Israel’s Old Testament Hope  
in Chronological Order

Samuel G. Dawson

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Table of Contents

Introduction: The Resurrection: Israel’s Old Testament Hope 1

The Popular View of Old Testament Teaching on the Resurrection

[The Most Common View: There is No Old Testa­ment Teaching on the Resurrection г 2](#bookmark4)

The Most Common Passages of Old Testament

[Teaching on the Resurrection 2](#bookmark7)

Chapter 1: Paul’s Preaching on the Resurrection 5

Chapter 2: A General Principle Concerning

Prophecy in the Old Testament 13

Mt. 5.17-18 13

Rev. *10.5-7* ***14***

*Lk.* 21*.*20-22

[Chapter 3: The Resurrection in Hosea 17](#bookmark9)

[***Hos.*** 6.1-2 18](#bookmark10)

[Hos. 13.14 20](#bookmark11)

[Spiritual Death? y . f 20](#bookmark12)

[Chapter 4: The Resurrection in Isaiah 23](#bookmark13)

Isa. *2.2* - The Last Days *23*

Isa. *2.12* -The Day *6f*the *Lord 23*

Isa. *2.19-21* - Men Into the Caves of the Rocks *24* Isa. *4.2-4* - Purge the Bloodshed of Jerusalem *24*

Isaiah *24-27* - The Little Apocalypse *25*

[*Isaiah 24 25*](#bookmark14)

*Isa.* 24.10-12 27

*Isa.* 24.20-23 27

[*Isaiah 25* \* 20](#bookmark15)

[God's Perfect Faithfulness 30](#bookmark17)

The Prophecy Clock Has Now Run Out for

Dispensationalism 31

[Isaiah 26 36](#bookmark19)

[Isaiah 27 38](#bookmark20)

Chapter 5: The Resurrection in Ezekiel 39

[*Ezekiel’s Teaching A bout the Time 39*](#bookmark22)

vvl-14 - The Ressurection of Old Covenant

Israel 39

wl5-23 - The Restoration of Old Covenant

Israel 40

w 24-28- The Messianic Hope of Israel 41

[Chapter 6: The Resurrection in Daniel 43](#bookmark23)

[*Daniel’s Teaching About the Time 43*](#bookmark24)

Chapter 7: The Resurrection: Fulfillment in

the New Testament **41**

Resurrection on the Last Day 4 7

Jn. 6.39, 40, 44, 54 47

[*Jn. 11.24 48*](#bookmark27)

[*The Last Day 48*](#bookmark28)

[Mt. 24.15 49](#bookmark29)

[IThes. 4.15 51](#bookmark30)

[*“by the word of the Lord’’ 52*](#bookmark31)

[*Ac. 24.15 52*](#bookmark32)

[*I Cor. 15.24 52*](#bookmark33)

[I Cor. 15.54-56 53](#bookmark34)

[Rev. 20.11-12 53](#bookmark35)

Old Heavens and Earth vs. New Heavens and Earth 54 A Brief Detour to II Peter 3 55

[A Brief Commentary on II Peter 3.3-14 56](#bookmark38)

[Now Back to Revelation 20.12 64](#bookmark39)

[Chapter 8: The Nature of the Resurrection 67](#bookmark40)

Nature of the Resurrection Foretold in the

Old Testament 67

Nature of the Resurrection Foretold in the

New Testament 69

Chapter 9: Summary and Conclusion 77

Appendix 1: Did Job Foretell the Resurrection? ^ List of False Statements in Book of Job 79

Most Scholars don't Believe Job Foretold

A Biological Resurrection 87

*The* Vindication and Restoration of Job 89

[Vindication and Conclusion 91](#bookmark50)

[Appendix 2: Zionism 93](#bookmark51)

[Zionism Defined 94](#bookmark52)

[***Many*** Kinds of Zionists ***94***](#bookmark53)

[The Charge of Anti-Semitism ***95***](#bookmark54)

[History of ***the Land*** **96**](#bookmark55)

[Incompetents in Government ***97***](#bookmark56)

[The ***History*** of Zionists and Zionism ***98***](#bookmark57)

[Theodor Herzl ***98***](#bookmark58)

[President Woodrow Wilson ***98***](#bookmark59)

[Arthur ***Balfour*** 99](#bookmark60)

[T. E. Lawrence *100*](#bookmark61)

Vladimir Jabotinsky *101*

[Menachem Begin *102*](#bookmark62)

[Creation of the Modem ***State*** of ***Israel*** *102*](#bookmark63)

[1967 Arab-Israeli War *102*](#bookmark64)

[President Jimmy ***Carter*** 1**03**](#bookmark65)

[***President*** Ronald Reagan *103*](#bookmark66)

[President ***George*** W. Bush *104*](#bookmark67)

[***Jerry*** Falwell *105*](#bookmark68)

[***Bible*** Colleges and Seminaries *106*](#bookmark69)

***What*** About God’s Blessing of the Jews in

Genesis 12.3? 107

[Conclusion 108](#bookmark71)

Premillennialism 111

Appendix 3: A Brief Examination of Dispensational

[The Scofield Reference Bible 112](#bookmark73)

[The Influence of Hal Lindsey 112](#bookmark74)

[The Rejection of Christ, Did It Surprise God? 113](#bookmark75)

The Premillennial View of the Rejection of Christ 113 What God Thinks of Those Who Try to Change

His Plans 116

[The Scriptural View of the Rejection of Christ 111](#bookmark76)

[Atheists and Skeptics Believe Jesus Was Mistaken 119 Jewish Skeptics 121](#bookmark79)

[Bertrand Russell 121](#bookmark81)

[Tim Callahan 122](#bookmark82)

[*Gerald A. Larue 122*](#bookmark83)

[*Charles H. Spurgeon 123*](#bookmark84)

Modernist Religious Scholars Also Believe

Jesus Was Mistaken 123

[*David Strauss 124*](#bookmark86)

[*C. C. McCown 124*](#bookmark87)

[*Rudolf Bultmann 125*](#bookmark88)

[*Albert Schweitzer 127*](#bookmark89)

[*Werner Georg Kummel 12 7*](#bookmark90)

H. J. Schoeps 128

C. C. Berkouwer 129

[*Nils Alstrup Dahl 129*](#bookmark91)

Why Would These Men Continue to Be Bible

Scholars? 130

Dispensational Premillennialism Is as Faithless

as Atheism, Skepticism, and Modernism 131

Premillennialism Rests Upon a Lack of Faith

in God and Jesus 131

Bibliography 133

Scripture Index 137

Topic Index

Introduction

The Resurrection:

Israel’s Old Testament Hope

Many books and articles have been written to show that New Testament passages dealing with the resurrection, I Cor. 15, I Thes. 4.13-18, II Thes. 2, Rev. 20.11-12, etc., are based on Old Testament prophecies foretelling it. Don K. Preston has written a number of such books (all available at eschatology.org), a number of others have, and I have as well: Essays on Eschatology: An Introductory Overview of the Study of Last Things, Revelation Realized: Martyr Vindication from Genesis to Revelation, and Restoration Cut Short: The Roman Catholic Eschatology of the Churches of Christ (all available at Amazon.com).

What this author has not been able to find, although it may exist, is a volume approaching the teaching of the Old Testament on the resurrection chronologically. A reader of the last volume above inquired, not of a book, but merely a list of Old Testament passages fitting this description:

Do you have a chronological listing of scripture verses of the teaching or telling of the promise of a resurrection for the Old Covenant saints by Moses and the prophets? (“Chronologically” .... I’m thinking .... as they (Israel) would have heard it and begun to understand the resurrection assurance historically).

The more I thought about this question, I was intrigued by it, and by the fact I couldn’t find a book on the subject, so it wasn’t very long until 1 began work on the volume you now hold in your hand!

The Popular View of Old Testament Teaching  
on the Resurrection

The Most Common View: There Is No Old Testament Teaching on the Resurrection

The first step 1 took in preparing this volume was to conduct extensive research on what has been written on this subject. I was surprised at how shallow the literature is on the subject. Indeed, most people aren’t familiar with any Old Testament teaching on the resurrection! This is true even among Bible scholars. For instance, Thomas Ridenour asserted:

There is no ‘uniform and certain doctrine of the afterlife’ offered in the Old Testament. (Thomas Ridenour, “Immortality and Resurrection in the Old Testament,” Dialog 15 (1976):109, cited by Greg A.

King, Ph.D., Dean of the School of Religion, Southern Adventist University, Collegedale, Tennessee, in Perspective Digest, Vol. 20, Issue 4, published by the Adventist Theological Society, 2015, Berrien Springs,

MI.

Scholar R. H. Pfeiffer was only slightly more positive, concluding that the doctrine of the resurrection was...

...a doctrine unknown in the Old Testament before the third century. (Robert H. Pfeiffer, Introduction to the Old Testament (New York: Harper and Brothers,

1948), pp. 478, 479., cited by Greg A. King, Ibid.)

Among those who believe the Old Testament discusses the resurrection, we next wish to discuss their opinions.

The Most Common Passages of Old Testament Teaching on the Resurrection

I located and read several hundred pages of scholarly literature on the subject and found that essentially, there are only three passages referred to as foretelling the resurrection in the Old Testament: Job 19.25-27, Isa. 26.19, and Dan. 12.2. Usually, these passages are merely presented as proof texts, with little or no development of the context, nor noting the time element, if any, that is given in that context.

The use of Job 19 is particularly egregious. This will strike the reader with surprise, but the book of Job, one of my very favorites in the Bible, contains more false doctrine than a Watchtower publication!

You may be asking, “Why in the world would someone assert that an divinely-inspired book of the Bible is a large collection of false doctrine? It’s a good question. First, because something is “inspired” doesn’t mean it’s true, just that God intended for it to be in the Bible, II Tim. 3.16.

The book of Job begins with God’s testimony that Job is a righteous man. However, when Job falls on horrible times, he does what many of us do in such circumstances, and shoots his mouth off, falsely accusing God for what has happened to him.

Job also has three godly friends, who in their enthusiasm to defend God against Job’s false accusations, embrace prevalent false doctrine that holds that any great sufferer is a great sinner. Since Job is greatly suffering, they reason, he must be a great sinner, and they accuse him of great sin. To them, Job’s sin is as clear as a bell!

Although God had declared Job blameless, he now, in the depths of his suffering, falsely accuses God of not caring about his situation, Thus this long book is composed of speeches by Job and his three friends that are filled with false accusations against God, and false doctrines used to defend God. It’s a great debate between four godly people that fails.

Finally, God sends a young prophet to rebuke Job for his sin of falsely accusing God, and his friends for their false statements in defense of God. This young prophet then sets forth the proper use that godly people are to make of suffering in this life, and that’s the value of the book to us: to prevent us from falsely accusing God, and to help us use our bad situations in the way God would have us to.

Surely, with so many false statements in Job (a list of which is given in Appendix 1, “Did Job Foretell the Resurrection?”), we can see how inappropriate it is to quote some proof text from Job without establishing the context as we just might be quoting a false statement that Job later admits is false! As a matter of fact, Job states in no uncertain terms several times that he doesn’t even believe in a resurrection! Do you suppose that might be one reason no one in the New Testament quotes from Job to sustain their New Testament teaching on the resurrection?

The other two popular passages given to show the teaching of the Old Testament on the resurrection, Isa. 26.19 and Dan. 12.2 are speaking of the resurrection, and both are quoted as such in the New

Testament. And, both have numerous time statements associated with them in their contexts, yet so far, I’ve not found one illustration of anyone dealing with those time statements from the Old Testament background chronologically. Both these passages will be dealt with in their proper chapters, Isa. 26.19 in “Chapter 4: The Resurrection in Isaiah,” and Dan. 12.2 in “Chapter 6: The Resurrection in Daniel.” I think you’ll be impressed with the teaching of both those passages in their proper contexts.

We next want to notice Paul’s preaching on the resurrection, to establish that the resurrection in the New Testament is based squarely on Old Testament teaching.

Chapter 1

Paul’s Preaching on the Resurrection

Many who read this introduction to the teaching of the Old Testament on the resurrection are already familiar with my work on Matthew 24. When I began studying the prophets fifty years ago, I saw the Old Testament basis for much of the language contained in the Oliv et Discourse. All of it was in reference to national judgments God had carried out on various nations under the Old Covenant, and was never used of a universal judgment at the end of time.

We've seen the same thing in II Peter 3, popularly applied to a planet-burning judgment at the end of time. Once one sees just two things about that chapter, we must come to the conclusion that Peter foretold not the destruction of the planet and stars, but the destruction of Jerusalem in the 1st century. First, according to Peter, we live under a different heavens and earth that Noah did then, yet we live under the same planet and stars as he did, thus we must realize that the term “heavens and earth” is not being used of the planet and stars. ,

when we understand “elements” not to mean atoms and molecules, when it means the basics of the Mosaic Law throughout the New Testament. Again, our lack of Old Testament background of Peter’s prophecy and terminology led us to an improper interpretation.

Many of us have seen the same thing with our modern view of hell as endless torment. In my essay on Jesus’ Teaching on Hell, I demonstrate that the popular concept is purely Roman Catholic and Islamic doctrine, which is taught neither in the Old or New Testaments. When we see how many of the terms traditionally used to describe hell are used in the Old Testament, we realize that our lack of Old Testament knowledge was the problem.

The same can be said with the subject of marriage, divorce, and remarriage, the sermon on the mount, dispensational premillennialism,

as well as a great many other New Testament topics with an Old Testament background.

1. realize now that we’ve done the same thing with the resurrection as taught in I Corinthians 15. William Robert West, who’s done yeoman work studying, writing, and publishing on the nature of man said:

There were [s/c] some light given in the Old Testament on the afterlife [Daniel 12:2; Micah 4:1] but the doctrine of the resurrection, life, and immortality, which Christ taught, were new. The words, resurrection, immortal, and immortality are not in the Old Testament in the King James Version or the American Standard Version. (William Robert West, Immortality and the Resurrection, Third Edition, p. 94,

2006.)

I’m certainly not disparaging Robert, as he’s only saying whatl most of us tacitly believe, that the subject of the resurrection is I predominantly (or even exclusively) a New Testament subject. Il believed the same thing until 2005 myself. I now realize that we I simply cannot understand Paul’s teaching on the resurrection without I understanding Paul’s concept of the hope of Israel from the Old I Testament.

Some argue, “You’re doing this exactly backwards. We use the « New Testament to interpret the Old Testament, not the Old Testament I to interpret the New Testament.”

If we think we can take our modem concept of the resurrection and! read it back into the prophets, if we deal with the prophets at all, I consider how the admirable Berean Jews treated Paul’s teaching in Ac. | 17.11:

Now these were more noble than those in Thessalonica, in that they received the word with all readiness of the mind, examining the Scriptures daily, whether these things were so.

The “scriptures” the Bereans examined and tested Paul’s teaching by were the Old Testament scriptures, were they not? As they] compared Paul’s teaching to the Old Testament, they concluded that I Paul’s teaching was true, not vice versa. They did not read our modern] popular concept of Paul’s teaching on the resurrection back into their j

Old Testaments. Had they done so, their approach would have been just exactly backward!

Consider a second example. Many passages in Acts tell us that Paul went into the synagogues every sabbath and persuaded the Jews from the scriptures (Ac. 14.19, 17.4, 18.4, 19.26, etc,). What would have happened had they asked, “Paul, how can you give meanings to Hosea, Daniel, Isaiah, Ezekiel, etc., that they simply did not give us?” Had Paul responded, “The Holy Spirit gave me this fresher, fuller meaning that isn’t in the prophets!” do you think his Jewish audience would have accepted Paul’s new teaching? Of course not. They would have sent him down the road or killed him.

We’ll see momentarily that Paul told the Jews on the resurrection that he taught nothing but what Moses and the prophets said would come to pass. Nothing. How could he have said that if he was giving newer revelation on the resurrection than was contained in their Old Testament scriptures?

Until we realize how Paul and the Berean Jews used the Old Testament scriptures, we can’t understand I Corinthians 15 like Paul did, and we won’t teach on the chapter like Paul did. That’s the purpose of this essay, to show the Old Testament background of Paul’s teaching on the hope of Israel and the resurrection.

An initial clue is the fact that Paul quoted Isa. 25.8 and Hos. 13.14 in I Cor. 15.54-55. Have you noticed that? I didn’t for most of my life, even though I’ve taught Corinthians many times, and all the prophets several times. When I first noticed that simple fact, I thought, “Aw aw! Here we go again. I’ve got to go back and see what the Old Testament teaches about the resurrection!” I hope you have the same experience.

I think West inadvertently gives the Old Testament’s teaching on the subject short shrift. You can be a good guy and do that because I’ve done exactly the same thing—all of us have. We’ve done it prodigiously on all the subjects mentioned at the beginning of this chapter. Statements like the one quoted above may have contributed to our passing over the resurrection of Israel in the Old Testament.

I invite you to consider the Bible’s teaching on the resurrection outside of I Corinthians 15, beginning with Paul’s teaching in Acts. I'm sure you recall Paul’s paying for the vows of the Jewish Christians in Jerusalem. Afterwards, he was mobbed in Ac. 21.27-28:

...the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands upon him, crying out, Men of Israel help: This is the man that teacheth all men everywhere against the

people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place.

Of course, none of these charges was true, as Paul made clear in his defenses before Felix and Agrippa.

To Felix, Paul said, in Ac. 24.14-15:

...after the way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets; having hope toward God, which these also themselves look for, that there shall be (lit., about to be) a resurrection both of the just and unjust.

So the rub with the Jews accusing Paul was his preaching on the resurrection, not based on I Corinthians 15, but based on the law and the prophets, whether they believed in Jesus or not.

To Agrippa, Paul said, in Ac. 26.6-8:

And now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O King! Why is it judged incredible with you, if God doth raise the dead?

Notice in vv 21-23, he explained further his preaching on the resurrection;

Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

In one final passage in Acts, notice 28.20, where to his Jewish audience, Paul said:

Tor this cause therefore did I entreat you to see and to speak with me; for because of the hope of Israel I am bound with this chain.

Please consider this. Paul said that when he preached the gospel, he taught the hope of Israel on the resurrection, saying nothing but what Moses and the Prophets taught. That was also the very reason he was imprisoned!

Here’s the problem. When he preached the hope of Israel on the Old Testament’s teaching on the resurrection, the people took it as an attack on the Jews, the Law, and the temple.

Why would that be? What’s the connection? I’ve taught and preached on the resurrection from I Corinthians 15 many times, yet no one has accused me of attacking the Jews, the Law, or the temple. You may have, too, with no such accusation. Wonder why? Could it be it’s because we haven’t preached the hope of the resurrection from Moses and the prophets like Paul did? Yet, that’s the gospel he preached! That’s the disconnect between our teaching and Paul’s on the hope of the resurrection. Paul’s concept of the resurrection wasn’t that fleshly bodies would come out of holes in the ground at all, because that’s not what Moses and the prophets taught.

I’ve never even heard a sermon on the hope of the resurrection from the Old Testament, have you? Ever? Have you ever preached one? Again, permit me to suggest that until we understand the Old Testament’s teaching on the resurrection, we’re never going to interpret I Corinthians 15 correctly. Neither are we going to preach like Paul on the subject, nor are we going to get the reaction from the audience he got. It is also important to realize that Paul had already written I Corinthians 15 and the Thessalonian epistles when he made these statements in his defenses in Acts. Thus, I Corinthians 15 and I & II Thessalonians have to be based on nothing else than Moses and the prophets as well! Yet we believe all kinds of things are taught in those chapters that cannot be found in Moses and the Prophets.

The Old Testament foretold the resurrection quite a number of times, not the popular view of fleshly bodies coming out of holes in the ground, but a lot about the resurrection of Israel: how Israel would die, be planted like a seed, be resurrected and transformed, etc. This is why Paul could quote his conclusion in I Corinthians 15 from Isaiah 25 and Hosea 13, which we’ll soon see, were to be imminently fulfilled when Jerusalem and the temple were destroyed.

It’s truly said that the word “resurrection” is not in the Old Testament, but we may be inadvertently ignoring a lot of plain teaching from the prophets on the very subject. What about language like Isaiah saying of God in Isa. 25.6-9 (quoted in I Cor. 15.54) that God would “swallow up death for all time,” or Hosea, an eighth- century BC contemporary of Isaiah, in Hos. 6.1-2, saying, “Come, and let us return to the LORD; For He has torn, but He will heal us; He has stricken, but He will bind us up. After two days He will revive us; On the third day He will raise us up, That we may live in His sight. ”

Hosea also has God saying of Israel in Hos. 13.14 (again, quoted in I Cor. 15.55), “Shall I redeem them from death? O Death, where are your thorns? O Sheol, where is your sting?” In verse 1, Hosea said that Israel was dead through Baal, their idols, “and yet they sinned more and more,” certainly referring to their spiritual death, not biological death. I'm afraid there are more parallels between Hosea and I Corinthians 15 than you can shake a stick at. The whole context of Hosea is behind I Corinthians 15. This is made more likely when we realize that many of Paul’s points can be found in Hosea: sowing or planting of Israel (1.4, as Hosea’s first child by his harlot wife was j named Jezreel, “God sows”); God’s seed in the earth (2.23); Israel died j (1.5); harvest appointed for Judah (6.11) at the resurrection (13.14,1 quoted as about to be fulfilled in I Cor. 15. 55); David ruling on his throne (3.4-5); Israel the firstfruits (9.10); God becomes their king (13.10).

Ezekiel 37 also refers to the death of Israel, and God told them, “Behold, I will cause breath to enter you that you may come to life.” 1 West is absolutely right that the word “resurrection” isn’t there, but j what word should we call the process whereby Israel was dead, and 1 God’s purpose was to bring them to life?

In Dan. 9.26-27, Daniel was told:

And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined. And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate.

Jesus quoted from this passage early in Matthew 24, indicating it I would be fulfilled in his generation.

In Dan. 12.2 (Jesus quoted verse 3 in Mt. 13.43), Daniel foretold a national resurrection, “And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt.” When Daniel asked when these things would be fulfilled, God said, “that it would be for a time, times, and half a time (like the religious persecution of the saints in Revelation 11) and as soon as they finish shattering the power of the holy people, all these events will be completed.”

So Isaiah, Hosea, Ezekiel, and Daniel spoke of a resurrection and judgment of Israel. Hardly any scholar on earth takes these words as teaching resurrection of physical bodies, as we think Paul taught in I Corinthians 15. In context, Israel was dead, destroyed, and went into captivity because of their sin. If Israel were going to be saved, there needed to be a resurrection, which would occur when God destroyed Jerusalem, when he redeemed the righteous from death, and destroyed the impenitent when he shattered the power of the holy people.

This essay is intended to be just an introduction to this subject, with the suggestion that we need to review Isaiah, Hosea, Ezekiel and Daniel, and try to absorb their teaching on the death, planting, resurrection, and transformation of Israel at the time the power of the holy people was shattered, and see if we can get together a sermon on the resurrection like Paul preached.

Since the resurrection is based on Old Testament teaching, particularly the prophets, it’s beyond the scope of most folks’ Bible knowledge, including the Churches of Christ of the author’s background, as well as most other groups claiming allegiance to Christ..

Having seen Paul’s preaching on the resurrection, we proceed to an important observation concerning fulfillment of Old Testament prophecy.

Chapter 2

A General Principle Concerning  
Old Testament Prophecy

If the resurrection was foretold in the Old Testament, it had to be fulfilled by the destruction of Jerusalem. This principle is based squarely on Jesus’ statement about the law and prophets:

Mt. 5.17-18

One more observation we wish to make to establish the time of the resurrection is this: In Mt. 5.17-18, Jesus said:

17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

In this passage, did Jesus teach that (1) none of the law or the prophets will pass away until all of them are fulfilled, or did he teach that (2) all of the law and the prophets will pass away when only some of them are fulfilled? He clearly said (1) that none of the law or the prophets would pass away until all of them were fulfilled, didn’t he? Thus, Jesus taught the same thing in the Sermon on the Mount as he did to John in Rev. 10.7. There, Jesus taught that the destruction of Jerusalem would occur when the seventh trumpet (“the last trump”) sounded. If the law and the prophets taught that Jerusalem was going to be destroyed during the days of the Roman empire in vindication of the martyrs, then that destruction had to take place before one jot or tittle of the Mosaic law passed away. If there’s anything in the law and

the prophets that is still unfulfilled, then every jot and tittle of the Mosaic law is still in force!

In churches of Christ of the author’s background, it is popularly held that all of the Mosaic law passed at the cross, but a moment’s reflection will bring to mind many things foretold in the law that were still unfulfilled at the cross: 1) the resurrection of Christ (prophesied in Ps.16.8ff cf. Ac. 2.25ff), 2) the coming of the Holy Spirit in Ac. 2 (prophesied in Joel 2), 3) calling the Gentiles through the gospel (prophesied in Isa. 49.6), 4) doing away of daily sacrifices (foretold in Dan. 11.31, Heb. 8.13), and 5) the destruction of Jerusalem and the temple, prophesied in Dan. 9.12. Thus, the law was spoken of as being in the process of “passing away” in II Cor. 3.11, written thirty years after the cross, Jewish Christians (including Paul) were still keeping it in Ac. 21.17-21 twenty-seven years after the cross. The author of Hebrews said it was still in operation but “nigh unto vanishing away” in Heb. 8.4, 13, thirty-seven years after the cross. In truth and in practice, the Mosaic law didn’t pass away until all of it was fulfilled when Jerusalem and the temple were destroyed with its altars, priesthood, genealogical tables, etc., making obedience to the temple services impossible, which is true to this day.

There are three different relationships to the Mosaic law before the destruction of Jerusalem: 1) Gentiles were never under it, 2) fifty days after the cross, obedient Jews became dead to the law, Rom. 7.4, 6, 7, although the law was still in operation, and 3) after Pentecost, unknowing and disobedient Jews were still bound to live by the law until the temple was destroyed. None of these relationships to the Mosaic law affect any of us today.

Thus, in the following chapters, when we read Isaiah’s prophecies of the resurrection, we must understand that if Jesus was correct in Mt. 5.17-18, the resurrection must have occurred no later than the destruction of Jerusalem. When we read in Hosea’s prophecies of the resurrection, the resurrection must have occurred no later than the destruction of Jerusalem. When we read the prophecies of the resurrection by Ezekiel and Daniel, we must understand that the resurrection must have occurred no later than the destruction of Jerusalem. This is when Jesus himself said that “all things which are written were to be fulfilled, Lk. 21.20-22.

Rev. 10.5-7

In Rev. 10.5-7, John wrote:

1. And the angel that 1 saw standing upon the sea and upon the earth lifted up his right hand to heaven, 6 and sware by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be delay no longer: 7 but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God' according to the good tidings which he declared to his servants the prophets.

In verse 6, the KJV has “there shall be time no more.” A favorite hymn of many reads, “When the trumpet of the Lord shall sound and time shall be no more,” is obviously taken from this verse, but all newer translations use “delay.” There is no statement in the entire Bible correctly translated “end of time,” or “time no more.” Men have invented the concept of the end of time and moved a lot of events in the Bible (the return of Christ, the judgment, and the resurrection) off to that imaginary point of no time.

The “delay” spoken of is that issued to the martyrs in Rev. 6.9-10 who wanted immediate vengeance on their persecutors. They were told to rest for a little time until some more saints were killed. That little time was used to assure the faithful that they wouldn’t be lost in the shuffle, and now the time is up. It’s time for judgment on their adversaries.

The angel then explains that when the seventh angel sounds his trumpet, God’s mystery, that he declared through the prophets, would be finished. A mystery is something that wasn’t revealed at one time, but in this case it now has been. In Eph. 1.3, Paul speaks of God’s eternal plan of salvation in Christ before the foundation of the world. He speaks of this plan as a mystery in Eph. 3.3-6:

3 how that by revelation was made known unto me the mystery, as I wrote before in few words, 4 whereby, when ye read, ye can perceive my understanding in the mystery of Christ; ... to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel,

Again in Rom. 11.25, Paul speaks of this mystery:

For 1 would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in;

and in Rom. 16.25-26, he says:

25 Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, 26 but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith:

Thus, in Rev. 10.7, when the angel tells John that the mystery of God is about to be finished, this is the mystery he was speaking of, in a book that was clearly about to be fulfilled: Rev. 1.1,3, 22.6, 10, 12,20.

Lk. 21.20-22

Another passage concerning the fulfillment of the mystery of God at the destruction of Jerusalem is Lk. 21.20-22, Luke’s account of the Olivet Discourse, where Jesus said:

20 But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. 21 Then let them that are in Judaea flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. 22 For these are days of vengeance, that all things which are written may be fulfilled.

Thus Jesus affirmed that all prophecies foretold in the Old Covenant were about to be fulfilled in his generation. This corresponds exactly with John’s statement that the mystery of God foretold in the prophets was about to be fulfilled when the seventh trumpet sounded.

Chapter 3

The Resurrection in Hosea

The first Old Testament prophet we discuss concerning the resurrection is Hosea, who wrote about 750 BC. Amos, Hosea, and Isaiah all issued imminent warnings to the Northern kingdom about going into Assyrian captivity. In Amos 6.3, Amos warned the rebellious Jews of his time against denying the day of calamity. Likewise, Hosea spoke to the same folks in Hos. 1.4:

...yet a little while, and I will punish the house of Jehu for the bloodshed of Jezreel, and I will put an end to the kingdom of the house of Israel.

At the same time, Isaiah (in 56.12) combatted false teachers who said:

Come, they say, let us get wine, and let us drink heavily of strong drink; And tomorrow will be like today, only more so.

This sounds like the scoffers Peter addressed in II Peter 3, who ridiculed, “Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation.” It also sounds like prophetic pundits today who malign and delay time prophecies in the Bible. This problem is not new; it has existed for centuries. Yet, God has always been concerned about how man views his prophecies involving time, as Peter said in II Pet. 3.9:

The Lord is not slow about his promise, as some count \* slowness.

God keeps his promises on time. Dispensational premillennialists (who believe Christ will establish his kingdom when he comes back at a future time) believe God made promises he didn’t keep. Hal Lindsey, Charles Ryrie, and Tim LaHaye, co-author of the Left Behind series of books, believe God postponed the kingdom because the Jews rejected Jesus. In this contention, they agree with Scofield, author of Scofield Reference Bible, who popularized the notion:

The kingdom announced as “at hand” (Mt. 4.17, note) by John the Baptist, by the King, and by the Twelve, was rejected by the Jews, first morally (Mt. 11.20, note), and afterward officially (Mt. 21.42, 43), and the King, crowned with thorns, was crucified....Afterward He announced His purpose to “build” His church. (Dr.

C. I. Scofield, Scofield Reference Bible [New York:

Oxford University Press, 1909,1945], p. 1226.)

Since God’s wife, Old Covenant Israel was unfaithful to him during Hosea’s time, God instructed Hosea to marry Gomer, a harlot, knowing that her mistreatment of Hosea would teach him how God felt about Israel’s unfaithfulness.

Indeed, in Hos. 5.14f, God promised both Israel and Judah:

14 For I will be like a lion to Ephraim,

And like a young lion to the house of Judah.

I, even I, will tear to pieces and go away,

I will carry away, and there will be none to deliver.

151 will go away and return to My place

Until they acknowledge their guilt and seek My face;

In their affliction they will earnestly seek Me.

Lions don’t tear their prey to pieces and wander off leaving them alive. Israel was going to be slain (6.5), naturally leading to the subject of the next chapter.

Hos. 6.1-2

In Hos. 6.1-2, exhorted them:

Come, let us return to the LORD.

For He has tom us, but He will heal us;

He has wounded us, but He will bandage us. 2 “He will revive us after two days;

He will raise us up on the third day That we may live before Him.

In I Cor. 15.4, Paul said of Christ:

and that he was buried; and that he hath been raised on the third day according to the scriptures;

Of course, the scriptures Paul referred to were the Old Covenant scriptures, and Hos. 6.1-2 is the only passage that speaks of the resurrection on the third day. Also noteworthy, this passage speaks of the resurrection of Old Covenant Israel, not Christ, on the third day.

Since Paul said Christ’s resurrection happened according to the Old Testament scriptures, and since Hos. 6.1-2 is the only passage in the Old Testament that speaks of the resurrection of anyone on the third day, Hos. 6.1-2 must also speak of Christ, although it speaks of the resurrection of Israel. Some in Israel thought that what happened to the Messiah also happened to the nation, as he was the representative of the nation. Later chapters of Isaiah confirm it. Hosea predicted the resurrection of Israel on the third day. Paul alluded to this in I Cor. 15.4 with a quotation from Hos. 6.1-2.

Much literature, including the Bible, uses a literary device called inclusio, whereby two related references in one text bracket one or more concepts in another text which contains references to the first text. In our case, this would mean that Paul’s two references to Hosea (6.3, 13.14) in I Corinthians 15 would include the concepts between the two references in Hosea.

In other words, since Paul “bookends” I Corinthians 15 with references to the resurrection from (Hos. 6.1-3) at the beginning of this discussion, and at the very end (Hos. 13.14) at vv. 55-56, the entire context of Hosea underlays I Corinthians 15. As we saw in Chapter 1, this is made more powerful when we realize that many of Paul’s points can be found in Hosea: sowing or planting of Israel, God’s seed (in 1.4, Hosea’s first child was named Jezreel, lit, “God sows”); in the earth (2.23); Israel died (1.5); harvest appointed for Judah (6.11) at the resurrection (13.14, quoted as fulfilled in I Cor. 15.55); David ruling on his throne (3.4-5); Adam’s death/transgressing the covenant (6.7; 13.1); Israel the firstfruits (9.10); and, God becomes their king (13.10).

Hos. 13.14

Paul concludes his teaching on the resurrection in I Cor. 15.55 by quoting from Hos. 13.14. We’ve already commented in chapter 2 that Jesus taught that all Old Testament prophecy had to be fulfilled by the destruction of Jerusalem in AD 70, and Paul uses two prophecies in his conclusion.

This quotation from Hos. 13.1-24 identifies the death Hosea was concerned with:

When Ephraim spoke, there was trembling. He exalted himself in Israel, But through Baal he did wrong and died. And now they sin more and more, And make for themselves molten images, Idols skillfully made from their silver, All of them the work of craftsmen. They say of them, “Let the men who sacrifice kiss the calves!”

The death that Israel died couldn’t be biological. She died spiritually through her idolatry, and continued to sin more and more.

Spiritual Death?

The Bible nowhere uses the term spiritual death, yet it very clearly speaks many times of a death that’s not biological. In Mt.8.22, when folks offered various excuses for not accompanying him, one said:

Lord, suffer me first to go and bury my father. Jesus said, “ let the dead bury their own dead.”

No one doubts that this fellow’s father was biologically dead. Likewise, no one doubts that it’s impossible that the biologically dead can buiy each other. Thus, there’s another kind of death, here used of those not sufficiently interested in spiritual matters.

In I Tim. 5.5-6, Paul speaks of two kinds of widows:

5 Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day. 6 But she that giveth herself to pleasure is dead while she liveth.

That is, she lives biologically, but she’s dead because she gives herself to pleasure. What kind of death would you call that?

In Rom. 7.9, Paul speaks of his predicament under the Mosaic Law:

And I was alive apart from the law once: but when the commandment came, sin revived, and I died.,

Since he was writing Romans at the time, he obviously didn’t die biologically. We might call this sin-death, since it was produced by his sin. Similarly, Eph. 2.1, 5 and Col. 2.13 both say that Paul, the Ephesians and Colossians were dead through their trespasses and sins.

Of course, death because of sin, not biological death, was the death of the Garden. In I Cor. 15.21-23, Paul says:

21 For since by man came (the—SGD) death, by man came also the resurrection of the dead. 22 For as in Adam all die, so also in Christ shall all be made alive.

23 But each in his own order: Christ the firstfruits; then they that are Christ’s, at his coming.

The man who brought “the death” was Adam, but as we’re about to see, “the death” Adam brought was not physical. We know Adam was a physically dying person before he sinned because he was required to eat of the tree of life. If this is true, then physical death couldn’t come “by man.”

Also, Adam didn’t die physically the day he ate of the forbidden tree, and not for over another nine hundred years. Adam was not even the first person to die physically. The death he died in the day he ate of the tree of knowledge of good and evil was the death of his fellowship and relationship with God. The very day he sinned, he was humiliated, estranged, condemned, and banished.

In Gen. 2.16-17, we know God commanded Adam saying:

From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die.

Question: Did Adam die that day or not? Satan offered Eve a simple alternative in Gen. 3.4-5:

You surely shall not die! For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.

They came to know good and evil the day they ate, not an extended time, even years, later. This knowledge led to their being afraid, ashamed, and needing to hide from God. Adam didn’t die physically the day he ate from the tree of knowledge. Instead, he died in the sense of being separated from God by his sin the day he ate, and he knew it. Suddenly, his relationship with God changed. He reacted with fear of approaching God, and attempted to hide from him. This was Adam’s sin-death. His relationship with God was broken. This is the death we’re concerned with—a death that affects one’s relationship with God. Physical death does not. We may or may not be in fellowship whether we’re physically dead or alive.

Obviously, either God or Satan was mistaken on the coming death of Adam. Who should we believe, God (for whom it is impossible to lie, Heb. 6.18), or Satan (the father of lies, Jn. 8.44)?

Not only did Adam not die biologically because of his sin, but Christ was not the first to be raised from biological death, yet Paul said he was the firstfruits of those to be made alive (I Cor. 15.20). There were dead people raised in the Old Testament as well as during the minisry of Jesus. Thus, biological death wasn’t the death of Adam, and biological resurrection wasn’t under consideration in I Corinthians 15.

If we read biological death into I Cor. 15.55, then we must read it into Hosea 13, but we can’t and maintain Paul’s integrity. If Paul spoke of physical resurrection, then he didn’t preach the same as Hosea, and he didn’t preach the hope of Israel as found in Moses and the prophets, as he repeatedly assured that he did.

In these verses, Hosea promised resurrection to Israel. I’m not aware of a scholar in the world who takes the position that Hosea spoke of biological death or resurrection. Thus, if Paul used this background of spiritual death and resurrection, due to and from sin- death, to buttress his case for the resurrection of physical bodies out of holes in the ground in I Corinthians 15, he fooled us by misappropriating Hosea, did he not?

Furthermore, if the resurrection Paul spoke of in this chapter has not been fulfilled, yet it was foretold in Isaiah and Hosea, then every jot and tittle of the Old Covenant is still fully in force, is it not? So who do we believe about what kind of resurrection it was? Paul and Hosea or men who ignore the context of these passages?

Chapter 4

The Resurrection in Isaiah

Isa. 2.2 - The Last Days

In Isa. 2.2, Isaiah foretells Old Covenant Israel’s

Now it will come about that In the last days, The mountain of the house of the LORD Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it.

The last days are the last days of the Mosaic covenant. The Jews in Bible times (and now, if they don’t believe Jesus is the messiah) recognized two ages, the age of Moses, and the age of the messiah (Mt. 12.31-32, Lk. 20.27-35), and the age of the messiah has no end (Isa. 9.6-7, Lk. 1.33, Eph. 3.21) thus no “end times,” last days, last day, or last hour. The Mosaic age had all of those time elements. Notice all the occurrences of “in that day” in 2.11-12 (a day of reckoning and a day of Jehovah), 17, 3.7, 18, and 4.1, 2 that link all of chapters 2-4 together.

Isa. 2.12 - The Day of the Lord

Then, in 2.12, Isaiah says, concerning the day of Jehovah:

For there shall be a day of Jehovah of hosts upon all that is proud and haughty, and upon all that is lifted up; and it shall be brought low; (ASV)

So there was to be a day of Jehovah in Israel’s last days. The day of the Lord in Old Covenant Israel’s last days is also spoken of in Joel

1.15, 2.1, 22, 2.31, 3.14, Zech. 14.1, Mai. 4.5, Ac. 2.20, I Cor. 5.5, j Thes. 5.2, II Thes. 2.2, II Pet. 3.10 plus many others.

Isa. 2.19-21 - Men into the Caves of the Rocks In 2.19-21, Isaiah says:

1. And men will go into caves of the rocks, And into holes of the ground Before the terror of the LORD,

And before the splendor of His majesty, When He arises to make the earth tremble. 20 In that day men will cast away to the moles and the bats Their idols of silver and their idols of gold, Which they made for themselves to worship, 21 In order to go into the caverns of the rocks and the clefts of the cliffs, Before the terror of the LORD and the splendor of His majesty, When He arises to make the earth tremble.

It’s astounding that Jesus quotes these verses in Lk. 23.28-31 and applies Isaiah’s teaching of the Day of Jehovah in Israel’s last days to the upcoming destruction of Jerusalem! Not only that, but the author of Hebrews quotes from them in Heb. 12.26 and gives them the same application. Finally, John quotes them in Rev. 6.16 and also applies them to the upcoming destruction of Babylon the harlot, where Jesus was crucified!

Isa. 4.2-4 - Purge the Bloodshed of Jerusalem In Isa. 4.2-4, Isaiah says:

1. In that day [this is still on the day of the Lord in Old Covenant Israel’s last days-SGD] the Branch of the LORD will be beautiful and glorious, and the fruit of the earth will be the pride and the adornment of the survivors of Israel. 3 And it will come about that he who is left in Zion and remains in Jerusalem will be called holy—everyone who is recorded for life in Jerusalem. 4 When the Lord has washed away the filth of the daughters of Zion, and purged the bloodshed of Jerusalem from her midst, by the spirit of judgment and the spirit of burning,

So Isaiah foretold the day of the Lord in Jesus’ generation, where Jerusalem would be burned, her bloodguilt would be purged, the

martyrs would be vindicated, and only the faithful would escape, just as Jesus himself had foretold in Matthew 24-25. On the spirit of judgment and burning, consider Heb. 10.27.

Isaiah 24-27

Isaiah 24-27 are widely known as “The Little Apocalypse,” as they comprise a brief version of Revelation. We’ll notice the statements concerning resurrection (in particular not neglecting the time element as is generally done) in each of these chapters before passing to Isaiah 51, 65-66, where we’ll do the same thing. We’ll also notice prophecies of the wedding of the Messiah, the harvest carried out by the Messiah, and the Messianic banquet with their fulfillments in the New Testament.

Isaiah 24

To establish the context of these four chapters, let’s look at the first six verses:

Behold, Jehovah maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

While the mention of “the earth” here may cause many readers to think of the planet Earth, the word translated “earth” (eretz) here is usually used of a land or country, like the lands of the Gentiles (Gen. 10.5), the land of Shinar (Gen. 10.10), the country of Abraham (Gen. 12.1), the land of Egypt (Gen. 13.10), the land of Canaan (Gen. 13.12), and the land which God would give Abraham (Gen. 13.15), i.e., the land of Old Covenant Israel in both the Old and New Testaments.

This is the way the word “earth” is being used in vv2-6:

And the people will be like the priest, the servant like his master, the maid like her mistress, the buyer like the seller, the lender like the borrower, the creditor like the debtor. 3 The earth will be completely laid waste and completely despoiled, for the LORD has spoken this wotd. 4 The earth mourns and withers, the world fades and withers, the exalted of the people of the earth fade away. 5 The earth is also polluted by its inhabitants, for they transgressed laws, violated statutes, broke the everlasting covenant. 6 Therefore, a

curse devours the earth, and those who live in it are held guilty. Therefore, the inhabitants of the earth are burned, and few men are left.

Isn’t it obvious that Isaiah is speaking of the exalted people of his time, that occupied the land of Israel, a land with priests, and statutes and the everlasting covenant given to Israel by God? And they’re about to be judged for their violations of that covenant. They’re under a curse specified in that covenant, particularly in Dt. 28-30 which foretold the curses that God would visit upon Israel if they disobeyed him, and in Dt. 32.20, which foretold the end of the nation in their last days. In v21, God said their last generation would be a wicked and perverse generation, which Jesus called them in Mt. 17.17, and Paul did in Phil. 2.16, and Peter did in the first gospel sermon, Ac. 2.40. The only times this language is used in the Bible is of Jesus’ generation of Jews, helping us establish the time element for the judgment announced on Israel in Isa. 24-27. There is a great deal more that could be said about Deuteronomy 32, one of the most important chapters in all the Bible, and the reader is encouraged to see the author’s larger discussion of it in his Essays on Eschatology: An Introductory Overview of the Study of Last Things or Revelation Realized: Martyr Vindication from Genesis to Revelation, available from Amazon.com. Deuteronomy 32 is also very important to the understanding of the judgment of Isaiah 24-27 because it deals with the theme of martyr vindication which underlies all the Bible, from Genesis to Revelation. It also enables us to observe the time element without doubt, for in Mt. 23.34-36, Jesus said:

Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: 35 that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. 36 Verily 1 say unto you, All these things shall come upon this generation.

If Jesus knew what he was talking about, the judgment of Matthew 23 and Isaiah 24-27 had to have been in Jesus’ generation, at

the destruction of Jerusalem and its temple in AD 70 by the Roman army.

24.10-12 - city of chaos broken down, desolated

1. The city of chaos is broken down;

Every house is shut up so that none may enter.

1. There is an outcry in the streets concerning the

wine;

All joy turns to gloom.

The gaiety of the earth is banished.

1. Desolation is left in the city,

And the gate is battered to ruins.

Obviously, this accurately describes the state of Jerusalem when the Romans destroyed it in Jesus’ generation. Jesus had foretold this destruction in Mt. 24.1-3, 15, and Flavius Josephus, who was present during the siege, described it in detail.

NOTE: Jesus makes an extremely important connection between the destruction of Jerusalem and the resurrection in Mt. 24.15, which we’ll discuss in detail in Chapter 7, “The Resurrection in Daniel.”

24.20-23

These verses continue the description of the destruction of Jerusalem and the captivity of the land of Old Covenant Israel at the time of the Roman invasion.

1. The earth reels to and fro like a drunkard,

And it totters like a shack,

For its transgression is heavy upon it,

*And it will fall*’ *never to rise again.*

Isaiah began this chapter discussing the land of Israel, then in vlO he began discussing the city of Jerusalem, and as the chapter continues, he’s discussing the punishment of both in the first century AD. When he says the nation, including the city, will fall, never to rise again, some will wonder how this is true, seeing there is a land called Israel in the Middle East since 1948, and the city of Jerusalem is its capital.

Both these observations are true, yet modern Israel has no standing with God, and though its capital is Jerusalem, that city isn’t God’s holy city. That city hasn’t risen again, not since AD 70, and not in 1948. For a thorough discussion of how the modern state of Israel came about, please see the author’s chapter on Zionism in Appendix 2 in this volume.

Next, Isaiah describes the first-century judgment on Old Covenant Israel in astronomical terms, language that most of the prophets used, and that Jesus used in the Olivet Discourse. In all the Bible, such language was never intended nor understood literally, but was used of a regional judgment, like we speak of a dark day on Wall Street. For a detailed discussion of this language, please see the author’s chapter on Matthew 24 in his Essays on Eschatology.

1. So it will happen in that day,

That the LORD will punish the host of heaven, on high,

And the kings of the earth, on earth.

1. And they will be gathered together Like prisoners in the dungeon,

And will be confined in prison;

And after many days they will be punished.

1. Then the moon will be abashed and the sun ashamed,

For the LORD of hosts will reign on Mount Zion and in Jerusalem,

And His glory will be before His elders.

After the destruction of Jerusalem and its temple in AD 70, God’s rule over his people is from heaven. Note how the author of Hebrews depicts this in Heb. 12.22-24:

22 but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, 23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel.

Of course, Jesus has been ruling over his kingdom since his ascension, as he described in Mt. 28.18:

And Jesus came to them and spake unto them, saying,

All authority hath been given unto me in heaven and on earth.

In view of this statement, what authority does Jesus not have as he rules heaven and earth? Absolutely none.

Isaiah **25**

We’ll discuss several sections of this chapter verse by verse.

1. O LORD, Thou art my God; I will exalt Thee, I will give thanks to Thy name; For Thou hast worked wonders, Plans formed long ago, with perfect faithfulness.

In spite of his foretelling the destruction of Jerusalem in the first centuiy AD, Isaiah thanks God, saying that this was according to “plans formed long ago, with perfect faithfulness.”

Again, this plan for Old Covenant Israel’s end was revealed at the beginning of the nation. We began our study of God’s foretelling of Old Covenant Israel’s end from its beginning by noticing a characteristic of the true God as opposed to idols. In Isa. 46.5-7, God compares himself with idols:

1. To whom would you liken Me, And make Me equal and compare Me, That we should be alike? 6 Those who lavish gold from the purse And weigh silver on the scale Hire a goldsmith, and he makes it into a god;

They bow down, indeed they worship it. 7 They lift it upon the shoulder and carry it; They set it in its place and it stands there. It does not move from its place.

Though one may cry to it, it cannot answer; It cannot deliver him from his distress.

This is an accurate description of man-made gods. They can’t talk, they can’t walk, they have to be nailed down so they won’t fall over, as they can’t stand on their own. In vv9-10, God further says:

9 Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me, 10 **Declaring the end from the beginning** And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure’;

Notice in particular that the true God is the one who can declare the end of a matter from its beginning. We now want to notice where

God declares the end of Old Covenant Israel from its national beginning, particularly in Deuteronomy 32.

Just before Moses’ death, after he led the first generation of Jews through the wilderness of Sinai, he brought them to the border of their promised land. In Deuteronomy 28-30, he pronounced all the blessings Israel would receive if they remained faithful to him, and all the curses they would receive if they were unfaithful. In Dt. 31.19-21, God instructs Moses to write a song, the Song of Moses, and teach it to Israel:

God’s Perfect Faithfulness

When Isaiah says that God formed his plan for Old Covenant Israel with perfect faithfulness, we need to appreciate that God faithfully carried out his plans. The behavior of the Jewish nation didn’t catch him by surprise and force him to delay his plans, for example, in spite of the fact that a great number of believers, dispensational premillennialists, think that’s exactly what happened. Although the author devotes seven chapters to this subject in his Essays on Eschatology book, we want to give a brief introduction and examination of it in Appendix 3, 44A Brief Examination of Dispensational Premillennialism.”

Premillennialism isn’t just an argument about what happens when Jesus returns or Revelation 20. It affects one’s view of the trustworthiness of God and Christ, and the inspiration of the Bible. It may be safely said that the founders of premillennialism did not believe in a sovereign God or that Jesus spoke by inspiration from God. In fact, premillennialism makes a false prophet out of Christ and nearly all the New Testament authors, and justifies the execution of Jesus. Sadly, the vast majority of premillennialists do not know the faithless foundations of their system of doctrine.

Before leaving this verse, we want to give just one quotation from Dr. C. I. Scofield showing that dispensational premillennialists do not believe in the perfect faithfulness of God (or Christ) in carrying out his plan for Old Covenant Israel. In his Scofield Reference Bible, wrote:

The kingdom announced as 4at hand’ (Mt. 4.17, note) by John the Baptist, by the King, and by the Twelve, was rejected by the Jews, first morally (Mt. 11.20, note), and afterward officially (Mt. 21.42, 43), and the King, crowned with thorns, was crucified...Afterward He announced His purpose to 'build’ His church.” (Dr.

C. I. Scofield, Scofield Reference Bible [New York:

Oxford University Press, 1909, 1945], p. 1226.)

Quotations like these from Hal Lindsey, W. E. Blackstone, John Walvoord, Charles Ryrie, M. R. DeHaan, S. D. Gordon (who said that Christ’s death was not in God’s plan), and Thomas Ice, could be multiplied, and are in the Essays on Eschatology volume.

The Prophecy Clock Has Now Run Out for  
Dispensationalism

Dr. Gary North, in the May 14, 2018 issue of Remnant Review, published on the 70th anniversary of the creation of the modern state of Israel, says a generation of pastors and authors have taught that the prophecy clock started ticking on May 14, 1948. Concerning the rapture and the great tribulation on the Jews in Palestine, North says:

The Rapture was to have taken place no later than 2011, according to popular dispensationalism’s interpretation of Bible prophecy. All Christians were to have been pulled out of history into heaven. The Great Tribulation for Jews in Palestine was to have begun then. Jesus and His angels should have returned yesterday to set up a one-world Christian government run by immortal Christians accompanying Jesus.

It didn’t happen. Popular dispensationalism now has a major theological problem to answer. It is also a practical problem. It is also a psychological problem.

Dispensationalists, North says, believe Jesus said (in Mt.24.34) when all this would happen:

So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled (verses 32-34).

Dispensational theologians say that Bible prophecies must be interpreted literally. Therefore, they reject the church s ancient interpretation that Jesus’ prophecy referred to the fall of Jerusalem, which did occur in the lifetimes of some of those who heard His words

How literal are dispensationalists when Jesus said “this generation, ’ and their theologians reject the interpretation that Jesus’ prophecy was fulfilled in the lifetimes of some of those who heard his words? Do they not know what the term “this” means? “This” means something that is near at hand, as opposed to “that” which is farther removed. “This generation” occurs 20 times in the Bible, and this is the only occurrence that dispensationalists dispute. North’s article has nearly 50 occurrences of “this,” and no one disputes the meaning of a single one of them. Jesus said his prophecy would be fulfilled in “this” generation, the one near at hand, the one he and his audience lived in, as opposed to “that,” which was not near. Dispensationalists have made “this” mean 2000+ years! How literal can you get? If their literalness turned to leather, they couldn’t saddle a june bug!

What is the definition of a false prophet? In Dt. 18.20-22, Moses said:

20 ‘But the prophet who shall speak a word presumptuously in My name which I have not commanded him to speak, or which he shall speak in the name of other gods, that prophet shall die.' 21 “And you may say in your heart, ‘How shall we know the word which the LORD has not spoken?’ 22 “ When a prophet speaks in the name of the LORD, if the thing does not come about or come true, that is the thing which the LORD has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him.

Since dispensationalists believe that Jesus’ prophecy was not fulfilled in his generation, their doctrine makes Jesus a false prophet, and he deserved to be put to death! It’s an easy choice: who was the false teacher? Jesus? Or dispensational premillennialists?

In contrast to these dispensational premillennialists who think that the rejection of Christ by the Jews delayed God’s plan, notice David’s statement in Ps. 33.10, 11:

The Lord nullifies the counsel of the nations; He frustrates the plans of the peoples. The counsel of the Lord stands forever, the plans of His heart from generation to generation.

David spoke of God as changing the nations’ plans, not as one whose plans are changed by the nations! In Isa. 14.24, 27, Isaiah commented about God’s dealings with the nations:

The Lord of hosts has sworn saying, Surely, just as I have intended so it has happened, and just as I have planned so it will stand...For the Lord of hosts has planned, and who can frustrate it? And as for His stretched-out hand, who can turn it back?

According to premillennialists, the wicked nation of Israel did! They frustrated God’s plan and turned back his hand. No, says Isaiah, who believed in God’s perfect faithfulness. If premillennialists are right, God is no better than an idol.

1. For Thou hast made a city into a heap, A fortified city into a ruin; A palace of strangers is a city no more, It will never be rebuilt

Just as Isaiah foretold, 800 years before it’s fulfillment, Jerusalem was reduced by the Romans to a heap. There is a city called Jerusalem on that same location, but it’s not God’s city, he doesn’t dwell in a temple there, for there is no temple; it’s been impossible for Jews to obey the Mosaic code since it’s destruction.

Beginning in v8, in the same time context of chapter 24 and the destruction of Jerusalem in this chapter as well, Isaiah foretells the resurrection Paul speaks of in I Corinthians 15. We know this because in v54, Paul quotes this very verse:

8 He will swallow up death for all time, And the Lord GOD will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For the LORD has spoken.

This is Isa. 25.8, which Paul quotes in I Cor. 15.54, as about to be fulfilled at the resurrection at the end of the Mosaic age. In I Corinthians 15, Paul speaks of Jesus being the firstfruits from the dead. He wasn’t the first to rise from biological death. Many were raised before him in both the Old and New Testaments. However, he was the first to be raised from the death of Adam, spiritual death, the loss of his fellowship with God, when he cried, “My God, my God, why hast thou forsaken me?” (Mt. 27.46)

On death being swallowed up for all time, Jesus referred to this at the death of his friend Lazarus in Jn. 11.23-26, when he said to his sister Martha:

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

Martha knew of the resurrection “at the last day,” not the last day of human history, nor of the Christian age, for the Bible never speaks of “the end of time,” and it denies that the Christian age has an end. In Isa. 9.6-7, nearly universally recognized as a messianic prophecy, Isaiah says:

1. For a child will be born to us, a son will be given to us;

And the government will rest on His shoulders;

And His name will be called Wonderful Counselor,

Mighty God,

Eternal Father, Prince of Peace.

1. *There will be no end to the increase of His government or of peace*,

On the throne of David and over his kingdom,

To establish it and to uphold it with justice and righteousness

From then on and forevermore.

The zeal of the LORD of hosts will accomplish this.

Notice that the messiah’s rule or its increase (implying evangelism) will have no end, hence no last days, last day, nor last hour. The Mosaic age had all of those, and the Jews of Jesus’ day recognized that the end of the Mosaic age was upon them, and when it was gone, the full-fledged rule of the messianic age would be in effect.

Thus, Martha understood that the resurrection would be on the last day of the Mosaic age.

When Jesus tells her that those who believe on him would never die, could he possibly have been speaking of biological death? We hear this passage quoted many times at funerals, yet we’re there for the very reason that the person has died biologically! Those who believe on Jesus will never die spiritually, like Adam did, and Paul did under the law.

On the "wiping away tears from all faces,” someone might say,

I “Well, there's still a lot of sadness and tears in the world, so how can j you say that was fulfilled in the first century?” It’s a good question, but Isaiah's not saying we shouldn’t cry at funerals or if we hit our thumb with a hammer when it slips. He’s speaking of tears Old Covenant Israel was crying because they had violated the covenant and were now having to reap its curses.

It's the same predicament Paul revealed he was in when he violated the law in Rom. 7.14-16, 19-24:

14 For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do. 16 But if what I would not, that I do, I consent unto the law that it is good.... 19 For the good which I would 1 do not: but the evil which I would not, that I practise. 20 But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me.

1. I find then the law, that, to me who would do good, evil is present. 22 For I delight in the law of God after the inward man: 23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. 24 Wretched man that I am! who shall deliver me out of the body of this death?

Paul certainly wasn’t speaking of being a wretched man as a faithful Christian and apostle of Christ, but of his predicament, and that of all Godly Jews, while striving to live faithfully under the Mosaic law. That wretchedness would be, and was, done away with under the New Covenant and in the Messianic age.

Another passage indicating the fulfillment of the end of death and covenantal tears is Rev. 21.1-4, a passage that was to be imminently fulfilled at the passing away of the Old Covenant world, the old heavens and earth, when old Jerusalem was destroyed:

1 And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. 2 And 1 saw the holy city, new Jerusalem, coming down out of heaven of God, made ready as a bride adorned for her husband. 3 And I heard a great voice out of the throne saying, Behold,

the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: 4 and he shall wipe away every tear from their eyes; and death shall be no more\ neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

Notice that this passage also speaks of the near future in John’s day (Rev. 1.1,3, 22.6, 10, 12, 20), when death, mourning, nor crying would occur any more. For a detailed discussion of this passage and the book of Revelation in its entirety, please see the author’s Revelation Realized: Martyr Vindication from Genesis to Revelation, available at Amazon.com.

Again, since the resurrection was prophesied in the Old Testament, it had to be fulfilled before one jot or tittle of the Law of Moses could pass, as Jesus said in Mt. 5.17-18.

We’ll see more of the time element of the resurrection in chapters 26-27.

Isaiah 26

Having seen the destruction of Jerusalem throughout chapters 24- 25, we continue that time element in 26.1:

In that day this song will be sung in the land of Judah:

“We have a strong city;

He sets up walls and ramparts for security.

“In that day” refers back to 25.12 concerning the destruction of Jerusalem. Of course, this is the new Jerusalem foretold in prophecy (and in Rev. 21.If), which Abraham longed for (Heb. 11.10), and which the author of Hebrews says we are citizens of in Heb. 12.22-24:

1. but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, 23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than (that of) Abel.

Unlike Abraham, we don’t long for this city, we are in it!

In 26.19, we have one of the most popular proof texts of the resurrection, yet as we pointed out in the Introduction, the time element of this passage is rarely discussed:

19 Your dead will live;

Their corpses will rise.

You who lie in the dust, awake and shout for joy,

For your dew is as the dew of the dawn,

And the earth will give birth to the departed spirits.

Obviously, the resurrection is foretold, but what is the time element? It’s plainly given in v21:

For behold, the LORD is about to come out from His place

To punish the inhabitants of the earth land—

SGD) for their iniquity;

And *the earth will reveal her bloodshed,*

*And will no longer cover her slain.*

Notice in particular that the land of Old Covenant Israel was about to be avenged for the slain, her martyrs. This theme courses throughout the Bible from Genesis to Revelation, how the martyrs from Abel to Zechariah, the Old Testament prophets, Jesus’ apostles and prophets, and Jesus himself, were all to be avenged on his first century generation. When was that vengeance to take place? Hear Jesus in Mt. 23.34-36:

34 Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: 35 that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. 36 Verily I say unto you, All these things shall come upon this generation.

If Jesus knew what he was talking about on the martyrs being avenged, the resurrection of vl9 was to take place in his generation. In

chapter 27, we have one more time statements on the resurrection foretold in the Old Testament.

Isaiah 27

Chapter 27 starts off with the words, “In that day,” i.e., the same time element of the previous chapters, including the destruction of Jerusalem by the Romans, and the resurrection.

We want to notice another time statement in this chapter in v9:

...When he makes all the altar stones like pulverized chalk stones;

This is a reference to the burning of the temple by the Romans in 70 AD.

Chapter 5

Resurrection in Ezekiel

Ezekiel’s Teaching About the Time

We’ll begin with the Old Testament’s teaching on the time of the resurrection. In Ezekiel 37, we have the famous Dry Bones vision of Ezekiel. The chapter consists of three sections:

wl-14 — The Resurrection of Old Covenant Israel vvl5-23 - The Restoration of Old Covenant Israel vv24-28 - The Messianic Hope of Israel

wl-14 - The Resurrection of Old Covenant Israel

In the first section, Ezekiel is shown a valley of dry bones, and when Ezekiel prophesies over them, they come to life, i.e., a resurrection. In vl 1, God explains to Ezekiel:

Then He said to me, “Son of man, these bones are the whole house of Israel; behold, they say, ‘Our bones are dried up, and our hope has perished. We are completely cut off.’”

Thus the dry bones didn’t represent literal fleshly bodies of human beings, but Old Covenant Israel. That nation was in Babylonian captivity at the time, thus they were off the land that had been promised to Abraham, and they had no hope. In vl2, God continues:

Therefore prophesy, and say to them, “Thus says the Lord GOD,” Behold, I will open your graves and cause you to come up out of your graves, My people; and 1 will bring you into the land of Israel.

Again, God uses resurrection language to speak of his raising Old Covenant Israel from spiritual death, their lack of fellowship with God in Babylon, as bringing them out of their graves. In vvI3-I4, God gives a clue as to when this resurrection would take place:

1. Then you will know that I am the LORD, when I have opened your graves and caused you to come up out of your graves, My people. 14 “And I will put My Spirit within you, and you will come to life, and I will place you on your own land. Then you will know that I, the LORD, have spoken and done it,” declares the LORD.

Thus, in connection with the resurrection of Israel in the Messiah’s time, God said he would put his Spirit within Israel. A similar promise of the Spirit given to Israel at the same time was given in Joel 2.28-30, which Peter quoted as fulfilled in Ac. 2.15-17:

For these are not drunken, as ye suppose; seeing it is but the third hour of the day. but this is that which hath been spoken through the prophet Joel: And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams:

Yea and on my servants and on my handmaidens in those days Will I pour forth of my Spirit; and they shall prophesy.

Both Ezekiel and Joel promised to Israel the coming of the Spirit.

The gifts of the spirit in Acts 2 and I Corinthians were the result of those promises to Israel.

w 15-23 - The Restoration of Old Covenant Israel

In vvl6fT, Ezekiel is told to take two sticks, label one for Ephraim (representing the Northern kingdom) and one for Judah (representing the Southern kingdom), and make them one stick to represent the reuniting of the two kingdoms in the Messiah’s time.

v\24-28 - The Messianic Hope of Israel

In v24, God speaks of the Messiah, the son of David:

24 “And My servant David will be king over them, and they will all have one shepherd; and they will walk in My ordinances, and keep My statutes, and observe them. 25 “And they shall live on the land that 1 gave to Jacob My servant, in which your fathers lived; and they will live on it, they, and their sons, and their sons’ sons, forever; and David My servant shall be their prince forever. 26 “And I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever. 27 “My dwelling place also will be with them; and I will be their God, and they will be My people.

So again, tire resurrection of Old Covenant Israel would take place I at the time of the Messiah’s new, everlasting covenant. In II Cot. 6.16, I Paul quotes this passage as fulfilled in his time. Thus, all three sections I of Ezekiel 37 establish the time of the resurrection as the first century, I in Old Covenant Israel’s last days.

Chapter 6

The Resurrection in Daniel

Daniel’s Teaching About the Time

The short chapter of Daniel 12 has a great deal of information about the resurrection. We’ll get help in our understanding of this chapter from Jesus, who referred to it on three occasions [Jn. 5.28-29 (on the resurrection), Mt. 13.43 (on the harvest at the end of the Mosaic age), and Mt. 24.15 (on the fall of Jerusalem)].

In vl, we have:

Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued.

“At that time” refers to the time of 11.40-45, where the prince of the Roman empire enters the Beautiful Land, Palestine, and pitches the tents of his royal pavilion between the seas and the beautiful Holy Mountain, i.e., the time when Rome had invaded Palestine to besiege Jerusalem.

The phrase depicting “a time of distress such as never occurred since there was a nation until that time” is quoted directly by Jesus himself in Mt. 24.21 as about to be fulfilled in his generation:

...for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be.

In v2, Daniel is told:

And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt.

Notice that the time of the unique distress, which Jesus himself tied to the destruction of Jerusalem by Titus, is also the time of the resurrection including both the righteous and unrighteous. In v3, Daniel says concerning the righteous:

And those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever.

This verse is quoted by Jesus in Mt. 13.38-43 as he explains the parable of the tares to his disciples:

...the tares are the sons of the evil one; 39 and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels. 40 Therefore just as the tares are gathered up and burned with fire, so shall it be at the end of the age. 41 The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, 42 and will cast them into the furnace of fire; in that place there shall be weeping and gnashing of teeth. 43 Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears, let him hear.

Note that our savior said “the harvest is the end of the age,” i.e., the Mosaic age, when Jerusalem and the temple were destroyed, also the time of the resurrection, per Dan. 12.3.

Then Daniel is told in v4:

But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase.

We established in chapter 1 that the Bible nowhere uses the expression “end of time,” and that includes this verse, where the NASB mistakenly translates the term “end of time,” As the KJV, NKJV, ASV and others translate it, it should be “the time of the end,”

an entirely different concept. Time of the end correctly refers to the end of the Mosaic age, while the end of time refers to the termination of time itself.

Daniel is told to seal up the book because its fulfillment is far off, approximately 500 years in the future. In vv5-6, Daniel asked the men in the vision when these things would occur, and in v7, the answer was given:

And I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half a time; and as soon as they finish shattering the power of the holy people, all these events will be completed.

Only Daniel and Revelation use the expression “time, times, and half a time,” and in both cases, it refers to the time of persecution by rebellious Jews of Christians in the first century church. Note that Daniel is told, that all [NOTE: not some, not most, but all] these events of Daniel 12 would be fulfilled. This includes the unique distress (vl), the resurrection (v2), the judgment (v2), the insightful shining brightly (v3), “as soon as they finish shattering the power of the holy people,” which refers to the destruction of the temple in Jerusalem. Daniel then says in v8:

1. As for me, I heard but could not understand; so I said, “My lord, what will be the outcome of these events?” 9 And he said, “Go your way, Daniel, for these words are concealed and sealed up until the end time.

Again, the time of the end, 500 years in Daniel’s future. Further, in vl3 Daniel is told:

But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age.

Thus Daniel is explicitly promised he will rise again at the end of the age, the Mosaic age.

Summarizing the Old Testament’s teaching on the time of the resurrection thus far, we see it’s in Old Covenant Israel’s last days, when the Spirit is poured out, when Israel is reunited under the

**Messiah«** when **the Roman prince is encamped in Palestine, at** Israel’s **unique time of distress, and at the end of the Mosaic age, when Jerusalem and the temple were destroyed.**

Chapter 7

Fulfillment of The Resurrection  
in the New Testament

Having seen that the resurrection doctrine in the New Testament was actually based on Old Testament prophecy, we now want to briefly notice the New Testament’s teaching on the resurrection, particularly on the time element. All these passages are discussed in more detail in the author’s Essays on Eschatology: An Introductory Overview of the Study of Last Things.

Resurrection on the Last Day **Jn. 6.39,40,44, 54**

In all four of these passages, Jesus speaks of the resurrection on the last day:

1. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day.
2. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and 1 will raise him up at the last day.

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

54 He that eateth my flesh and drinketh my blood hath eternal life: and I will raise him up at the last day.

Jn. 11.24

Also, in Jn. 11.24, at the death of his friend Lazarus, his sister Martha said:

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

The Last Day

Popularly, of course, the last day has been taken to be the end of time (a phrase found nowhere in the Bible), the end of human history, the end of the material creation, or the end of the Christian age. None of these concepts are found in the Bible! (If you’re thinking of II Peter 3, please see our discussion of this passage later in this chapter.)

The Jews of Jesus day, and unbelieving Jews now, thought of two ages, “this age,” and “age to come.”

Mt. 12.31-32: Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven.

And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world (age—SGD), nor in that which is to come.

In Jesus’ time, “this age” was the Mosaic age, and “the age to come” was the Messianic age. We see the same concept in the following passages:

Mk. 10.29-31: Jesus said, “Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel’s sake, 30 but that he shall receive a hundred times as much now in the present age> houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal life. 31 “But many who are first, will be last; and the last, first.”

Eph. 1.21: far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come.

**We need to realize that the messianic age has no end. Notice Isa. p.6, 7 (a messianic prophecy), and Lk. 1.33 (Gabriel to Mary):**

**Isa 9:6-7** y

1. **For a child will be born to us, a son will be given to us;**

**And the government will rest on His shoulders;**

**And His name will be called Wonderful Counselor,**

**Mighty God,**

**Eternal Father, Prince of Peace.**

1. There will be *no end to the increase of His government* or of peace,

**On the throne of David and over his kingdom,**

**To establish it and to uphold it with justice and righteousness**

**From then on and forevermore.**

**The zeal of the LORD of hosts will accomplish this.**

**Lk. 1.33**

**...and he shall reign over the house of Jacob for ever; and** of his kingdom there shall be no end.

**Obviously, if the messianic age has no end, it has no last days, last day, nor last hour. The Mosaic age in which which Jesus lived and taught, had all three**

**Thus, Jesus taught that the resurrection on the last day would occur at the end of the Mosaic age, the destruction of Jerusalem, not in our future.**

Mt. 24.15

**In his discourse on the destruction of Jerusalem at the end of the Jewish age (v3 - the end of the age, not the end of the planet), Jesus said:**

**15 When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand), 16 then let them that are in Judaea flee unto the mountains:**

**In w20-21, Jesus added:**

20 And pray ye that your flight be not in the winter, neither on a sabbath: 21 for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be.

The passage in Daniel Jesus referred to is Dan. 12.1-2:

1. Now at that time Michael, the great prince who stands guard over the sons of your people, will arise.

And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. 2 And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt.

Notice that Jesus connects the unique tribulation of his generation with Daniel’s prophecy of the same distress, and Daniel connects that distress not only with the resurrection, but with the judgment of the just and the unjust. The only other passage in the Bible that deals with the resurrection of the just and the unjust is Ac. 24.15, where Paul told Festus:

...having hope toward God, which these also themselves look for, that there shall (lit., “about to be”—YLT) be a resurrection both of the just and unjust.

Of course, in Mt. 16.27-28, Jesus had spoken of his imminent coming and judgment:

27 For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. 28 Verily I say unto you, there are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom.

Not only does Paul speak of the imminence of the resurrection in his time, but as we saw in Chapter 6, “The Resurrection in Daniel,” Daniel was very specific about when it would occur: v4, the time of the end of the Mosaic age, v7, when the Romans finished shattering the power of the holy people, all these things would be fulfilled, v9, the end time, and vl2, the end of the Mosaic age. ‘Twould seem as though Jesus and Daniel were talking about the same event, wouldn’t it?

Daniel also said in 12.3:

And those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever.

Jesus also quoted this passage in Mt. 13.43, the parable of the tares. He had said in v40:

As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world {age—SGD).

and in v43 he said:

Then (at the end of the age—SGD) shall the righteous shine forth as the sun in the kingdom of their Father.

He that hath ears, let him hear

Thus Jesus connects with Daniel again, both of them connecting the resurrection, judgment, great tribulation, and Christ’s return in his generation.

I Thes. 4.15

In I Thes. 4.13-15, Paul’s earliest writing concerning the resurrection, he said:

13 But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. 14 For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep.

*52*

“by the word of the Lord”

This statement is commonly taken to mean that Paul is giving this teaching by inspiration, which was certainly true, but it may also mean that Paul’s teaching is based upon the Lord’s teaching while he was upon earth, for example, in Mt. 16.27-28, Matthew 24, etc. Both these views are true. It is nearly impossible to overemphasize Paul’s dependence on Jesus’ teaching. Don K. Preston has given the 33 parallels (These are given in the author’s Essays on Eschatology: An Introductory Overview of the Study of Last Things) between Paul’s teaching in Thessalonians, and Jesus’ teaching in his temple sermon and Olivet Discourse [Don K. Preston, We Shall Meet Him in The Air, The Wedding of the King of Kings! (Ardmore, OK: JaDon PublicationsLLC, 2009), pp. 72-75]

Since Paul’s teaching on the resurrection in Thessalonians reflects Jesus’ teaching, and Jesus’ teaching obviously reflects Daniel’s, then Thessalonians reflects Daniel’s teaching as well, including the coming of the Lord, the tribulation, the resurrection, and the judgment, all in Jesus’ generation

Ac. 24.15

Since we’ve already commented on this verse above on Mt. 24.15, please see those comments there.

I Cor. 15.24

In this passage in Paul’s major passage on the resurrection, he said:

24 Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. 25 For he must reign, till he hath put all his enemies under his feet. 26 The last enemy that shall be abolished is death.

What “end” is Paul speaking of here? We’ve already seen that the “end of time” doesn’t occur even once in scripture. We’ve already seen that the messiah’s age has no end. We’ve already seen that Daniel 12 teaches the resurrection would occur at the end of the Mosaic age. And, we’ve already seen that Jesus and Daniel both taught the great tribulation, the resurrection, and judgment would all take place at the

pul ot the Mosaic age. Here in I Corinthians 15, we see Paul teaching the resurrection at that same end.

Understanding the differences in how “time of the end” and “the lend of time” are used leads us to conclude that when Paul spoke of fthe end,” he spoke of the same event as did Jesus and Daniel, the end of the Mosaic age in his generation.

I Cor. 15.54-56

As Paul concludes his dissertation on the resurrection, he says:

54 But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy victory? O death, where is thy sting? 56 The sting of death is sin; and the power of sin is the law:

We’ve already seen that v54 quotes Isa.25.8 and v55 quotes Hos.

[ 13.14. As we established in Chapter 2, “A General Principle [Concerning Old Testament Prophecy,” if an event was prophesied in [the Old Testament, it had to be fulfilled by the destruction of j Jerusalem, else every jot and tittle of the Mosaic law is still in force. Paul says here that Isa. 25.8 and Hos. 13.14 would be fulfilled at the i resurrection. Unless the entirety of the Mosaic law is still in effect, the I resurrection took place by the destruction of Jerusalem, exactly as Jesus and Daniel taught.

Rev. 20.11-12

In the churches of Christ of the author’s background, it’s not customary to use passages from Revelation to substantiate doctrinal points because of our lack of confidence in what the book actually teaches, based on our generalized ignorance of the Old Testament, mainly the prophets. After 50 years of studying the teaching the prophets, the author finally had the confidence to publish Revelation Realized: Martyr Vindication from Genesis to , a

commentary demonstrating the first century fulfillment of every verse of this book. Most importantly at this point, he now thinks Rev. 20.11 is one of the strongest texts to establish that the resurrection took place at the passing of the Mosaic age. The text says:

11 And I saw a great white throne, and him that sat upon 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, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works.

John teaches that at the passing of the earth and heaven, the dead were judged, implying that they had been raised for judgment. John’s not speaking of the passing of the planet and stars, but is using a Hebraistic concept of heaven and earth as a covenant world, just as Isaiah did in Isa. 55-56, but also in II Peter 3.

We first want to discuss the disappearance of heaven and earth, as it’s an important concept and misunderstood by those without a sufficient Old Testament background, both as to what takes place, and when it occurs.

Heaven and earth are done away with here because in 21.1, they are going to be replaced by a new heaven and earth. We see this occurring a number of times in the Old Testament, and in no case does it ever refer to a destruction of our planet and stars and their replacement by a new planet and stars. Never.

Old Heavens and Earth vs. New Heavens and Earth

Old Testament writers used the passing of an old heavens and earth and the coming in of a new heavens and earth to speak of the passing away of one social order and the bringing in of another.

For instance, notice Isa. 51.15-16:

But I am the Lord thy God that divided the sea, whose waves roared: The Lord of hosts is His name. And I have put My words in thy mouth, and I have covered thee in the shadow of M ine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people.

Notice that as God spoke of the creation of the nation of Israel, he divided the Red Sea, and put his words in their mouths by giving them the Mosaic Covenant. This was so “that 1 may plant the heavens and lay the foundations of the earth.” He couldn’t have been speaking of the planet and stars, because they had already been created. This

heavens and earth was created when they became his people, at Sinai, and it didn’t refer to the planet and stars, but a new world order for them, under a new covenant, when he made them his covenant people.

Similarly, in Isa. 51.4-7, Isaiah said the same of Israel. God took away the old order with which they were familiar, and brought in a new one, restored, purified Israel.

In Isa. 65.16-17, physical Israel would pass away, and a new order beyond the first coming of Christ, the Messiah’s rule over Christians, would come. Haggai 2.6f contains the same language, which Heb. 12.27 quotes as fulfilled in the late 60s when Hebrews was written (and fulfilled), about the same time Revelation was written (and fulfilled).

A Brief Detour to II Peter 3

We’ve already seen that Revelation was written about the same time that II Peter 3.1-14 was written. These two books were also written to the same people, Jewish Christians in Asia. We want to pay attention to this chapter because it depicts the same change of order we see in Revelation 20 and 21.

II Peter 3 is a more detailed account of the imminent judgment Peter had already touched upon in I Pet. 4.7-19. In the context of I Peter, Peter said, “the end of all things is at hand,” (verse 7). He spoke of “the fiery trial among you, which cometh upon you to prove you,” (verse 12). This was the same fiery trial that was about to come on the churches of Asia to whom Revelation was written a little earlier. He spoke of the “revelation of his (Jesus’) glory,” (verse 13). This corresponds to Jesus telling his disciples in Mt. 16.27-28 that he would be coming in glory and for judgment while some of them were still alive.

Peter also said, “for the time is come for judgment to begin at the house of God,” (verse 17). In verse 18 he asked, “And if the righteous is scarcely saved, where shall the ungodly and sinner appear?” In verse 19 he said, “Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.” Thus, I Peter deals with an imminent judgment that would seriously affect the children of God. II Peter occurs in this same context of imminent judgment. Does it deal with the same judgment as I Peter, the destruction of Jerusalem, or does it deal with a totally new subject, an advent of Christ at “the end of time?” Does it describe the end of the Mosaic Covenant, as discussed in Matthew 24, or does it describe the end of the planet and astronomical heavens, as we so often hear it portrayed? We want to investigate the answers to these questions.

A Brief Commentary on II Peter 3.3-14

Peter wrote to combat false teachers who were denying the return of Christ. They argued that Jesus had foretold his return in his own generation Mt. 24.29, 34, and during the lifetime of his disciples in Mt. 16.27-28. It had been more than 30 years since Jesus had walked on the earth, and some disciples were getting restless. Would he return as he had promised or not? These false teachers were catering to that crowd.

In I! Pet. 3.3, Peter warns of false teachers coming in the last days.

Verse 3: knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts,

We've already seen in this volume that the last days are the last days of the Mosaic Age, since the Messiah’s age has no end, no last days, last day, nor last hour.

Thus, the last days spoken of in the New Testament are the last days of the Mosaic Covenant, i.e,, the time from the coming of John the Baptist to the destruction of Jerusalem in AD 70. For example, see I Pet. 1.20 where God’s son was manifested in the flesh in the last days. He wasn’t manifested after his rule began, but in the last days of the Mosaic Covenant. In Heb. 1.2, Jesus fully and finally spoke in the last days. Again, this is not after Pentecost, but in the last days of the Mosaic Covenant. In Isa. 2.2 and Dan. 2.28-45, prophets said the kingdom of the Messiah would begin in the last days and during the Roman Empire. This is easily seen to be the last days of the Mosaic Covenant, not the two thousand years since Pentecost. **The** last days of the Mosaic age aren 7 longer than the **Mosaic age itself!** In Heb. 9.16, 26, Christ's blood was to ratify the New Covenant in the last days. That was the last days of the Mosaic Covenant, not the time following Pentecost. In Joel 2.28 and Ac. 2.17, the Spirit was to be poured out in the last days, i.e., during the last days of the Mosaic Covenant, not throughout the Messiah's rule since Pentecost. Peter warned of the false teachers of his day, whose character he had just described in II Peter 2. In Dan. 9.24-27, 12.4, 13, Mt. 24.3, 13f, and Ac. 2.19-21, we see that the last days were when Jerusalem was to fall totally. Thus, the last days are the last days of the Mosaic Covenant, not the unending age of the Messiah's reign since Pentecost.

Peter said that in the last days of the Mosaic Covenant, the time when he was writing this very letter, that mockers would come. A mocker plays like children, or trifles with something, as opposed to engaging in serious argument or debate. Peter continued with an example of the mockery:

Verse 4: and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation.

These men were Jewish scoffers, their fathers were the Jewish fathers. Christ had promised an imminent return in Mt. 16.28, 26.64, and Lk. 21.27-33 in which he would judge Israel and destroy Jerusalem. He said this coming would come to pass in that generation, Mt. 24.34. Stephen confirmed this coming, Ac. 6.4 (“we heard him say that this Jesus of Nazareth shall destroy this place”), and so did the author of Hebrews in 10.37 (“For yet a very little while, He that cometh shall come, and shall not tarry”). Even James in Jas. 5.7-11 taught it (“coming,” verse 7, “at hand,” verse 8, “the judge standeth before the doors,” verse 9, so “be patient and wait for the lord’s coming,” (verse 7).

If first century disciples weren’t expecting an imminent return of Christ, why would they be mocked about a delay of thirty-five years? Why would they be mocked about a return at least twenty centuries in the future, as most view Christ’s return? These Jewish scoffers now said, “It’s been thirty-five years since Jesus made the promise. Jesus preached it; the apostles did; we’ve been preaching this; we’ve been waiting; and things keep going right on. Since he hasn’t come in thirty- five years, he won 't сотеГ These men were not looking for something far off, the way we many times use the passage, but for something in their generation. Peter next showed the fallacy of their position:

Verse 5: For this they willfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God;

This verse illustrates the free will of man, which some doctrinaire Calvinists think is “the most Satanic doctrine ever conceived.” These men exercised free will by striving to forget. They were willing to forget the heavens and earth from of old which were to pass away.

Notice: this is the heavens and earth that existed before the flood of Noah s day.

Verse 6: by which means the world that then was, Heine overflowed with water, perished:

The old world perished by the same means by which Cjod created it—by God’s word. Notice that the world that then perished, the old heavens and earth was not the globe and sky. They were still there as Peter wrote, but he spoke of the old world order, a covenant world. Likewise, the planet and stars Peter lived on and under were the same planet and stars Noah lived on and under. Accordingly, the earth and heavens that passed away were not the planet and stars, but the corrupt pre-flood order or world. The planet and stars Peter lived on and under are the same planet and stars we live on and under. Consequently, the earth and heavens that are about to pass away in II Peter 3 are not the planet and stars, but the religious order, i.e., the Mosaic Covenant, still in existence when Peter wrote.

The judgment in Noah’s day was typical of the judgment on Jerusalem in the first century. Both were escapable judgments. Jesus even paralleled the two judgments, Mt. 24.37ff. Both judgments destroyed the wicked, and delivered the righteous. Both were worldwide events, for Jews from all over the world were in Jerusalem when it fell, because the city was besieged at the time of the Passover (Josephus, **Wars,** 6, 9, 3).

Peter continued by saying:

Verse 7: but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men.

When Peter spoke of the heavens and earth that “now are” to him in 66-67 AD, he lived on the same globe and under the same sky as Noah, as do we. He spoke of the old order of the Mosaic Covenant which we saw the creation of in Isa. 51.15-16. In this context, Peter discussed three “heaven and earth” systems, one of which had passed, one Peter lived in, and one to come, yet none of them were speaking of the planet and stars.

Malachi foretold that Jerusalem was stored up for fire (chapters 3- 4), as did John the Baptist (Mt. 3.10-11), and Jesus (Matthew 24-25). God would not use a flood to destroy the order of Peter’s day. It would be burned up with unquenchable fire.

That the old order of The Mosaic Covenant was stored up for fire meant its national overthrow. In Isa. 33.14, speaking of the destruction of Assyria by Babylon, God used terms like “consuming fire” and “everlasting burning.”

In Jer. 4,4, God spoke of the destruction of Israel when he said she would burn with none to quench it,” i.e., unquenchable fire. Amos 5.6 describes the destruction of Israel by Assyria in the same terms. See also Isa. 66.24, where Isaiah described the church victorious over its enemies in the same terms.

Thus, f ire was to be the Jews’ fate, as Peter described it. It was so preached in the first gospel sermon in Ac. 2.17ff, when Peter quoted from Joel: “blood, fire, and columns of smoke.” John the Baptist spoke of it (Mt. 3.10-11). Jesus himself said, “I came to bring fire on the earth (land),” Lk. 12.49. James 5.3 and I Thes. 2.16 say the same thing. Last, the fiery fate of Sodom was also a type of Jerusalem’s fate, Lk. 17.29L History confirms that Jerusalem was burned to the ground.

This was the day of judgment for Israel. Peter had so spoken of it in his first epistle, I Pet. 4.12-17. In Mt. 16.27-28, Jesus said this judgment would take place while some of his apostles were still alive. Jesus spoke of the destruction of Jerusalem as a day of judgment, Mt. 25.32. (Read a detailed discussion of Matthew 24-25 in Appendix 2, “The Olivet Discourse.”)

Verse 8: But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day.

When Peter said that one day is with the Lord as a thousand years, he didn’t say you can substitute one thousand years for one day wherever you want to. One might say one day equals one thousand years. Consequently, two days equal two thousand years, and 365 days equal 365,000 years. Therefore, one year equals 365,000 years, 1000 years equals 365,000,000 years, which also equals one day! You can’t have it both ways, literally. Peter spoke as the Psalmist in Ps. 90.4, when he said:

For a thousand years in thy sight are like yesterday when it passes by, or as a watch in the night.

A watch in the night was generally three hours. The psalmist said one thousand years to God is like three hours, i.e., God doesn’t view time as we do, but that’s not to say that time isn’t important to God. If I borrow twenty dollars from you, and after thirty-five years, I still haven’t paid you back, you would probably write the debt off. Peter said these false teachers had better not do that with the promise of Christ’s coming in their generation. Peter told why in the next verse:

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**Verse 9: The Lord is not slack concerning his promise, as** some I **count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance.**

Peter explained the reason Christ hadn’t come and destroyed Jerusalem was not because God was slack, i.e., he was not loitering around, or “goofing off.” He hadn’t forgotten his promise. The reason Christ hadn’t come was because he’s longsuffering.

Paul, in Rom. 2.4, said that the longsuffering of God works repentance. If God destroyed us immediately when we sinned, none of us would be alive. If he waited five minutes after we sinned to destroy us, we still wouldn’t be alive. We want longer, unless of course, someone sins against us, then perhaps we don’t want so long! Why does God wait at all? He wants people to change their minds, not because he forgot.

Peter said that God didn’t want any to perish. This is the same perishing of which Jesus spoke in Lk. 13.3, “Except ye repent, ye shall all in like manner perish.” There, he warned the Jews of his day: “He will avenge them speedily.”

Verse 10: But the day of the Lord will come as a thief: in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up.

Peter said the day of the Lord would come. The false teachers were wrong; it would come. The Old Testament, with the exception of the sabbath day, uses the term “day of the Lord” nearly exclusively of national judgment. In Isa. 13.6-9, Babylon received “destruction from the Almighty” on such a day. In Ezk. 30.3, 10 Egypt did. In Joel 1.15, Israel was to see just such a day, just twenty years off. In Joel 2.1, Israel was to see a day of the Lord, the very one of which John the Baptist, Jesus, and Peter spoke. In Obadiah 1.5, Edom was to see such a day. In Zeph. 1.14f, Judah would see “the great day of the Lord,” when Babylon destroyed her in 586 B.C.

As we saw in our introductory chapter, the upcoming destruction of Jerusalem was the “day of the Lord,” as Peter said in Ac.2.17ff (cf. Joel 2.3 If, 3.14-17), and our Lord himself in Mt. 24.27, 30.

Saying that the day of the Lord would “come as a thief,” Peter recognized thieves don’t send cards saying, “I plan to be in your neighborhood at 10:00 p.m. Tuesday night. Please have everything ready.” Though we don’t know when the next thief is coming, that doesn’t mean we can’t have everything ready! The thief s coming will

not be by invitation or announcement. Peter said the Lord’s coming would not be by invitation or announcement, either. Jesus gave the same warning about the destruction of Jerusalem in Mt. 24.43 and Lk 21.34-36.

When Peter said the heavens would pass away, he used language common in the Old Testament to speak of the overthrow of political powers. In Isa. 14.12f, the fall of the ruler of Babylon was spoken of as a tailing star. In Isa. 13.10, 13, 19, Isaiah used such language to describe the fall of Babylon; in Isa. 34.4, the fall of Edom. In Isa. 51.6, the nation of Israel would so fall. In Joel 3.16, the fail of Jerusalem after the Messiah was foretold in such words. Peter said it would be so w ith the destruction of Jerusalem. Peter had said the same thing in Ac. 2.19ff, when he quoted Joel 2.28-32 in the first gospel sermon. Haggai used the same language in Hag. 2.6, quoted in Heb. 12.26-28 to speak of the imminent destruction of Jerusalem. Jesus used the same language in Mt. 24.39-42 and Lk. 21.26, 11.

When Peter said “the elements shall melt with fervent heat,” we quickly think of the atomic elements, and that Peter spoke of the conflagration of our whole universe. The word elements is given for the Greek word stoicheion, which occurs seven times in the New Testament. In Heb. 5.12 it stands for the rudiments of the law, as seen in Heb. 6.4-6. In Gal. 4.3, it depicts the rudiments of the world, for those under the Law of Moses, the rudiments of the Mosaic Covenant. In Gal. 4.9, it represents the weak and beggarly rudiments, identified as the days, months, seasons, and years of the Mosaic Covenant. In Col. 2.20, it denotes the rudiments of the world, possibly Gnostic borrowing from Judaism. In none of these passages does anyone think of atomic elements. Then Peter used it in II Pet. 3.10, 12, where the idea comes nearly automatically to mind. No, it’s the rudimentary principles of the Mosaic Covenant again, the priesthood, the temple, its sacrifices, the city of Jerusalem, and the genealogies. All were swept away in the fiery destruction, which was imminently to occur.

Peter said they would be dissolved. Dissolved here comes from luo, used in Eph. 2.14, “ broken down the middle wall” between Jews and Gentiles, again speaking of the destruction of the Mosaic Covenant’s constraints between Jews and Gentiles. It’s also the word used in 1 Jn. 3.8, where John said that Christ was “manifested to destroy the works of the devil.”

When Peter said the earth (that then was) and the works (that were therein) were to be burned up, he spoke of the same refining of Israel that John the Baptist had announced in Mt. 3.10-12, the burning up of “Fnrth^Mh MalaC!,i ^oreto^ refining process in Mai. 3.2-5, 4.1-6.

here is also “land.” See, for example, Lk. 21.23, 26 where the same term means the land of Israel.

Next Peter turned his attention to the lessons that could be learned trom the heavens and earth passing away:

Verse 11: Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness,

Peter here spoke of the dissolving (literally, tearing up, breaking down) of these things, i.e, the earth and the works that then were. The message was: Be prepared! He asked, “What manner of persons ought you to be?” He used a word that literally means “of what country should you be?” We might ask this same question in this way, “If the United States is about to wipe out Cuba, of what country should you be?” Not Cuba! Likewise, the Jews to whom Peter wrote had better not be of physical Israel, of Judaism, for God would destroy it.

Likewise, the author of Hebrews mentioned the faithful father of the Jews, who were “strangers and pilgrims on the earth.” Paul also reminded Christians in Phil. 3.20 that “our citizenship is in heaven; whence also we wait for a saviour, the Lord Jesus Christ.” This is the manner of person Peter said they ought to be in all holy living and godliness. In other words, both their actions and their attitudes should be prepared. Peter continued his admonition:

Verse 12: looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

This “looking for and earnestly desiring the day of God” is the same as Jesus’ exhortations to watchfulness in Mt. 24.44ff. The day of God has to be the destruction of Jerusalem rather than a final advent for two reasons: First, they couldn’t look for a final advent of Christ, for there are no signs given of a final advent at the end of time. Second, such an advent wasn’t near in Peter’s day! However, Peter’s audience could look for the destruction of Jerusalem, for Jesus had given signs, Mt. 24.3-15, 32-45 and Lk. 12.56, 21.28. In Heb. 10.25, the author of Hebrews also said his Jewish readers could see the day drawing nigh!

Peter then mentioned that the heavens being on fire would be dissolved. These were the old heavens of Peter’s day, the old heavens and earth, the old order, their covenant world. Peter said it would be on fire, and be dissolved. These were expressions similar to those already

used to describe the change from the old order to the new, like Edom and physical Israel in the Old Testament.

While these thoughts are on our minds, reflect on Jesus’ statement in Mt. 24.35:

Heaven and earth shall pass away, but my words shall not pass away.

Isn't it clear that Jesus speaks of the passing of the Old Covenant order, not the destruction of the planet and stars? ?

Peter then described the new order which would replace the old which was about to pass away:

Verse 13: But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

This new heavens and new earth were not a new planet and skies, any more than the new heavens and earth after Noah were a new planet and skies. Peter spoke of the new order of things after the destruction of Jerusalem, the victorious church having weathered Jewish persecution, victorious Christians withstanding potential eradication by Jews.

This new heavens and earth had been prophesied in Isa. 65.17:

For behold, I create a new heavens and earth; And the former shall not be remembered or come to mind. But be glad and rejoice forever in what I create; For behold, I create Jerusalem (the new Jerusalem of Heb.

12.22) as a rejoicing, and her people a joy.

Hebrews 12.22 tells us this new Jerusalem was the New Testament church victorious. Isaiah 66.22 also spoke of new Jerusalem, telling of the days of the work of the apostles, Ac. 3.18-24. Peter told Christians of his day to look for this new order, not implying that Christ did not yet rule, but that his rule had not been completely confirmed by the destruction of the old order. Thus, in Dan. 7.18, 22, Christians were in the kingdom before the enemy was destroyed, but when the enemy was finally destroyed, then they fully possessed a vindicated kingdom. It was not only prophesied that the kingdom was unshakable, but also that it would be proven.

NOW BACK TO REVELATION 20.12

Having seen that the judgment of vi I is of Old Covenant Israel, the old heavens and earth, we now see the same judgment in vl2, based as we’ve seen before on the judgment scene in Daniel 7.

Verses 12: And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books, according to their works.

At the passing of the old heavens and earth, the destruction of the Mosaic order at the destruction of Jerusalem, we now see the dead standing! Obviously, they’ve been raised for judgment. Jesus had foretold this judgment in the Olivet Discourse, as well as his prior teaching in the gospels, and subsequently in Acts through Revelation.

As we just saw in our discussion of II Peter 3 in this chapter, as well as I Corinthians 15 in the introductory chapter, John’s teaching is completely in harmony with Peter’s and Paul’s as they all have the resurrection and judgment occurring at the passing of Old Covenant Israel.

As Daniel foretold in Dan. 12.1, “And there will be a time of distress such as never occurred since there was a nation until that time. Jesus quoted this passage in Mt. 24.21 as to be fulfilled in the destruction of the temple and Jerusalem in his generation, Mt. 24.34.

At that same time, Daniel said in 12.2, “And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt.” This is the resurrection and judgment of Old Covenant Israel. In Dan. 12.3, Daniel continued: “And those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever.” Jesus quoted this verse in Mt. 13.43 to be fulfilled at the end of the age, the Mosaic age, Mt. 13.39-40. In Dan. 12.6, Daniel asked when these things would be fulfilled, and in v7, he was told, “and as soon as they finish shattering the power of the holy people, all [not some, not most—SGD] these events will be completed,” an obvious reference to the destruction of the Jewish temple and the Mosaic system of priests and sacrifices, which occurred in AD 70, Jesus’ generation. In vl3, Daniel was told, “But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age,” again, the Mosaic age.

I Thus Revelation 20 is patently about the fulfillment of Daniel 12, that predicted the resurrection, i.e. the judgment of the dead, at the end of the Mosaic age, the rewarding of the prophets, when the power of the holy people would be completely shattered. Virtually every element of Daniel 12 is in Revelation 20.

Chapter 8

The Nature of the Resurrection

Simply put, the Bible teaches what most of us tacitly believe, that the resurrection is the remedy for our death, and Adam’s in the Garden. Most of us think that was biological death, but we’ve seen in the previous chapters that biological death was not punishment for, nor a consequence of sin, Adam’s or anyone else’s. Thus, this chapter investigates the nature of the resurrection.

Nature of the Resurrection  
Foretold in the Old Testament

We closed the previous chapter by noticing that Paul concluded his material on the resurrection in I Cor. 15.54-55 by quoting from Isa. 25.8 and Hos. 13.14, saying those prophecies would be fulfilled at the resurrection. We begin our study on the nature of the resurrection that took place at the destruction of Jerusalem by looking closer at Hos. 13.14:

Shall I ransom them from the power of Sheol?

Shall I redeem them from death?

O Death, where are your thorns?

O Sheol, where is your sting?

Compassion will be hidden from My sight.

Sheol is the Hebrew equivalent of the Greek Hades, meaning unseen. This verse that Paul quotes in his discussion of resurrection says that it’s concerned with redemption of man’s spirit from Hades or Sheol, i.e., it’s apparently a spiritual resurrection, not a biological one. In Hos. 13.1-2, we see the context of the death Hosea and Paul were speaking of:

1. When Ephraim spoke, there was trembling.

He exalted himself in Israel,

***But through Baal he did wrong and died*.**

1. ***And now they sin more and more*,**

And make for themselves molten images,

Idols skillfully made from their silver,

All of them the work of craftsmen.

They say of them, “Let the men who sacrifice kiss the

calves!”

Note the sin that the northern kingdom committed that caused their death—’’through Baal he did wrong and died, and now they sin more and more.” Could this possibly be biological death? Do people who die biologically ever sin more and more? This is spiritual death in this context, isn’t it?

What death do you think Paul had in mind when he quoted from Hosea 13? If he wasn’t speaking of spiritual death, he was misusing the passage, was he not? Hosea certainly wasn’t speaking of biological death, when the dead ones kept sinning more and more.

Many passages in Acts tell us that Paul went into the synagogues every sabbath and persuaded the Jews from the scriptures (Ac. 14.19, 17.4, 18.4, 19.26, etc.). What would have happened had they asked, “Paul, how can you give meanings to Hosea, Daniel, Isaiah, Ezekiel, etc., that they simply did not give us?” Had Paul responded, “The Holy Spirit gave me this fresher, fuller meaning that isn’t in the prophets!” do you think his Jewish audience would have accepted Paul’s new teaching? Of course not. They would have sent him down the road or killed him.

We’ll see momentarily that Paul told the Jews on the resurrection that he taught nothing but what Moses and the prophets said would come to pass. Not one thing/ How could he have said that if he was giving newer revelation on the resurrection than was contained in their Old Testament scriptures?

Until we realize how Paul and the Berean Jews used the Old Testament scriptures, we can’t understand the chapter like Paul did, and we won’t teach on the subject like Paul did. That’s the purpose of this essay, to show the Old Testament background of Paul’s teaching on the hope of Israel and the resurrection.

In Ezekiel 37, the resurrection of the whole house of Israel wasn’t biological, but spiritual, brought about by God putting the Spirit back into them.

1. When Ephraim spoke, there was trembling.

He exalted himself in Israel,

But through Baal he did wrong and died.

1. And now they sin more and more**,**

And make for themselves molten images,

Idols skillfully made from their silver,

All of them the work of craftsmen.

They say of them, “Let the men who sacrifice kiss the calves!”

Note the sin that the northern kingdom committed that caused their death—’’through Baal he did wrong and died, and now they sin more and more.” Could this possibly be biological death? Do people who die biologically **ever** sin more and more? This is spiritual death in this context, isn’t it?

What death do you think Paul had in mind when he quoted from Hosea 13? If he wasn’t speaking of spiritual death, he was misusing the passage, was he not? Hosea certainly wasn’t speaking of biological death, when the dead ones kept sinning more and more.

Many passages in Acts tell us that Paul went into the synagogues every sabbath and persuaded the Jews from the scriptures (Ac. **14.19, 17.4, 18.4, 19.26,** etc.). What would have happened had they asked, “Paul, how can you give meanings to Hosea, Daniel, Isaiah, Ezekiel, etc., that they simply did not give us?” Had Paul responded, “The Holy Spirit gave me this fresher, fuller meaning that isn’t in the prophets!” do you think his Jewish audience would have accepted Paul’s new teaching? Of course not. They would have sent him down the road or killed him.

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In Ezekiel 37, the resurrection of the whole house of Israel wasn’t biological, but spiritual, brought about by God putting the Spirit back into them.

In Daniel 12, the resurrection following the unique distress (quoted by Jesus and applied to the destruction of Jerusalem) certainly wasn’t biological, but spiritual, as it was fulfilled at the end of the Mosaic age. Likewise, Daniel’s resurrection at the end of the age wasn’t biological, but spiritual.

Thus, the Old Testament’s teaching on the nature of the resurrection was spiritual, not biological bodies out of holes in the ground:

Nature of the Resurrection  
Foretold in the New Testament

In I Cor. 15.21-22, Paul says:

21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, so also in Christ shall all be made alive.

As we saw in an earlier chapter, Adam didn’t die biologically the day he sinned, but spiritually; he lost his fellowship with God. Adam didn’t bring physical death; he was created mortal; if he didn’t eat, he died, and he wasn’t even the first person to die, Abel was, yet Paul didn’t say that “in Abel all die.” Likewise, we descendants of Adam don’t die biologically because of Adam’s sin, but we die spiritually like Adam did the day he sinned, when that very day he was humiliated, estranged, condemned, and banished. Paul affirms that in the same manner that all die like Adam, in Christ we are made alive, spiritually, not biologically.

In Rom. 5.12, Paul said:

Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:

Thus, spiritual death doesn’t pass to all men because one man sinned, but because all men sin. Back in I Cor. 15.22, Paul affirms that Christ’s resurrection was the sign that his death remedied Adam’s spiritual death. Each of us makes the same choice to sin that Adam did.

In Rom. 6.23, Paul taught that the wages of sin is death. If this is physical death, and we’re forgiven, why do we still die physically? What more needs to be paid than what Christ paid, if physical death is the subject? What did Christ accomplish if he paid for our sins, yet we still pay our own way? What kind of substitutionary death is that? Why do we still have to pay our own wages by dying physically if Christ paid for our sins? The answer, of course, is that Paul didn’t speak of physical death, but the death we suffer like Adam did: spiritual death, the death of his fellowship with God the day he ate of the forbidden tree.

Notice also that Christ was the first to be raised from the dead. In Paul’s eschatology, he was. However, Christ wasn’t the first to be raised from biological death. Lazarus (along with others both in the Old and New Testaments) was raised from biological death before Christ was, so this isn’t speaking of Christ’s physical resurrection.

Someone may say, “Yes, but Jesus was the first one to be raised from the dead never to go back again!” To which we say, “Yes, but is that what Paul said? Or, did he say Christ was the firstfruits from the dead?” Did Paul say “never to go back again”? Also, Lazarus wasn’t raised from the death of Adam four days after he died biologically. Christ was the first to be raised from the death of Adam.

Paul’s point was that the resurrection under discussion solved the problem Adam brought upon himself. Adam’s biological death was never the problem, or curse for sin, nor was the problem restoration from physical death. Adam, not being created immortal, was destined to die physically before he was created. The real problem was Adam’s spiritual death, and being restored from it.

The resurrection of Israel at the destruction of her temple evidently was not a cataclysmic physical event either, but a spiritual event that reversed the spiritual death experienced by Adam. Like Adam’s death was an opening of his eyes to the death of his fellowship with God, Paul said the resurrection of I Cor. 15.51 was similar:

Behold, I tell you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump.

That is, at the resurrection, the Old Covenant faithful would be taken from the “unseen” Hadean state into the presence of Christ in the twinkling of an eye. They would, as a body, in this eye-opening experience, be restored to the relationship Adam had with God before his fellowship was broken. They would be in the presence of Christ himself.

Then after the resurrection of spiritual Israelites at the destruction of Jerusalem, Christians who die physically, don’t go to a Hadean warehouse to wait for a massive simultaneous judgment, but straight to

their heavenly reward. Rev. 14.13, another spiritual event. This means you and I, and our loved ones, go straight to be with Christ when we die it we’ve lived a faithful life—no warehousing for thousands of years. I roly a message of Good News! As John heard:

And 1 heard the voice from heaven saying, Write,

Blessed [lit., happy] are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

Thus, ever since the resurrection of Israel at the destruction of Jerusalem and its temple, saints are not raised from physical death, but go to be with Christ at death, where they receive happiness and rest.

The question can be asked, “Why weren’t those Old Testament saints raised from Hades to heaven at the cross? The answer is because the atonement wasn’t complete at the cross. Under the Mosaic law, until the High Priest came out of the Most Holy Place in the temple and announced that the sacrifice had been accepted by God, the atonement wasn’t complete. After the cross, Jesus took his sacrifice to heaven, the real Most Holy Place. The sacrifice was accepted, and Jesus as our High Priest came out of the Most Holy Place and announced that salvation was complete. This is what Jesus was about to do in Heb. 9.27-28:

27 And inasmuch as it is appointed unto men once to die, and after this cometh judgment; 28 so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

The word “time” is not in the original. The passage literally says that Jesus would appear “out of second.” Second what? Notice verses 2, 6, 8, where “the first” is in reference to the Holy Place, which tells us that the “second” was the real Most Holy Place, heaven. This is a picture of Christ coming out of heaven to announce that salvation was complete. This was to happen imminently when Hebrews was written, as is revealed in Heb. 10.37:

For yet a very little while, He that cometh shall come, and shall not tarry.

Literally, the text says micron hosan hosan, “a very very little while,” and that he wouldn’t tarry. Most think Jesus has delayed his return for 2000+ years. He said he wouldn’t do that!

I Cor. I5.35ff contains some extremely revealing teaching concerning the nature of the resurrection body:

But some one will say, How are the dead raised? and with what manner of body do they come?

When we read or discuss I Corinthians 15, we usually speak of “bodies” coming from holes in the ground. Second, we often read, “And with what kind of body do they come?” and wonder: Will they have broken bodies, aborted bodies, drowned bodies, mangled bodies, baby bodies, or wrinkled bodies? Since circumcision was such an important issue in the New Testament, will they be circumcised or uncircumcised bodies? Will they be male and female bodies? Will some be the bodies of amputees? Do you notice the shift we make from “body” to “bodies”? Paul said “body,” and we think “bodies.”

Paul never used “bodies” in this chapter. He spoke of the resurrection of one body, the Old Covenant faithful who were being transformed into the body of Christ. The question had to do with how Jewish and Gentile saints were going to be in that one body, along with Old Covenant saints who didn’t even see or obey Christ. Paul had already said that those who deny the resurrection of the Old Testament dead ones must also deny the resurrection of Christ. Christ died for them because of promises made to the fathers, yet some in the Paul Party denied the resurrection of those for whom Christ died according to promise.

Literally, “the dead ones,” is plural, while “body” is singular. “They” are in a single body. Paul did not speak of “bodies” coming out of holes in the ground, but of “the body” of Old Testament saints.

NOTE: As Paul said, his words were based on prophecies by Ezekiel, Isaiah, Hosea, and Daniel about a coming resurrection of Israel. Notice that Paul never uses the word “bodies” in the entire chapter, but he speaks of one body being raised.

In I Cor. 15.36, Paul says:

Thou foolish one, that which thou thyself sowest is not quickened except it die:

NOTE: The sequence Paul gave was sowing, dying, and then rising. Jesus gave the same sequence in Jn. 12.24:

Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.

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The teaching of neither Jesus’ nor Paul’s teaching fits physical death, burial, and resurrection, does it? Is that what we do, sow someone in the ground, then he dies, and then he rises? Do we really sow someone before he dies? Is that what’s going to happen to you? Jesus speaks of a seed being planted in the earth and dying, then much fruit arises. Paul illustrates sowing a live seed, then a death, and then rising. We’ve read Paul for years and thought death, then burial, and then rising. Certainly, I’d be nervous if anyone around me couldn’t see that difference when I’m near death! I want to be dead before I’m buried!

This is like someone preparing to shoot a pistol whose plan is “Ready, fire, aim!” We wouldn’t want to stand close by, would we, if he knew no more about shooting than that! Something is seriously wrong with his concept! How long have we read this verse without noticing it’s not speaking of physical death, burial, and resurrection? It doesn’t make me proud, either. We’ve been taught this for so long, our minds just automatically flip the order to death before burial.

In I Cor. 15.54, Paul says:

But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, [lit., the] Death is swallowed up in victory.

Paul said this is \vhen “the death” (spiritual death suffered by Adam) was swallowed up in victory, a direct quotation from Isa. 25.8:

He will swallow up death for all time, And the Lord GOD will wipe tears away from all faces, And He will remove the reproach of His people from all the earth;

For the LORD has spoken.

Thus, it happened when Isaiah 25.8 was fulfilled, which Paul quoted. No serious student of the prophets believes a physical resurrection of a physical body is depicted in Isaiah 25. Yet, ignoring the significance of Paul’s quotation of this verse in I Corinthians 15, we think it’s a physical resurrection out of the dirt, although we can’t read that interpretation back into Isaiah. If we do, remember Paul asserted that he didn’t preach anything except what Moses and the

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prophets taught on the subject; but popularly, we make him do the very thing he denied. In actuality, Paul gave an inspired interpretation of these prophets on the hope of Israel.

If we let Isaiah define the death in Isa. 26.19, we’ll know what death Paul taught:

Your dead shall arise. Your dead will live; Their corpses will rise. You who lie in the dust, awake and shout for joy, For your dew is as the dew of the dawn,

And the earth will give birth to the departed spirits.

The resurrection of those lying in the dust sounds identical to Dan.

12.2:

And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt.

In Daniel 12, Daniel was told in v5 that the fulfillment would be when the power of the holy people was completely shattered, and in vl2 that it would occur at the time when the abomination of desolation would be set up and the regular sacrifice is abolished. Most of us know Jesus referred to this same prophecy in Matthew 24, and said it would occur in his generation. It couldn’t possibly be any later than that, as there has been no regular sacrifice, no priesthood, nor temple since the Romans destroyed Jerusalem! Paul wrote of the present fulfillment of the same in his lifetime in the Corinthian letter.

While no one takes Daniel 12 as a resurrection of physical bodies, we often take Paul’s teaching in I Corinthians 15 as a biological resurrection still in our future. We cannot read it back into the prophets, whose teaching Paul said was the only thing he preached.

Dispensational premillennialists, who also believe the second coming of Christ is still future, at “the end of time” (a phrase nowhere found in the Bible), work feverishly to see the A1 Aqsa Mosque demolished on the temple mount in modern Jerusalem, so they can build the third temple. They also strive to restore the Levitical priesthood (sans genealogies, which the Romans destroyed, so that no Jew today knows his lineage). They train young men, they suppose to be Levites, along with craftsmen to build the temple utensils and sew Levitical garments. Herdsmen genetically breed red heifers to use in their temple worship as they prepare to offer animal sacrifices all over again. They do this all because they don9t believe the resurrection of Israel took place when Daniel said it would. (For more detail on these

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efforts, please see Appendix 3 in this volume and seven chapters on dispensational premitlcnnialism in the author’s Essays on Eschatology:

**.4«** Introductory Overview of the Study of Last Things**.**

Amillennial futurists of the author’s background in churches of Christ have nothing to do with these activities, which they rightly abhor. However, they base their view of I Corinthians 15 on the same futurism as dispensationalism. Sam Frost, in Misplaced Hope, shows conclusively that historically, from just before the destruction of Jerusalem until about AD 125, the belief prevailed that the coming of Christ, the judgment, and the resurrection, were to occur imminently. The futurist view of all three of these events began to take hold down through Roman Catholicism to our present time.

In verse 21 (of Isaiah 26), Isaiah said:

For behold, the LORD is about to come out from His place to punish the inhabitants of the earth for their iniquity; And the earth will reveal her bloodshed, And will no longer cover her slain.

Did Jesus give us a time when the blood of the martyrs was going to be avenged? In Mt. 23.34-36, he said:

Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.

“Earth” (ge) is more properly translated “land.” It can easily mean soil, country, region, or a part or whole of the planet. The context usually indicates how it should be translated. When we read of a seed falling into the ge, it denotes soil. When it is used of the ge of Israel, it’s the land promised to Abraham.

Thus, the time of the avenging of the blood of the martyrs is the time of the resurrection that Isaiah, Daniel, Ezekiel (chapter 37), and Paul all spoke of.

Speaking of the resurrection as the restoration of Israel at the last trump at the same time in Isa. 27.12-13, Isaiah said:

And it will come about in that day, that the LORD will start His threshing from the flowing stream of the Euphrates to the brook of Egypt; and you will be gathered up one by one, O sons of Israel. It will come about also in that day that a great trumpet will be blown: and those who were perishing in the land of Assyria and who were scattered in the land of Egypt will come and worship the LORD in the holy mountain at Jerusalem.

This served as the basis in the prophets for what Jesus said in Mt. 24.31 about sending out his angels to gather his elect (faithful Israel, including all the Old Testament saints, along with first-century Jewish and Gentile Christians) from the four winds of the earth in his generation. In Paul’s view, Israel was the focus of his (and of Moses and the prophets) concept of the resurrection.

The words “when” and “then” reveal an important time statement. They connect with verses 23-24, where Paul spoke of the end at Christ’s coming (in his generation), with verse 52, the time of the last trump, and with when Isaiah 25 and Hosea 13 were to be fulfilled. However, neither Isaiah nor Hosea spoke of physical death. Certainly, if Paul taught the resurrection of physical bodies, he misused Hosea and Isaiah while he claimed to preach only what Moses and the prophets said on the hope of Israel. He didn’t change the definition of death, nor resurrection, which those prophecies focused on. If Paul changed those concepts, we can’t believe one syllable of the Bible; and we can make it teach absolutely anything we want.

Thus, at the last trump, which Jesus said would occur in his generation (Mt. 24.31, 34), death, Adam’s spiritual death, was completely defeated by the resurrection.

So Isaiah, Hosea, Ezekiel, and Daniel spoke of a resurrection and judgment of Israel. Hardly any scholar on earth takes these words as teaching resurrection of physical bodies, as we think Paul taught in I Corinthians 15. In context, Israel was dead, destroyed, and went into captivity because of their sin. If Israel were going to be saved, there needed to be a resurrection, which would occur when God destroyed Jerusalem, when he redeemed the righteous from death, and destroyed the impenitent when he shattered the power of the holy people.

Chapter 9

Summary and Conclusion

The purpose of this brief but important study of this vital subject has been to correct many misconceptions concerning the resurrection. The popular position on the resurrection is that the New Testament teaches it’s a raising of biological bodies at the end of time.

The first correction is that the resurrection is predominantly an Old Testament subject, and the New Testament’s teaching of the resurrection is based squarely on the Old. You may not have known that. 1 had been studying the Bible seriously for nearly four decades before 1 realized it.

Since most believers, including the Churches of Christ of the author’s background, as well as the vast majority of denominations arising from the reformation and restoration movements, are notoriously weak on the Old Testament, especially the prophets, they are all severely crippled when dealing scripturally with the important subject of the resurrection. This is why it’s so easy for notoriously bad proof texting of Job to take place, when Job plainly says many times he didn’t believe in a resurrection.

The second correction is that the resurrection won’t take place at the end of time. The Bible never uses the expression, “end of time,” and the Bible is very specific about when the resurrection took place, at the end of the Mosaic age in AD 70 when Jerusalem and her temple were destroyed. Jesus said that none of the Mosaic law would pass away until all of it was fulfilled. While we normally say the law was done away at the cross, we’ve seen quite a number of things in the law and the prophets that weren’t fulfilled at the cross.

As most of our popular beliefs of the resurrection, and eschatology in general as well (including the return of Christ, the judgment, the destruction of the universe), come from Roman Catholicism through the Reformation and Restoration movements. This is established in our

*Restoration Cut Short: The Roman Catholic Eschatology of the Churches of Christ*.With all respect, Roman Catholics aren’t very

accomplished students of the prophets, either.

The result of this study is that after we’ve cleared away the many misconceptions of the resurrection, we have obtained these truths from gleaning the Old Testament’s teaching chronologically on the subject. This is the same way the Jews (including Paul) received it from the prophets, not from denominational movements coming out of splintered Roman Catholicism of the 15th Century. First, the death the resurrection is concerned with is not biological death, but ,

the death that Adam died in the garden Second, the *resurrection* was *not from biological death but from spiritual.*

Rather than the resurrection occurring at the end of time, both the prophets and Paul taught that the resurrection took place at the end of the Mosaic age, when the Old Covenant heavens and earth passed away, and Israel’s capital of Jerusalem and her temple were destroyed. As Jesus said in Lk. 21.20, 22:

20 But when ye see Jerusalem compassed with armies, then know that her desolation is at hand....22 For these are days of vengeance, that all things which are written may be fulfilled.

Those resurrected in AD 70 were Old Covenant saints from hades, j Since then, when Christians die biologically, they don’t go to hades, but go directly to be with Christ, as John said in Rev. 14.13:

And I heard the voice from heaven saying, Write,

Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

These are the basic principles of the resurrection, and the author realizes these results are quite a paradigm shift from the popular concepts we were raised with. Give yourself plenty of time for a much more detailed study of the resurrection, and considering seeing the author’s Essays on Eschatology: An Introductory Overview of the Study of Last Things, which has nearly 100 pages on I Corinthians 15, and 56 pages on I & II Thessalonians. See more information on these volumes at the back of this book.

Appendix 1

Did Job Foretell the Resurrection?

B As mentioned before, Job 19.25 is a major proof text on the Hturrection, usually used with no context whatsoever. In this spendix, we’ll develop the context of this passage. Job 19 reveals toother low point for Job.

1. Then Job responded, 2 “How long will you torment me, And crush me with words?

K Indeed, Job’s friends have been tormenting and crushing him with Lords. They’ve told him that he’s not suffering half what he should be, that his children died because they were great sinners, and now they’ve laid that Job doesn’t even know God. Of course, this is something we 'can do to our friends when we’re not sympathetic to their suffering. “I Inew someone that had a sore like you’ve got, and he only lived two fweeks.” Such encouragement? No, but crushing him with words.

1. “These ten times you have insulted me, You are not ashamed to wrong me.

|4 “Even if I have truly erred, My error lodges with me.

15 “If indeed you vaunt yourselves against me, And prove my disgrace to me,

id “Know then that God has wronged me, And has closed His net around me.

List of False Statements in Book of Job

It will be productive to our correctly understanding Job’s I statements about his redeemer later on in this chapter if we’ll track his jfalse statements before we get there. Here’s the first example, where he

80

unjustly accuses God of wronging him, and trapping or closing his net around Job. In 42.3, Job will admit:

I have declared that which I did not understand,

Things too wonderful for me, which I did not know.

Here is a list of many of the false statements in Job. I’m sure it’s not complete, by any means, and that the readers will find even more:

1. Eliphaz (4.17): “Whoever perished, being innocent?”

Of course, many innocent have perished. In Ps. 34.19, David said "Many are the afflictions of the righteous.” In Rev. 6.9-10, we see the Christian martyrs crying out for vindication. Abel was a righteous martyr, Mt. 23.35. Jesus was.

1. Job (7.9-10): “As the cloud disappears and vanishes away, So he who goes down to the grave does not come up.” Job denies any concept of the resurrection here.
2. Job (9.17): “He (God) multiplies my wounds without cause”
3. Job (9.20): ‘Though I am innocent, he (God) declares me guilty”
4. Job (9.22): “It is all one; therefore I say, ‘He (God) destroys the guiltless and the wicked.”
5. Job (14.7-16): “- there is hope for a tree, If it is cut down, that it will sprout again...But man dies and is laid away; Indeed he breathes his last And where is he?...So man lies down and does not rise.” Again, Job denies any concept of the resurrection here.
6. Job (15:20): “The wicked man writhes in pain all his days....

Asaph wrote in Ps. 73.3-5:

For I was envious of the arrogant,

As I saw the prosperity of the wicked.

1. For there are no pains in their death;

And their body is fat.

1. They are not in trouble as other men;

Nor are they plagued like mankind. [[1]](#footnote-1) [[2]](#footnote-2)

1. Job (16:14): “He breaks through me with breach after breach; He runs at me like a warrior.”
2. Job (16.21-22): “Oh, that one might plead for a man with God, As a man pleads for his neighbor! For when a few years are finished, I shall go the way of no return.”
3. Job (19:6): “Know then that God has wronged me, And has closed His net around me.”
4. Job (19.7): “there is no justice”
5. Job (19.11): “he (God) considers me his enemy.”
6. Job (19.13): accuses God of wrath toward him.
7. Job (24.12): “From the city men groan, And the souls of the wounded cry out; Yet God does not pay attention to folly.”
8. Job (30:11): “Because He (God) has loosed His bowstring and afflicted me.”

Again, the purpose of this list is to show us that we can’t readjust any verse out of Job and use it as a proof text for anything. If I preached any of these statements, I’d be in great trouble!

1. “Behold, I cry,4Violence!9 but I get no answer; I shout for help, but there is no justice.

Again, “there is no justice” is a false statement, as Job speaks from his tormented condition. His false statements continue:

1. “He has walled up my way so that I cannot pass; And He has put darkness on my paths.
2. “He has stripped my honor from me, And removed the crown from my head.
3. “He breaks me down on every side, and I am gone; And He has uprooted my hope like a tree.
4. “He has also kindled His anger against me, And considered me as His enemy.

Surely we can realize that all these accusations Job’s making against God are false. God hasn’t been trying to harm Job. He’d been bragging on him in 1.8.

1. “His troops come together, And build up their way against me, And camp around my tent.

Job’s false accusations against God continue as he accuses God of calling his troops against Job.

Next, he presents another aspect of his plight, the loss of his kinsman and friends in vv 13-15 as he mentions his extreme loneliness.

1. “He has removed my brothers far from me, And my acquaintances arc completely estranged from me.

Job complains that no one will have anything to do with him any more. Putting ourselves in the place of his friends, they can’t! Since Job's suffering greatly, to them, that means he’s sinned greatly, so they can't treat him as they did in the past lest they partake in his sin!

1. “My relatives have failed, And my intimate friends have forgotten me.
2. “Those who live in my house and my maids consider me a stranger. I am a foreigner in their sight.

Next, the formerly wealthy Job describes how those working in his house will have nothing to do with him.

1. “I call to my servant, but he does not answer, I have to implore him with my mouth.

His servants no longer respect him. Imagine if the servants of a wealthy man like one of the Rockefellers, who, if he said, “Frog,” they would say “How far?” Now, they don’t even listen to him unless he begs!

1. “My breath is offensive to my wife, And I am loathsome to my own brothers.

“Breath” is used of that which comes from your mouth. This might be a reference to Job’s literal bad breath being offensive because of his disease. I lean toward the position that this is a reference to his speech, which is offensive to his wife because he won’t renounce God and die (2.9).

1. “Even young children despise me; I rise up and they speak against me.

We’ll see in 17.6 and 29.2Iff that they had previously respected him greatly. We can only imagine how they mouthed off at Job, rolled their eyes at him, and disrespected this formerly great man.

1. “All my associates abhor me, And those I love have turned against me.

*Appendix 1 :Did Job Foretell the Resurrection?*

***83***

I Again, because they couldn’t support him in his sin which his suffering indicated to them.

1. “My bone clings to my skin and my flesh, And I have escaped only hy the skin of my teeth.

i “Escaping by the skin of our teeth” didn’t originate in modern times, did it? Job, in probably the oldest book of the Bible, used it himself.

1. “Pity me, pity me, O you my friends, For the hand of God has struck me.

As Job begs his friends for pity, he again falsely accuses God for his pathetic condition. All these false statements Job makes will greatly aid our understanding later in this chapter.

1. “Why do you persecute me as God does, And are not satisfied with my flesh?

Job thinks his friends are mistreating him, when they conscientiously cannot support him in his “sinful condition,” and again he falsely accuses God. Job then becomes indignant at his situation and pleads for a permanent record to be made of all the injustices committed against him so that in the future, the righteous will learn of his case and sympathize with him over it.

1. “Oh that my words were written! Oh that they were inscribed in a book!
2. “That with an iron stylus and lead They were engraved in the rock forever!

Next, in w25-27, Job makes a statement that many think is a reference to Job’s belief in a future bodily resurrection. Indeed, one of our most popular hymns, “I Know that My Redeemer Lives” is based upon that interpretation of these verses.

1. “And as for me, I know that my Redeemer lives, And at the last He will take His stand on the earth.

Usually, this verse is merely quoted as a proof text about the future resurrection, with no explanation of the context of the book of Job, nothing about his circumstances, no real study of the words used in these verses, etc. It’s one of the most horrendous uses of proof texts I’ve ever been exposed to. With such use, the redeemer is assumed to ind depicts the resurrection at the end of time.

Before interpreting this passage in detail, let’s look at a more elemental passage in Job, chapter 14.1-15.

14:1 “Man, who is born of woman, Is short-lived and full of turmoil.

1 don’t have enough character to resist mentioning a preacher triend of mine, who quotes this passage saying, “Man is born, and in just a few days he’s in trouble with a woman.” Though that is true many times, it’s not what the passage says, or means.

In the latter part of chapter 13, Job turns to God, v23, and asks him what his rebellion and sin are. He truly doesn’t know, yet his friends are accusing him of all sorts of sin.

In v25, he asks why God would pursue a windblown leaf to tremble? Or dry chaff? God wouldn’t spend his time on such insignificant efforts, yet in v28, Job thinks God is pursuing him like a decaying, rotten thing like a moth-eaten garment. Job simply can’t understand it. In v2, Job continues this thought.

1. “Like a flower he comes forth and withers. He also flees like a shadow and does not remain.

God doesn’t torment withering dying flowers. Why is he bothering with Job? Of course, God wasn’t tormenting Job, either.

1. “Thou also dost open Thine eyes on him9 And bring him into judgment with Thyself.
2. “Who can make the clean out of the unclean? No one!
3. “Since his days are determined. The number of his months is with Thee, And his limits Thou hast set so that he cannot pass.
4. “Turn Thy gaze from him that he may rest, Until he fulfills his day like a hired man.

Thus, Job begs God to ignore him, give him a break, or a rest.

1. “For there is hope for a tree, When it is cut down, that it will sprout again, And its shoots will not fail.

Unlike a leaf, chaff, a decaying rotten thing, or a flower, you can cut a tree down, and even with just a stump, there’s still hope for the tree to come back

1. “Though its roots grow old in the ground, And its stump dies in the dry soil,

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I At the scent of water it will flourish And put forth sprigs like a plant.

With just a little moisture and some luck, a tree that’s been cut down might just put on leaves again, but:

10 “But man dies and lies prostrate. IVlan expires, and where is he?

Yet Job doesn't believe that man will rebound like a harvested tree, does he?

tl “As water evaporates from the sea, And a river becomes parched and dried up,

Water evaporates. It doesn’t cease to exist, but Job doesn’t know where it goes. He wasn't knowledgeable about the water-vapor cycle, and he didn’t know what happens to such water.

1. So man lies down and does not rise. Until the heavens be no more, He will not awake nor be aroused out of his sleep.

Notice very importantly that Job doesn 7 even believe in a bodily resurrection at this point. He will not rise, ever. He will not come to! This is quite a statement coming from one who in chapter 19 is going to be giving a major Old Testament proof text of the bodily resurrection still in our future, in addition to many false statements that Job has made and will continue to make about God. Hardly a reliable w itness of such proof texts.

1. “Oh that Thou wouldst hide me in Sheol, That Thou wouldst conceal me until Thy wrath returns to Thee, That Thou wouldst set a limit for me and remember me!

Sheol is the unseen realm. Nations were said to go to Sheol when they vanished. Bodies in graves were said to be in Sheol since they were unseen. That’s the very reason they’re buried!

Thus, Job is asking God to hide him where no one can see him until you get over your temper tantrum. Job falsely accuses God of wrath toward him, yet God had been bragging on Job to Satan!

1. “If a man dies, will he live again? All the days of my struggle I will wait, Until my change comes.

At this point. Job thinks no, man w ill not live again. There's not as I muc^ ^°PC to\*a ишп to live again as there is for a tree. He said it in so I many words in vv 10-12 not as much as for a tree.

*86*

What is Job’s change? Those who use Job’s statements as proof texts suspect it's the change from a biological body to an immortal body. Since he doesn't even believe in a resurrection at this point, he’s not setting forth the nature of a resurrection body. In the context of all of Job's false statements through this section, it’s probably his change of fortune, when God, as he falsely accuses him, won’t pour out his wrath on Job any longer. That’s when...

14:15 “Thou wilt call, and 1 will answer Thee; Thou wilt long for the work of Thy hands.

With this background from chapter 14 in our minds, now let’s go back to 19.25.

19:25 “And as for me, I know that my Redeemer lives, And at the last He will take His stand on the earth.

Among those who use these verses for proof texts of a biological resurrection future to our time, the redeemer is taken to be Christ, without question. With all the false statements we’ve noticed Job making, it’s difficult to believe that he had such a clear concept of the messiah and a biological resurrection at the end of time. With Job and his friends shooting their mouths off with so many false statements, we must exercise the utmost care using any passage in this book for a proof text. The word translated “redeemer” is actually a kinsman, a vindicator.

In Num. 35.17-19, Moses later inaugurated a system of cities of refuge in the promised land, where someone likely to be accused of a crime could flee until he could receive a trial. If someone’s brother was murdered, for instance, his brother or near kinsman was responsible for pursuing the suspect.

Barnes said concerning this concept:

His essential office was that of a vindicator - one who took up the cause of a friend, whether that friend was murdered, or was oppressed, or was wronged in any way. Usually, perhaps always, this pertained to the nearest male kin, and was instituted for the aid of the defenseless and the wronged. (Albert Barnes Notes on the Old Testament, on Job. 19.25)

Thus, Job understood that God slew him in his wrath, he had a near kinsman who, still living, would be responsible for vindicating him. I believe God will provide the young prophet Elihu near the end of the

book to serve as Job’s vindicator. “At the last” doesn’t mean “at the end ot time,” but merely later on, after Job’s demise. Again, Barnes says:

All that this word necessarily expresses here is, that at some future period this would occur. It does not determine when it would be. {Ibid.)

It would be this individual’s responsibility for standing on the land, lit., dust, Job’s dust, and vindicating him.

Satan was wrong at the first of the book for accusing Job of serving God for hire, and he’s still wrong. Although Job has made many false statements thus far in the book, there is still such a faith as Job’s. He still doesn’t serve God for all the physical benefits he’s received from God.

1. “Even after my skin is destroyed, Yet from my flesh I shall see God;

KJV has “worms” and “body,” neither one of which are in the text, and whether Job is saying “in his flesh” or “out of his flesh” is not clear at all. There are a number of translation problems with vv26-27, and given the number of false statements by Job and his three friends in the book, we don’t even know if what Job says is the truth.

Most Scholars Don’t Believe Job Foretold  
A Biological Resurrection

A great number of highly reputable scholars don’t find biological resurrection in Job at all. Keil and Delitszch, renowned Hebrew and Old Testament scholars say on Job 19.25, after discussing the translational difficulty:

We cannot find in this speech that the hope of a bodily recovery is expressed.” (Keil and Delitzsch, Commentary on The Old Testament, Vol 4.

Edinburgh: T.& T. Clark, 1886. p. 356f).

N. T. Wright, commenting on Job 19 says: “few scholars today” see Job as a reference to “bodily life after death.” [The Resurrection of the Son of Man (Minneapolis, Fortress Press, 2003. p. 98)].

McClintock and Strong have this to say about whether Job 19 supports biological resurrection at the end of time:

Resurrection (anastasis) OF THE BODY, the revivification of the human body after it has been forsaken by the soul, or the reunion of the soul hereafter to the body which it had occupied in the present world.

This is one of the essential points in the creed of Christendom. I. History of the Doctrine. — It is admitted that there are no traces of such a belief in the earlier Hebrew Scripture. It is not to be found in the Pentateuch, in the historical books, or in the Psalms; for Psalm 49:15 does not relate to this subject; neither does Psalm 104:29, 30, although so cited by Theodoret and others. The celebrated passage of Job 19:25 sq. has indeed been strongly insisted upon in proof of the early belief in this doctrine; but the most learned commentators are agreed, and scarcely any one at the present day disputes, that such a view of the text arises either from mistranslation or misapprehension, and that Job means no more than to express a confident conviction that his then diseased and dreadfully corrupted body should be restored to its former soundness; that he should rise from the depressed state in which he lay to his former prosperity; and that God would manifestly appear (as was the case) to vindicate his uprightness. That no meaning more recondite is to be found in the text is agreed by Calvin, Mercier, Grotius, Le Clerc, Patrick, Warburton, Durell, Heath, Kennicott, Doderlein, Dathe, Eichhorn, Jahn, De Wette, and a host of others. That it alludes to a resurrection is disproved thus. (McClintock and Strong Encyclopedia of Biblical, Theological’ and

Ecclesiastical Literature by John McClintock and James Strong: Vol. VIII, [Grand Rapids: Baker, 1970. p. 1053.]

These scholars all believed in the resurrection of biological bodies, but none of them believed Job believed or taught it.

Conclusively, Job 19 is never quoted in the New Testament as speaking of the resurrection found in John 5, I or II Thessalonians, 1 Corinthians 15, or Revelation, in contrast to the apostles’ use of Hosea, Isaiah, Ezekiel, and Daniel, as we’ve documented in previous chapters.

1. “Whom I myself shall behold, And whom my eyes shall see and not another. My heart faints within me.

Job now warns his friends.

1. “If you say, 4How shall we persecute him?’ And ‘What pretext for a case against him can we find?9
2. “Then be afraid of the sword for yourselves, For wrath brings the punishment of the sword, So that you may know there is judgment.99

After falsely proclaiming earlier that there is no moral justice in the universe, that God doesn’t care if you’re righteous or wicked, Job does say there is judgment. There is moral government in the universe after all.

At the conclusion of the book, Job will get his wish for a vindicator, and he will be vindicated and restored, but not from biological death, because he was never dead biologically in the book.

The Vindication of Job

In chapter 32, Elihu is introduced to recover these four men from their great debate that failed. In vvl-3, Elihu’s anger burned against Job’s friends because they had accused Job of great sin with no evidence at all other than their religious tradition that any great sufferer is a great sinner.

Elihu is also angry at Job because he has now sinned with all his false accusations against God. In 33.8-12, Elihu quotes some of Job’s false accusations against God and rebukes Job for them.

Elihu introduces a new concept of suffering, that sometimes it’s disciplinary, i.e., God uses suffering to **restrain** his people from sin (33.17), to **chasten** them when they do sin (33.18), and **restore** them from sin (33.30). In v29, Elihu says that “God does all these things I oftentimes **with men** (not against them!) to bring back his soul from the pit” This is the fascinating positive teaching of the book, yet we’re not going to cover it as our interest in discussing Job is merely to ascertain whether he foretold a resurrection of biological bodies at the end of time. This is the reason the passage is popularly used, yet we’ve seen this use has no basis in scripture whatsoever.

There’s not one verse in the book that tells why man suffers. One important lesson is that Job didn’t even ask! He just considered himself, as did his three friends, an expert at identifying the providence

of God (something many people aren’t reluctant to do), and falsely accused God, as his three friends falsely accused him!

Beginning in chapter 36, to show Job that he doesn’t know enough to be making such sweeping statements about God, Elihu reveals a number of impressive pre-scientific statements that he knew only by inspiration: the water vapor cycle, and that lightning causes it to rain (which we didn’t know until we began using weather satellites in die 1960s. Wonder where Elihu kept his weather satellites?).

At the conclusion of chapter 37, Elihu introduces God and departs.

To convince Job of his ignorance, God asks him a series of questions about the foundations of the earth, the control of the seas, where light comes from, the creation of the heavenly constellations, how he had created understanding in man’s mind, and the wonders of the animal kingdom, and then God gives Job the chance to speak. After all, he had wanted to debate God earlier in the book.

In 40.3-5, when he got his big chance to speak for the first time since Elihu came on the scene, Job said:

1. Then Job answered the LORD and said,
2. “Behold, I am insignificant; what can I reply to

Thee? I lay my hand on my mouth.

1. “Once I have spoken, and I will not answer;

Even twice, and I will add no more.”

Pretty short speech! Pretty short debate! One of the debaters was outta gas!

After God speaks again, Job says in 42.1-3:

1. Then Job answered the LORD, and said,
2. “I know that Thou canst do all things,

And that no purpose of Thine can be thwarted.

3’Who is this that hides counsel without knowledge?’

‘Therefore I have declared that which I did not

understand, Things too wonderful for me, which I did

not know.”

Job’s learned his lesson, hasn’t he, and is admitting that most of things he’s said in the book were wrong, wrong, wrong. He didn’t know any of the things about the universe that God had brought up, and he certainly didn’t know anything about a biological resurrection at the end of time, the main reason his book is quoted!

Vindication and Conclusion

In 42.101V, we see the vindication Job had pleaded for in I9.35f, and the conclusion of the book:

1. And the LORD restored the fortunes of Job when he prayed for his friends, and the LORD increased all that Job had twofold. 11 Then all his brothers, and all his sisters, and all who had known him before, came to him, and they ate bread with him in his house; and they consoled him and comforted him for all the evil that the LORD had brought on him. And each one gave him one piece of money, and each a ring of gold.

12 And the LORD blessed the latter days of Job more than his beginning, and he had 14,000 sheep, and 6,000 camels, and 1,000 yoke of oxen, and 1,000 female donkeys. 13 And he had seven sons and three daughters. 14 And he named the first Jemimah, and the second Keziah, and the third Keren-happuch. IS And in all the land no women were found so fair as Job’s daughters; and their father gave them inheritance among their brothers. 16 And after this Job lived 140 years, and saw his sons, and his grandsons, four generations. 17 And Job died, an old man and full of days.

Appendix 2  
Zionism

Several years ago, a church invited me to speak in a summer series of lectures in the Seattle area and gave me an unusual topic: Zionism. During my college days, I began reading and hearing about the Mid­dle-East conflict. Since I worked with Jewish and Arab friends in the physics department, I became interested in the subject. As I read exten­sively about our two World Wars in the history of the United States, I frequently ran across political issues and statements that piqued my curiosity even further. So when the church applied pressure on me to do further study and speak on the subject, I gladly agreed. It was a fas­cinating topic for me.

When the events of September 11, 2001 turned our focus on Jew- ish-Arab problems, I became even more convinced of the Biblical con­cern regarding Zionism. Although Zionism is, and has been since it’s inception, mostly a political issue, some areas are extremely Biblical. Thus, we’ll approach this subject from the Biblical view instead of dealing with political concerns (except in describing the political ele­ments of the movement). However, an engaging relationship exists between Bible subjects, international politics, and American foreign policy. This study should awaken us to the Biblical issues involved; and if nothing else, make the evening news more interesting.

The tremendous popularity of books and movies based on Zion­ism, e.g., The Left Behind series of novels, demonstrates the necessity of a study like this. Also, most televangelists preach Zionism. Reli­gious people who buy into Zionism exercise tremendous political clout in the United States, and exert significant influence on our nation’s foreign policy, particularly toward the Middle East. Oddly enough, many Zionists don’t support ‘4he peace process,” a policy upholding a two-state solution of both Jews and Arabs in Palestine. Most Zionists

*94*

expect, support, and encourage all-out war between the Israelis and Arabs in an Armageddon-1 ike nuclear conflagration of the entire area.

Zionism Defined

Zionism is not really a religious concept like premillennialism, Calvinism, etc.; although, it certainly deals with some religious con­cepts. Basically, Zionism has been the move for a Jewish state, usually in the land of Palestine.

Many Kinds of Zionists

There are many kinds of Zionists. Some Jews practice Zionism for religious reasons as they believe God wants them to possess their own state. Most of them think it should be in their ancient homeland.

Other Jews are Zionists for entirely secular reasons. Years ago, an article in TIME Magazine reported the results of a poll in Israel, show­ing that just over half of the Jews living there were atheists; although, the vast majority of them were Zionists.

Some Jews as well as Gentiles are also prophetic Zionists, who think the Bible prophesies a return to Palestine in our recent times, par­ticularly in 1948. While few Jews are prophetic Zionists, many mem­bers of Pentecostal churches are prophetic Zionists.

As we’ll discuss later, Zionism began long before the existence of Israel as a state. Indeed, Zionism brought about the modern state of Israel. For now, notice that to be anti-Zionist is not to be anti-Jew, for hundreds of thousands of Jews, about half of those in America, are an­ti-Zionists. The home page of the organization Jews Not Zionists demonstrates this:

There are in fact many Jewish movements, groups and |j y

organizations whose ideology regarding Zionism and | 5

the so-called “State of Israel” is that of the unadulter- 3

ated Torah position that any form of Zionism is heresy and that the existence of the so-called “State of Israel” I

is illegitimate.

No one has had to create any antagonism between our Torah and Zionism because such antagonism exists by virtue of the essence of Judaism itself, which can nev­er tolerate the heresy of Zionism.

Zionism is wrong from the Torah viewpoint, not be­cause many of its adherents are lax in practice or even anti-religious, but because its fundamental principle conflicts with the Torah, ([www.jewsnotzionists.org](http://www.jewsnotzionists.org))

xhe Charge of Anti-Semitism

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To be anti-Zionist is not to be anti-Semitic. Both Jews and Arabs are Semites, descendents of Noah’s son Shem. Some Jews, who dis­criminate against Arabs, are anti-Semitic, perhaps some of the most anti-Semitic people on earth!

However, this doesn’t mean that the charge of “anti-Semitism” isn't presently generously used of anyone who isn’t a fan of Zionism. \* In the early days of Zionism, Jews who were anti-Zionist certainly \*1 weren’t labeled anti-Semitic. Clark Clifford, an ardent Zionist himself, advisor to every President from Truman through the twentieth century, who was there at the creation of Israel wrote in his autobiography that:

Arthur H. Sulzberger, the publisher of the New York Times (who supported the American Council for Juda­ism), and Eugene Meyer, the publisher of The Wash­ington Post, opposed Zionism. Sulzberger’s wife, the redoubtable Iphigene Ochs Sulzberger, who disagreed strongly with her husband, later recalled that “Zionism was a heavily debated issue among American Jews.”

Many Jews opposed American backing for any Jewish

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state in Palestine. (Clark Clifford, Counselor to the

President: A Memoir [New York: Random House,

1991] p. 14.)

As Zionism has become more popular, largely through the efforts financial contributions of so-called Evangelicals in the United States, the term is now bandied about much more frequently to just about anyone who is not pro-zionist!

This is a good example of the power of being able to define lan- Iguage. For instance, the term “Semitic” refers to descendants of Noah's [ son Shem. He was the father of all Semitic people, including both Jews and Arabs. Webster defines a Semite as:

a: a member of any of a number of peoples of ancient southwestern Asia including the Akkadians, Phoenici­ans, Hebrews, and Arabs b: a descendant of these peo­ples.

I hus, we see that correctly so, Arabs are just as Semitic as are Jews. I he definition of a Semite makes it reasonable to think that an anti-Semite would be someone opposed to either Jews or Arabs, would it not? Hence, Jews opposed to Arabs would be anti-Semitic, would they not? Yet, note Webster’s definition of anti-Semitism:

Hostility toward or discrimination against Jews as a re­ligious, ethnic, or racial group.

What about discrimination against Arabs? According to our dic­tionaries, it’s not anti-Semitism. Arabs, also Semites, are not included with Jews in the definition. Hence, anti-Semitism in our time has be­come a biased, ill-defined perjorative to brand anyone not pro-Zionist.

History of the Land

In the Old Testament, God promised the land of Palestine to Israel as long as Israel was faithful to him. He also assured them he would drive them off the land if they were unfaithful to him. In Jesus’ time, the Romans controled the land. Jesus, in Matthew 24, foretold the de­struction of the temple, effectively eradicating the formal practice of the religion of Israel by taking away not only the temple, but also their genealogies, the priesthood, animal sacrifices, etc. The land continued under Roman rule until the Roman empire fell under the rule of the Turkish Empire. The Turks ruled Palestine until the end of World War

1. Turkey had sided with Germany; thus, when Germany was defeated, the land of Palestine went to the Allies. Since Britain had conquered Kuwait, Iraq, and Palestine, it became a British Protectorate until 1948, when the modern state of Israel was created.

My reading of history tells me that after modern wars, when statesmen get together, spread their maps out on conference tables and proceed to divide up the spoils, they usually make decisions with long­standing effect on many peoples. The division of the Middle East, in­cluding Kuwait, Iraq, and Palestine after World War I presents a prime illustration of this truth which dictates our nightly news, as well as consuming our treasure and children at an alarming rate.

Incompetents in Government

My favorite political quote is from T. Flynn’s The Roosevelt Myth, where, commenting on the post-WWII international conferences which planned the aftermath of the war, Flynn said:

There is a kind of little man [emphasis mine—SGD] who will tell you that he can’t hit a nail straight with a hammer, but who loves to spread a big countiy like the United States out before him on top of a table, pull up a chair and sit down to rearrange the whole thing to suit his heart’s desire. Through the providence of God this kind of fellow, in a country of practical politi­cians, does not ordinarily get into a spot where he can play this game. (John T. Flynn, The Roosevelt Myth,

*An Online History of FDR,* 1948, Book One, Chapter

5.)

I’m afraid God’s providence doesn’t prevent this from happening is often as Flynn thinks:

1. Little men in England, France, and Spain drew such maps for the new world and brought slavery in; alt­hough, our founding fathers made heroic efforts to solve the question before ratifying the constitution.

Now 370 years later, we’re still suffering the conse­quences.

1. After WWI, little men divided up the mideast, set­ting up the Arab-Israeli conflict, which we’re still try­ing to solve since 1919.
2. After WWI, little men carved up the far east, result­ing in the IndoChina and Viet Nam wars as the direct result.
3. After WWI, little men disarmed and punished Ger­many, paving the way for Hitler and the Third Reich.
4. After WWI, little men reorganized the mideast, leading to the Osama bin Laden attack on the World I rade Center on September 11, 2001.

98

1. After WWU, little men created the modern state of Israel in a land 7% Jewish and 92% Arab. Does any­one seriously think that if Israel weren’t in the middle east, we’d be going to war now in Iraq?

An afternoon of map-rearranging by these little men can lead to consequences that we, our grandparents, parents, children, and grand­children must deal with for decades. Perhaps we’d be better off if these men learned to frame a house or repair a carburetor, and stay out of nation-building, which they’re obviously unqualified to do. We might be better served if we quit selecting presidents on the basis of how pretty they are and whether or not they made speeches at Bob Jones University. Don’t look for drastic change in the next 50 years....

The History of Zionists and Zionism

Theodor Herzl

The universally-recognized founder of Zionism was Theodor Herzl, a Jewish Viennese journalist. In the late 1890s, he and other ac­tivists sought a homeland for poor European Jews to escape anti- Semitism in Europe. Interestingly, the earliest opponents of Zionism were the majority of Jews themselves. Religious Jews opposed it be­cause they concentrated on waiting for the Messiah. Wealthy American Jews originally cared nothing for Zionism.

President Woodrow Wilson

The American situation changed in 1912, when wealthy Boston lawyer Louis Brandeis (and later a famed United States Supreme Court Justice) became a Zionist. Brandeis was a friend of President Wood- row Wilson, so that Zionism suddenly had an ally in the White House. Wilson, the son of a Presbyterian minister, was emotionally drawn to the plight of the Jews. As with a number of presidents, his religious views helped shape American foreign policy concerning Israel. Wilson wrote:

To think that I, the son of the manse, should be able to help restore the Holy Land to its people. (Peter Grose,

*Israel in the Mind of America* [New York: Knopf,

1983], p. 67.)

*Appendix 2: Zionism*

Arthur Balfour

1'he next historical figure in the development of Zionism was Ar­thur Balfour, British Secretary of State of Foreign Affairs and one time British Prime Minister. A devout member of the Church of England, he studied Roman and Jewish history. Despite the fact that Christ foretold the destruction of Jerusalem as a unique catastrophe in the history of the world (Mt. 24.21), and that Daniel foretold the same event (Mt. 24.15, Dan. 9.27), Balfour considered the Roman destruction of Judea in AD 70 as one of the great wrongs of history. For an extensive dis­cussion of Jesus’ prophecy in Matthew 24-25, please see Chapter 3 in this volume. This is, of course, an outrageous condemnation of the jus­tice of God and Christ by a man claiming to be a Christian. His niece, companion, and biographer, Mrs. Dugdale, wrote that his particular interest in the Jews lasted throughout his life:

...[and] originated in the Old Testament training of his mother and in his Scottish upbringing. As he grew up his intellectual admiration and sympathy for certain aspects of Jewish philosophy and culture grew also and the problem of the Jew in the modern world seemed to him of immense importance. He always talked eagerly on this and I remember in childhood imbibing from him the idea that Christian religion and civilization owes to Judaism an immeasurable debt, shamefully ill repaid. (Barbara W. Tuchman, Bible and Sword [New York: Funk & Wagnalls, 1956], p.

311.)

Interestingly, Zionist Jerry Falwell agreed that the destruction of Jerusalem wasn’t an expression of God’s justice:

I certainly do not believe a vengeful God inspired the Roman army to surround Jerusalem and brutally slaughter hundreds of thousand of Jews. It seems to me that even then the vicious serpent of Anti-Semitism had raised its head. Satan would have liked to destroy the Jews in order to nullify God’s promises to them.

(Merill Simon, Jerry Falwell and the Jews [Middle Village, NY: Jonathan David Publishers, 1984], pp.

13-14.)

To Balfour, the Jews were simply exiles who should be given back their home in payment of Christianity’s immeasurable debt to Judaism. Thus, he urged Britain to work for the establishment in Palestine of a national home for the Jewish people. This was Zionism’s first major triumph in the twentieth century.

T. E. Lawrence

T. E. Lawrence (Lawrence of Arabia) was also involved in this movement, seeking Palestinians to dwell alongside the Jews. All these men thought that with the sweeping away of the Turks, all the Semitic people, Israel and Ishmael, could renew themselves and their land. By and large, the Jews didn’t think of Palestine as their exclusive land, and the Arabs wished the Jews a most hearty welcome home. At this time, Palestinians owned 93% of the land, while the Jews owned 6%. The text of the Balfour Declaration, issued on November 2, 1917, read:

His Majesty’s Government views with favour the es­tablishment in Palestine of a national home for the Jewish people and will use their best endeavours to fa­cilitate the achievement of this object, it being clearly understood that nothing shall be done which may prej­udice the civil and religious rights of existing non- Jewish communities in Palestine, or the rights and po­litical status enjoyed by Jews in any other country. (Barbara W. Tuchman, Bible and Sword [New York:

Funk & Wagnalls, 1956], p. 339.)

Yet thirty years later, British destroyers fired on the ship Exodus carrying Jewish refugees to their “national home.” After Britain gained control of Palestine, they developed inconsistent foreign policies, se­cret treaties with parties to the settlement, and gave Zionists the idea that they were promised a state.

Notice that the declaration said that Palestine should contain a “home for the Jewish people,” not a homeland or a Jewish state. Bal­four envisioned Jews living alongside non-Jews, whose religious and civil rights would not be prejudiced.

Howard M. Sachar, author of the monumental A History of Israel: From the Rise of Zionism to Our Time said, concerning the phrase “na­tional home”:

The phrase “national home” actually was unknown in international usage. The Zionists had coined the ex-

prcssion at (he 1897 [Zionist SGDJ Congress, to avoid the term, “Jewish state,” which the I urks might have found provocative I he “national home” might be no more than a small enclave within the country, i Howard Sachar, A History of I the Rise

Zionism to Our Time [New York: Alfred A. Knopf,

1979], p. 109.)

Thus, the Balfour Declaration aided the movement of Jews into Palestine, but the presence of a Jewish state there came later. Sachar eortinued:

The eventual fate of the declaration was not necessari­ly consonant with the original intention of its authors, however. “My personal hope,” Balfour told a friend in 1918, “is that the Jews will make good in Palestine and eventually found a Jewish State.” ( .,p. 110.)

and again:

After WWI, the Balfour Declaration was less a defini­tive statement than a skeleton or principles that now had to be fleshed out. Zionists went so far as to draft a “constitution” under which Palestine would be recon­stituted as a Jewish Commonwealth. It stated forth­rightly that “the establishment of a national Mome for the Jewish People is understood to mean that the coun­try of Palestine may ultimately develop into a Jewish Commonwealth.” (Ibid., p. 118.)

As we can see, the concept of a Jewish state with its own constitu­ent wasn’t authorized by the Balfour Declaration.

Vladimir Jabotinsky

Is 1922, Vladimir Jabotinsky, a militant Zionist terrorist, appeared Mr scene, Grace llakell, author of a famous work on the role of JNpfccty m Middle Pastern affairs, wrote of Jabotinsky:

Jabotinsky held that Jews settling in Palestine should not be held accountable to the laws of man. Anyone who believed in justice, he said, was “stupid,” No one JhonUi trust his neighbor, but rather be fully armed.

And Jews should never compromise with the Palcstin- ian Arabs. He insisted on total, unquestioning devotion to the single ideal of establishing a Jewish state. To secure such a state, he urged armed aggression. (Grace Halseli, Prophecy and Politic Westport, CT: Law­rence Hill & Company, 1986], p. 75.)

Menachem Begin

Menachem Begin, one of Jabotinsky’s disciples (later Prime Min­ister of Israel), led the bombing of the King David Hotel on July 22, 1946, killing over 100 Britons, an action which persuaded Britain that they had had enough with the Arab-Israeli problem.

Creation of Modern State of Israel

In 1948, the United Nations created the modern state of Israel, largely on the basis of guilt for the holocaust in Germany, which the United States and other nations largely ignored during World War II. Harry Truman, President of the United States, attended the ceremonies at San Francisco. Staying at the Jack Tarr Hotel, he wrote in his diary after the ceremonies that he was particularly proud to have had a role in the creation of the modern state of Israel, because he had always believed, as his mother taught him, that the Bible taught a return of the Jews to Israel, in his time.

Again, in 1948, Palestine was 92% Arab, 7% Jewish. This is com­parable to one third of the Negroes in the United States rising up and wanting to take over the whole land of America. The United Nations developed a Partition Plan, to divide Palestine into two more or less equal parts. The Arabs rejected the plan while the Israelis accepted it. Other Arab nations in the region immediately begin to oppose Israel militarily.

1967 Arab-Israeli War

This situation continued until the first major war in the area, the 1967 Arab-Israeli War. The fact that small Israel was being attacked by many of her Arab neighbors only elicited more sympathy for Israel. Well-meaning supporters of Israel in the United States, both Jew and Gentile, Christian and atheist, poured money into support for Israel. Edward Tivnan, wrote in The Lobby.

Traditionally, Israel had been something of a charity case for U. S. politicians. Support was based on a

moral and humanitarian commitment to a group of democratic pioneers seeking a new life in their own land free from anti-Semites. Guilt over the Holocaust was ever present, and after 1967, the nagging fear of another Holocaust at the hands of the Arabs was never far from anyone's mind. Add widespread and embar­rassing ignorance among members of Congress about the Arab world and how Israel fits, or doesn’t fit, into it, and the result is an American policy constrained by guilt, sympathy, emotion, and few facts and open de­bate. (Edward Tivnan, The Lobby [New York: Simon & Schuster, 1987], p. 178.)

President Jimmy Carter

The campaign for president of Georgia Governor Jimmy Carter in 1979 indicated the extreme political clout that Jewish and Jewish- supporting religious groups exercised. Carter, not very aware of Jewish influence in politics, made a statement to the effect that there was one American in 1000 who understood why the United States supported Israel to the extent we did, and that he thought the whole Arab-Israeli question needed to be gotten out on the table and examined thoroughly.

Within hours, Zionist organizations in the United States howled in protest. Two weeks later, in a statement at B’nai B’rith in New York City, Carter switched his position entirely, saying, that he believed that the security of Israel was our primary national priority, demonstrating the tremendous clout of Jews and their supporters in this country. At that time (about the same as now), 70 percent of the world’s Jews lived in the United States, with 80 percent of them living in New York and Washington. In other words, 56 percent of the world’s Jews live in our centers of power, with political influence beyond their numbers in pub­lishing, broadcasting, banking, government, finance, etc.

President Ronald Reagan

In 1971, Ronald Reagan was Governor of California. While he oc­cupied that office, Reagan made numerous remarks showing ideas sim­ilar to those of Woodrow Wilson and Harry Truman concerning Israel. James Mills, formerly President Pro Tern of California Senate, quoted Reagan in August 1985 San Diego Magazine:

In the 38th chapter of Ezekiel, it says that the land of Israel will come under attack by the armies of the un-

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godly nations, and it says that Libya will be among them. Do you understand the significance of that?

Libya has now gone communist, and that’s a sign that the day of Armageddon isn’t far off. (Quoted by Grace Halsell, Prophecy and Politics [Westport, CT: Law­rence Hill & Company, 1986], p. 5.)

Everything is falling into place. It can’t be too long now. Ezekiel says that fire and brimstone will be rained upon the enemies of God’s people That must mean that they’ll be destroyed by nuclear weapons.

They exist now, and they never did in the past. (Ibid., p. 45.)

Ezekiel tells us that Gog, the nation that will lead all of the other powers of darkness against Israel, will come out of the north. Biblical scholars have been saying for generations that Gog must be Russia. What other pow­erful nation is to the north of Israel? None. But it didn’t seem to make sense before the Russian revolu­tion, when Russia was a Christian country. Now it does, now that Russia has become communistic and atheistic, now that Russia has set itself against God.

Now it fits the description of Gog perfectly. (Ibid., p.

45.)

President George W. Bush

On May 15, 2008 (the 50th anniversary of the creation of the mod­ern state of Israel), President Bush said in a speech to the Israeli Knes­set:

Sixty years ago in Tel Aviv, David Ben-Gurion pro­claimed Israel’s independence, founded on the “natu­ral right of the Jewish people to be masters of their own fate.” What followed was more than the estab­lishment of a new country. It was the redemption of an ancient promise given to Abraham, Moses, and Da­vid—a homeland for the chosen people in Eretz Visrael.

He, of course, merely exhibited the same sentiments as many of his predecessors.

I’m confident you’re not interested in my politics, but this is clear­ly a religious issue! Many of Reagan’s cabinet members were also dis­pensations! premillennialists (for a full discussion of premillennial dispensationalism, please see the author’s Chapters 17-23 in Essays on Eschatology: An Introductory Overview the Study of Last Things). For example, James Watt, Reagan’s Interior Secretary (who famously defined the “upper crust” in American politics as the “crumbs on top held together by the dough”), testified to a committee of the U. S. House of Representatives concerned that he didn’t worry much about the destruction of the earth’s resources because:

I do not know how many future generations we can count on before the Lord returns. (Ibid., p. 8.)

In addition to prominent Reaganites, many protestant fundamental­ists held to premillennial Armageddon theology. For example, Pat Robertson, a past candidate for president of the United States, once said:

I guarantee you by the fall of 1982, that there is going to be a judgment on the world, and the ultimate judg­ment is going to come on the Soviet Union. They are going to be the ones to make military adventures, and they are going to be hit. (Broadcast of June 9, 1982, three days after Israel invaded Lebanon, Ibid., p. 16.)

Imagine the talks Robertson would have had with the Russians as president if he had the perception that there would be no peace until the Messiah comes, and the Messiah wouldn’t come until Rosh (Rus­sia) is destroyed!

Jerry Falwell

Other premillennialists who have striven to exert political influ­ence are Jimmy Swaggert, Jim Bakker, Oral Roberts, and of course, Jerry Falwell. In Jerry Falwell: An Unauthorized Profile, the authors asserted that Falwell flew ten thousand miles a week in a business jet given him by the Israeli government (Dr. James Price and Dr. William Goodman, Jerry Falwell: An Unauthorized Profile, cited Ibid., p. 71.)

Before 1967, Falwell didn’t get involved in politics, saying,

Believing the Bible as 1 do, I would find it impossible to stop preaching the pure saving gospel of Jesus

Christ and begin doing anything else, including fighting communism, or participating in civil rights re­forms. Preachers are not called on to be politicians but to be soul winners. Nowhere are we commissioned to reform the externals. (Ibid., p. 72.)

However, the 1967 Arab-Israeli war changed FalwelPs mind, as well as that of a lot of other Americans. In a December 2, 1984 sermon on Ezekiel 38-39, Falwell said:

The purpose of this invasion Ezekiel said, was to take a “spoil”— verse 12, chapter 38. If one but removes the first two letters from this word “spoil,” he soon re­alizes what Russia will really be after—obviously, oil.

And that is where we find ourselves today. This, then, is Ezekiel’s prophecy concerning Russia. (Ibid., p. 33.)

In 1981, when Israeli Prime Minister Begin bombed the reactor at Baghdad, he feared a bad reaction in the United States. For support, he didn’t call a Jewish senator or a rabbi—he called Falwell. (Dr. James Price and Dr. William Goodman, Jerry Falwell: An Unauthorized Pro­file, cited Ibid., p. 75.)

Other premillennial televangelists include Kenneth Copeland, Richard De Haan, and Rex Humbard. Out of four thousand evangelical fundamentalists who attend the National Religious Broadcasters Con­ventions, it was reported that three thousand are dispensationalists.

Bible Colleges and Seminaries

In addition, most Bible schools across the land teach dispensationalism and Armageddon theology. Examples include the Moody Bible Institute of Chicago, Philadelphia College of the Bible, Bible Institute of Los Angeles, and of course, Southwestern Bible Seminary of Ft. Worth, along with about two hundred others. Tivnan said concerning this phenomenon:

There are, namely, the millions of American Protestant fundamentalists who support Israel as key to the polit­ical—and spiritual—survival of the U. S. Their com­mitment to the Jewish state is based on the belief that the re-creation of Israel is a fulfillment of Biblical prophecy; many Protestant fundamentalists believe in the notion of the Jews as God’s “chosen people.”

Millennia lists among them support annexation of the West bank because they believe that the re-creation of the Biblical Land of Israel signals the Second Coming of Christ.” (Tivnan, op. cit.,p. 181.)

What About God’s Blessing of the Jews in  
Genesis 12.3?

v Genesis 12.3 is the oft-partially quoted passage to assert that we Irillj be blessed if we (usually unconditionally) bless the modem politi- Ifl state of Israel, and cursed if we do not. For example, dispensational pundit John Hagee, in his introduction to his book In Defense of , asserts:

Speaking of the Jewish people, the Word of God says,

I will bless those who bless you, and I will curse those who curse you (Gen. 12.3)

I This verse is usually quoted without regard to the context. The fcontext is that the Jewish people didn’t even exist at the time this promise was spoken, and wouldn’t for several hundred more years, likewise, the Jewish people or nation of Israel weren’t even named in the passage. Had they been, the modern political state of Israel wasn’t envisioned or spoken of, either, yet Hagee uses this as his principal passage in support of our support for the modern political state of Isra-

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1 Note also that this passage says exactly as much about the Arabs as It does the Jews, for they came out of Abraham just as the Jews did. Is Magee consistent in his use of the passage to assert that we should [bless the Arabs too? Are those who speak badly of, bring in contempt, [despise, and revile the Arabs, going to be accursed by God?

I In the original text of this verse, this promise was given to a single Individual, Abram. Note:

And I will bless them that bless thee (sing.-Abram) and curse him that curseth thee (sing.-Abram): and in thee (sing.-Abram) shall all families of the earth be blessed.

The promise Hagee and a multitude of others quote out of context [was made to one person, Abraham.

The term “bless” in Gen. 12.3 means “to speak well of, prais\* congratulate,” while “curse” means to “speak badly of, bring into con tempt, despise, revile,” and again, if Hagee and other dispensationalis^ are correct in reading the Jews, or Israel, or the modem political stat\* of Israel into the passage, they must likewise read the Arabs into it, f0, both the Jews and Arabs were in Abram’s loins the day he heard this promise.

Realizing this, we must ask, are the nearly two dozen Orthodox Jewish anti-Zionist groups who oppose the Zionist state of Israel anti- Semtiic? Are they accursed, according to Gen. 12.3? Hagee most likely would agree that they are. However, are Zionists who hold Arabs in contempt and speak badly of them, accursed of God according to Gen. 12.3?

Furthermore, if this passage is speaking of Jews, just who cursed the Jews more than the Old Testament prophets, John the Baptist, and Jesus, especially in Mt. 23-24. Did Jesus speak well of, praise, and congratulate the Jews, or did he speak badly of, bring into contempt, despise, and revile them? Name someone who has reviled the Jews more than Jesus! Does that mean that God will curse Jesus, according to this out-of-context interpretation of God’s promise to Abram?

According to Hagee and other dispensationalists, who believe that a now-approaching nuclear battle of Armageddon (something the Bibh never speaks of—the location is spoken of, but not the battle), wher two-thirds of the Jews are going to be killed, is one really “blessing Israel by goading the modern political state of Israel into such a coi flict?

Last, if the promise of Gen. 12.3 applies to Abraham’s descer ants, Rom. 4.9 says that it applies not just to the Jews:

Does this blessedness then come upon the circumcised only, or upon the uncircumcised also?

Paul implies that Gentiles were also included in the promise, was finally extended to all Abraham’s descendants, tho not in

Conclusion

12.3.

As Don Preston, who debates end-time theology, wrote,

The terrorist attacks by Moslem fanatics are very real very painful, very threatening. However, do you real-

ize that a lot of the problems like this come back to theological views about Israel and the last days? Are you aware that America is hated for her support of Is­rael? Of course, America says she must support Israel because she is supposed to be God’s chosen people.

Do you see how theology is impacting our world? Do you see how one’s view of the end of the age becomes so critical and important? (Don K. Preston, Last Days Identified [Ardmore, OK: JaDon Productions, 2004],

P-107.)

I This study of Zionism traces how little men dividing up territories and false religious beliefs have molded foreign policy in this country and around the world to a great extent. The Zionist movement to form and support a Jewish state costs this countty untold resources in wealth and human lives.

Appendix 3

A Brief Examination of  
Dispensational Premillennialism

Dispensational premillennialism, probably the most popular view of last things in our time and the basis of the Zionism of the previous appendix, was conceived by J. N. Darby, a Plymouth Brethren preacher in the early 1800s in England. It was unknown for 1600 years after the completion of the New Testament.

H. A. Ironside, a premillennial theologian and writer, said:

[Until] brought to die fore through the writings and the preaching and teaching of a distinguished ex­clergyman, Mr. J. N. Darby, in the early part of the last century, it is scarcely to be found in a single book or sermon through the period of sixteen hundred years! If any doubt this statement, let them search, as the writer has in measure done, the remarks of the so-called Fathers, both pre- and post Nicene; the theological treatises of the scholastic divines; Roman Catholic writers of all shades of thought; the literature of the Reformation; the sermons and expositions of the Puritans; and the general theological works of the day.

He will find the “mystery” conspicuous by it’s absence. (H. A. Ironside, The Mysteries of God [New \*

York: Louizeaux Brothers, 1946], 50-51.)'

W. E. Blackstone, a Methodist clergyman, wrote a highly populai book, Jesus Is Coming, which gave added force to the dispensations; premillennial movement in 1932.

*The Resurrection: Israel’s Old*

The Scofield Reference Bible

***toPe***

Perhaps the greatest force for propagating premillennialism before the 1980s was C. I. Scofield’s Scofield Reference Bible, first published in 1945, and revised many times since then. Scofield, a lawyer and Congregationalist preacher, published a King James Version of the Bible, to which he added thousands of footnotes, which contained his personal commentary from the dispensational point of view. More than anything else, Scofield’s Bible led to the popularity of dispensationalism. It’s easy to see why. Folks would point to their Scofield Bibles, saying, “It’s in the Bible!” when in reality, it wasn’t in the Bible, but rather in a King James Version with the personal notes of one man in the margins! After spending hundreds of thousands of dollars in advertising, the book was a raging success.

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The Influence of Hal Lindsey

In 1970, Hal Lindsey, a New Orleans tugboat operator, launched the modern popular dispensational Christian Zionist movement with the publication of his book **The Late Great Planet Earth**. Lindsey had attended a theological school founded by C. I. Scofield, the Dallas Theological Seminary. This school used W. E. Blackstone’s **Jesus Is Coming** as a textbook. Charles Ryrie (whose writings we’ll also see later) was Dean of the Graduate School there, Dr. John Walvoord (again, whose writings we’ll also see later) was President of the Seminary from which Lindsey graduated. If the reader isn’t familiar with these giants of influence in the dispensational world, he soon will be in this study.

Premillennialism isn’t just an argument about what happens when Jesus returns or Revelation 20. It affects one’s view of the trustworthiness of God and Christ, and the inspiration of the Bible. It may be safely said that the founders of premillennialism did not believe in a sovereign God or that Jesus spoke by inspiration from God. In fact, premillennialism makes a false prophet out of Christ and nearly all the New Testament authors, and justifies the execution of Jesus. Sadly, the vast majority of premillennialists do not know th faithless foundations of their system of doctrine.

The Rejection of Christ, Did It Surprise God?

Premillennial ists claim that Christ came to offer the Davidic I kingdom prophesied of the Messiah in the Old Testament, and that he . offered it, but the Jews rejected it. Their rejection surprised God and X caused a detour in his plan, so that Christ established his church \ instead, something not prophesied in the Old Testament at all. This chapter contrasts the prcmillcnnial view with the scriptural view of the rejection of Christ.

The Premillennial View of the  
Rejection of Christ

The following quotations from premillennial leaders substantiate their view of the rejection of Christ.

In *There ’sa New World Coming,* Hal Lindsey wrote:

For anyone who cared to investigate there was no lack of evidence to show that Jesus was indeed the long' awaited Messiah. Had the people received Him, He would have fulfilled the kingly prophecies in their day in addition to the ones regarding the suffering Messiah. But when the Jewish nation as a whole rejected Christ, the fulfillment of His kingship was postponed until the final culmination of world history. (Hal Lindsey, There’s a New World Coming [Powder Springs, GA: Vision House Pub., 1973], p. 30.)

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Dr. C. I. Scofield in his Scofield Reference Bible, wrote:

The kingdom announced as at hand’ (Mt. 4.17, note) by John the Baptist, by the King, and by the Twelve, wav rejected by the Jews, first morally (Mt. 11.20, note), and afterward officially (Mt. 21.42, 43), and the King, crowned with thorns, was crucified...Afterward He announced His purpose to ‘build’ His church.” (Dr. C. I Scofield, Scofield Reference Bible [New York: Oxford University Press, 1909, 1945J, p. 1226.)

**Kffeckstone, likewise, affirmed the centrality of the rejection ВШ» elastic work** Jesus **Is Coming'.**

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This kingdom was at hand, that is, it came nigh, when Jesus, the King, came. So much so, that the three fa­vored disciples witnessed a foretaste of its glory and power on the Mount of Transfiguration. But the Jews rejected it and slew their king. They were not willing to have this man reign over them, and therefore the Kingdom did not “immediately appear.” (W. E. Blackstone, Jesus Is Coming [Old Tappan, NJ: Fleming H. Revell Company, 1932], p. 83.)

Further on, Blackstone said:

This we believe is the true explanation of the subject.

The Kingdom did come “nigh” when Christ came, and had they received him, it would have been manifested, but now it is in abeyance, or waiting until He comes again. (Ibid., p. 88.)

Charles Ryrie, in his book The Basis of the Premillennial Faith, further substantiated the premillennial contention:

The Kingdom which Christ faithfully offered while on earth was the very same earthly, Messianic, Davidic kingdom which the Jews expected from the Old Testament prophecies. But it is a matter of history that such a Kingdom was not ushered in at the first advent of Christ. (Charles Ryrie, The Basis of the Premillennial Faith [Neptune, NJ: Louizeaux

Brothers, 1953], p. 93.)

and:

Certainly the kingdom was not set up when Christ was on earth. Instead it was rejected. (Ibid., p. 95.)

M. R. DeHaan, the well-known radio preacher and writer on premillennial ism, in his book The Second Coming of , also confirmed this point:

...the kingdom of heaven is the reign of heaven’s King on earth. This Jesus offered to the nation of Israel when he came the first time, but they rejected it and he went to the cross. (M. R. DeHaan, The Second Coming

of Christ [Grand Rapids: Zondervan Publishing House, 1971], p. 98.)

S. D. Gordon, a leading premillennialist writer, in his book Quiet folks About Jesus, wrote:

It can be said at once that His dying was not God’s own plan. It was conceived somewhere else and yielded to by God. God has a plan of atonement by which men who were willing could be saved from sin and its effect. That plan is given in the Old Hebrew code. To the tabernacle or temple, under prescribed regulations, a man could bring some animal that he owned. The man brought that which was his own. It represented him. (S. D. Gordon, Quiet Talks About Jesus [Revell, Chicago, 1906], p. 114.)

Notice particularly that Gordon asserted that the death of Christ on the cross wasn’t in God’s plan. God had already provided for the forgiveness of the Jews on the basis of animal sacrifices!

Thomas Ice, an influential modern writer who defends premillennialism, said in his book, The Great Tribulation: Past or Future?, a written debate with Kenneth Gentry:

I believe the scriptures teach that Israel could have obtained her much sought after messianic kingdom by recognizing Jesus as the Messiah. We all know the sad reality—the Jews rejected Jesus. As a result the kingdom is no longer near, but postponed, awaiting Jewish belief, which will occur at the end of the Tribulation. (Thomas Ice, The Great Tribulation: Past or Future [Grand Rapids: Kregel, 1999], p. 115.)

To summarize, the rejection of Christ is the pivotal point of premillennialism. But it didn’t catch God by surprise or force him to change his plans, as he foretold it in the Old Testament.

u/hat God Thinks of Those Who Try to  
Change His Plans

In contrast to these dispensational premillennialists, notice David’s statement in Ps. 33.10,11.

The Lord nullifies the counsel of the nations; He frustrates the plans of the peoples. The counsel of the Lord stands forever, the plans of His heart from generation to generation.

David spoke of God as changing the nations’ plans, not as one whose plans are changed by the nations! In Isa. 14.24, 27, Isaiah commented about God’s dealings with the nations:

The Lord of hosts has sworn saying, Surely, just as I have intended so it has happened, and just as I have planned so it will stand...For the Lord of hosts has planned, and who can frustrate it? And as for His stretched-out hand, who can turn it back?

According to premillennialists, the wicked nation of Israel did! They frustrated God’s plan and turned back his hand. In Isa. 46.9-10, God contrasted himself with idols when he said:

Remember the former things long past, for I am God, and there is no other; I am God, and there is no one like Me, declaring the end from the beginning, and from ancient times things which have not been done, saying, My purpose will be established, and I will accomplish all My good pleasure...

If premillennialists are right, God is no better than an idol! Finally, in Ps. 2.1-4, David said that when the nations attempted to thwart the Messiah’s mission, God laughed at them:

Why are the nations in an uproar, and the peoples

devising a vain thing? The kings of the earth take their

stand and the rulers take counsel together against the

- ’ л His Anointed; Let us tear their fetters

Lord and agamst H's A from „s, He who sto

apart, and castawaytn them

j„ the heavens laughs, the

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Appendix 3: A BriejExamination of Dispensalionalism

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Thus, the Bible presents an entirely different picture of the true God than does premillcnnialism. God laughs at those who treat him like some powerless idol who can’t carry out his own plans.

The Scriptural View of the  
Rejection of Christ

We have seen that the basis of premillennialism is the belief that the Jews’ rejection of Christ caught God off guard. However, the Bible teaches that God foresaw the rejection of Christ by the Jews. Pre­millennialism, which Walvoord calls “a system of theology and not an alternative view of eschatology” rests entirely upon a false premise. Did the rejection of Christ by the Jews really catch God and Christ by surprise? Were their plans contingent upon the will of the Jews? Both the Old and New Testaments teach that the rejection of Christ was not unexpected, but rather was according to the eternal plan of God.

In Isaiah 53, Isaiah prophesied about 700 years before Christ that the Israelites would reject him and put him to death. Notice how six apostles quoted and applied this Messianic passage to Jesus: John (Jn. 12.38), Paul (Rom. 10.16), Matthew (Mt. 8.17), Peter (I Pet. 2.22), Luke(Lk. 22.37), and Philip (Ac. 8.32-38). Isaiah said in verse 3:

He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not.

Isaiah prophesied the rejection of Christ by the Jews over seven centuries before its actual occurrence!

In Lk. 18.31-33, Jesus prepared the apostles for his rejection:

...[Jesus] took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written through the prophets shall be accomplished unto the Son of man. For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully treated, and spit upon: and they shall scourge and kill him: and the third day he shall rise again.

Jesus stated two facts in this passage that premillennialists must

Si (I) he affirmed he would fulfill all the things written in the

prophets (which included the kingdom prophecies), and (2) he affirmed ; that the prophets foretold of his rejection, crucifixion, and resurrection.

In Lk. 24.44-46, Jesus told the apostles after the resurrection:

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...These are my words which I spake unto you, while I was yet with you, that all things must needs be ful­filled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their mind, that they might understand the scriptures; and he said unto them. Thus it is written, that the Christ should suffer, and rise again from the dead the third day.

In Ac. 2.23, Peter preached on the first Pentecost following the resurrection of Christ that:

...him [Jesus], being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay.

In I Cor. 15.3,4, Paul said:

For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures.

These passages show beyond all doubt that God determined, he foreknew, and the Old Testament prophets predicted hundreds of years ahead, that the Israelites would reject Christ. The claim of premillennialists that the Jews’ rejection forced God and Christ to abandon their plans for the kingdom is manifestly false.

One final passage deals with the rejection and its effect on the plan of Christ in Job 42.1, 2, where Job stated one of the lessons he had learned through his suffering and debate with God:

Then Job answered Jehovah, and said, 1 know that thou canst do all things, and that no purpose of thine can be restrained.

Job testified that our God is powerful so that no purpose of his can be thwarted. Yet the entire theory of premillennialism rests on the

assumption that the Jews restrained God’s plan by their rejection of the Messiah.

Likewise, in Isa. 42.4, Isaiah said of the Messiah’s coming to establish his kingdom:

He shall not fail nor be discouraged til He has established justice in the earth.

And in Ps. 89.34, a Messianic psalm, the Messiah said:

My covenant will I not break, nor alter the word that has gone out of my lips.

Contrary to God and Christ, premillennialism asserts that the Messiah failed and broke and altered the word that went out from his lips. God testified hundreds of years before Jesus came to earth that he expected the Jews to reject him. Thus, God wasn’t surprised, and Jesus didn’t establish the church because the Jews ruined his plans. God controlled the whole situation, and he laughs at the ridiculous assertions of those who think otherwise.

For further material of the author on dispensational premillennialism, please see Essays on Eschatology: An Introductory Overview of the Study of Last Things.

Atheists and Skeptics Believe  
Jesus Was Mistaken

, Of course, atheists and skeptics don’t believe the Bible, or at least .|a major part of it. However, we want to notice the basis of unbelief for /В many of them.

I To begin, let’s remember several passages in the teaching of Jesus I that cause unbelievers to stumble. In Mt. 16.27-28, Jesus said to his .B Jewish listeners:

For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. Verily 1 say unto you, there are some of them that stand here, who shall in no wise taste of death till they see the Son of man coming in his kingdom. [Emphasis mine—SGD]

Note that Jesus, speaking to some of his disciples (“1 say unto you”), said some of them were going to be alive at his next coming, at which time he would render judgment to every man.

Likewise, in Matthew 24, the Olivet Discourse in the week before his death, Jesus showed the apostles the buildings of the temple and prophesied its destruction (vl-2). They then asked him, “When shall these things be? And what shall be the sign of thy coming, and of the end of the world?” (v3). Jesus answered their questions in the Olivet Discourse. He foretold the leading astray of many Christians (v5), wars and rumors of wars (v6), famines and earthquakes (v7), the rise of false prophets (vl 1), the preaching of the gospel in the whole world before the end comes (vl4), the abomination of desolation (vl5), great tribulation (v21), Christ coming as lightning coming from west to east (v27), the sun and moon darkened (v29), Christ coming on the clouds of heaven (v30), on a day and hour that only the Father knows (v36), etc.

The controversial part of Jesus’ statement is verse 34:

Verily I say unto you, This generation shall not pass away, till all these things be accomplished. [Emphasis mine—SGD]

What do you think about these two prophecies? Did Jesus come during the lifetime of some of his disciples and render judgment to every man? Did he come on the clouds of heaven during his generation? Have you personally wrestled with prophecies like these?

Ed Stevens reveals in Questions About the Afterlife how these passages trouble skeptics:

...the most prominent and recurrent argument in the skeptic’s attack is the problem of imminency in the New Testament. (Ed Stevens, Questions About the Afterlife [Bradford, PA: International Preterist

Association, 1999], p. 50.)

Many share this great difficulty with Jesus’ statements and use it as an excuse for disbelief.

*BrieJ Examination of Dispensationalism*

Jewish Skeptics

**Id** response to the question, “How does the passage of time affect ^Christian claim of a second coming of Christ?” Jewish skeptics discredit Jesus:

Answer: Time makes the Christian doctrine of a “second coming of Christ” lose all credibility. If Jesus promised to come back shortly and the disciples expected so strongly to see Jesus return and establish the kingdom of God and neither event occurred, for what can the church still hope? In essence, Christian theological speculations on the “second coming of Christ” represent nothing more than the systemization of a mistake.

No amount of Christian theological acrobatics will ever solve the problems engendered by the historical reality that a promised imminent fulfillment made two thousand years ago did not occur as expected by the New Testament. Simply stated, Jesus is never coming back, not then, not now, not ever. (Gerald Sigal,

“FAQ,” Jews for Judaism website, [www.jewsforjudaism.org](http://www.jewsforjudaism.org), 1999-2003.)

Thus, we see that the supposed failure of Jesus to fulfill his own prophecies provides a major argument for skeptical Jews to deny that he is the Christ.

Bertrand Russell

The prominent atheist Bertrand Russell wrote on Mt. 16.27-28:

I am concerned with Christ as he appears in the Gospel narrative that does not seem to be very wise. For one thing, He certainly thought that his second coming would occur in clouds of glory before the death of all the people who were living at that time. There are a great many texts that prove that and there are a lot of places where it is quite clear that he believed this. His coming would happen during the lifetime of many then living. That was the belief of his earlier followers, and it was the basis of a good deal of his moral

*/22 The Resurrection: Israel Old Testament*

\*°Pe

teaching. (Bertrand Russell, Why I Am Not a Christian [New York: Simon and Schuster, 1957], p. 16.)

Russell then concluded that since Jesus was mistaken on this, hj$ character was also flawed; and thus, his morality.

Tim Callahan

This well-known skeptic of Christ, said Mt. 16.27-28 and Matthew 24 couldn’t have been fulfilled prior to the destruction of the temple in A.D. 70, and wrote in his book Bible Prophecy: Failure or Fulfillment?:

Obviously, the gospel had not been preached to the entire world by 70 C.E., even if we interpret the whole world as being nothing more than the Roman Empire.

(Tim Callahan, *Bible Prophecy: Failure or*

Fulfillment? [Altadena, CA: Millennium Press, 1997], pp. 185-189.)

Obviously, Callahan doubted that the gospel had been preached as Jesus said it would be in his generation. Many people agree with his skepticism.

Gerald A. Larue

Another skeptic, Gerald A. Larue, deduced that Jesus was wrong about his coming:

Although apocalyptic mythology as found throughout the New Testament is portrayed in its most organized form in Revelation, the gospel writers gave authority for the idea to John the Baptizer, who introduced the theme in the gospels, and to Jesus, who explained signs of the end of the age and promised his disciples that the new kingdom of God would be ushered in during their lifetime (Matt. 16:28). Jesus was wrong.

All we can say is that from that time on, every prophetic pronouncement of the end of time has been wrong. (Gerald A. Larue, “The Bible and the Prophets of Doom” [Skeptical Inquirer, January/February 1999], p. 29.)

We are not surprised that one who doubts the claims of Jesus to be i true prophet said, "Jesus was wrong.” We expect that of an atheist or a skeptic.

Charles H. Spurgeon

It max surprise you that Charles H. Spurgeon, the most famous British Baptist preacher of the nineteenth century, said, on Mt. 16 27- 21**:**

If a child were to read this passage I know what he would think it meant: he would suppose Jesus Christ was to come, and there were some standing there who should not taste death until really and literally he did come. This, I believe, is the plain meaning. (Charles H. Spurgeon, “An Awful Premonition,” 12 Sermons **on the Second Coming of** Christ [Grand Rapids, Ml:

Baka Book House, 1976], pp. 3-6.)

Spurgeon didn’t believe the prophecy was fulfilled, and, as the atheists and skeptics, he also believed Jesus was wrong and deluded.

These quotations show the low esteem in which atheists, skeptics, and even some religious apologists and preachers hold these prophecies of Jesus. It’s safe to say that all of these men (1) thought Jesus was wrong, and (2) they knew better than Jesus did. That’s no surprise in the case of atheists and skeptics, is it? Thus, representatives from atheists, skeptics, famous evangelists, and Jews all agree that Jesus was mistaken, his prophecies failed, and the return of Christ did not occur as God expected.

Modernist Religious Scholars Also Believe Jesus Was Mistaken

Modanist religious scholars also disregard the teaching of Jesus in these prophecies that he would come and render judgment during the lifetime of some standing there. This is important because of the tremendous influence these (mostly German) scholars have exerted in denominational seminaries. They’ve produced and influenced many theologians, commentators, writers, and evangelists.

While these scholars claim to be Christians and have devoted their l|yes to studying the Bible, they don’t believe it’s infallible. They believe the teachings of Jesus and the Old and New Testament writers

were susceptible to errors just like the writings of you and I are prone to mistakes. Generally, they openly deny the **bodily** resurrection of Christ, his deity, and the inspiration of his teaching. Premilienniali$t$ wouldn’t dare do so, but modernist religious scholars do.

Most premillennialists share with us a conservative attitude toward the integrity of the scriptures. Thus, we aren’t too familiar with modernist scholars and want to now notice their basic beliefs and attitudes toward the teaching of Christ and his apostles. Then we’ll see that premillennial scholars harbor the same attitudes toward the teaching of Christ as atheists and modernists.

David Strauss

The first modernist scholar we’ll note is David Strauss. Concerning the Olivet Discourse, Strauss wrote:

Jesus at first speaks of the destruction of Jerusalem and farther on, and until the close, of his return at the end of all things, and that he places the two events in immediate connection. (David Strauss, **Life of Jesus,**

**Vol. Ill,** translated by George Eliot [New York: Macmillan & Co., 1898], cited by J. Marcellus Kik,

**Matthew Twenty-Four** [Philadelphia: Presbyterian and Reformed Publishing Co., 1948], p. vii.)

Thus, Strauss believed that Matthew 24 dealt with both the destruction of Jerusalem and another return at the end of time, in immediate connection with each other. Of course, neither Strauss nor premillennialists believe that what Jesus foretold occurred as he said it would.

C. C. McCown

Another famous modernist scholar, C. C. McCown wrote:

Either Jesus is mistaken or these discourses are not from him. The Christian church cannot without disloyalty escape this dilemma. (C. C. McCown, **The Search for the Real Jesus** [New York: Charles Scribner’s Sons, 1940], pp. 243-244, cited by J.

Marcellus Kik, **Matthew Twenty-Four** [Philadelphia: Presbyterian and Reformed Publishing Co., 1948], p. vii.)

I Л third possibility seems not to have occurred to McCown: Jesus lav have been right! I believe he was, but McCown couldn’t allow Bat alternative, because he had already determined that Jesus was prong. and that he knew better than Jesus did. Obviously, the “real jesus," who McCown found, was not infallible in his teaching. I doubt that McCown believed in the same Jesus you do. I know he didn’t Believe in the same Jesus I do.

Rudolf Bultmann

I An outstandingly influential German modernist, Rudolf Bultmann, laid many frank things about Jesus’ teaching not being worthy of trust In eschatology, the study of “last things” including the Christ’s return, ■he resurrection, and the judgment. Bultmann wrote:

The problem of Eschatology grew out of the fact that the expected end of the world failed to arrive, that the “Son of man” did not appear in the clouds of heaven, that history went on, and that the eschatological community could not fail to recognize that it had become a historical phenomenon and that the Christian faith had taken on the shape of a new religion.

(Rudoph Bultmann, History and Eschatology: the Presence of Eternity [Harper and Bro-thers, 1957], p.

38.)

i Then Bultmann said:

The mythical eschatology is untenable for the simple reason that the parousia [coming or presence—SGD] of Christ never took place as the New Testament expected. History did not come to an end, and, as every school-boy knows, it will continue to run its course. The problem of Eschatology grew out of the fact that the expected end of the world failed to arrive, that the “Son of Man” did not appear in the clouds of heaven. {Ibid.)

i Bultmann thought Jesus had spread myths because he didn’t know |any more about the future than a schoolboy. These words came from a ■•ton claiming to be a Christian scholar. Through his extensive lutings, he’s influenced millions of lifelong Bible students and Poachers, yet he sounds like an atheist or a skeptic, doesn’t he?

**Surely, if you claim to be a Christian, this probably isn’t the view you have of Jesus.**

**Obviously, modernist scholars who make such statements** believe **that (I) Jesus was wrong, and (2) they knew better than the Son of God himself. However, we’re going to learn that (3) they felt they had to rescue Jesus from the problem he deluded himself into. I doubt that** you **believe that** you **know better than Jesus or that you have to rescue** him.

**Bultmann also broadened his discussion to the teaching of the New Testament authors. He viewed them as mistaken, wrong, and deluded:**

The message of the coming end of the world runs through most of the New Testament, and for a time the conviction is retained and maintained in the face of doubts, that the end is at hand in the immediate future.

As Paul writes to the Romans: “the night is far spent, the day is at hand” (xiii.12). Likewise the author of I Peter writes: “The end of a things is at hand” (iv.7), and the author of Revelation: “The time is near” (i.2, cfHeb. x.25; James v.8). {Ibid., p. 34.)

In another of his books, Bultmann spoke again concerning the imminence of the end as held by the authors of the New Testament:

Of course, Jesus was mistaken in thinking that the world was destined to come to an end. (Rudolph Bultmann, Primitive Christianity in Its Contemporary Setting, translated by R. H. Fuller [Cleveland, OH:

William Collins Publishers, Inc., 1956], p. 92.)

I’m certainly not accustomed to perusing one of Jesus’ pla,n statements, and when I don’t understand how it could be true, then pronouncing Jesus as mistaken. Are you? I’m still old-fashioned enough to believe that if Jesus and I disagree on a simple statement I I’m the one who is wrong, not Jesus. I’m uncomfortable thinking \* know more than Jesus does, and that perhaps I need to save him fro^ his own misunderstandings. How about you?

Finally, notice three small quotations from Bultmann:

Jesus’ expectation of the near end of the world tuned out to be an illusion. (Rudolph Bultmann, Theology of the New Testament, Vol. I, translated by Kendrick

Grobe [New York; Charles Scibner’s Sons, 1970], p.

22.)

. . .the parousia [presence or coming—SGD] of Christ never took place as the New Testament expected.

(Rudolph **Bultmann, *Kerygma and Myth* [New York:**

Harper & Row. Publishers, I96IJ, p. 5.)

This hope of Jesus and of the early Christian community was not fulfilled. (Rudolph Bultmann,

Jesus Christ and Mythology [New York: Charles Scribner’s Sons, 1958], p. 14.)

Thus, Bultmann felt little or no confidence in the teaching of Christ, as he regarded it as a mistaken illusion and mythology.

Albert Schweitzer

Albert Schweitzer, legendary French theologian and missionary, expressed a lack of confidence in the teaching of Christ that will alarm those unfamiliar with him:

The whole history of “Christianity,” down to the present day is based on the delay of the Parousia, the non-occurrence of the Parousia, the abandonment of eschatology, the progress and completion of the “de- eschatologicizing” of religion which has been connected therewith. (Albert Schweitzer, The Quest of the Historical Jesus [New York: The Macmillan Company, 1961], p. 360.)

Schweitzer obviously believed that since Christ’s kingdom was delayed without the imminent return of Christ, “Christianity” was put in its place. He also taught that Christ’s church was never foretold in the Old Testament and was just a secondary work, a holding action.

Werner Georg Kummel

The German modernist scholar, Werner Georg Kummel, took the same position as Bultmann and Schweitzer:

It is perfectly clear that this prediction of Jesus was not realized and it is therefore impossible to assert that Jesus was not mistaken about this. (Werner Georg

Kummel, Promise and Fulfillment [London: SCM Press LTD, 1957], p. 149.)

Kummel is another modernist scholar who wasn’t afraid to pronounce Jesus wrong, implying that he knew more about what Jesus taught than Jesus did. Later on, we'll see attempts by scholars to rescue Jesus (and God who sent him) from the problem they got themselves into.

H. J. Sc hoops

Another in a long line of German modernist scholars, H. J, Schoeps also had great influence on Bible scholarship among scholars, preachers, and writers on the teaching of Jesus. He asserted:

We should misunderstand the apostle’s letters as a whole, and the governing consciousness from which they sprang, if we failed to recognize that Paul only lives, writes, and preaches, in the unshakable conviction that his generation represents the last generation of mankind. (H. J. Schoeps, **Paul,** The **Theology of the Apostle In the** Light of Jewish **Religious History** [Philadelphia: The Westminster Press, 1961], p, 102.)

When Schoeps spoke of the ’’last generation of mankind,” it was not what Jesus spoke of. Jesus listed things that would happen in "this generation.” Schoeps assumed Paul spoke of the last generation of mankind, something Jesus never said, and then he concluded Paul was wrong, He proceeded with too much confidence in hie own knowledge and too little in that of Jesus and his apostles. Neither Jesus nor Paul foretold the end of time for all mankind. No New Testament writer used the expression ’’end of time,” and no one spoke of a judgment on all mankind. They prophesied the end of the Jewish age in A.D. 70.

Shoeps concluded, with more confidence in his own interpretation than Paul’s inspired teaching:

Paul had misunderstood many things... [his] expectation of an imminent end turned out to be a delusion, **(/hid,,** pp. 262-263.)

In Schoeps view, Paul and nearly everyone claiming allegiance to **(** hrist suffered from delusions;

It is undeniable that Paul, with the whole of primitive Christianity, erred about the imminently expected parousia. (Ibid, p. 46.)

Dare you and I express such arrogance about the inspired word of Qo4 let alone even think it? Surely, we have more confidence in God’s abilities and his word than Schoeps did!

C. C. Berkouwer

C. C. Berkouwer, another influential German modernist scholar and an amillennialist (an imprecisely defined term which practically means he is neither a post- nor pre-millennialist, though he still believed in a millennium) also believed that Christ and nearly all New Testament authors were mistaken on the subject of his coming:

Consistent eschatology sees the expectation of the coming of the Kingdom within the first generation of believers as the heart of eschatology. We are...obligated to deal with the accented nearness of the Kingdom found in the New Testament. We read there that the end of all things is at hand; that the believer is to be sane and sober (1 Pet. 4:7); that the Lord is at hand (Phil. 4:5); that the judge is standing at the door (James 5:8, 9); that the time is near (Rev.

1:3). (C. C. Berkouwer, The Return of Christ [Grand Rapids: William B. Eerdmans Publishing Company,

1972], p. 65.)

Berkouwer's belief that Jesus and the apostles were mistaken wouldn't allow him to take any of this literally, so he interpreted all these statements of imminence as a call to watchfulness.

Nils Alstrup Dahl

The Danish modernist theologian Nils Alstrup Dahl wrote that Paul's prophecies of Christ’s coming didn’t materialize during his

generation:

Today nineteen hundred years Inter, we know that the future did not unfold as Paul hoped and expected!

(Nils Alstrup Dahl, Studies in Paul [Minneapolis, MN:

Augsburg Publishing House, 1977), p. 157.)

A tier looking at these modernist theologians’ disbelief in words of Jesus and the apostles, we should remember where to place our confidence when our thinking conflicts with Jesus’ teaching or am other teaching given by inspiration of God. Note Paul’s statement in Rom. 3.3-4:

For what if some were without faith? shall their want of faith make of none effect the faithfulness of God?

God forbid: yea, let God be found true, but every man a Han as it is written, That thou mightest be justified in thy words, And mightest prevail when thou comest into judgment. [Emphasis mine—SGD]

Paul affirmed that when our thoughts conflict with God’s, man is wrong, not God. If God is who he claims to be, shouldn’t we expect that? I'm fairly confident that you and I agree with Paul, “Let God be found true, and every man a liar.”

Why Would These Men Continue  
to Be Bible Scholars?

The question arises: Why would men continue to devote their lives to studying the word of a God who cannot maintain his own sovereignty or carry out his own will? Why study the Bible that says God makes his plans and no one can frustrate them, when they don’t believe it? Why assert their faith in a God who says there is no God like him and he will accomplish all his good pleasure, when they declare that Christ’s church wasn’t even in God’s plan.

In their view, God is no more trustworthy than an idol who couldn’t bring about his will? Why set themselves forth as experts on the teaching of Christ when they think Jesus was a mistaken sap who didn’t know any more than a schoolboy who, as he was being delivered up, mocked, killed, and rising on the third day, claimed that he was fulfilling all things written through the prophets? Why devote their lives to studying the teaching of such a self-deceived man?

Of course, none of these men do, but wouldn’t it be ridiculous if they claimed to be “fundamentalists” or “literalists?” Surely, men who don’t believe Jesus’ prophecies any more than they do are anything but literalists or fundamentalists! Likewise, how ridiculous if they called themselves “evangelical” (the word from which “gospel” comes) if the good news is that Jesus and all his apostles were mistaken! How

^ant to assert that Jesus was mistaken, and then claim to be a liiridaincntalist! What conceit and egotism that would be!

How much are you and I willing to study the writings of anyone Le know is a false prophet? These men pretend to be scholars of the reaching of Christ; when in reality, they think his teachings are 1 mythological! Dare we place our confidence in the attempts of Гmodernist scholars to help Jesus overcome the Jews thwarting his plan ! reestablish his kingdom?

Dispensational Premillennialism Is as Faithless  
as Atheism, Skepticism, and Modernism

After considering the disbeliefs of atheists, skeptics, and modernists, we now turn to the leaders of the premillennial movement, and find precisely the same attitudes. Modern prophetic speculators won’t forthrightly assert that Jesus was deluded and mistaken, but we can definitely see where that attitude originated.

This isn’t to accuse premillennialists of being atheists, skeptics, or modernists. *However*, *their system of doctrine shares exactly the same faithless basis of atheism*, *skepticism*, *and modernism*.

*hemillennialism rests squarely on the false beliefs that God can fail to accomplish his will*, *that he doesn’t nullify the counsel of the nations arrayed against him*, *and asserts that Jesus and most of the New Testament authors were mistaken on the final coming,*

Premillennialism Rests Upon a Lack of  
Faith in God and Jesus

The very words of premillennialists establish the fact that their doctrine discredits the words of God and Jesus. Premillennialists boast that they are the ones who interpret the Bible literally. But just how much of a literalist are they when they claim the Jews thwarted God, in contrast to his foretelling of that Jewish rejection of Jesus? Do literalists say that the Jews’ rejection of Christ surprised God? How much of a literalist are you and I if we say Christ and most of the authors of the New Testament were mistaken in all the prophecies about last things? If we claim to be evangelical, what kind of “good news” is that?

How To Study the Bible:

A Practical Guide to Independent Bible Study

Samuel G. Dawson

I *446 pages with comprehensive indexes*

A tradition-challenging publication without  
denominational bias!

, This book begins with a chapter on “Jesus’ call for Disciples” that demonstrates what it means to be a true disciple or student of God’s word, rather than just a spectator sitting in a pew.

Another chapter explores ‘The Importance of the Old Testament to New Testament Christians,” while it exposes many of cpr unfounded prejudices against the Old Covenant.

■A great help is a list of “Old Testament Passages Quoted in the New Testament,” which points us to the inspired commentary on those prophetic verses.

i Also, the 42-page “Outline of the Bible” provides a valuable tool for grasping the overall view and context of the Bible and is a fascinating read in itself.

Other items of importance are a strategy for both individuals and churches to use in teaching and studying all of the books and topics of the Bible in a timely fashion and an analysis of how all of us have two reservoirs of Bible knowledge: topical and book- by-book.

When one Christian used the material to teach a class, the elders asked him to repeat the class the next year.

Although written by a serious non-denominational Bible student, preacher, and teacher of nearly 40 years, this book is not for the professional Bible scholar or theologian. It is for the independent Bible student who would like to know more of the Bible’s teaching without a denominational slant or dependence on a professional.

in recent years, the availability of helpful reference works has exploded. You can take advantage of these new opportunities for yourself.

This book brings the Bible to life and makes it relevant for today. Lessons progress from examining basic attitudes toward the Bible to choosing a dependable translation to rules for interpretation to dealing with difficulties in the Bible.

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The Teaching of Jesus

from Sinai to Gehenna: A Faithful Rabbi Vrgently Warns Rebellious Israel 574 pages with indexes **Samuel G. Dawson**

This Book Will Change Your View of Jesus'

Teaching and the Entire New Testament as It Exposes Many of Our False Concepts

(This work begins with a study of covenant concepts in the Bible, the reign of God prior to the coming of Christ, land the sophisticated expectations God has always had of non-covenant people. After demonstrating that forgiveness of sins existed under the Mosaic Law, the author develops the preaching of John the Baptist and Jesus as an urgent attempt to turn the Jewish nation back to God through faithful obedience to the Mosaic Law to avoid imminent national destruction.

The Sermon on the Mount is viewed, not as a contrast between the Mosaic Law and the teaching of Christ, but as Jesus correctly interpreting Moses to the Jews of his day. Thus, every syllable of that sermon is Old Testament teaching. That most of that teaching is also contained the New Covenant is demonstrated.

The parables of Jesus are then briefly analyzed, showing that each one of them is first related to the attempted reform of the Jews by Jesus. The theme of the relative importance of one’s treatment of his fellowman over his formal religious service is traced throughout the Old and New Covenants. The study of Teaching of Jesus concludes as Jesus concluded it, with a study of his pronouncement of imminent national destruction in Matthew 24.

Marriage, Divorce, & Remarriage

The Uniform Teaching of Moses, Jesus & Paul  
*352pages with indexes*Samuel G. Dawson

This groundbreaking material differs from others on the I subject in that it proves that Moses, Jesus, and Paul all I taught the same thing about divorce and remarriage. Most I efforts on this issue don’t deal with Moses’ teaching in the I Old Testament; thus, they take Jesus’ and Paul’s teaching I out of the context of explaining divorce and remarriage to I the Jews, “men who understood the law” (Rom. 7.1). By I studying the consistencies between what Moses, Jesus, and I Paul taught, one preacher explained, “Sam has finally cracked the nut on MDR.” Undoubtedly, this work will aid other serious students in their quest for truth and open up new avenues for study.

THIS BOOK DEALS WITH THE ISSUES!

Is sexual intercourse a right or a condition of marriage? • In the Bible, betrothal was marriage. • What is civil government’s interest in marriage? • Common-law marriage in the Bible. • Is fondling sexual intercourse? • Why were most adulterers in OT not stoned to death? • Is the Sermon on the Mount OT or NT teaching? • Two problems that must be worked. • What are the three ways a person can commit adultery? • Does God hate all divorce? •Is there a guilty party in Mt. 5.32 or Mt. 19.9? • Can an unjustly put-away person put away a fornicating spouse? \* Four questions that lead to a solution of every situation. \* Church limitations in dealing with divorce. • Fellowship \* Can a local church study these issues for itself? If not, let’s not hear any more about local church autonomy.

Christians, Churches & Controversy

Navigating Doctrinal & Personal Clashes

*218 pages with indexes*Samuel G. Dawson

An eighteenth century Scottish poet wrote concerning war, “Rash, fruitless war, from wanton glory waged, is only splendid murder.”

An older preacher used this quotation when he wrote concerning a particularly brutal doctrinal attack on another elderly preacher by a group of younger, treacherous preachers. While many controversies among Christians and churches aren’t this vicious, many Christians and congregations simply don’t know how to navigate personal and doctrinal clashes; and thus, do more harm than good. Such situations expose some noble and naive souls to some pretty treacherous Christians. Yet, many Christians consent to much worse than Saul did at Stephen’s stoning while “consenting to his death” by just holding the coats of the stone-throwers.

Most members, whose jobs aren’t even on the line, refuse to ratchet up their courage to be bothered by congregational problems and decisions. They may just want difficulties handled by the congregational leaders so they can avoid being involved. Consequently, many Christians go blithely on, consenting through ignorance to mistreatment of others that goes on behind the scenes.

This book is not for you if:

* You’re not a serious student of the Bible
* Your concept of Bible study is listening to your teacher

go through a quarterly class book

* Your concept of being a Christian consists mainly of

“going to church”

* You depend on the preacher to do your studying for you
* You’re in a denomination where all the thinking is done at

the top

* You’re an elder who is afraid for the congregation to study

controversial subjects.

***Essays on Eschatology:*** An Introductory Overview of the Study of Last Things

Samuel G. Dawson 636pages indexes

Eschatology, the study of last things, is concerned with time. Futurists believe that much of eschatology is still future. Because of the imminence statements in the gospels and epistles, preterists (including the author) believe all of the last things (the return of | Christ, the resurrection, and the judgment) were all fulfilled in Jesus’ generation.

This volume deals with the importance of time to God and His faithfulness in fulfillment of prophecies concerning time. Major topics discussed are the Olivet Discourse, II Peter 3, and Paul’s preaching and teaching on the resurrection.

One major section of this book deals with the afterlife: Hell, the Rich Man & Lazarus, and I immortality. Another deals with the faithless I foundation of dispensational premillennialism. A last collection of topics includes the Importance of the Old Testament to Christians, Zionism, and Frequently- Asked Questions.

Available from Amazon.com

Restoration Cut Short:

The Roman Catholic Eschatology of the Churches of Christ

**Samuel G. Dawson  
*188 pages with indexes***

The Bible knows nothing of an end of time. Men have invented the concept and moved much of the Bible’s teaching on eschatology down to that point. Although the Bible knows nothing of an end to time itself, the Catechism of the Roman Catholic Church bandies the term around quite a bit, applying it to the coming of Christ, the judgment, the destruction of the universe, the resurrection, and eternal conscious torment in hell, all at the end of time.

Of course, if the Bible knows nothing of an end of time, it can’t possibly teach a coming of Christ, a destruction of our planet and stars, a resurrection, judgment, or consignment of the wicked to eternal conscious torment in hell at that time.

This volume establishes that the churches of Christ, which generally hold to all these events, inherited those teachings from Roman Catholicism directly, or from denominations formed during the European Reformation Movement or the American Restoration Movement. Sadly, all these topics are taught extensively in the Old Testament, particularly the prophets, of which the churches of Christ are notoriously weak in their knowledge.

We don’t speak of restoring the way of Christ much anymore, thinking that it’s already been restored, and it’s our task now to merely pass it along to others. If that’s your view, then this book is probably not for you. However, if you still examine everything that’s proposed for your belief, and don’t trust your Biblical beliefs to anyone else, either the Catholic Church or a previous generation of preachers, you’ll be interested in the cutting short of the restoration of the way of Christ, and see if your beliefs j about last things are scriptural at all.

Revelation Realized:

Martyr Vindication from  
Genesis to Revelation

Samuel G. Dawson  
502pp with indexes

We believe you’ll think this is the most common sense I and understandable view of Revelation you’ve ever read. I Dawson begins with Jesus’ promise to avenge the blood of I all the martyrs from Abel to Zechariah on the Jerusalem of his generation, within his generation.

The theme of the vindication of the martyrs begins with the death of Abel and permeates the entire Bible through the history of Old Covenant Israel, the prophets, the gospels, the New Testament epistles, and right into the last book of the Bible, where it reaches its climax and fulfillment. This theme demands that Revelation was written in the late 60s AD, just before the imminent destruction of the great harlot city, Jerusalem, where the Lord was crucified, having warned the wicked and perverse generation of their destruction and the vindication of the martyrs of his generation.

Imminently readable, true to the text, and appealing to common sense, see if this commentary on Revelation doesn’t finally enable you to confidently grasp this important book. We think it’s the most consistent view of the book written from the early date point of view!

Consider copies for yourself, others, and for class study. We think you’ll be glad you did!

Foundations of Faith:  
Practical Essays on Christian  
Evidences

Samuel G. Dawson  
222 pages with indexes

Everyone who believes anything about the Bible knows that I the Bible teaches the absolute necessity of faith to please God.

I Faith is such a basic subject in the Bible that Paul calls the gospel I kthe faith” because it produces faith, and teaches salvation by I faith.

Some believe faith is a blind, unquestioning attitude that I leads a person to accept the most ridiculous things either without I evidence, or in spite of all the evidence. Some say faith is an I indescribable gift injected by God when the recipient neither I expects it nor desires it.

The Bible teaches that faith is the substance of things hoped I for, the evidence of things not seen, that is, faith is conviction in a I person’s mind concerning things unseen that is produced by I authentic evidence. We all have convictions concerning things I we’ve never seen: a city in a foreign country where we’ve never I been, electric and magnetic fields, and atoms and their even I smaller particles. We’re confident those things exist because of I I evidence.

Some think, “I couldn’t possibly be involved in anything having to do with faith,” yet everyone of us, every day of our life,

I have confidence in things we haven’t seen, from the most militant atheist to the most faithful Christian.

This book contains authentic evidence which will produce I conviction in the human mind: evidence for the existence of God, I the inspiration of the Bible, and the character of Jesus Christ. It I will not only produce conviction in your mind, but it will help I you help others obtain strong convictions.

This author has debated atheist professors in public I universities using the very practical evidence in this book, and I many have been converted to Christ as a result of seeing this I evidence. Others have had their faith strengthened because of it. I He’s confident this evidence will have the same result with you.

Available from Amazon.com

What Is Wrong with Most Churches of Christ **and How They Can Avoid Extinction**

**Samuel G. Dawson  
*142 pages, with indexes***

*In the fifty years from 1955 to 2005, churches of  
Christ have dwindled from 3.0 to 1.267 million  
members and from 18,000 to 12,963 congregations.*

*While the population has nearly doubled in the same  
period of time, membership in churches of Christ has*

declined 58**%r;**

*At the average rate of decline of35,000 members or  
1.2% per year, churches of Christ will vanish by 2042.*

Dawson discusses problems prevalent among these  
churches:

Most in Churches of Christ are not disciples, i.e., serious students of the Bible.

Most Churches of Christ don’t emphasize learning Most Churches of Christ are not workgroups.

The independence of most local churches is a myth. Most in Churches of Christ don’t know what a denomination is.

Most in Churches of Christ emphasize doctrinal correctness over proper treatment of brethren with whom they disagree.

Most in Churches off Christ tolerate the authoritarian leadership style.

Too many in Churches of Christ are woefully codependent. H

Samuel G. Dawson

physics and mathematics graduate from Texas Tech University, G. Dawson did research in celestial mechanics and intercontinental guidance in the aerospace industry before preparing to preach the Christ. In twenty-two years of public teaching, he did extensive ^^Blt-in radio work daily for eight years and participated in a number of ^^Bjus debates. Sam’s scientific background has given him an inquisitive, and thorough approach to the scriptures and a reputation for making Bible students re-think teaching they’ve taken for granted.

KSam drew on decades of experience working with local congregations to write *Fellowship: With God and His People: The Way of Christ Without Dmominationalism; Denominational Doctrines: Explained, Examined, Exposed:* and *Christians, Churches, & Controversy: Navigating Doctrinal & Personal Clashes.*

In Marriage, Divorce, & Remarriage: The Uniform Teaching of Moses, Jesus, & Paul, Sam demonstrates how Moses, Jesus, and Paul all taught the same thing about this controversial subject. It deals frankly with issues confronting many Christians today and the people they are trying to teach.

H *pie Teaching of Jesus: From Sinai to Gehenna: A Faithful Rabbi Urgently Warns Rebellious Israel* shows how many people take Jesus’ ^^Bing out of the context of the people he preached to and misapply it to gilKdav. His sixth book, *How to Study the Bible: A Practical Guide to ^^шрегккм Bible Study,* helps students avoid depending on professionals ^^Htheir Bible knowledge. His most recent books are *Essays on* ^^B*Otology An Introductory Overview to the Study of Last Things* and *^^^mation Realized: Martyr Vindication from Genesis to Revelation,* and *Cut Short: The Roman Catholic Eschatology of the Churches of Oris,* [ and *Foundations of Faith: Practical Essays on Christian Evidences*.

Hpn worked mostly in the western part of the United States and ]f^pttently lives in Texas.

Tne Resurrection

Israel's old Testament Hope in Ohronologfcal Order

Most Bible students, even some renowned scholars, don’t know that the Resurrection is basically an Old Testament subject.

If someone believes the Resurrection is spoken of at all in the Old Testament, it is usually in the form of three proof texts, quoted without regard as to context. The most egregious of these is Job's statement, “I know that my redeemer lives," which is assume to refer to Christ. We discuss the context of Job’s statement and find that Job himself said several times that he didn't even believe in the Resurrection!

In Acts 26.22, Paul said that on the Resurrection he didn’t teach anything but what Moses and the prophets foretold. Not one thing! When Paul said that, he had already written I Corinthians 15,

I Thes. 4, and II Thes. 1-2. That means that there’s nothing in them that wasn’t in Moses and the prophets, yet all kinds of things are taught from those books that cannot be found in the Old Testament, and that contradicts what is found there.

Have you ever heard or taught a lesson on the Resurrection from Moses and the prophets? If not, what makes you think your concept (or the concepts of those who taught you) of the nature or time of the Resurrection is the same as Paul’s?

Rather than beginning with a Roman Catholic Catechism, a denominational creed, or any other doctrinal source other than what Paul used, this book begins with Hosea, Isaiah, Ezekiel, and Daniel to ascertain the Bible doctrine of the Resurrection. Then we proceed to its fulfillment in the New Testament, as Paul did.

We think you'll notice some entirely new concepts of the Resurrection than what we’ve traditionally been taught and believed. And, taking the subject in the order God revealed it, from the Old Testament to the New, we’ll find the truth much more easily than vice versa.

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1. Job (16:12): “I was at ease, but He (God) shattered me, And He has grasped me by the neck and shaken me to pieces; He has also set me up as His target.” [↑](#footnote-ref-1)
2. Job (16:13) “His (God’s) arrows surround me. Without mercy He splits my kidneys open; He pours out my gall on the ground.” [↑](#footnote-ref-2)