resurrection having witnessed it: The raising to life again of the son of the widow of Nain in Luke 7:11-17.



*Young man,
I say unto thee:
Arise.*

They also witnessed the raising to life again of the daughter of the ruler of the synagogue Jairus – Luke 8:49-56.

So it is obvious that the teaching of the resurrection was not such a strange and alien teaching. The majority of Jews believed in it. And well they might. That generation had witnessed it themselves. In John 11 the gospel record narrates the wonderful miracle Jesus performed in front of many, in the resurrection of Lazarus.



Lazarus Come Forth!

As a result of this we read: John 11:45 *Then many of the Jews which came to Mary, and had seen the things which Jesus did, **believed on him**.* These things were not done in a corner. (Acts 26:26) They saw the power of God invested in Jesus, and saw what he spoke was true. This was impressed upon many when *after our Lord was crucified*, when Matthew 27: 52 *the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.* (A similar effect on general populations in the latter day when people they knew who had died, having come back to live and rejected at the judgement seat, will act as a warning to many.) This would have had a thrilling effect upon those who believed and yet had doubts though their weakness. They saw this as cast-iron proof, that if these people who they once knew were alive again, then surely the resurrection of Jesus Christ was not only possible but probable.

Jesus reminded those who did not believe of the sign of the prophet Jonah *For as Jonah 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.* (Matthew 12:40) The prophet was ejected alive from “hell” onto the seashore.

No heaven going...

At no point are we informed that anyone believed that they went to heaven when they died. Instead people believed when they died they went to *sheol*, to the grave. Instead **Jesus taught** John 3:13 **And no man has ascended up to heaven...**

Psalm 49:12 *... man being in honour abides not: he is like the beasts that perish.* Psalm 146:3-4; *Put not your trust in... man, ... His breath goes.. he returns to his earth; in that very day his thoughts perish.*

Ecclesiastes 9:56; *... the dead know nothing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished*

The Resurrection of Jesus



Luke 24:1- 8: *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. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much*

*perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spoke unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, **and the third day rise again**. And they remembered his words.*

To make sure the unbelievers and scoffers would not be able to *overthrow the faith of some*, the Lord Jesus Himself made sure that His followers knew that He was alive again. A the Gospels attest, and as the Apostle Paul sums up in 1 Corinthians 15: 5-8: *And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once;* (some may argue that a few people could have agreed to a deception, but how can the collaboration of 500 people be explained?) *of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also...* Jesus made numerous appearances to His followers. He comforted the mourners outside His tomb on that Sunday morning. On the road to Emmaus, He explained things about Himself from the Old Testament. Later, He ate in their presence and invited them to touch Him. Acts 1:3-4 reports, *he was seen alive by many infallible proofs*, over a period of forty days. Even to the doubters, Jesus ensured that everyone would know that his was **a bodily resurrection**, and not some spirit or strange effect of the light, upon overwrought and emotional people. John 20:26-27: *And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.*

The disciples were not faithless they were believing. They followed Jesus to the Mount of Olives for the last time. They asked him: Acts 1:6 -9: *Lord, wilt thou at this time restore again the kingdom to Israel?*

Jesus replied: *And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ... ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

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

The unrelenting faith of the disciples, and Apostles shows the utter conviction of the Resurrection of Jesus Christ. Those disciples who were once so afraid that they deserted their Lord now courageously proclaimed this news, risking their very lives to preach. Their bold and courageous behaviour makes no sense unless they knew with absolute certainty that Jesus had been raised from the dead. Indeed, Peter's very first preaching to the people about the resurrection of Jesus from the dead, was met with so much belief, that three thousand were added in one day. The Gospel of the Resurrection has since then been preached and believed unto the uttermost parts of the earth.

God Keeps His Promises

As Scripture required and prophesied, the Seed of the woman would bruise the seed of the serpent in the head, and break the power of the curse, *tasting death for every man*. But because he did no sin, the grave could not hold him, (Acts 2:24) as the justice and grace of God was more powerful than death. Mercy rejoiced over judgement. (James 2:13) Jesus had paid the price for possessing human nature, and had died, but as he had committed no sin, eternal death was not the just punishment, and God who is love, tenderly raised His Beloved to life again, and filled him His Holy Spirit, all power being given unto Him. (Colossians 2:10). As Paul describes in 1 Corinthians 15:20-23, Jesus was the first fruits of those that sleep. All who are born sons of Adam, are mortal dying creatures. But once they are in Christ, they can be made alive again.

The question has been asked – **what happened to all the saints who were resurrected at the same time as Jesus?**

The simple answer to this is that they died again. Lazarus, Jairus' daughter, and all the saints raised in Jerusalem at the time of Jesus' resurrection died again. They were not raised to eternal life.

The proof of this is simple: Paul explains in 1 Corinthians 15:20-23 *But now is Christ risen from the dead, and become **the first-fruits** of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. **But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.***

What happened to Moses, Elijah and Enoch then? Answer: They all died.

Moses and Elijah appeared to Jesus on the mountain long after they had died. Of Elijah we read how he was taken by a whirlwind.

Firstly, all souls die. Ezekiel 18:4: *the **soul that sins, it shall die***. Romans 3:23. For **all have sinned**, and come short of the glory of God;

This means that Moses and Elijah died, their burial places are only known to God. They appeared in a supernatural sense to Jesus, as the gospel records show, and not bodily. Enoch was 'translated' that he should not see death. For the same reasons above he perished, but did not experience death. He was spared that trauma.

Baptism is the ritual chosen by the Spirit, to mark that moment. It signifies the death of the old man – being of Adam, buried under water, and then rising out of the water signifying resurrection, and new life as a new man, in Christ.

In Christ Jesus, and risen with him in new life, we are forgiven our sins, they are washed away, as we not seeing yet believe. Faith is counted as righteousness. Still, baptism is only symbolic, and it does not take away our human nature, we are still subject to death:

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

However, the death of the Disciple of Christ is not the end of the matter. It is but a temporary arrangement. They, like Jesus will rise again.

When will this be?

Job 19:25: *For I know that my redeemer lives, and that he shall stand **at the latter day** upon the earth...* Job says at the latter days, his Redeemer will stand, and then he will in his flesh see God – verse 26. He believed that the Redeemer returning would happen before he would be resurrected. The Apostle says the same thing in 1 Corinthians 15. Christ Jesus was resurrected first, and thus is described as the first fruits, and afterwards they that are Christ's **at His Coming**. That is those who belong to the Lord Jesus will be resurrected at His Coming, when he returns again to the earth. 2 Timothy 4:1 *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick [living] and the dead **at his appearing** and his kingdom;* Again the same Apostle writes: 1 Thessalonians 4:16: *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:* Jesus will return to carry out the Will of His Father in subduing the Kingdoms of men, but first he will carry out a great miracle in bringing about the resurrection of the dead.

Witness of Daniel

Daniel the prophet was shown this in detail, in chapter 12:1 *And at that time shall Michael stand up, the great prince which stands 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.*

Before we continue, the question immediately that jumps out at the reader, when we read and at that time shall Michael stand up.... Is What time? When?

Context...

So quickly turning back to the previous chapter we get the context: Reading from verse 40 to the end of the chapter, we see several great traumatic events are detailed. The King of the North – the great northern alliance hostile will invade the glorious land, that is the land promised to Abraham, Isaac and Jacob, the land where the Kingdom is supposed to be

established. This same power will overspread neighbouring countries with its great military and political power, and accumulated wealth, north Africa will be in submission, however this power of the North, known as Gog will be diverted, and so will establish his headquarters in Jerusalem – in God's eyes the site of the glorious Holy Mountain. But this alliance will be broken. Michael – this name means Who is like God, - Jesus Christ the manifestation of His Father, will stand up. He will appear and assume control. Returning to Daniel 12:1... *thy people will be delivered – all who have been written in the book*. These people are then described: 2-4: *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. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. 4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.* The time of resurrection is thus described as the Time of the end. The time of the end of the Gentiles.

Resurrectional Era



The Valley
of Dry
Bones

Ezekiel 37

It will be around the time of the invasion of the Northern confederacy into the Holy Land. Ezekiel 37 and 38 reveal that the invasion of the land of Israel by Gog takes place after the resurrection of Israel as a people. Chapter 37 gives a graphic vision of a valley of dry bones which are by stages gradually revitalised to no longer be a pile of skeletons but an exceeding mighty army. The nation of Israel has been resurrected. It was a dispersed people with no central identity, or homeland, no laws or sovereign governance, even its language was dead. Millions were dying in ghettos and ovens across Europe. The Jew was unloved, uncared for

and unwanted, dead to the world. But stage by stage, bone has been brought to bone, sinews, muscles, the nation has come back to life and rise from the dead. A national resurrection. A new nation, but one that has returned in unbelief, and is set to be destroyed by the alliance of the enemies of God. *At that time Michael will stand up*, and the resurrection era will continue.

A temporary death

Those who sleep in the dust of the ground, will awake. It is interesting the word sleep is used here in Daniel 12. Because when we fall asleep, and wake up again, we are the same as we were before, only refreshed. We are not a different form or in a different state, but the same as before. This is an important point, as some assume when the righteous are raised they are given immortality as they come out of the grave. But this is not the case as we shall see. Sleep also gives the idea of a temporary death. We note how Jesus knowing that

Lazarus was dead, said that Lazarus was sleeping, (John 11:11) *Our friend Lazarus sleeps; but I go, that I may awake him out of sleep.* much to the jeers of onlookers. His death was temporary – just as the Psalmist used the expression: 13:3: *Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death;* (see also 1 Corinthians 15:6) It is death in every sense of the word, but by using the word sleeping the writers, and Jesus convey the power of the Holy Spirit, that will awake the dead, as if they have just been asleep, to arise out of their graves, just exist again, just as they were before, out of the dust of the earth – just as all men are made of the dust of the earth. Thus the resurrected will be made of the same substance as they were before. Out of the dust. Even if the atoms and molecules which constituted that person have long gone, the power of the Holy Spirit, is to recall that person back into existence – as they were. In body and in mind – and importantly as in character. As the Apostle Paul explains in 1 Corinthians 15: 35-44 The dead person awaiting the resurrection is like the grain of seed in the ground. Not literally of course, but the packet of information is stored in the vault of God's mind. At the resurrection the seed sprouts, and shoots up, and has life. The same characteristic as the plant it came from. However it is still vulnerable, 'corrupt' as Paul describes, because its next phase is to be tested to see if it a useful plant, with fruit to come. That stage is the judgement seat of Christ.

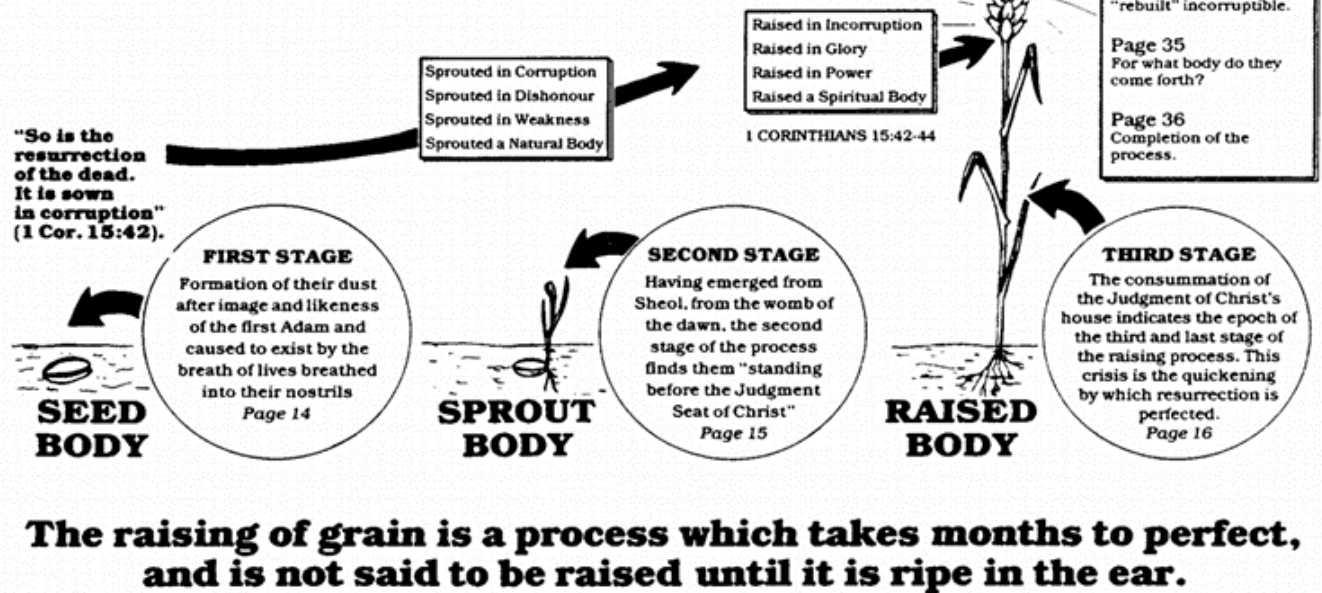
Are people raised immortal?

Paul asks a similar question: 1 Cor15:35 *How are the dead raised up? and with what body do they come?* Answer: They are not raised immortal. John 5:28 ... *the hour is coming, in the which all that are in the graves ... shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.* See also 1 Corinthians 15:53 *For ... this mortal must **put on** immortality.*

Philippians 3:21: *Who **shall change** our body of humiliation, 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.*

as expounded by Bro. J. Thomas in *Anastasis* (refer pp. 21,22,35,37).

THE 3 STAGES ILLUSTRATED IN DANIEL 10 SEEN IN THE PROCESS OF RAISING GRAIN



Is Everyone Resurrected?

Some people believe that all people that have ever lived will be resurrected. The scriptures do not allow for this. Without knowledge there is no responsibility. As described by the Psalmist: Psalm 49:12 *Nevertheless man being in honour abides not: he is like the beasts that perish*. There is no talk of animals rising from the dead in scripture. Likewise in Proverbs 21:16: *The man that wanders out of the way of understanding (ie lacking knowledge) shall remain in the congregation of the dead*. Another useful passage is Isaiah 26: 13 -14: *O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore you have visited and destroyed them, and made all their memory to perish*. Lastly in our well used passage in Daniel 12:2 *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt*. Note Many and not all!!! It is knowledge that brings responsibility to an individual, and on that they will be judged.

On the other hand, there are those who hold that only those who have been baptised will be resurrected to judgement. This was proposed by apostates in the times of Robert Roberts. It is not the case. It is those who are responsible and who have the knowledge of the Word that will be raised to judgement. Jesus explain this in Luke 19:27 Those mine enemies who would not that I should reign over them, bring them here and slay them before me (this is in addition to the servants entrusted with the talents). See also Rom. 21:18; 2:6,8,9: God shall render to every man according to his deeds—to them that are contentious and do not obey the truth

Raised to Everlasting Life

Returning to the two classes of people who will be raised, there will be those raised to everlasting life. Everlasting is the word *olahm*, for the hidden period. This is for the whole of the millennium and beyond. To become as the Elohim. Immortal. Deathless. As Jesus was, they too will be infused with the Holy Spirit. It is given to them without measure – just as Jesus was after his resurrection. It will change them into spirit beings. Able to pass through walls, as Jesus did, able to disappear and reappear, to be at a different place in a instant. The individual has attempted in his life to align his mind with God. He will be given the reward. He will be aligned fully without distraction. God's will and his will become one. He becomes a Mighty One. An Elohim Higher than the angels. This is being raised. This the elevation to the Heavens for ever. This is the change to Divine nature. This because the individual has attempted to live his life as a citizen of the Heavenly State. He has given his life to that Cause. Paul writes of this in Philippians 3: 20 -21: *For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our body of humiliation, 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.*

Raised to Shame and Everlasting Contempt.

Daniel also was shown how some too would be raised to resurrection but would not be rewarded with a new spirit body. Instead they would be judged and shown to be still in their sins. They will be raised that sprout body in that corrupt natural state they had before. They will be re-energised. They will walk about and see others raised up, being all joyful and happy. But they will have a guilty conscience, because they despised the mercy of God, and wasted the opportunity which had been given them. But it will be too late as they make their way to the judgement. They will not be treated cruelly. There is no such thing as eternal torments which the Catholic church teaches to frighten people. No, instead their reputation, and wastefulness, their disregard and lack of respect to the Truth and Power of God, their lack of honour to the Mercy and Forgiveness of God will never be forgotten. It is this way that their worm will not die or their fire be quenched (Mark 9:44-46) it is in this way that their contempt will be everlasting. (Daniel 2:2). They will die the second death.

A Personal Decision

It is true we know the terror of the Lord. We return to what the Apostle Paul had to say: 2 Corinthians 5:10-11: *For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. **Knowing therefore the terror of the Lord,** we persuade men;* The day of opportunity is **now** to determine of which class we as individuals will be. It is too easy to be complacent and deceive ourselves. John 7: 22 -23 *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.* Again, this graphic image is reinforced in Luke 13:26-

28 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

Refreshing the mind of these core aspects of the Gospel of Christ, and of the Kingdom of God, is the best way to fortify our faith, and transform our life, that it might instead be said of us: *Matthew 25:31 Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.*



Terry Hilsden December 2021