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# Spirit and Life

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## Ye Do Shew the Lord's Death till He Come – Steve Baisden

Invariably, whenever people want to dispute the idea that the Lord has already come a second time for the judgment and the resurrection they will bring up 1Cor 11:26 which says "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." They will contend; "if you believe that the Lord has already come, then why do you still partake of the Communion because you are only supposed to do that till the Lord come"?

On the surface this seems to be a valid argument, and certainly it must be answered. In order to do this, we will look at both the immediate AND remote context of 1 Cor 11:26, we will examine the type/antitype (the Old Testament shadow compared to the New Testament's reality of the Communion), we will show what the Lord said regarding the 'when' of the partaking would actually take place, and we will also show how the word "till" is used in scripture.

Jesus instituted and commanded the Communion observance. He instituted this act of worship at the Passover meal in the upper room with the twelve the night before His crucifixion. He told them that He would not eat any more thereof until it be fulfilled in the kingdom of God (Lk 22:16). He also told them He would not drink of the fruit of the vine until the kingdom of God would come (Lk 22:18). The "fulfillment" and the "kingdom" had to both take place before our Lord would partake of those elements with His people. In Lk 21:20-32 Jesus said that God's kingdom would come when Jerusalem was compassed with armies, and that it would happen in

## *Onward and Upward!*

*[A Special Report on our Seminar we had May 20-22 at the Church of Christ Ludington MI.]*

First a great big **THANK YOU** is in order! **Thank You** to all that participated by coming to this Seminar on the Last Days. Amazing Results and turn out!

We had a lot of fun together; we had great food and great company. We gave away a lot of free material. We added names to our publication mail out list. We received new contacts from folks that have interest in the truth. But most of all, we had the truth of the Gospel proclaimed with boldness and confidence!

We had visitors from as far away as Alabama. We had visitors from Indiana, Ohio, and all parts of Michigan. We had Elders, Deacons, Preachers, Teachers, Members, and folks who were just plain interested.

We thank the Lord for this wonderful opportunity He provided us.

that generation. This is the kingdom that Jesus was referring to as coming when all would be fulfilled! "When you see Jerusalem compassed with armies... these be the days of vengeance when all things written may be fulfilled" (Lk 21:20,22). In Lk 21:27-31 Jesus spoke of His coming in redemption and that is when He was bringing the kingdom in fulfillment. Jesus cannot be alluding to Pentecost because He said the kingdom would not come till Jerusalem was compassed with armies.

Obviously Jesus planned on having communion with His disciples after his coming in the fulfilled kingdom. The communion's actual observance with the Lord being present could not be observed until all be fulfilled, including that kingdom that was promised to come WHEN Jerusalem was compassed with armies in that generation (Lk 21:20-32).

Partaking of the Communion was a command for ALL Christians. Those who would partake of it before the Lord's actual coming (pre A.D. 70) would do it looking forward to that day when they could partake of it new with Him in His Kingdom. But we, on this side of His coming (post A.D. 70) partake of it with Him as He promised, in His fulfilled kingdom! Christians today can observe the communion as our Lord desired it to be observed, not as the Corinthians that Paul wrote to who were looking forward in anticipation to His coming in His fulfilled kingdom.

Context is key: Paul was writing to the Corinthians BEFORE the encompassing of Jerusalem in that generation when all would be fulfilled with the coming kingdom! Ask yourself which side of the encompassing of Jerusalem in that generation (2000 years ago) are you on.

"Till" in (1Cor 11:26) is translated from the Greek word "Achri" meaning (until, unto, up-to). Rom 5:13 uses this same word and says "For *UNTIL* the law sin was in the world: but sin is not imputed when there is no law." Since the word "till" is used here does this mean that sin did not continue after the law came? CERTAINLY NOT! "Till" does NOT necessitate termination! It may simply mean a point in time when a change would happen. Paul would say "I have lived in all good conscience *until* this day" (Acts 23:1), does that mean after that day he did not live in good conscience anymore? Certainly not! The same is true with the Communion. The Communion for the CORINTHIANS pre AD 70 was to be taken in expectance of the Lord's return. They would partake of it as a command waiting for His return

at which time, they then, could partake of it with Him "new in His Father's Kingdom" having been fulfilled (Lk 21,22, 32). "Till" only represents a point in time which a change would take place, NOT TERMINATION!

How many times have we all heard something to this affect, "Till daddy gets home I want you to be a good boy for mommy." Whenever a dad says this to their children, does this mean that when dad gets home it is then ok for the children to misbehave and be bad? After all, Daddy did say "TILL I get home..." Doesn't "till" mean that at that particular point a change will happen? Yes, it does, but the question now must be, what is the change? It is NOT the little boy's attitude that must change from good to bad, it IS the change in the household that now the father has returned. "TILL" does NOT necessitate termination! If it did then the little boy would have to terminate his good behavior. But we all know better than this... don't we? In like manner, the change that would come with the "till" of (1Cor 11:26) was NOT an ending of the Communion, it was the change of the Lord returning to be with the saints when they partook (Mt 26:26-29, Lk 21-22).

Considering the communion is a command that all Christians are to observe, and certainly this includes the pre AD 70 Christians, then just as Jesus explained, they couldn't observe it as He promised "TILL" the fulfillment in His kingdom and Paul was simply reminding the Corinthians of this very thing!

This is the exact scenario we find in the type/antitype relationship with the Passover in the Old Testament as it foreshadows the Communion of the New Testament.

When the children of Israel were in Egyptian bondage they were commanded to partake of the Passover meal (Ex 12); this signifying that the spirit of death would pass over all the homes where the blood of the Lamb was applied and the death would not affect them. This was instituted the night before the death of the firstborn. In like manner, Jesus instituted the Lord's Supper the night before the death of the firstborn of God; Jesus. After that the nation of Israel passed through the red sea being baptized of Moses (1Cor 10). In like manner, after Jesus' institution, His people were delivered from Judaism through baptism (Acts 2:37-47).

The nation of Israel, after passing through the Red Sea, entered a forty-year time period of wandering before they crossed the River Jordan into the promised-land. After they crossed into the promised-land they continued to keep the Passover (Josh 5:10). In like manner, Christians entered into the forty-year time period until they were delivered into the promised-land (Kingdom of God that was to come with the Lords return when Jerusalem was compassed with armies (Lk 21:20-32, Mt 16:276-28). And in like manner, Christians are to continue in keeping the Communion, just as the Israelites continued in keeping the Passover!

God gives the shadow in the Old Testament, so that it will help us in understanding the actual in the New Testament (Rom 15:4, Heb 10:1)! The proper application of the type/anti-type of the communion is that after the fulfillment of the promise, we are to continue in observing the communion just as the Israelites continued in observance of the Passover!

Remote context also demands our continued observance. Isa 9:7 "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this." Isaiah promised the kingdom that our savior would bring, would never end! Luk 1:32-33 "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Isn't it sad that so many Christians today expect the everlasting kingdom and its blessing of communing with Jesus to end as soon as He returns to establish it?

May heaven help us to get back on the straight and narrow and continue to observe the communion as the Lord wills, WITH the Lord Jesus, not waiting for Him! [SB]

## When That Which is "PERFECT" is Come – Steve Baisden

How many times have you heard those proclaiming modern day miracles cite this phrase and say that the miracles would last till the coming of the Lord, implying that that which is "perfect" could only be the Lord Jesus. I personally have heard this argument all my life, and I have heard the typical response to that claim.

I was always taught that, "that" which is perfect cannot be Jesus because Jesus is NOT a "that." I was taught that the Bible NEVER refers to deity in such a manner. I was taught that "which is perfect" refers to the Bible being completed, "the perfect law of liberty" James 1:25, and that which is able to make a man "perfect" thoroughly furnished unto all good words which is "all scripture" (2Tim 3:16-17). I held to that understanding, I understood it that way, I taught it to others that way, I was wrong! That which is "PERFECT" certainly includes the completion of the written word, the Bible, but it is far more than just the completion of Revelation from God! The word "perfect" is translated from the Greek word: *teleios tel'-i-os* from G5056; *complete* (in various applications of labor, growth, mental and moral character, etc.); neuter (as noun, with G3588) *completeness*: - of full age, man, perfect. It does NOT mean that which is without blemish or fault, it means "completeness."

Question, what was still "incomplete" when Paul wrote this and what was Paul still looking forward to happening in order for completeness to be considered "come"? Certainly the word of God, at that time, still had to come in its completeness, but was that all? Would the word of God ONLY, by itself fulfill that which still had not happened that Paul was looking forward to coming? Certainly NOT!

Paul was looking for the coming of the Lord Jesus Christ (1Cor 1:7). He was looking for "the day of our Lord Jesus Christ (1Cor 1:8). He was looking for "the end" (1Cor 1:8, 15:24). He was looking for the deliverance of the kingdom (1Cor 15:24). He was looking for resurrection (1Cor 15:52) which by the way he promised the Corinthians that they would not all die before the resurrection came (1Cor 15:51-52). He was looking for the sting of death to be taken away and Hades to be conquered (1Cor 15:55). He was looking for victory over the strength of sin, the law (MUST BE OLD TESTAMENT LAW)

(1Cor 15:56). In short he was looking for what Jesus promised, when Paul said "that which is complete" he was looking for fulfillment of ALL prophecy (Lk 21:20- 32)! Paul's expectations could never have been "complete" if still lacking! NEVER! In fact, regarding the ending of miracles, Paul told the Corinthians that they would have the miraculous gifts until JESUS CAME (1Cor 1:7-8)! But then we have the audacity to turn around and say that Paul only meant the written word of God in its fullness in (1Cor 13:10)? NO WAY! That which is perfect meant that which is complete and it meant everything promised would be fulfilled and only then would the miraculous cease.

That which is perfect includes the written word, but it ALSO includes all prophecy just as Paul was teaching and as Jesus taught (Mt 5:17-18, Lk 21:20-32, Mt 16:27-28, Mt 12:41-42, etc). Jesus came when He promised or He didn't. If He didn't we might as well throw the Bible away. If He did, we better be accepting of it and teaching it as it was taught 2000 years ago! [SB]



## THERE IS...

- ONE BODY (CHURCH)
- ONE SPIRIT (HOLY SPIRIT)
- ONE HOPE (ETERNAL LIFE)
- ONE LORD (JESUS)
- ONE FAITH (LAW OF FAITH)
- ONE BAPTISM (WATER)
- ONE GOD (FATHER)

Ephesians 4:4-6

## Who Does God Say is a False Prophet? – Holger Neubauer

### Those that say the day was “prolonged” when God said it was “at hand!”

In Ezekiel's day the false prophets repeated their affirmations so often that their teachings had become a proverb. Most of the exiles accepted the false prophets' contention the prophecy of God was for times that “are afar off” (Ezekiel 12:27). The false prophets simply would not accept that the Day of Judgment had arrived and the time that Ezekiel prophesied of was actually “at hand.” The false prophets insisted that the days Ezekiel said were “at hand” actually “were prolonged.” Something that God said was near, they said was far off. Hear now God's response to these false teachers who tried to prolong the “at hand” statements, “Son of man, what is that proverb that ye have in the land of Israel saying, ‘The days are prolonged, and every vision faileth?’ Tell them therefore, Thus saith the Lord God, “I will make this proverb to cease, and they shall no more use it as a proverb in Israel;’ but saith to them, ‘the days are at hand and the effect of every vision’” (Ezekiel 12:22,23). These false prophets were mockers who did not believe the immediacy of God's judgment. God affirmed that “none of my words would be prolonged any more” (Ezekiel 12:28). Ezekiel was told to prophesy against the false prophets who would not accept the “at hand” statement of Ezekiel (Ezekiel 13:2), who were following their own hearts and not the word of God. These false prophets who said that “at hand” actually meant “far off” were offering nothing but a “vain vision” and a “flattering divination” (Ezekiel 12:24).

It is remarkable to us that there are a host of preachers who call us false teachers because we point out the “at hand” statements of Revelation 1:3 and 22:10 must have meant “soon” to the original audience that heard the message. They affirm not everything was “at hand” and that we must understand the phrase to mean a long prolonged time period. This is exactly what the false prophets were saying in Ezekiel's time. It is they and not us who tamper with the time statements of scripture. Those that brazenly tell us that “at hand” can mean 2000 years and counting, are doing the same thing as the false prophets of Ezekiel's day. Now, just who is the false teacher? My good friend Ben Vick, of the Shelbyville Road church of Christ in Indianapolis, labels us as false teachers and says we

have taken a “wooden” approach to the “at hand” statements of scripture. Ben would have fit right in with the false teachers of Ezekiel's day. Ben, and the pompous prophets of Ezekiel's day sing the same tune and the same song. Ben like the other false teachers, contends “at hand” can mean “far off.” They are in good company with the Premillennialists who make the same mistake when they tell us the kingdom is yet afar off though Jesus said it was “at hand” in the first century (Matthew 4:17). Now when John says, “for the time is at hand,” (Revelation 1:3; 22:10) he meant nothing different than what Jesus meant when he used the phrase. When Jesus said, “the kingdom of heaven is at hand” (Matthew 4:17) He meant the kingdom was within reach of those living at that time.

John, who was inspired at that time, and may I add, inspired by Jesus Himself, did not use the “at hand” phrase in a different or opposite way. This would have been contradictory and would have actually indicted John as a false prophet. It is John through inspiration that tells us Jesus was coming “quickly” (Revelation 22:20). In this very context John said, “which must shortly be done” (Revelation 22:6). Those who deny Jesus' second coming within the first century deny Inspiration's own words! Sometimes the prophets predicted when an event would be “at hand.” Moses did this in Deuteronomy 32:35 when he said, “for the days of their calamity is at hand.” Yet, Moses was speaking what would befall Israel in the “latter days” (Deuteronomy 31:29). The latter days were the last days of Israel in which they would be like “Sodom” (32:32) and become like “serpents” (32:33). This was language that Jesus and John used in describing the Jewish people in their last days. Jesus called the Jews of his day “a generation of serpents” (Matthew 23:33) and John identified Jerusalem as “Sodom” (Revelation 11:8). When Peter called the Jews to repent and be baptized (Acts 2:38), he warned them that they had to save themselves from their crooked generation (Acts 2:40). Peter was using the very language Moses used to identify the last days of God's Old Covenant Israel (Deuteronomy 32:20). The tongues that accompanied Peter's message was judgment language as well. The tongues announced to Israel that judgment was soon to come. Isaiah prophesied about this time of Judgment when he said, “For with stammering lips and another tongue will I speak to this people” (Isaiah 28:11; 16, 17). John, Jesus, and Peter all announced that the last generation the prophets predicted had arrived!

According to Hebrews 3:9, 10 a generation was forty years. Jesus was baptized at 30 (Luke 3:23) and Jerusalem was destroyed in 70! Does anyone see a train coming yet?!

Jesus specifically mentions Jerusalem in Luke 21:24 and how the great city would be trodden down of the Gentiles. This theme is repeated in Revelation 11:2, also mentioning the city where Jesus was crucified (Revelation 11:8). In Luke 21:31 Jesus said, “when ye see these things come to pass know ye the kingdom of God is nigh at hand.” In Revelation 11:15, John says, “the kingdoms of men are become the kingdoms of our Lord.” Both Jesus and John speak of the same events. Though the kingdom began at Pentecost, the kingdom would not come in its completeness until Jerusalem fell. The kingdom was like a mustard seed that started small and grew to the greatest of the herbs (Matthew 13:31, 32). Jesus said the kingdom was also like a woman that hid leaven in three measures of meal (13:33). This fits perfectly with Jesus command to preach the Gospel in Judea and Samaria and to the uttermost parts of the earth (Acts 1:8). The Gospel of the kingdom was preached to the whole world so that the kingdom would be established in all the world. After John spoke of Jerusalem's destruction, he said, “Now is come salvation, strength and the kingdom” (Revelation 11:8; 12:10); John was not speaking of the kingdom being consummated thousands of years later. When Paul said by inspiration that the gospel was preached “to every creature which is under heaven” (Colossians 1:23) he signaled that the end of the age was near, because Jesus said, “this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matthew 24:14). The completion of the kingdom came with the completion of revelation and its message being preached into all the world. This was necessary so that Zechariah 14 would come to pass. Zechariah prophesied that Jerusalem would have all nations gathered around her for battle (14:2), that the Lord would come with his saints (14:5), in a day only the Lord knew (14:7), and, “the Lord would be king over all the earth in that day there shall be one Lord and his name one” (14:9). This fits perfectly with the kingdom being “at hand” in Luke 21:31, and these “at hand” statements are the key to understanding prophesy.

James attested that the coming of the Lord “draweth nigh” (James 5:8). The same Greek phrase is translated “at hand” in Matthew 4:17. There is only one second coming and that coming was nigh when James wrote. The Hebrew writer said the Lord was coming “in a very little while” (Hebrews 10:37). Yet, the futurists opine that Jesus also promised to come as a thief (Matthew 24:40-42). They further insist that there is still a future coming without any signs. Yet, in the most sign filled book of the New Testament we find this statement, “behold I come as a thief” (Revelation 16:15). When we fail to honor the time statements of scripture we identify ourselves with the false prophets who simply would not accept God's own word! But why do so many refuse to accept that Jesus returned in the first century? The same reason the Jews failed to acknowledge their own Messiah when he came to save them the first time. The Jews failed to recognize their Messiah because they were looking for a physical king to rule over their physical enemies (John 6:15). Those who have missed the second coming make the same error. Jesus came not to end human history but to end Judaism. Jesus didn't promise to come again for us not to die physically, but that we would not die spiritually. Jesus second coming was not to put down earthly rulers like Obama and Clinton, but to put down the rule of all spiritual darkness. When the book of Revelation is taken in its time frame the spiritual realities will be seen clearly. If the “at hand” statements are viewed as elastic and refer to events still in our future, we adopt the same method of interpretation of the false prophets of Ezekiel's day. If, on the other hand, the “at hand” statements meant “near” in John's day, we not only have one consistent way to interpret scripture, but we have the only consistent way to understand scripture. [HN]

***Audience Relevance MUST be properly discerned when reading scripture. The WHO, WHAT, WHEN, WHERE and WHY are absolutely essential to proper understanding! Example: (1Ths 4:15) "WE" which are alive and remain unto the coming of the Lord" Paul was talking to the Thessalonians 2000 years ago, are they still alive and remaining or has the Lord come? We say Paul was inspired and therefore the Lord MUST have come as both Paul and Jesus promised! What say you?***

## **Reserved unto Fire [Part 1] – Scott Klaft**

### **A Series on 2 Peter 3**

#### **An Introduction**

A few years ago, when someone first introduced the word, “preterist,” I had no idea what it was. It was explained to me that it represents a school of thought in approaching biblical eschatology (the study of final things). I couldn’t recall ever hearing of it or studying it in preaching school. I could only recall being presented with three major categories: Premillennial, Post-millennial, and A-millennial (and, frankly, the distinctions between the first two were somewhat elusive).

To me, the errors of the first two were as a pane of glass. They arbitrarily take figurative language to be the literal, physical things described – but only as far as it would conveniently fit their fantastical, science fiction based, presuppositions. They lack an acknowledgement of historical contexts of the passages they seek to employ. Armed with that, I made the logical deduction that the third approach, A-millennialism, must be correct, if only by default. I saw there were several differing views within that camp, but I also saw no reason to be overly concerned about it. And so, like many preachers, having no motive to study eschatology any further than what I needed to make a fear-driven, emotional appeal to “the plan of salvation,” I felt like I knew the truth well enough to identify any error that may surface on the subject.

Upon asking about this “preterist” approach, my reaction was similar to what very many others say or think at first: “Oh come on. Really?! Why, that’s just dumb. There may be language in the Bible that can be misconstrued, but what are they going to do with Second Peter chapter three? The wording is far too explicit to be misunderstood. The hermeneutical rule is that the language of the Bible is to be taken literally unless something in the context makes a literal reading present an absurdity. There is nothing in that chapter that would force a figurative meaning.”

Unfortunately, I had done what I sneered at the Pre/Post-millennials for doing. I had brought my presuppositions to the text and failed to consider the historical meaning before trying to make application. Willing to hear the explanations honestly, I was persuaded to study the subject further. In

doing so, I saw I had been wrong holding to A-millennialism. Since then, I have realized that 2nd Peter 3 is likely among the top five trouble areas that prevent people from understanding biblical end-time subjects correctly. It was for me, whatever the case might be. This article will be the first in a series discussing the true meaning of 2nd Peter 3 in detailed parts.

Our culture is logic driven (and rightly so). It requires evidence by which we may draw conclusions – conclusions on which we will be willing to make monumental *changes* in how we think concerning long-held ideas such as the “second coming” of Christ, the “last days,” “Judgment Day,” the “resurrection,” and the “end of all things.” On 2nd Peter 3, I want to bring as much of the evidence forward as I can without over-complicating it. In so doing, the evidences may be collected up together for examination. It is my honest, heart-felt desire that these efforts will be helpful, in some measure; and, it is my hope that you, the reader, will reserve judgment until my entire case is presented by the end of this series. Keep an honest heart. It will be tested.

### **The Broader Context**

If there is anything among our interpreting guidelines that cannot be over-emphasized, it's that *context* determines the meaning of any text. Peter practically forces this down our throats in the first verses of the chapter; but, how many of us even consider the broader scope of what he says there?

¶Beloved, I now write to you this second epistle (in *both of* which I stir up your pure minds by way of reminder), that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior, (2Pet. 3:1, 2 - NKJV).

The things written in this, Peter's second authoritative letter, are intended to be *reminders*. The things written in both letters from Peter are intended to *remind* the first generation of Christians of two groupings of words that they had already been taught or known at some point.

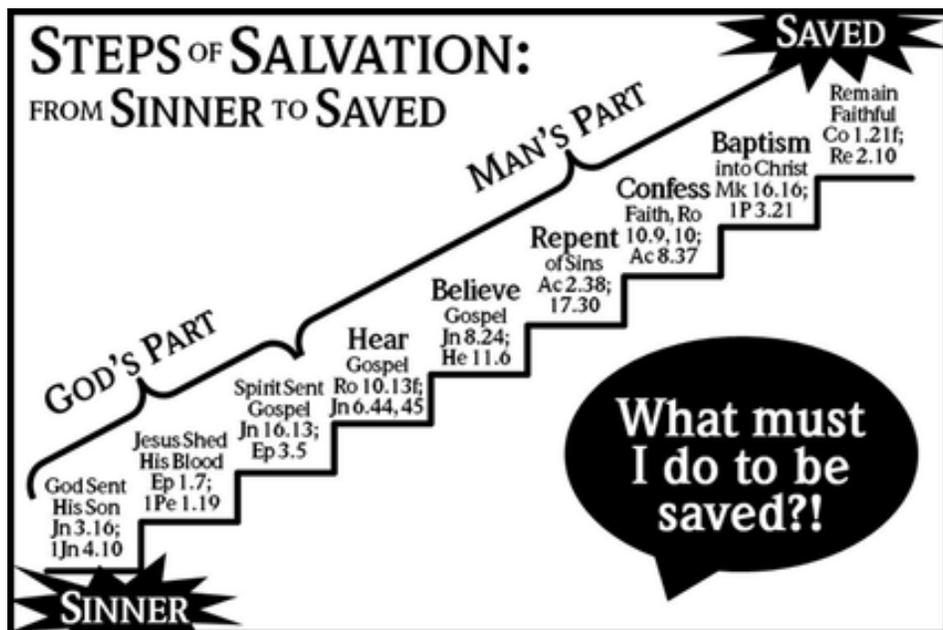
The two categories of words: 1.) those “words... spoken... by the... prophets” (i.e. Genesis through Malachi, and/ or other inspired teachers in their present time); and, 2.) the things commanded by the apostles. He is reminding them of things he, Peter, had already either spoken or written to them. We should expect, therefore, that whatever the apostle is saying in 2nd Peter 3 can be found in the

greater body of Peter’s work; and, that his greater body of work is a reminder of *what had already been taught* in the Old Covenant scriptures. The Old Covenant scriptures were promises and prophecies that were given to, and to be applied to, Old Covenant Israel/ Judah.

In short, Peter is asserting that he is merely teaching what the Old Testament scriptures teach. When it comes to the study of end-time things, Peter is reiterating the eschatology of the Old Covenant. This simply *does not* allow for Peter’s words in 2nd Peter 3 to be understood as a new, entirely independent, prophecy, exclusively applied to the church-age, separate and apart from Old Covenant Israel by 2000-and-still-counting years.

In order for us to affirm that what Peter was saying in this chapter is a time- ending, destruction of the material universe, we must first be able to show that same teaching presented in the Old Testament scriptures. There isn’t space enough to explore that thoroughly here, but it simply cannot be done. The Old Testament scriptures do not teach a time-ending, cessation of the material universe. Any passage one might cite to show it completely fails when a contextual, exegetical study is done upon it.

There is a great deal more to say, however, about Peter’s greater body of work. What does he have to say about the “day of the Lord,” the “coming of the Lord” and “judgment”? How near did Peter view it to be? Did he have any clue? Be sure to check out the next article in this series, *Reserved Unto Fire*. [SK]



## **He Shall Appear a Second Time [Part 2] – Guest Article**

In the first article we examined the statement made in Mt 5:17-18 and showed from the Scripture that this was fulfilled not at the cross, but was to be fulfilled when Christ appeared a second time. This second article will demonstrate that this second appearing, and thus fulfillment of the Law and Prophets, was accomplished in the destruction of Jerusalem in A.D. 70, which includes the resurrection and defeat of death.

First of all, we need to take a closer look at resurrection. The typical idea is of individual bodies being raised out of the ground and reanimated. The problem with this, however, is that this is not what Paul is talking about when he discusses resurrection. Consider, for a moment, some comments from the apostle Paul.

Acts 21:27-30

Paul seized in temple in Jerusalem for preaching against Moses and bringing Gentiles into temple.

Acts 23:6

“I am on trial for the hope and resurrection of the dead.”

Acts 24:14-15

“I do serve the God of our fathers, believing everything that is in accordance with the Law, and that is written in the prophets; ...that there shall certainly be a resurrection of both the righteous and the wicked.”

Acts 26:6-9

“I am standing trial for the hope of the promise made by God to our fathers; the promise to which our twelve tribes hope to attain...for this hope I am being accused by Jews. Why is it considered incredible among you people if God does raise the dead?”

Acts 26:22

“I stand to this day testifying...stating nothing but what the Prophets and Moses said was going to take place;”

Acts 28:20

“...for I am wearing this chain for the sake of the hope of Israel.”

Rom 9:3-4

3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, 4 who are Israelites, to whom belongs the adoption as sons and the glory and the covenants and the giving of the Law and the temple service and the promises...”

Paul made it clear that the resurrection was the hope of Israel and the reason he was on trial. But here is a question that almost no one asks: where is Paul getting his information from? What is the source of his eschatology? We know that Paul was a Jew, and that he claims the resurrection is the hope of Israel, so he must be getting his eschatology from the Old Testament. But the OT doesn't talk about the resurrection, does it?

Ezekiel 37 contains the famous story of the valley of dry bones. Space will not permit an in-depth discussion here on this magnificent passage, but some brief remarks must be made. First: this is dual prophecy. The first fulfillment is of the coming out of exile. Ezekiel was taken away in the second attack of Babylon and was away from the city of Jerusalem when it fell, so he is writing during the time of the Babylonian captivity. God is telling Israel through Ezekiel that they will be restored to the land. Secondly, however, notice the language v. 12 of them coming out of their graves. Notice also that included in this prophecy is v. 24: David will be a king over them. When did this happen? This is not fulfilled until Christ begins to reign in His kingdom. Notice also verse 27: **"My dwelling place also will be with them; and I will be their God, and they will be My people"**. Compare this to

Revelation 21:2-3, “And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. 3 And I heard a loud voice from the throne, saying, **“Behold, the tabernacle of God is among men, and He shall dwell among them, and they shall be His people, and God Himself shall be among them...”** This happens when Babylon (Jerusalem) falls, the beasts are destroyed, Satan is defeated, and death and Hades are thrown into the lake of fire (Rev 19- 21).

Daniel 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 a passage that is referenced in Mt 13:43 and Jn 5. When is Daniel 12 to take place? At the abomination of desolation (Dan 12:11). What is the context of Mt 13:42? It is the separation of the wheat and the tares at the consummation of the age (Mt 13:36-43). This is the same “consummation of the age” mention in Mt 24:3 that also contains the abomination of desolation (15), gathering of the elect (31), and separation (Mt 25:31-46). John does not give us many hints as to his context as to when this would be, he simply says, “an hour is coming...” (Jn 5:28). Could this be what he is referring to when he says, “Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour,” 1 John 2:18.

**In Isa 24-27, we have a multitude of ideas found throughout the NT.**

Judgment on the inhabitants of the land for breaking the everlasting covenant

– Isa 24:1-6/Mt 24, Rev 11:8, 17:4-6

Shaking/breaking of the earth – Isa 24:18-21/Heb 12, Rev 11:13, 16:18

Heavens punished – Isa 24:21-23/Mt 24, Heb 12, Rev 6:13-14

Removal of veil – Isa 25:7/2 Cor 3, Heb 10:20, Rev 11:19, 15:8

Death swallowed up – Isa 25:8/1 Cor 15:54-56, Rev 20:13-14

Wipe away tears – Isa 25:8/Rev 7:17, 21:4

Comparison w pregnancy – Isa 26:17-18/Mt 24, 1 Thess 5, Rev 12:1-6

Resurrection – Isa 26:19/1 cor 15, 1 thess 4, Rev 20

Wait till indignation runs its course – Isa 26:20/Mt 23, 1 Thess 2, Rev 6:9-11

Lord about to come – Isa 26:21/Heb 10, Rev 1:1, 3, 22:7, 10, 12

Defeat of Satan – Isa 27:1/Rom 16:20, Rev 20:2, 10

Altar destroyed – Isa 27:9/Mt 24:2, Heb 9:6, Rev 11:19, 15:8

Gathering – Isa 27:12/Mt 13, Mt 24, 1 Thess 4, Rev 14:14-20

Trumpet – Isa 27:13/Mt 13, Mt 24, 1 Cor 15, 1 Thess 4, Rev 11:15-19

All of these ideas are important eschatological ideas, but take note especially that once again we see that resurrection is not a New Testament only idea, but rather that it is based off of the teaching of the Old Testament.

Now that we have demonstrated the basis of resurrection is actually in the Old Testament and are prophecies made to Israel, we need to move to the second part of this article and show that this was fulfilled in A.D. 70.

Do you remember the connections between Mt 24 and Heb 9? 1) The old covenant and temple were still standing; 2) Jesus was coming; and 3) at the consummation of the age. Remember also that the context of MT 24 is the destruction of the Jewish temple, and the state, and that the context of Heb 8-12 is the taking away of the first in order to establish the second. Now consider the context, and content, of Lk 21.

Lk 21 is Luke's account of the Olivet Discourse, where Jesus said that Jerusalem, and the temple, would be destroyed. What we need to note in particular is verse 22: "because these are days of vengeance, in order that all things which are written may be fulfilled." Jesus said that all things which were written would be fulfilled when Jerusalem fell. See how this fits with Mt 5:17-18, Mt 24, and Heb 8-13? The old covenant was not going anywhere until it was all fulfilled (Mt 5:17-18); Jesus said this would happen when the temple fell (Lk 21:22). Heb 8-12 says Jesus will appear to take away the first and establish the second and he would do this at the consummation of the ages, which is the context of Mt 24 (and Lk 21). If all things were fulfilled in the destruction of Jerusalem, if all things in the Law and the Prophets were accomplished, it necessarily includes the resurrection.

This is a deep and difficult study, but one that must be undertaken. If we wish to understand God and His word more fully, we must study the whole thing, not just the New Testament. We cannot separate 1 Cor 15 and 1 Thess 4 from passages like Ez 37, Dan 12, and/or Is 24-27. When we study the whole council of God, we find that everything fits into place, and that none of His promises have failed! [B]

Thoughts? Questions? We want to hear from you!

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## Special Announcements

# Don't Miss the Debates!



*Preston vs Hester (July 14-15, 2016)* Info: [www.bibleprophecy.com](http://www.bibleprophecy.com)

*Dr. David Hester* professor of Bible at Faulkner University in Montgomery, AL.

*Don K. Preston*, of Preterist Research Institute of Ardmore, Ok.

**Debate Proposition 1** Resolved: The Bible teaches that the Second (final) coming of Christ and the attendant resurrection of the just and the unjust, occurred at the time of the fall of Jerusalem in AD 70.

*Affirm: Don K. Preston*

*Deny: David Hester*

**Debate Proposition 2** Resolved: The Bible teaches that the Second (final) coming of Christ and the attendant resurrection of the just and the unjust, is yet future, and will occur at the end of time.

*Affirm: David Hester*

*Deny: Don K. Preston*

**Be sure to register, so you don't miss this free event!** You can watch in person or online!

*Neubauer vs Denham (September 13-16, 2016 7:00PM South Haven, MI)*

Info: Call Holger at 269-325-4449

**Debate Proposition 1:** The Scriptures teach that the general resurrection is a bodily resurrection and is yet future.

*Affirm: Howard Denham*

*Deny: Holger Neubauer*

**Debate Proposition 2:** The Scriptures teach that the resurrection is a bodily resurrection is not still future. Affirm.

*Holger Neubauer*

*Deny: Howard Denham*

# Pray that the truth of God will prevail in every circumstance!