

INVESTIGATION

A man in a dark blue suit, white shirt, and brown tie is holding a white rectangular sign with both hands. His fingers are pointing towards the text on the sign. The background is plain white.

What
is
Salvation?

(13-The Resurrection of the Dead)

Laurence Smart

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(www.CanberraForerunners.org)

The Resurrection of the dead has a significant bearing on the Christian understanding of Salvation, just as Hell, Heaven and Eternal Life do

Therefore, the Resurrection needs our attention before going any further in our investigation into Salvation

Notes for this topic come from the free ebook:

“The Coming of the ‘Son/Sun Of Man/Righteousness’ Failure, Future or Fulfilled in AD 70?”

CHAPTER 3 - “The Righteous Shining Like the Sun/Son in the Kingdom – the Resurrection Failure, Future or Fulfilled in AD 70?”

fullpreterism.com/the-coming-of-the-son-of-man-as-the-sun-of-righteousness

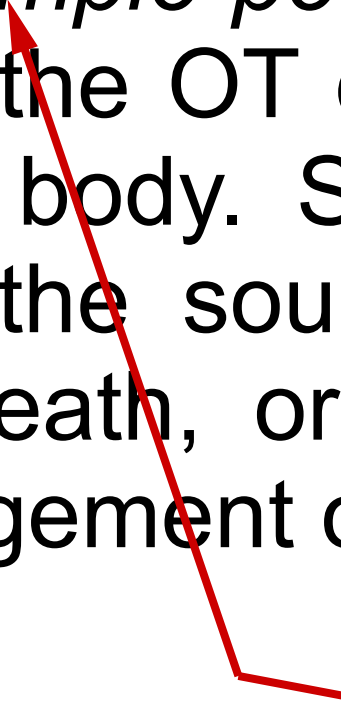


Many Christians, Muslims and Zionists assume that the resurrection of the dead in the OT and in Jesus' day entailed a person's physical/spiritual body emerging from the literal grave at the end of time ready for the after-life. This is simply not the case.



**Let's
investigate**

During the *Second Temple period* the concepts of the resurrection in the OT didn't necessarily refer to the physical body. Some viewed the resurrection as only the soul/spirit going into God's presence at death, or only their souls were raised at the judgement of the dead.



516 BC to 70 AD

en.wikipedia.org/wiki/Second_Temple_period




There is no evidence that the physical view dominated the spiritual view of resurrection prior to and including the NT period

Research shows that the resurrection of the body was NOT the normal belief of Jews.

A variety of beliefs existed in Jesus' time. One was the resurrection of the body, but it wasn't any more dominant than the immortality of the soul or the resurrection of the spirit.

Some 1st century Jews believed in the older concept of no afterlife. The Sadducees and Ben Sira were in this group.



Yeshua Ben Sirach (2nd century BC), was a Hellenistic Jewish scribe, sage, and allegorist from Seleucid-controlled Jerusalem of the Second Temple period. He is the author of Sirach, also known as the "Book of Ecclesiasticus".

en.wikipedia.org/wiki/Ben_Sira



The immortality of the soul was a Jewish belief as early as ‘The Book of Watchers’. (*See 1Enoch1-36*)

Other pieces of literature give no indication that there is to be a resurrection. e.g. ‘Wisdom of Solomon’ (3:1-9) refers to the soul but doesn’t mention any resurrection.

‘The Testament of Abraham’ (see *Version B 7:16*) briefly indicates there’s is a general resurrection. The judgement of individuals’ souls seems to occur immediately after death, but the body remains in the grave.

In ‘2 Baruch’ (*chapters 29-30*) the immortality of the soul and the resurrection are combined.

An examination of the intertestamental period of Judaism by Murray J. Harris concludes:

“[T]here is the concept of the immortality of the soul or spirit that is gained at death or at the End [of the Mosaic age], with or without a resurrection of the [physical] body.”

The “End of the Age” to a NT Jew was the end of the age under Mosaic Law and the start of the Messianic Age when Messiah would rule, according to the OT prophets

Reformed Partial Preterism & Full Preterism teach that there **was** a spiritual resurrection of the dead when Jesus returned in judgement in AD 70.

This view teaches the following: →

“1) A spiritual, progressive, corporate and covenantal resurrection from the condemnation and death of the Old Covenant body of Israel being transformed and rising into the imputed righteousness and resurrection life of the New Covenant body of Israel between AD 30-AD 70.”

“2) This spiritual, progressive, corporate and covenantal resurrection is consummated at Christ’s coming upon the clouds in the events of AD 67-AD 70 when God empties the souls from Abraham’s Bosom or Hades and causes His righteous to inherit God’s presence and eternal life.”

**Now that's something that Futurist
Eschatology and Evangelicalism
don't teach**

One of the 'proofs' for the Resurrection of the dead is Job 19:26

But what do we actually find?

The Resurrection in Job 19:26

NIV – “And after my skin has been destroyed, yet in my flesh I will see God;”

ASV – “And after my skin, even this body, is destroyed, then without my flesh shall I see God;”

The Resurrection in Job 19:26

NIV - "And after my skin has been destroyed,
yet in my flesh I will see God."

ASV - "After mine eyes, even this body, is
destroyed, then without my flesh shall I see
God;"

Confusing?

Notice that the Hebrew can be translated equally to support the resurrection of the body and without the body

**The verse can't be used to
prove either of these stances
about the Resurrection**

Interesting facts about the Resurrection are
in Daniel 12:2-3

What do we find there?

The Resurrection in Daniel 12:2-3

This is the clearest and most important OT text concerning the resurrection.

Jesus and NT writers referred to its fulfilment.
(*Matthew 13:39-43; John 5; Acts 24:25; Revelation 20:5-15 & 1 Corinthians 15*)

“Daniel is clearly told in verse 7, that the judgment and resurrection of verses 2-4 would be fulfilled at the same time as the ‘tribulation’ period and during the ‘time of the end [of the Old Covenant Mosaic age]’. →

→ Verse 7 also informs us that this would be a 3½ years period of time [the last half of the last 7 years of the Daniel 9:24-27 prophecy] when God would ‘shatter the power of the holy people’ in the events of AD 67- AD 70.”

A little known fact is that the Resurrection was expected by the Apostles and the first believers to be imminent

How do we know that?



Jesus said:

“Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life. Very truly I tell you, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live... →

Jesus said:

→ Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice and come out—those who have done what is good will rise to live, and those who have done what is evil will rise to be condemned.”

John 5:24-25, 28-29 (NIV)

We get more confirmation of the 1st century resurrection in other writings by John

- “it is the last hour”

1 John 2:18

- “the hour of his judgement has come”

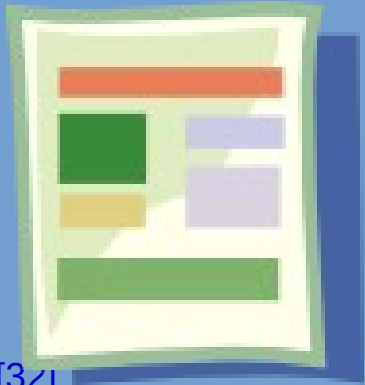
Revelation 14:7

- “the hour to reap has come”

Revelation 14:15

These were written in the period prior to 70AD, so they make no sense at all if they are used in Futurist Eschatology which saying they'll occur post 20th century

**Read the full
investigation in
the article on my
website:**



“13-The Resurrection of the Dead”

If the resurrection has already taken place, then our salvation is not what happens when we die. That means we shouldn't be looking forward to dying. We already have our salvation, so death is not our saviour.

That's critical

I've taught many times that our eschatology greatly impacts what else we believe.

Can you see that now?



After reading my full article you'll become aware that many of the references to "resurrection" in the NT could have been relating to 70AD – it's not spelt out clearly

This should cause you to be very careful about what you believe to be unequivocal truth

You'll also realise that this is just another example of NT translators translating according to what they believe, not what's there and not the intent of the writer

In so doing,
what translators unconsciously
(and often deliberately) do
is confirm Roman Catholic
orthodox doctrine
from the **4th century**,
not what the Apostles taught

Videos



There's more understanding
in these

Resurrection is a Present Reality



Preterism: The Resurrection (Part 1)



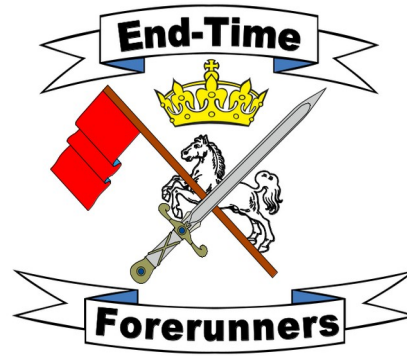
Romans 8





#14 – Love's Perspective

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L.D. Smart

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