

VERSES ON RESURRECTION

2Sam. 12:22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* GOD will be gracious to me, that the child may live?

2Sam. 12:23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

Observations:

- At some point in the future, David expected to go and see his baby that had died.

Job 19:25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

Job 19:26 And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:

Job 19:27 Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

Observations:

- Job expected to see God in the flesh after his flesh had decayed.

Is. 26:19 Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

Is. 26:20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

Observations:

- Isaiah expected his dead body to live again along with the others who were men of faith in Judah.

Dan. 12:1 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.

Dan. 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.

Dan. 12:13 But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.

Observations:

- Daniel was told by a messenger from God that those of Israel found “written in the book” would be delivered after the greatest time of trouble ever for the Jewish nation.
- The wording indicates that at that time *many* who “sleep” will then awake—some to everlasting life and some to everlasting contempt (state of being despised and ashamed).
- Daniel seems to be included in this time of resurrection according to verse 13. (1/09) My current study of Hebrews 11 clarified that the OT saints will be “made perfect” with all other people of faith. Verse 13 is a reference to Daniel’s place of service during the millennium kingdom.

Matt. 22:29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

Matt. 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Matt. 22:31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

Matt. 22:32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

Observations:

- Jesus referenced Abraham, Isaac, and Jacob as living.

Matt. 27:50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

Matt. 27:51 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;

Matt. 27:52 And the graves were opened; and many bodies of the saints which slept arose,

Matt. 27:53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Matt. 27:54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Observations:

- When Jesus died, graves were opened.
- After Jesus’ resurrection, *many bodies* of the “sleeping” saints came out of their graves and appeared to many people in Jerusalem.

Luke 14:13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

Luke 14:14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

Observations:

- Luke appears to be making a distinction of the resurrection of the *just*.

Luke 20:34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

Luke 20:35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

Luke 20:36 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.

Luke 20:37 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.

Luke 20:38 For he is not a God of the dead, but of the living: for all live unto him.

Observations:

- Those who are “accounted worthy” will be resurrected to live as children of God.
- Again, Jesus makes the statement that the Lord is the God of Abraham, Isaac and Jacob who are accounted alive and not dead.

Luke 24:39 Look at my hands and my feet — it is I, myself! Touch me and see — a ghost doesn’t have flesh and bones, as you can see I do.”

- Jesus’ resurrected body was made of flesh and *bones*.

John 5:25 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.

John 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

John 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Observations:

- The hour is coming *and now is* when those who are dead (spiritually) and hear the voice of the Son of God will live.
- There is a time coming when at the sound of the voice of the Son of God, ALL that are in the graves will hear Him and will come out of their graves.
- Some will be resurrected to life and some to damnation.
- There is no specific indication here that the resurrection of those who have done good and those who have done evil are at the same time.

John 11:21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

John 11:22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

John 11:23 Jesus saith unto her, Thy brother shall rise again.

John 11:24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

John 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

John 11:26 And whosoever liveth and believeth in me shall never die. Believest thou this?

Observations:

- Lazarus' sister Martha believed in a resurrection "at the last day."
- Jesus didn't dispute that belief.
- Jesus did say that whoever lives and believes in Him would never die (spiritually).

John 14:1 Let not your heart be troubled: ye believe in God, believe also in me.

John 14:2 In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

John 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

Observations:

- Jesus tells His disciples that He is going to prepare a place for them in His father's house.
- He will come *again* to take them home with Him.

Acts 2:29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Acts 2:30 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;

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

Acts 2:32 This Jesus hath God raised up, whereof we all are witnesses.

Observations:

- The Christ would come from the fruit of David's loins—through his progeny.
- The Christ would be resurrected to take His place on the throne of David.
- Peter taught that the Christ (the Messiah) would die, His soul would go to hell (Hades, the place of departed spirits—not the lake of fire), but His flesh wouldn't have time to be corrupted (rot thoroughly, decay).
- Peter then equates the Christ to Jesus.

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

Observations:

- Paul told Felix that there would be a resurrection of the dead—both of the just and unjust.
- The wording allows for separate times of resurrection.

Rom. 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

Rom. 8:23 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.

Observations:

- Paul speaks of waiting for the redemption of his body.

Rom. 6:4 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.

Rom. 6:5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:

Rom. 6:6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

Rom. 6:7 For he that is dead is freed from sin.

Rom. 6:8 Now if we be dead with Christ, we believe that we shall also live with him:

Observations:

- Paul states that just as Christ was raised to a new life, believers will be raised to a new life to live with Him (Christ).

1Cor. 15:16 For if the dead rise not, then is not Christ raised:

1Cor. 15:17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

1Cor. 15:18 Then they also which are fallen asleep in Christ are perished.

1Cor. 15:19 If in this life only we have hope in Christ, we are of all men most miserable.

1Cor. 15:20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

1Cor. 15:21 For since by man *came* death, by man *came* also the resurrection of the dead.

1Cor. 15:22 For as in Adam all die, even so in Christ shall all be made alive.

1Cor. 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

1Cor. 15:24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

1Cor. 15:25 For he must reign, till he hath put all enemies under his feet.

1Cor. 15:26 The last enemy *that* shall be destroyed *is* death.

Observations:

- Paul states that our resurrection is just as sure as Christ's.

- Christ is the firstfruits (the first of more to come). The word “the” is missing in the Greek for the statement “Christ the firstfruits.” I think this allows for the possibility that *Christ* and *firstfruits* are distinct. In that case I think the firstfruits would be referring to those saints who came out of their graves at the time of His resurrection that are referenced in Matthew 27. In fact, this seems to be a more like meaning to me since you don’t expect that these saints would have been sent back to the grave.
- Next will be the resurrection of those who are Christ’s at His coming.
- Then He will reign until He has subdued / destroyed all His enemies.
- The last enemy to be destroyed will be death.

1Cor. 15:35 But some *man* will say, How are the dead raised up? and with what body do they come?

1Cor. 15:36 *Thou* fool, that which thou sowest is not quickened, except it die:

1Cor. 15:37 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*:

1Cor. 15:38 But God giveth it a body as it hath pleased him, and to every seed his own body.

1Cor. 15:39 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.

1Cor. 15:40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

1Cor. 15:41 *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.

1Cor. 15:42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

1Cor. 15:43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

1Cor. 15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

Observations:

- Paul is painting a word picture of the resurrection of the believer.
- The body dies in corruption and is raised to incorruption.

- It dies in dishonor and is raised to glory.
- It dies in weakness and is raised to power.
- It dies a natural body and is raised a spiritual body (given life by the Spirit and not by blood).

1Cor. 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

1Cor. 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

1Cor. 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Cor. 15:53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

1Cor. 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

Observations:

- Flesh and *blood* cannot inherit the kingdom. Note: The OT tells us that the life is in the blood. (Genesis 9:4, Leviticus 17:11, 14)
- Paul states that not all believers will die.
- ALL believers, however, will be changed (made different).
- When? At the last trump.
- At that time the dead will be raised incorruptible and the mortal will put on immortality.

2Cor. 5:6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

2Cor. 5:7 (For we walk by faith, not by sight:)

2Cor. 5:8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

2Cor. 5:9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

2Cor. 5:10 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.

Observations:

- Paul states “at home with the body, absent from the Lord.”
- He also states “absent from the body, present with the Lord.”

- All believers will appear before the judgment seat of Christ.

Eph. 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Eph. 4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

Eph. 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

Eph. 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Eph. 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Eph. 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

Observations:

- When Jesus ascended on high, He led captivity captive and gave gifts to men. (The Greek for “captivity” indicates prisoner of war.)
- Before He ascended, He descended to the lower part of the earth. (The Greek for “lower” indicates Hades.)
- The gifts He gave to men were some: apostles, prophets, evangelists, pastors, teachers.....

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

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

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

1Th. 4:17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Th. 4:18 Wherefore comfort one another with these words.

Observations:

- Those who sleep in Jesus (their soul/spirit), God will bring with Him (Jesus).
- Those who live until Jesus comes will not be with Him before those who “sleep in Jesus.”

- The Lord will descend from heaven: 1) with a shout, 2) with the voice of the archangel, and 3) with the trump of God.
- The dead (bodies) in Christ shall rise first. (The Greek for “in” denotes a fixed position, a relation of rest.)
- Those believers who are still alive will be caught up with them (the dead in Christ) in the clouds to meet the Lord in the air.
- All these believers will be with the Lord forever.
- No mention here of a white horse or the armies of heaven.

2Tim. 2:18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

Observations:

- The resurrection of believers had not happened as of Paul’s writing to Timothy.

1Pet. 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

1Pet. 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

1Pet. 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

1Pet. 1:6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

1Pet. 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

Observations:

- The believer has an inheritance reserved in heaven.

Rev. 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

Rev. 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Rev. 20:4 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.

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

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

Observations:

- Satan will be bound for 1,000 years while Jesus rules on the throne of David on earth for 1,000 years.
- The rest of the dead won't live again until the 1,000 years are over.
- Those who have part in the first resurrection will be priests of God/Christ and will reign with him for the 1,000 years.

Rev. 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works.

Rev. 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

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

Rev. 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

Observations:

- After the 1,000 years, the rest of the dead face judgment.
- At this time death and hell are cast into the lake of fire; this is the second death.
- Those whose names are not written in the book of life are thrown into the lake of fire.

Summary

The fact of a bodily resurrection of those who had faith in God was expected as far back as the time of Job. (Job 19:26)

Men of faith who are dead physically are considered alive spiritually.

(Matthew 22:32, Luke 20:37-38)

Flesh and blood will not inherit the kingdom. Jesus made a point of referring to His resurrected body as flesh and bones.
(Luke 24:39, 1Corinthians 15:50)

Our resurrected bodies will be sustained by the Spirit of God and not by blood. (1Corinthians 15:44)

ALL bodies will be raised from the grave. (John 5:28)

Distinction is made between the resurrection of the just/good/those accounted worthy and that of the unjust/evil/unworthy—the resurrection of life and the resurrection of damnation.
(Luke 14:14, 20:35, John 5:29, Acts 24:15, Revelation 20:5)

Jesus told His disciples that He was going to prepare a place for them in His Father's house (in heaven) and would come back to get them and take them home with Him. (John 14)

Paul tells believers that if we are absent from the body, we are present with the Lord. (This has to reference our spirit/soul and not our body or there would be no need for a resurrection of those with faith in Jesus Christ.)

As to timing—

Daniel expected to be raised to stand in his lot at the end of days when his people (Israel/the Jews) have been delivered after the greatest time of trouble they would ever experience of planet earth. (Daniel 12:1-2, 13) (1/09) Again, as noted previously, my current study of Hebrews 11 clarified that the OT saints will be "made perfect" with all other people of faith. Verse 13 is a reference to Daniel's place of service during the millennium kingdom.

1 Corinthians 15 outlines the resurrection as:

- 1) Christ the firstfruits OR Christ and the firstfruits
- 2) Those who are Christ's at His coming
- 3) The wording allows for both the rapture and the Second Coming to rule on planet earth.

Not all believers will die, but ALL will be changed.

(1 Corinthians 15:51)

When? At the last trump. (Much debate abounds as to the definition of the last trump.)

1Thessalonians outlines the following:

- 1) The Lord will descend from heaven with a shout, with the voice of the archangel, and the trump of God.
- 2) The dead bodies in Christ will rise first to join with their souls/spirits.
- 3) Believers who are alive at this time will be caught up with them to meet the Lord in the air to be with the Lord forever.

Note: Number 3 above seems to be more connected to John 14 (where Jesus comes to take His disciples home with Him to His Father's house) than to Revelation 19 (where Jesus comes on a white horse in judgment with the armies of heaven). 1Peter 1:4 also affirms a place for the believer in heaven.

The rest of the dead are judged according to their works *after* the 1,000 year reign of Christ on earth. (Revelation 20:5, 13)

Believers are judged according to faith in the finished work of Jesus Christ. (John 3:16)

Difficulty—

The passage that gives me the most difficulty is the one in Daniel that seems to equate the resurrection of those rising to everlasting life and to everlasting shame at the same time. Research on the phrase "at that time" hasn't helped resolve the issue. (1/09) I think an excerpt from my study in Hebrews 11 will shed some light here.

Heb. 11:39 And these all, having obtained a good report through faith, received not the promise:

Heb. 11:40 God having provided some better thing for us, that they without us should not be made perfect.

As the writer closes this chapter, he makes a point of noting that all these people singled out for their faith died without having received "the promise." I believe this to be a reference to resurrection to a glorified body and eternal life with the Father. In God's sovereign plan He has determined that people of faith under both the old and new covenants until the return of the Savior will be resurrected together. Well, this just

adjusted my thinking regarding the resurrections as I have been taught. In looking over my notes on my topical study of this subject, I realized I again had made assumption according to previous teaching without really opening my eyes to possible error. I think most assume that the Old Testament saints will be resurrected after the tribulation because of their reading of Daniel 12:1-2. In reading it with new eyes, I now see that the reading allows for their inclusion in the rapture of the body of believers. They are the dead “in Christ” (cf 1Thessalonians 4:16) just as surely as are those in the church, since He is the person through whom all men of faith were redeemed.

I had always understood Ephesians 4:8 to reference the transporting of “Paradise” to heaven with Him when He ascended to heaven after His glorious victory over Satan/sin as evidenced by His resurrection. This still makes a lot of sense to me, but most of the study I have done points to a reference of His taking “prisoners of war” in reference to His enemies. On the other hand, spiritual warfare has been continual since Satan became the god of this world, the prince of the power of the air, when man chose to sin. (2Corinthians 4:4, Ephesians 2:2) In essence, people of faith were held captive in Paradise until Jesus redeemed creation at the cross. As the victor, Jesus recaptured His people (those who were being held captive) and took them home when He ascended to the Father.

If Jesus didn't take Paradise to heaven with Him, then there must still be that section of Hades known as “Abraham's bosom” where the spirits of those people of faith before Jesus' are waiting to be raised up with Daniel and Isaiah. I just don't believe this. Daniel and the others may have to wait longer to receive their glorified bodies, but I think Paradise is already in heaven. I just wish I had more scripture to back up this opinion.

Conclusion:

The term resurrection seems to apply specifically to the reunification of the body with the soul/spirit.

Everyone will be resurrected—either to everlasting life or everlasting damnation.

There appears to be a difference to me in the verses referencing Jesus coming for His own to take them to heaven and His coming to rule and reign on planet earth.

Some believers will experience the privilege of not having to experience physical death; they will be immediately transformed into their glorified bodies.

As to the believer's physical death before Jesus comes to take His own, Paul has given us the confidence through the inspiration of the Spirit that "absent from the body (that references a separation of soul/spirit and body), present with the Lord." So I know that as a child of God, I have nothing to fear regarding physical death.