

Resurrection of the Dead 2024 (Part 2)

Before we move on to some other resurrection scriptures to consider, allow me to set the stage and context of the following passages.

Simplified, there were three main sects of Judaism - the Sadducees, the Pharisees and the Essenes. They supposedly believe in the same God of the Old Covenant yet like today with so many different denominations using the same bible, they all have their slanted interpretations.

Among the differences in belief, the Sadducees did not believe in a resurrection. Also know that in the Jewish culture it was the responsibility of the women to bear children to continue the seed of the man. If the man died without having birthed the child, it would be the responsibility of the next of kin, the brother, to continue the seed of the dead brother by bearing children with his wife.

Keep in memory as we start to read these passages that the Sadducees don't believe in the resurrection, yet they come to Jesus asking him a question about the resurrection that they don't believe in. It was really hypocritical of them when you stop to think about it and it just shows their true heart's intention. It was simply to try and trip up Jesus with some tricky question of a resurrection that they didn't believe in. (see the parallel passages in Matthew 22:22-29 and Mark 12:18-27)

Luk 20:27-38 Then some of the Sadducees, who deny that there is a resurrection, came to Him and asked Him, (28) saying: "Teacher, Moses wrote to us that if a man's brother dies, having a wife, and he dies without children, his brother should take his wife and raise up offspring for his brother. (29) Now there were seven brothers. And the first took a wife, and died without children. (30) And the second took her as wife, and he died childless. (31) Then the third took her, and in like manner the seven also; and they left no children, and died. (32) Last of all the woman died also. (33) Therefore, in the resurrection, whose wife does she become? For all seven had her as wife." (34) Jesus answered and said to them, "The sons of this age marry and are given in marriage. (35) But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage; (36) nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection. (37) But even Moses showed in the burning bush passage that the dead are raised, when he called the Lord 'THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB.' (38) For He is not the God of the dead but of the living, for all live to Him."

Jesus' point was that when God revealed Himself to Moses through the burning bush He told Him "I am the God of Abraham, Isaac and Jacob". When He spoke this to Moses, Abraham, Isaac, and Jacob had already died. But God is not a God of the dead, but of the living. If God truly is not a God of the dead, then Abraham, Isaac, and Jacob must have been living in the eyes of God when He spoke this. The problem was they had an incorrect perspective of dead. Abraham, Isaac, and Jacob all lived by faith. So in God's eyes they were alive with and in Him.

Jesus rebuked them by saying, paraphrasing, "Get out of here with this question – you don't know what you are talking about. You seriously are in error about this because if you believe that there

is no resurrection then Abraham, Isaac and Jacob are actually dead and if God says that He was the God of these three men then God is a God of the dead and what sense does that make?" It doesn't. That is how Jesus debunked them. I share this excerpt because this ties into the reality of the resurrection.

Right now, speaking to those born-again, we have a witness from the Holy Spirit that we are children of God, heirs of God, and joint-heirs with Christ (Romans 8:16). In our spirit, Jesus is testifying or witnessing this truth to us.

Yet, that is not manifested in us and through us for all to see and recognize. It's hidden. Just like Christ was hidden from humanity for so long, but at some point in God's appointed fullness of time, Christ was revealed.

In that same manner, at the appointed time, we will no longer need this witness because He will have that truth manifested when we are completed, perfected and established in Him in the day of Jesus Christ (Philippians 1:6). It will be revealed to all and there will no longer be a need of a witness. There will no longer necessitate a hope of its fulfillment for Jesus will have fulfilled His work of perfection or completeness of us. Perfection in Him is our destiny!

Consider all the following scriptures: I Cor. 13:10; Gal. 3:3; Eph. 4:13; Phil. 3:12; Col. 1:28; Heb. 5:9, 9:11, 11:40, 12:23, 13:21, Jam. 1:4, 3:2, I Pet. 5:10; I John 4:17.

Now looking at Acts, what did the Apostles preach concerning the resurrection? What is important to note is that when they preached the gospel, they included this truth with the gospel that “yes, there is a resurrection of the dead” because Jesus rose from the dead.

The following excerpt is Peter preaching. The 120 in the upper room had just received the Holy Spirit - people were speaking in tongues as the evidence of this - and then he started preaching the gospel. He starts by identifying the man Jesus of Nazareth...

Act 2:22-32 "Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know— (23) Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; (24) whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. (25) For David says concerning Him: 'I FORESAW THE LORD ALWAYS BEFORE MY FACE, FOR HE IS AT MY RIGHT HAND, THAT I MAY NOT BE SHAKEN. (26) THEREFORE MY HEART REJOICED, AND MY TONGUE WAS GLAD; MOREOVER MY FLESH ALSO WILL REST IN HOPE. (27) FOR YOU WILL NOT LEAVE MY SOUL IN HADES, NOR WILL YOU ALLOW YOUR HOLY ONE TO SEE CORRUPTION. (28) YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE; YOU WILL MAKE ME FULL OF JOY IN YOUR PRESENCE.'

(29) "Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. (30) Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, (31) he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. (32) This Jesus God has raised up, of which we are all witnesses.

This was a prophecy of David recorded in the Psalms. I believe they thought that it referred to David, but it actually referred to Jesus Christ resurrecting from the dead and that his soul would not be left in hell, nor his flesh would see corruption. This same Jesus that God raised up whereof they were all witnesses.

So when we preach the gospel this is the type of thing people need to know. They need to know that this man had been prophesied to die, but the promise was that His flesh would never see corruption, His soul would not be left in hell, and God would raise Him from the dead. Jesus Christ was prophesied many centuries before He manifested in the flesh and His purpose was determined before He was born of the virgin Mary.

*Act 4:1-2 Now as they spoke to the people, the priests, the captain of the temple, and the Sadducees came upon them, (2) being greatly disturbed that **they taught the people and preached in Jesus the resurrection from the dead.***

They preached the gospel and they preached that through Jesus you could obtain the resurrection from the dead because people then, just like today want to know what is going to happen when we die. They ask “Is that it? Or am I going to become some creature in the sea or some bird in the air?”

But this is the hope that we impart to them that when they give up their life for His, they can obtain eternal life and the promised resurrection from the dead. Just as Jesus Christ was raised from the dead, so can you obtain the resurrection from the dead through Jesus Christ.

Later on in Acts, we see Paul in a Greek city. Greek history shows us that the Greeks were polytheistic, believing in many gods. The Romans bit off the Greeks and they had a whole bunch of gods with some of the same attributes of the Greek gods. The Greeks made statues of their gods. All their names – including our present names of the planets – came from the names of the Greek gods.

Paul was on Mars hill and preached who Jesus was among all these statues of all these different gods. He stood in a place where the Greeks gathered together to start philosophizing with each other – great truths and great wisdoms of man – like Plato and Aristotle. Paul put himself right in the middle of that and boldly declared this...

Act 17:18-34 Then certain Epicurean and Stoic philosophers encountered him. And some said, "What does this babbler want to say?" Others said, "He seems to be a proclaimer of foreign gods," because he preached to them Jesus and the resurrection. (19) And they took him and brought him to the Areopagus, saying, "May we know what this new doctrine is of which you speak? (20) For you are bringing some strange things to our ears. Therefore we want to know what these things mean." (21) For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing.

*(22) Then Paul stood in the midst of the Areopagus and said, "Men of Athens, I perceive that in all things you are very religious; (23) for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing, Him I proclaim to you: (24) God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. (25) Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things. (26) And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, (27) so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; (28) for in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring.' (29) Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising. (30) Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, (31) because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. **He has given assurance of this to all by raising Him from the dead.**"*

(32) And when they heard of the resurrection of the dead, some mocked, while others said, "We will hear you again on this matter." (33) So Paul departed from among them. (34) However, some men joined him and believed, among them Dionysius the Areopagite, a woman named Damaris, and others with them.

Paul preached of Jesus and His resurrection. When Paul spoke of how God raised up Jesus from the dead, that was “the resurrection of the dead” which He intertwined with the gospel.

Now I want to go back over this a little bit. Notice here at the end of this passage Paul wasn't baptizing anyone. He wasn't praying for anyone to receive the Spirit. He knew where he was. He was with vain and foolish men who come here every day of every week to start philosophizing and arguing with each other and trying to get the better argument. He preached the gospel to them and they said at the end – let's argue this again.

Paul knew he wasn't sent to argue with the world, especially when they are going to be foolish about it. Our responsibility is to simply share and declare with them the truth and if we sense in our spirit that they are receiving it, then we continue and go on. Notice also that there was a scant few that received. Paul simply departed and those who believed followed and “joined him”.

Paul discerned in the Spirit the hearts of those men and what they were really about. He knew exactly what was going on. They were blind and could not see.

Paul boldly and unashamedly said that all of creation testifies that there is a Master Creator and that through Him everything is being kept in order. There is an order that can be seen and an intelligence that can be perceived just by looking at the complexity of a flower. But it is the foolishness and the hardness of the heart of man that will not receive this simplicity.

Paul discerned this hardness, but still preached them the gospel. We are not to be arguing with people that just want to argue for the sake of arguing. Paul told Timothy don't argue with people who are vainly talking about genealogy and this and that – don't bother – get to the meat and stay with what is important. “Keep the main thing the main thing!” “If it ain't about Jesus it ain't about nothin'!”

Act 23:1-8 Then Paul, looking earnestly at the council, said, "Men and brethren, I have lived in all good conscience before God until this day." (2) And the high priest Ananias commanded those who stood by him to strike him on the mouth. (3) Then Paul said to him, "God will strike you, you whitewashed wall! For you sit to judge me according to the law, and do you command me to be struck contrary to the law?"

(4) And those who stood by said, "Do you revile God's high priest?" (5) Then Paul said, "I did not know, brethren, that he was the high priest; for it is written, 'YOU SHALL NOT SPEAK EVIL OF A RULER OF YOUR PEOPLE.'"

(6) But when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, "Men and brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am being judged!" (7) And when he had said this, a dissension arose between the Pharisees and the Sadducees; and the assembly was divided.

(8) For Sadducees say that there is no resurrection—and no angel or spirit; but the Pharisees confess both.

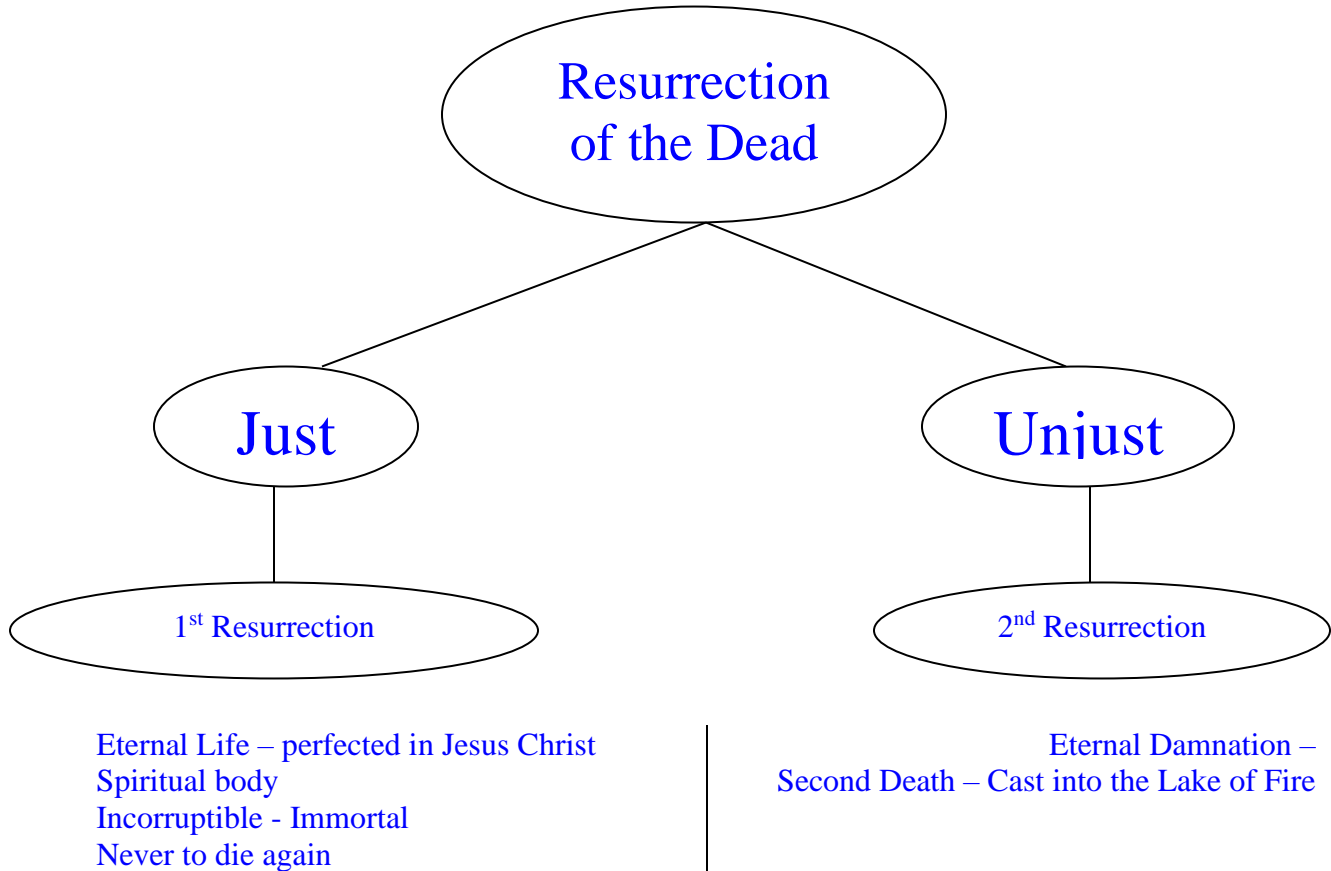
This passage is interesting to note because Paul is preaching publicly from synagogue to synagogue everywhere he travels. In doing so, the Pharisees and Sadducees became angry with him. In his detaining, Paul perceived that there were Pharisees, as well as Sadducees. Being wise

as a serpent, Paul pitted them against each other. Paul used what he knew was true to pit them against each other by stating there is a resurrection of the dead. The Sadducees didn't want Paul to preach the resurrection of dead through Jesus. This was something that Paul was constantly preaching. Yes, he was preaching Jesus and identifying who He was – God manifested in the flesh and dying for our sin and resurrecting again. But he included that all listening could obtain through Jesus the same resurrection of the dead, just as He did.

Act 24:10-15 Then Paul, after the governor had nodded to him to speak, answered: "Inasmuch as I know that you have been for many years a judge of this nation, I do the more cheerfully answer for myself, (11) because you may ascertain that it is no more than twelve days since I went up to Jerusalem to worship. (12) And they neither found me in the temple disputing with anyone nor inciting the crowd, either in the synagogues or in the city. (13) Nor can they prove the things of which they now accuse me. (14) But this I confess to you, that according to the Way which they call a sect, so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets. (15) I have hope in God, which they themselves also accept, that there will be a resurrection of the dead, both of the just and the unjust.

Here we see Paul emphatically stating that there is a resurrection!

The resurrection of the dead is divided into two parts:



*I Corinthians 15:1-6 - Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, **but some are fallen asleep.** [**Emphasis added are mine**]*

Fallen asleep is terminology saints used for those that have physically died, yet they are in Christ. They used the term “asleep”, for they understood that they were not dead. We were baptized into Christ – that was when we died – we died to ourselves and died in Christ. This is our first death and the only death we ever experience because we are not going to die twice. Jesus didn’t die twice. He doesn’t need to die twice. So neither do we. Remember what Paul said to the Corinthians...

*II Corinthians 5:14,15 - ...because we thus judge, that **if one died for all, then were all dead:** And that he died for all, **that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.** [**Emphasis added are mine**]*

We died in Him. He died in our place. He bore our sins on the cross and we died with Him and we walk in that that we died in Him and we live now in Him and there is no more death for us. So when our flesh expires it is considered, but a sleep for us. So whether we live or die we are alive in Him (see Romans 14:8).

I Corinthians 15:7-24 - After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

*Therefore whether it were I or they, so we preach, and so ye believed. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. **For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins.** Then they also which are **fallen asleep** in Christ are perished.*

*If in this life only we have hope in Christ, we are of all men most miserable. **But now is Christ risen from the dead, and become the firstfruits of them that slept.** For since by man came death, by man came also the resurrection of the dead. **For as in Adam all die, even so in Christ shall all be made alive.** But every man in his own order: **Christ the firstfruits; afterward they that are Christ's at his coming.** Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. [**Emphasis added are mine**]*

Paul, rhetorically speaking, asks how can we preach Christ risen from the dead and say there is no resurrection? Christ abolishes that idea because He rose again. If Christ didn't rise again then our faith is dead and those that have fallen asleep have also perished.

But the truth is that He did rise from the grave and we believe that Christ rose from the grave. That is what makes Him different. That is what makes our faith different from all others. Our faith is dependent on this truth. Jesus Christ is the first to resurrect, never to die again, and afterwards when he returns to judge all men of righteousness, all the saints will resurrect in Him.

*I Corinthians 31-38 - I protest by your rejoicing which I have in Christ Jesus our Lord, **I die daily.** If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. [**Emphasis added are mine**]*

What Paul meant by "I die daily" is that he was putting his life on the line every single day. He went before Roman governors, guards, and to prisons where he was beat up for preaching this gospel. In Rome, they believed in a whole bunch of gods. Caesar was revered as a god. That is one of the reasons why Christianity was under such persecution in the first century. Christian's would not bow down to Caesar. Paul talked about putting his life on the line every day to the point of

death if necessary (i.e. Paul was stoned to death and thrown out of the city because they thought he was dead). Paul said he did this because, not only did he know Jesus Christ was alive, he believed in the resurrection of the dead. He looked forward to it. If there wasn't a resurrection that Paul could look forward to, then why risk his life daily?

*Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame. **But some man will say, how are the dead raised up? And with what body do they come? [Emphasis added are mine]***

Paul is writing to Corinthians, a church he established. He preached the gospel to them and got them going and left them to gather themselves and start building the church in the city. So he is telling them to get it together – they were in their flesh. He tells them to wake up and live to righteousness. Stop sinning. Some didn't have the knowledge of God, but they did, yet they were living in sin. Some people came to question "how are the dead raised up?" People came against the reality of the truth. Satan comes against that reality because he knows he can make you fall away if there is nothing else to look forward to.

Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body.

Paul tells them that a seed sown in the ground will not grow unless it die first. You don't plant the big tree first. You sow the seed. Literally a seed dies first to bring forth a life to grow. That is why resurrection can be seen in nature, in the seeds planted, because through the death of the seed, it brings forth the life of the tree and later brings forth the fruit. God sowed in them (in us) the seed, which was Christ, and because they (we) accepted the fact that Christ died in their place and they died in Him, this has allowed that seed to grow in us. Day by day they (we) grow more and more conformed into the image of Jesus Christ. We are not immediately perfect when we receive the gospel. We have been imputed the righteousness of God by faith in Christ. But our total and complete perfection, will be fulfilled in the day of Christ Jesus. The seed (Jesus Christ in us) has been planted, but He takes time to grow. The Kingdom of God is in us growing more day by day as we learn to yield to the Holy Spirit for Him to grow and completely manifest Himself through us. Know for sure that God has given a body to everyone that He has planted Himself in.

*I Corinthians 42-58 - So also is the resurrection of the dead. It is sown in corruption [**physical bodies**]; it is raised in incorruption [**spiritual bodies**]: It is sown in dishonour; it is raised in glory [**he is giving us analogies to understand**]: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. **[Emphasis added are mine]***

Paul is constantly contrasting natural (physical body) with the spiritual (glorified body of the future) and he continues contrasting the two in this manner.

And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man

is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

He now contrasts the first Adam and the last Adam. We have been born as the first Adam – natural body, but we are going to be raised as the second Adam – spiritual body.

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

Behold, I shew 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: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.