

13-THE RESURRECTION OF THE DEAD

The resurrection of the dead has a significant bearing on the Christian understanding of Salvation, just as Hell and Eternal Life do. Therefore, the Resurrection needs our attention before going any further in our investigation.

However, there's a problem in doing this – our understanding of truth will be challenged. You see, when we are unconsciously indoctrinated to see things a certain way, we develop a mindset or a worldview that we believe is the truth – just ask any citizen of mainland Communist China. In this investigation, we're going to look at some scriptures in a way we haven't been taught to look at them before, which will challenge our theology.



These paragraph-a-point notes come from Michael Sullivan's FREE e-book:

“The Coming of the Sun of Righteousness Shining from East to West: Failure, Future or Fulfilled in AD 70”¹
[Chapter 3: “The Righteous Shining Like the Sun/Son in the Kingdom – the Resurrection Failure, Future or Fulfilled in AD 70?”](#)

Before beginning, you must be prepared to accept, but not necessarily agree with, what Michael presents. You'll need to see that it's an equally valid way of looking at the verses. If you see the interpretations he gives as wrong or an error, it definitely shows that you've been indoctrinated.

Jewish Views on the Resurrection

Many Muslims, Talmudic Zionists, and Dispensational 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.

During the Second Temple period (516 BC to 70 AD) 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 that only their souls were raised at the judgement of the dead. There is no evidence that the view of a physical resurrection dominated the spiritual view of resurrection.



This greatly impacts how we understand what Jesus said and what the NT writers wrote

Research of the literature of the time 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.

The immortality of the soul was a Jewish belief as early as the Book of Watchers.²

¹ – fullpreterism.com/the-coming-of-the-son-of-man-as-the-sun-of-righteousness-from-the-east-to-the-west-raising-the-righteous-in-ad-70-to-shine-like-the-sun-in-the-kingdom

² – See 1 Enoch 1-36

The 'Testament of Abraham'³ briefly indicates there's general resurrection. The judgement of individuals' souls seems to occur immediately after death, but the body remains in the grave.

In 2 Baruch 29-30⁴ the immortality of the soul and the resurrection are combined.

Some Jews believed the older concept of no afterlife. The Sadducees and Ben Sira⁵ were in this group.

Other pieces of literature give no indication that there's a resurrection. For example: Wisdom of Solomon 3:1-9⁶ refers to the soul but doesn't mention any resurrection.

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."*⁷

The Christian View of a Spiritual Resurrection in AD 70

Reformed Partial Preterism teaches that there was a spiritual resurrection of the dead when Christ 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."⁸

"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."⁹



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

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;"

Notice that the Hebrew can be translated equally to support the resurrection of the body and without the body. So, this verse can't be used to prove either of these stances. It can actually teach the exact opposite of a physical resurrection. That's because Job says he would see God either by saying "apart from my flesh" or "without my flesh". This supports a resurrection of the soul which will see God and that would be consistent with Jewish views of the resurrection in the 1st century.

Translating the phrase as, "from my flesh", this could mean that Job expected to see God within his own lifetime, as a man. That's exactly what happened.¹⁰

3 – See Version B 7:16 (Probably composed in the 1st or 2nd century AD. Jewish origin (?) and is considered to be part of the apocalyptic literature.)

4 – A book in the Apocrypha.

5 – 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

6 – A book in the Apocrypha.

7 – p:126

8 – p:126

9 – p:127

10 – Job 38:1; 42:5

The Resurrection in Daniel 12

Verses 2-3 is the clearest and most important OT text concerning the resurrection.

Jesus and NT writers refer to its fulfilment.¹¹

It is clearly that Daniel is told¹², that the judgement and resurrection referred to in verses 2-4 would be fulfilled at the same time as the period of “tribulation”. This is at the “time of the end” – i.e. the end of the OC¹³ Mosaic age. The verse also shows us that this would be a 3½-year period during the latter half of the last 7 years of the prophecy¹⁴ when God would “shatter the power of the holy people” in the siege of 67-70AD.

Jesus connected the “end of the age”, a “gather” for resurrection and the “tribulation” period, including them in the “all these things” which would take place in “this generation” who were hearing him speak.¹⁵ Jesus also described the “end of the [Old Covenant] age” gathering when he explained the ‘Parable of the Tares’.¹⁶

Here’s a visualization of the connections between Daniel and Matthew:¹⁷

POINT	DANIEL	MATTHEW
Tribulation on National Israel as never before	12:1; 13:40-42	13:40-42; 24:21-22
Time of the end / end of “this” OC age separation	12:1, 4, 9, 13; 13:39-41	13:39-41; 24:30-31; 25:31-41
Saints rise and shine in the eternal Kingdom	12:2-3	13:43
Wicked rise to shame in eternal condemnation	12:2	13:39-42
Pre-kingdom evangelism by Jesus’ evangelism	13:37-38	24:14
Sons of the day / hour shine with the Son	12:3; 13:43	24:27, 30-31, 36
Inheritance of and entrance into the Kingdom	12:2- 3, 13; 13:43	25:34 (Luke 21:30-32)
Tribulation and sanctification / Great Tribulation	12:1, 10	24:21-22
Hour / day / time of the judgement (AKA separation)	12:1-2, 4 (OG ¹⁸ LXX ¹⁹)	24:36; 25:31-33
Fulfilment at the time of the end / end of the age / the shattering of Israel’s world/power or her “heaven and earth” (the Temple etc...) / during the “3½ years” or “time of the Gentiles” treading down Jerusalem (67-70AD)	12:4, 7, 9, 13	24:3, 13-14, 28-29, 34-35 (Luke 21:24)
Kingdom age evangelism via God’s shining ones	12:3	24:14; 25:29

11 – Matthew 13:39-43; John 5; Acts 24:25; Revelation 20:5-15 & 1 Corinthians 15

12 – Daniel 12:7

13 – Old Covenant

14 – Daniel 9:24-27

15 – Matthew 24:3-34

16 – Matthew 13:39-43

17 – Table from Michael Sullivan’s web article: “How the resurrection of the dead was about to be fulfilled by AD 70 and was”

18 – Old Greek

19 – Septuagint

Topics which are an equivalence (Daniel 12 = Matthew 13 = Matthew 24-25):²⁰

- Kingdom age evangelism
- Tribulation like never before
- Time of the end (shattering of Israel's power) / end of the Old Covenant age (destruction of OC Israel's Temple)
- Chosen ones raised and shine to eternal life and wicked raised to eternal condemnation / the righteous raised to shine and tares burn / sheep inherit eternal life goats to eternal punishment

"Daniel appears to be presenting Israel as a grave site under God's curse: Israel as a corporate body is in the "dust"²¹. In this he follows Ezekiel's pattern in his vision of the dry bones, which represent Israel's "death" in the Babylonian dispersion²². In Daniel's prophecy many will awaken, as it were, during the great tribulation to suffer the full fury of the divine wrath, while others will enjoy God's grace in receiving everlasting life. Luke presents similar imagery in Luke 2:34 in a prophecy about the results of Jesus's birth for Israel: "And Simeon blessed them, and said to Mary His mother, 'Behold, this Child is appointed for the fall and rise of many in Israel, and for a sign to be opposed'".²³

Jesus pointed out that some of the Jews would believe and be saved, while others wouldn't²⁴, and that many will be crushed and scattered like dust when the Kingdom is removed from them²⁵. He also spoke of 'saved' Jews rising from the "shadow of death"²⁶. In AD 70 the elect ('saved') Jews fled Jerusalem and Judea and lived as predicted²⁷, while the rest of the nation became a corpse: "wherever the corpse is, there the vultures will gather"²⁸. In the destruction of Jerusalem²⁹ it is clear that "many are called, but few are chosen"³⁰.

Elsewhere Jesus uses the metaphor of "regeneration" to identify the rising (i.e. resurrection) of the new Israel from the defunct, OC Israel in 70AD: "You who have followed Me, in the regeneration when the Son of Man will sit on his glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel"³¹.

The "end of the age" resurrection³² of the just and unjust occurred after a period of pre-Kingdom evangelism (27-67AD) which impacted the living. This resulted in the NC³³ Body of Israel being raised out from the corpse of the OC Body of Israel in 70AD. At the same time, all the souls were released from Abraham's Bosom to inherit God's presence and eternal life at the "end of the [Old Covenant] age.

Jesus' use of "the righteous will shine like the sun in the kingdom of their Father"³⁴ was a quote from Daniel –

Daniel 12:2-3 (AMP) – *Many of those who sleep in the dust³⁵ of the ground will awake (resurrect), these to everlasting life, but some to disgrace and everlasting contempt (abhorrence). Those who are [spiritually] wise will shine brightly like the brightness of the expanse of heaven, and those who lead many to righteousness, [will shine] like the stars forever and ever.*

20 – Table from Michael Sullivan's web article: "How the resurrection of the dead was about to be fulfilled by AD 70 and was"

21 – Daniel 12:2; cp. Genesis 3:14, 19

22 – Ezekiel 37

23 – Kenneth Gentry (quoted in "How the resurrection of the dead was about to be fulfilled by AD 70 and was")

24 – e.g. Matthew 10:34-36; 13:11-15

25 – Matthew 21:43-45

26 – Matthew 4:16

27 – Matthew 24:22

28 – Matthew 24:28 (AMP)

29 – Matthew 22:7

30 – Matthew 22:14

31 – Matthew 19:28 (NASB)

32 – spiritual, progressive, corporate and covenantal

33 – New Covenant

34 – Matthew 13:43

35 – Those who have died in the past

Harmonizing Matthew 24, Luke 17 and Matthew 13

There's an obvious connection between Jesus' teaching of "the righteous would shine like the Sun in the Kingdom" at the end of the OC age and himself coming as the "Sun of Righteousness"³⁶, the great bright light shining across the sky.³⁷ Both of these occurred at the end of the OC age in AD 70 when sons began to inherit the "Kingdom"³⁸ and Jesus describes it as a spiritual "within" parousia/kingdom/resurrection event.

The Resurrection in John 5

Jesus' teaching on the resurrection in John 5:28-29 is based on Daniel 12:2. That's because it's the only OT passage which mentions a resurrection of all people – both the righteous and the wicked. Daniel 12:2 is also the only OT passage referring to "eternal life". There is an additional connection as well because Jesus would be following Daniel 12:1-2, 4 where the Septuagint refers to the coming resurrection "hour" of both believers and unbelievers. He states that this "hour" of resurrection is in "already and not yet" fulfilment, saying "a time is coming and has now come"³⁹. This "already and not yet" resurrection would occur very soon, in 70AD, at the end of the OC age.

"In order to understand John 5:28 and 29, we must first look three verses above it, in John 5:25, where Jesus said that the hour "now is" when "the dead shall hear the voice of the Son of God, and they that hear shall live." As most Reformed interpreters agree, Jesus in that verse was referring to the preaching of His death and resurrection. The preaching of that message commenced at Pentecost. "The dead" were physically living people who were spiritually dead in sin, and "the voice of the Son of God" was the gospel. Having heard the gospel, those who were spiritually "dead" were spiritually resurrected. They lived in that they received eternal life through faith in the gospel ("the voice of the Son of God")."⁴⁰

The physically living in verse 25 and the physically dead in verse 28 were both going to 'live' through of hearing the Messiah's "voice" – i.e. the gospel of the Kingdom. The physically dead did have the gospel preached to them according to Peter.⁴¹ Accordingly, they were resurrected (regenerated, born from out of death and Hades). It's important to remember that both the physically dead and the physically living of that time were spiritually dead. That infers that both these groups of people were going to be spiritually resurrected through the gospel – the voice of the Son of God. This single resurrection event occurred in two stages: (1) The last days saints when the Spirit was released at Pentecost in 29/30AD; and then (2) The OT dead⁴² at the fall of Jerusalem in 70AD.

NOTE: The Trinity gave the Jews 40 years (i.e. one generation) to receive the gospel of the Kingdom before he came to judge the nation⁴³. This he did. He eliminated it, and with the destruction of the temple the OC ceased and the NC became fully implemented.

Following John's writings we get more confirmation of the 1st century resurrection in these references. They were written in the period prior to 70AD, so they make no sense at all if they are used in Futurist Eschatology:

- "it is the last hour"⁴⁴
- "the hour of his judgement has come"⁴⁵
- "the hour to reap has come"⁴⁶

36 – Malachi 4:2

37 – Matthew 24:27; Luke 17:24

38 – Luke 21:31-32

39 – John 5:24

40 – David Green (13 January 2014) "House Divided" [2nd edition]: quoted in Sullivan's article

41 – 1 Peter 4:6

42 – "the rest of the dead" (Revelation 20:5)

43 – He used the Romans this time, Previously he used the Assyrians (722) and the Babylonians (586) in judgement against the 2 Israelite nations.

44 – 1 John 2:18

45 – Revelation 14:7

46 – Revelation 14:15

The Last Day Resurrection in John 6

Jesus refers to a raising up on the last day.⁴⁷ This is simply the ‘last day’ of Israel’s existence which occurred in AD 70 – last days being 30-70AD. Those of that generation who were still alive and who believed would be spiritually raised up (resurrected) to inherit eternal life. The already dead would do the same.⁴⁸ The Trinity’s “longsuffering”⁴⁹ was working out the plan of salvation and provided repentance so that all his Jewish or Gentile elect would inherit the Kingdom.⁵⁰ These were those who responded to the gospel which was being preached throughout all the world⁵¹ prior to “the end” of the OC age⁵². The Son was given a Jewish remnant and a group Gentiles who were grafted in, all before the siege of 67-70AD took place.

The Spiritual Resurrection of the Living and the Dead in John 11

Jesus stated:

John 11:25-26 (Revised Geneva Translation) – *“I am the Resurrection and the Life. Whoever believes in Me, though he were dead, yet shall he live. And whoever lives, and believes in Me, shall never die.”*⁵³

This can be expanded to be read as follows, if we consider the resurrection he was referring to occurred in 70AD:

“I am the Resurrection and the Life. Those who believe in me, though they have died in the past, like Abraham and David, will live because I will release them from Abraham’s Bosom. Those who are alive and believe in me will never die spiritually because they are citizens of the Kingdom of Heaven.”

There are 5 reasons why Jesus is talking of a spiritual resurrection, not a physical one:

1. ‘Common Hebraic parallelism’⁵⁴ in the above text equates “resurrection” in meaning with “life”. Since never dying comes from faith it must be overcoming the spiritual death that we inherited from The Fall.
2. All Jesus’ “I am” statements recorded by John are metaphors for spirituality⁵⁵ (except his statement that he was ‘I Am’ in person.)⁵⁶
3. Up to chapter 11, Jesus’ references to “life” are spiritual.⁵⁷
4. John’s gospel must be used to interpret John’s vision record (Revelation).
 - The judgement and resurrection would occur “shortly” or “soon”.
 - The judgement and resurrection connected to Jerusalem (“Babylon”⁵⁸) which occurred in 70AD.
 - Revelation 11 mentions the 3½ years which connects with the resurrection of Daniel 12:2-7.
 - There’s no resurrection of corpses in Revelation 20-22,⁵⁹ only Hades being emptied of souls. This happens with the “soon” to be ‘Second Coming’ which terminates the millennial period.

47 – John 6:39-40

48 – John 11:25-27

49 – Romans 2:4; 9:22; 2 Peter 3:9, 15

50 – 2 Peter 3:9-10

51 – A 1st century idiom for the Roman Empire

52 – Matthew 24:14

53 – Also “*though he were dead*” in the 1599 Geneva Bible, Authorized (King James) Version, King James Version, 21st Century King James Version

54 – www.christianresearcher.com/articles/hebrew-parallelism

55 – See John 6:35, 41, 48, 51; 8:12; 9:5; 10:7, 9, 11; 14:6; 15:1, 5

56 – John 8:58

57 – See chapters 1, 3, 4, 5, 6, & 10

58 – “CHALLENGE: Jerusalem was Babylon in Revelation”

canberraforerunners.org/wp-content/uploads/2021/04/CHALLENGE-Jerusalem-was-Babylon-in-Revelation.pdf

59 – Revelation 20–22:7, 20

5. In John's record, Jesus' miracles point to a spiritual truth apart from demonstrating he's 'I Am'. Feeding the 5,000⁶⁰ = bread of life; Healing the blind⁶¹ = opening spiritual eyes to the truth; Raising Lazarus⁶² = resurrection and the life. (Mark's record of healing the cripple⁶³ = forgiver of sins.)
6. Jesus' spiritual truths were all presented as everyday natural statements so only "hearers with ears to hear" could understand him. For example: "Born again" = Spiritual rebirth; "The seed" = The message of the Kingdom. We have to see past the natural in his messages to comprehend the spiritual.

Paul on Trial and His Resurrection Hope in Acts 23

Paul stated in a speech that "there is about to be a rising again of the dead, both of righteous and unrighteous"⁶⁴. This was his hope and it's imminence is mentioned in other translations as well.⁶⁵ In a later speech he stated that this hope was for the twelve tribes of Israel and this was what Moses and the prophets had said would happen. This agrees with Jesus' teaching.⁶⁶

Paul also wrote: "the glory about to be revealed in us" and relates that to "the redemption of our body".⁶⁷

Paul in Romans

The suffering Paul wrote about was eschatological in nature. These were the birth pains⁶⁸ that Jesus referred to⁶⁹ which preceded his return in judgement in 70 AD. They were the persecutions of the Last Days of the OC and groaning of Jewish believers under the tyranny of sin and the condemnation of the Law.

"Creation" there refers to the creation of men, not planet Earth. "Redemption of the body" refers to the "mystical body", the *ekklesia* of Jews and gentiles of his day, not a person's physical body.

Paul viewed sin as causing spiritual death, not physical death. This means that "the body", "death", and "the flesh"⁷⁰ have nothing to do with a person dying because of Adam's sin. These relate to the corporate body of sin, as opposed to the Body of Christ. "Bondage" produced groaning because of the condemnation of the Law.⁷¹

"Contextually there is no reason to not understand Paul's expectation of the "about to be" glorification and "redemption of the body" to be when the corporate New Covenant Body of Israel was raised from the corporate Old Covenant Body of Israel in AD 70. This Body/Creation was groaning under spiritual Adamic death (magnified by Torah) and was liberated from that death into the life and liberty of Christ's "at hand" salvation/coming in AD 70. And to that we now turn our attention in Paul's understanding of when Daniel 12:2-3 would be fulfilled."

Romans 13:11-12 (NIV) – *And do this, understanding the present time: The hour has already come for you to wake up from your slumber; because our salvation is nearer now than when we first believed. The night is nearly over; the day is almost here. So let us put aside the deeds of darkness and put on the armor of light.*

60 – John 6:26-35

61 – John 9:39

62 – John 11:1-44

63 – Mark 2:10-11

64 – Acts 24:15 (Young's Literal Translation)

65 – New Revised Standard Version, The Berean Literal Bible, Literal Standard Version, Weymouth New Testament & Smith's Literal Translation. The Interlinear Literal Translation of the Greek New Testament of 1897 and The Lexham English Septuagint (2012) also translate '*mello*' in this verse as "about to be."

66 – Matthew 13:39-43 and John 5:25-28

67 – Romans. 8:18-23 (Young's Literal Translation)

68 – Romans 8:22

69 – Matthew 24:8

70 – In Romans 5 to 8

71 – See Romans 7:2, 7, 15

In these verses Paul's "about to be" resurrection of the NC *ekklesia* is very close and the saints must "wake up" out of the "hour" of Daniel's "slumber"⁷².

Paul in Corinthians

[The full details of this are in Edward Hassertt, Michael Sullivan, et al. "House Divided: Bridging the Gap in Reformed Eschatology – A Preterist Response to When Shall These Things Be"⁷³]

Here's a visualization of the connections between Daniel and 1 Corinthians:⁷⁴

DANIEL	1 CORINTHIANS
Resurrection to eternal life (12:2)	Resurrection to incorruptibility or immortality (15:52-53)
Time of the end (12:4)	Time of the end (15:24)
When the power [of the Mosaic OC Law] over the Holy people is completely shattered (12:7)	Victory over "the [Mosaic OC] Law" (15:26, 56)
At the "end" of the OC age, OT dead would be raised at the same time the NT righteous living would shine in the Kingdom (12:2-3, 13)	If the dead of the OT are not raised, neither would those who died in Christ be raised & living unforgiven (15:15-18)

Paul's eschatology which is understood from 1 Corinthians 15 is that it is not a physical resurrection for all believers which occurs at the end of world history. Some points are:

1. His arguments⁷⁵ and logic show that the gentile deniers of the resurrection of the dead at Corinth were only denying the resurrection of the OC Jews, not of Jesus or of the NC saints. They were seen as not part of "the body of Christ".
2. He uses the present passive indicative Greek tense⁷⁶ on 11 occasions⁷⁷ to signal that the resurrection is currently in the process of happening, and therefore not an event at the end of time.
3. He uses corporate body expressions (group of people), which indicate he's not referring to the bodily resurrection of individuals.
4. His quotes from Hosea 13 and Isaiah 25⁷⁸ show that he's not writing about the resurrection of physical bodies at a supposed 'end of the world'.
5. Victory over death can only come when the Torah is 'dead' (no longer in effect), which occurred with the end of sacrifices and the destruction of the temple in 70AD.
6. His notes parallel Matthew 24 indicating a resurrection in the 1st century because that's what Jesus was prophesying about.

Comparing Matthew 24, Luke 21 and 1 Corinthians we find in table form over the page:

[on the next page]

72 – Daniel 12:1-4, 7-13

73 – www.amazon.com.au/House-Divided-Bridging-Eschatology-Preterist-ebook/dp/B00I9KGUK2

74 – Table from Michael Sullivan's web article: "How the resurrection of the dead was about to be fulfilled by AD 70 and was"

75 – See Hebrews 11:40 (TPT, ISV, CJB, etc.)

76 – Explained in detail here: donkpreston.com/present-tenses-in-1-corinthians-15-gnomic-or-temporal

77 – I Corinthians 15:12, 15, 16, 26, 29, 32, 35, 36, 42, 43, 44

78 – See verses 54 & 55

MATTHEW 24 & LUKE 21	1 CORINTHIANS
Christ to come [Gk <i>parousia</i>] at sound of a trumpet (Mt. 24:27-31)	Christ to come [Gk <i>parousia</i>] at sound of a trumpet (15:23, 52)
His people to be gathered (Mt. 24:31)	His people to be changed (15:51-52)
“The end” [Gk <i>telos</i> , ‘the goal’] (Mt. 24:3, 14)	“The end” [Gk <i>telos</i> , ‘the goal’] (15:24)
Kingdom [goal reached] (Lk. 21:31-32)	Kingdom consummation [goal reached] (15:24)
Victory over the Mosaic Law/Temple (Mt.24:1)	Victory over the Mosaic Law (15:55-56)
Contemporary “you” (Mt. 24:2)	Contemporary “we” (15:51-52)
“All” of the elect [even the dead] gathered [or raised] in the Kingdom (Mt. 24:31; Lk. 21:28-32)	“The [OT] dead” raised with the dead “in Christ” (15:15-18)

The critical point that Paul makes in this chapter is that death **is being destroyed**.⁷⁹ That comes through because of his use of the present passive indicative Greek tense. Some writers note that the verse literally states: “The last enemy is being destroyed”.⁸⁰ However, Bible translations don’t write the verse as having death being destroyed in the present tense⁸¹, even though they translate other present tenses accurately.⁸²

“There is no confusion or difficulty over the last enemy of “the death” being destroyed during Paul’s day when we realize that this death was spiritual Adamic death which was being magnified through Israel’s Torah – “the law” or “administration of death”⁸³. When the definite article “the” is in front of death, it is the spiritual death that came through Adam the very day he sinned that is in view.”⁸⁴

Peter on the Resurrection

Peter actually stated that the resurrection was already taking place in his time.⁸⁵ He didn’t present it as an event thousands of years in the future. Contrary to the majority of Bible translators who adhere to the theology of the resurrection occurring at the end of time, others translate his words as they were written in the Koine Greek.

2 Peter 3:10-12 (??⁸⁶) – *But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements (stoicheia) will melt with fervent heat; both the earth and the works that are in it will be burned up. Therefore, since all these things are being dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements (stoicheia) **are being melted** with fervent heat?*

2 Peter 3:10-12 (TPT⁸⁷) – *The day of the Lord will come and take everyone by surprise—as unexpected as a home invasion. The atmosphere will be set on fire and vanish with a horrific roar; and the heavenly bodies⁸⁸ will melt away as in a tremendous blaze. The earth and every activity of man will be laid bare.⁸⁹ Since all these things are on the verge of being dismantled, don’t you see how vital it is to live a holy life? We must be consumed with godliness while we anticipate and help to speed up the coming of the day of God, when the atmosphere will be set on fire and the heavenly bodies consumed in a blaze.*

79 – 1 Corinthians 15:26

80 – Gordon D. Fee (1987) “The First Epistle To The Corinthians” (Grand Rapids, MI: Eerdmans pub.) p:756

Tom Holland (2004) “Contours In Pauline Theology” (Scotland: Christian Focus Publications) p:90-107

81 – SEARCH: classic.biblegateway.com/verse/en/1%20Corinthians%2015:26

82 – 1 Corinthians 15:26, 32, 38, 43

83 – 1 Corinthians 15:56-57; 2 Corinthians 3

84 – p:170

85 – READ: americanvision.org/3603/what-does-peter-mean-by-the-passing-away-of-heaven-and-earth-a-study-of-2-peter-3

86 – Unknown reference. Quoted in “How the resurrection of the dead was about to be fulfilled by AD 70 and was” and in americanvision.org/3603/what-does-peter-mean-by-the-passing-away-of-heaven-and-earth-a-study-of-2-peter-3

87 – The Passion Translation

88 – literally ‘elements’

89 – The Aramaic can be translated “The earth and its works will be refined.”

classic.biblegateway.com/passage/?search=2%20Peter%203:10-12&version=TPT#en-TPT-11817

2 Peter 3:11 (LEB⁹⁰) – *Because all these things **are being destroyed** in this way, what sort of people must you be in holy behavior and godliness*

2 Peter 3:11 (YLT⁹¹) – *All these, then, **being dissolved**, what kind of persons doth it behove you to be in holy behaviours and pious acts?*

This concurs with other NT verses:

- “those who use the things of the world, as if not engrossed in them. For this world in its present form **is passing away**”.⁹²
- “We are to live as those who live in the world but are not absorbed by it, for the world as we know it **is quickly passing away**”.⁹³
- “The world **is passing away** along with its desires, but whoever does the will of God remains forever”.⁹⁴
- “This world and its desires **are in the process of passing away**, but those who love to do the will of God live forever.”⁹⁵

So, “Contrary to the misleading renderings of translators blinded by their presuppositions, St. Peter insists that the dissolution of “the present heaven and earth”—the Old Covenant system with its obligatory rituals and bloody sacrifices—was already beginning to occur: the “universe” of the Old Covenant was coming apart, never to be revived.”⁹⁶

To back up that things were passing away in Peter’s time, “death” was in the process of BEING destroyed. This is obvious in its present passive indicative tense when it was used by Paul in his first Corinthians letter.⁹⁷ Again, this is not obvious in nearly every English translations. Young⁹⁸, however, states it this way “the last enemy is done away – death;”

This present passive indicative tense is important elsewhere.

Romans 5:14 (SLT⁹⁹) – *But death reigned from Adam to Moses, and upon them not having sinned upon the likeness of Adam’s transgression, who is the type of him about to be.*

Note that this is an imminent statement, not a futuristic one.

Paul & the Baptism on Behalf of the Dead

Let’s start off here with some bold statements that Paul is not addressing an individual resurrection of a physical body (“fleshly” *corpus delicti*) in Romans 6, but is speaking spiritually:

“[T]he concrete mode of existence of sinful man, can sometimes be identified with sin as the ‘body of sin’¹⁰⁰, the ‘body of flesh’¹⁰¹, the ‘body of death’¹⁰². Accordingly, the life from Christ by the Holy Spirit can be typified as a ‘doing away with the body of sin’¹⁰³, ‘putting off of the body of the flesh’¹⁰⁴, ‘putting to death the earthly

90 – The Lexham English Bible

91 – Young’s Literal Translation

92 – 1 Corinthians 7:31 (AMP, CEB, ESV, ISV, LEB, NASB, NET, NKJV, etc.)

93 – 1 Corinthians 7:31 (TPT)

94 – 1 John 2:17 (AMP, ESV, LEB, NASB, NET, NKJV, etc.)

95 – 1 John 2:17 (TPT)

96 – Gary DeMar (11-10-2010) “What Does Peter Mean by the Passing Away of Heaven and Earth? A Study of 2 Peter 3”
freerepublic.com/focus/f-religion/2605998/posts

97 – 1 Corinthians 15:26

98 – Young’s Literal Translation

99 – Smith’s Literal Translation

100 – Romans 6:6

101 – Colossians 2:11

102 – Romans 7:24

103 – Romans 6:6

104 – Colossians 2:11

members'¹⁰⁵, 'deliverance from the body of this death'¹⁰⁶...*All these expressions are obviously not intended of the body itself, but of the sinful mode of existence of man.*"¹⁰⁷

"This "body of sin" is more than an individual affair; it is rather that old solidarity of sin and death which all share "in Adam", but which has been broken by the death of Christ with a view to the creation of the new solidarity of righteousness and life of which believers are made part "in Christ"."¹⁰⁸

*"...in his death, the many who inhered in him died too, and indeed the whole body of sin, the whole company of sinners into which he incorporated himself to make their guilt and their judgment his own, that through his death he might destroy the body of sin, redeem them from the power of guilt and death, and through his resurrection raise them up as the new Israel."*¹⁰⁹

"In Adam" and "in Christ" are references to spirituality in Paul's writings. In that context, "death" and "resurrection" are about spirituality, not the natural.

Looking at it logically, if Paul is writing about the resurrection of physical bodies, then he uses the wrong illustrations to do it – but he didn't. Futurists don't understand his use of metaphors, so they believe he teaches that when we die and then are buried, the body is "sown" into the earth to be raised at the end of the world, but in a different form. But in verse 36, the seed (the body) wasn't only in the process of being "sown" under the earth, it was still alive and at the same time, dying.

Logically, if Paul is thinking of physical bodies, not spiritual bodies, then he was referring that people were buried alive, they would then die and be raised later on. This is illogical. Paul must have been referring to the spiritual, a corporate body. Of course, this mistake all comes about because of a lack of adherence to Greek tenses.

To help understand spiritual resurrection, "in Adam" or "in Christ" used by Paul, Adam is a "type"¹¹⁰ and Christ is the anti-type. In Hebrews the physical type comes first which is a shadow of the second, the better spiritual anti-type. *The anti-type is always spiritual.* Therefore, the second body is the anti-type, a "spiritual body", and this is what NC Israel (the ekklesia) is raised up into.

Paul's Use of Corruption

As a Hebrew, Paul's thinking is always in line with Jewish collective or corporate body terms. Paul also has a system of theology that he draws from which manifest in the words, terms, and phrases he uses in his writings. These combine to make it difficult for us to always understand what he writes at face value.

His use of a corporate body for "in Adam"¹¹¹ and "in Christ"¹¹² and being raised in the likeness of Christ or experiencing deliverance from the "law" has nothing to do with the resurrection of the body. He's referring to the resurrection to spiritual life in Christ from the spiritual death we inherited from Adam.

When he uses 'corruption' in Romans 8:21 it's *phthora* (φθορά) referring to moral decay that we are freed from, not our perishing human body. This is archaically referred to as 'inward vanity', 'emptiness of the mind', 'lusts' and 'vile affections'.

In Galatians 6:8 reaping corruption and sowing to the spirit is again referring to internal corruption, not the decay of the body. In Colossians 2:21-22 it's referring to Judaizers corrupting their freedom, not their body.

105 – Colossians 3:5

106 – Romans 7:24

107 – Tom Holland (2004) "Contours Of Pauline Theology A Radical New Survey Of The Influence On Paul's Biblical Writings" (Mentor Imprint, Scotland, UK) p:90

108 – F.F. Bruce quoted in Tom Holland (2004) p:91

109 – T.F. Torrance quoted in Tom Holland (2004) p:91

110 – Romans 5:14

111 – Romans 5:12; 1 Corinthians 15:22

112 – Romans 6:11, 23; 1 Corinthians 15:18, 22

Peter also refers¹¹³ to corruption from the world in the same way.

Paul is therefore not referring to physical resurrection from a corruptible/perishable body, but from corruption inherited from The Fall.¹¹⁴

Corruption v Immortality

In Romans 2:7 Paul uses *aphtharsia* (ἀφθαρσία) which is a word referring to ‘incorruptibility’ and also to ‘immortality’, and equates them with “eternal life”. In Ephesians 6:24 he uses the same word and states that the love of the Lord Jesus Christ is “incorruptible”/“unending”. He uses it again in 2 Timothy 1:10 when he refers to Jesus abolishing death and bringing life and “immortality”/“incorruption”.¹¹⁵ Reading on in 2 Timothy to chapter 4 we read¹¹⁶ that Paul is referring to the day of the Lord which was about to come in 70AD.

Peter defined his “inheritance” that was “ready to be revealed” as the “salvation of the soul”.¹¹⁷

There is nothing in these writings of Paul and Peter concerning a desire to look forward to the resurrection of physical bodies at the end of history. The term “corruption” was used to refer to life under the Torah and our life “in Adam”.

To understand this, it helps to realise that a person could be in a state of “corruption” without being physically dead. Therefore, corruption should be viewed as referring to life under the dominion of sin due to The Fall. Incorruption/immortality was used to describe the saints who were in the Body of Christ, not their status after death.

Natural v Spiritual

Paul stated that the natural man (our soul and mind) would not be able to comprehend the things that were “about to be”^{118, 119} The “rulers of this age” were natural men in the form of civil and religious leaders who were unable to understand the NC as it is revealed by the Spirit. They were the system of government and power which was passing away.

James states that the “coming of the Lord is at hand” and that “the Judge is standing at the door”.¹²⁰ The earthly/natural would disappear like burnt grass while his spiritual people would inherit the Crown of Life at his imminent coming in 70AD.¹²¹

Jude describes sensual/soulish/worldly/earthy people as being devoid of the Spirit.¹²² These “live by natural instincts/desires”¹²³, while the saints were encouraged to “wait” for the Lord’s mercy. He quotes Enoch’s prophecy¹²⁴ that the Lord would bring a myriad¹²⁵ of his holy ones to execute his judgement on the natural people. That judgement occurred in 70AD by a myriad of Roman soldiers that he brought against the Jews.

113 – 2 Peter 1:4; 2:19

114 – 1 Corinthians 15:42, 50

115 – See DRA (Douay-Rheims 1899 American Edition) & JUB (Jubilee Bible 2000) versions

116 – In the literal translations YLT, BLB, LSV

117 – 1 Peter 1:4-9

118 – 1 Corinthians 3:22 (Young’s Literal Translation, Literal Standard Version) read.lsvbible.com

119 – 1 Corinthians 2:6-14; 3:22 (Young’s Literal Translation)

120 – James 5:8-9 (“Hath drawn nigh”, past tense - Young’s Literal Translation)

121 – James 1:11-12; 5:7-9; 1 Peter 1:24; 4:5-7, 17; 2 Peter 3

122 – Jude 19-21 (AMP, AMPC)

123 – Jude 19 (Expanded Bible)

124 – Anonimo “Book of Enoch” Section 1 (“The Book of Watchers”), Part 1, chapter 1 [Kindle edition, location 38 of 2925]

www.amazon.com.au/Book-Enoch-An%C3%B3nimo-ebook/dp/B007V4MGHS

125 – *murias* (μυριάς): A Greek word meaning “ten thousand” in the singular. It is often used to refer to vast numbers of people or things that are virtually beyond counting. classic.biblegateway.com/passage/?search=Jude+14-15&version=AMP#en-AMP-30688

Earthly v Heavenly

Paul uses these two terms repetitively in 1 Corinthians 15¹²⁶ to refer to natural/non-spiritual people and the spiritual saints.

He stated that spiritual people would be raised up and seated in heavenly places with him.¹²⁷ That raising up was in the age that was “about to come”¹²⁸, “that is coming”¹²⁹. For Paul, the OT dead and the living were about to be raised as a spiritual body in 70AD. That’s because the heavenly Kingdom was about to come when Jesus came as judge and was manifest to the world as the King of Kings.¹³⁰

The Writer of Hebrews stated that the 1st century believers had already “come to Mount Zion and to the city of the living God, the heavenly Jerusalem”¹³¹ and later that “we have no permanent city here, but we are longing for the city which is soon to be ours”¹³² (or, “about to come”¹³³). Through the gospel’s “heavenly calling” these living Christians were already being raised, experiencing and tasting the heavenly realm. They didn’t need to wait to die.

Under the NC Jesus was the high priest of the “house of God”¹³⁴. This was the Body of Christ, not a physical temple or a church building. The first under the OC was done away with and the “second” was established.¹³⁵ When would he accomplish that and the “heavenly Jerusalem/City” manifest? Very soon, in 70AD – “In just a little while, he who is coming will come and will not delay”¹³⁶.

“Post AD 70, God has raised and filled His spiritual Body or House / New Jerusalem / Most Holy Place with His presence.”¹³⁷ There was no biological fleshly change or resurrection for the saints to undergo to experience this “better resurrection” under the New Covenant. Nor is Paul teaching a biological resurrection of flesh is necessary to be raised a spiritual or heavenly body in 1 Corinthians 15.”¹³⁸

The Corporate Body Motif

“To find Paul’s meaning, we need only find where in Scripture Paul elaborated on the doctrine of a human “body” that had to be sown/planted/entombed and concurrently put to death, in order that it could be made alive and changed in the resurrection of the dead. This takes us to Romans 6-8, Colossians 2, and Philippians 3. In these Scriptures, especially in Romans 6, Paul teaches that believers had been bodily “planted,” through Spirit-baptism, into death/into the death of Christ, in order that the body that had been planted/buried (the “body of Sin”, the “mortal body”, the “body of Death”, the “body of the sins of the flesh”, the “vile body”) would be abolished/put to death, and then be made alive and changed/conformed to the image of the Son of God in the kingdom of heaven. Note the order: Burial then death.”¹³⁹

Both Romans 6-8 and 1 Corinthians 15, in context, refer to the concurrent bodily death and burial, followed by completed bodily death, resurrection, and change. That means that 1 Corinthians 15 and Romans 6-8 definitely speak of the same burial, death, resurrection, and change of the same body. This is completely different to Futurist’s assumptions.

126 – 1 Corinthians 15:46-48

127 – Ephesians 2:4-10

128 – Ephesians 1:21 (WUESTNT)

129 – Ephesians 1:21 (EXB, YLT, Disciples’ Literal New Testament) [TPT: As translated from the Aramaic]
classic.biblegateway.com/passage/?search=Ephesians+1%3A21&version=TPT#en-TPT-10538

130 – 2 Timothy 4:1 (Young’s Literal Translation, Literal Standard Version, The Blue Letter Bible)

131 – Hebrews 12:22 (NKJV)

132 – Hebrews 13:14 (Weymouth New Testament)

133 – Hebrews 13:14 (Worrell NT; Worsley NT; Smith’s Literal Translation)

134 – Hebrews 10:19-21 (NKJV)

135 – Hebrews 10:9 (NKJV)

136 – Hebrews 10:37 (NIV)

137 – See Revelation 21:16-22:17

138 – Michael Sullivan “How the resurrection of the dead was about to be fulfilled by AD 70 and was”

139 – David Green (2014) “House Divided” [second edition]

www.amazon.com.au/House-Divided-David-Green/dp/146759671X

What is the “body” then that’s being put to death? It’s the person or the individual, whether that’s a believer or the Body of Christ. According to definition 1b for ‘body’ (σῶμα) in Arndt & Gingrich’s Greek Lexicon¹⁴⁰ Paul’s use of ‘body’ is sometimes plural – i.e. “almost synonymous with the whole personality...σώματα [bodies] = themselves.”¹⁴¹

Paul also uses “the body” to refer to “the body of sin”¹⁴² which is not flesh and blood. Paul stated that God had buried believers with Christ, had raised them up with Him, and had removed “the body of the flesh”¹⁴³. That’s not the physical body. This “body of sin” is equivalent for Paul to “the old man”¹⁴⁴.¹⁴⁵ he also refers “man” as “body”.¹⁴⁶ Therefore, that means that the spiritual body should be synonymous with “the new man”, the Lord Jesus Christ.¹⁴⁷

Perishable v Imperishable

Paul isn’t describing a person’s physical body as being “mortal” and “perishable”,¹⁴⁸ but that their Adamic and Mosaic ‘corporate’ body is, and it needs to be “clothed”. Paul interprets himself on this contentious point.

- Paul contrasts the glories of the Old Covenant and New Covenant with two houses/temples.¹⁴⁹
- He contrasts the Old Covenant and New Covenant in regard to the resurrection.¹⁵⁰
- He expresses hope which isn’t grounded on things which can be seen (i.e. physical and temporal), but on things that can’t be seen (i.e. spiritual and eternal)¹⁵¹
- The “earthly tent/house/temple” that will be destroyed is the corporate Old Covenant temple/house/system and the spiritual “heavenly dwelling/temple/house” is the corporate New Covenant system.¹⁵²
- Their groaning for this house to be revealed from heaven to clothe them was realized in AD 70 in the form of the glorious New Jerusalem (i.e. the corporate Body of the Church) which came¹⁵³ down from Heaven to Earth.¹⁵⁴

Numerous translations correctly show the “already and not yet” of the New Jerusalem which was in the process of coming down.¹⁵⁵

2 Timothy 2:17-18

Why was the faith of some being upset because Hymenaeus and Philetus were teaching that the resurrection had already happened? It was because **they were expecting the resurrection very soon**.¹⁵⁶

Regarding Hymenaeus and Philetus, they were most likely Judaizers, the people Paul compared to Jannes and Jambres¹⁵⁷ (the Egyptian magicians who confronted Moses)¹⁵⁸. They were deceivers of believers who

140 – Index to the Revised Bauer-Arndt-Gingrich Greek Lexicon

www.amazon.com.au/Greek-Lexicon-Index-Revised-Bauer-Arndt-Gingrich/dp/0310440319

141 – Arndt and Gingrich’s Greek-English Lexicon of the New Testament

www.amazon.com/Greek-English-Lexicon-Testament-Christian-Literature/dp/0226039331

142 – Romans 6:6

143 – Colossians 2:11

144 – Romans 6:6 [See Colossians 2:11 NKJV]

145 – Compare Colossians 2:11 with Colossians 3:9 & Ephesians 4:22. Compare 1 Corinthians 15:42 with Ephesians 4:22

146 – See Romans 6:6; 7:24; 1 Corinthians 15:44, 45

147 – Compare 1 Corinthians 15:53-54 with Ephesians 4:24; Colossians 3:10 and Romans 13:14

148 – In 1 Corinthians 15:53-54

149 – 2 Corinthians 3-6

150 – 2 Corinthians 4:13-14

151 – 2 Corinthians 4:18

152 – 2 Corinthians 5:1

153 – “Which is coming down” (CJB, DLNT, ERV, EHV, ISV, NIV, MSG, NCB, etc.) Compare with “I am coming soon” in verse 11.

154 – Revelation 21-22

155 – “Which is coming down” (CJB, DLNT, ERV, EHV, ISV, NIV, MSG, NCB, etc.)

156 – Acts 23:6; 24:15; Romans 8:18; 13:11 (Young’s Literal Translation)

157 – 2 Timothy 3:8

158 – Exodus 7 (The names Jannes and Jambres used by Paul comes from Jewish folk law)

en.wikipedia.org/wiki/Jannes_and_Jambres#New_Testament_and_Second_Temple_literature

taught Jewish myths and genealogies¹⁵⁹, were self-appointed “teachers of the Law”¹⁶⁰, and taught believers to abstain from certain foods¹⁶¹ (most likely using Levitical dietary laws).

“According to the teaching of Hymenaeus and Philetus, because Jerusalem and the temple still stood (in about AD 67) after the resurrection had allegedly already taken place, it irresistibly followed that “the sons according to the flesh” were now the heirs of the eternal kingdom and that Paul’s Jew-Gentile gospel of grace was a lie. The blasphemous error of Hymenaeus and Philetus was that the world of the Mosaic covenant would remain forever established after the fulfillment of the Law and the Prophets had taken place and the new heavens and new earth (“the resurrection”) had arrived...

However, there is a clear connection between the heresy of Hymenaeus and the implications of Futurism: If “the Law and the Prophets” are not fulfilled today, and “heaven and earth”¹⁶² have not passed away, and the jots and tittles of the Law have not passed away, and all things are not yet fulfilled, as futurism says, then logically and scripturally, the Law of Moses remains “imposed” to this day.¹⁶³ This implication of Futurism is exactly what the Judaizers, Hymenaeus and Philetus, taught when they said the resurrection was already past in AD 67.”¹⁶⁴

Paul was a Full Preterist, not a Futurist. He understood that the Second Coming and resurrection were spiritual events which couldn't be seen, and that they were about to be fulfilled in his time. He didn't oppose those who taught that these were spiritual events, it was the timing of their teaching that was the error. The destruction of the temple in AD 70 was still in the future for Paul and his readers. He opposed the heresy of the Judaizers who worked to usurp his spiritual authority and to overthrow the Torah-free gospel that he preached.



Having read this article you should've become aware that many of the references to “resurrection” in the NT may very well have been relating to what happened in the spirit realm in 70AD, not something at the end of time.

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



ALSO: “House Divided: Bridging the Gap in Reformed Eschatology - A Preterist Response to When Shall These Things Be” *Chapter 7: ‘The Resurrection of the Dead’* by David A. Green

www.amazon.com.au/House-Divided-Bridging-Eschatology-Preterist-ebook/dp/B00I9KGUK2



➔ Resource list on the next page ←

Laurence

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159 – 1 Timothy 1:4; Titus 1:4

160 – 1 Timothy 1:7

161 – 1 Timothy 4:3

162 – **NOTE:** This is reference to the temple. (a Jewish idiom)

163 – Matthew 5:17-19; Hebrews 8:13; 9:10

164 – p:198

RESOURCES

BOOK: “House Divided: Bridging the Gap in Reformed Eschatology - A Preterist Response ...”
Chapter 7: ‘The Resurrection of the Dead’ by David A. Green
www.amazon.com.au/House-Divided-Bridging-Eschatology-Preterist-ebook/dp/B00I9KGUK2

ARTICLE: “Beyond The Fires Of 70AD: There Was A Resurrection”
residentkingdom.com.ng/beyond-the-fires-of-70ad-there-was-a-resurrection

ARTICLE: “With What Body Do They Come? A Look at the Resurrection”
preteristcentral.com/With%20What%20Body%20Do%20They%20Come%20-%20A%20Look%20at%20the%20Resurrection.html

VIDEO: “Resurrection is a Present Reality”
www.youtube.com/watch?v=cHio2aFrpVA

VIDEO: “Preterism: The Resurrection (Part 1)”
www.youtube.com/watch?v=Uf0ba-Pc0bI

VIDEO: “Preterism: The Resurrection (Part 2)”
www.youtube.com/watch?v=QsKqdu8UOmc

VIDEO: “Old, New & End || 70AD Resurrection || Jesus Returned”
www.youtube.com/watch?v=mu2kUFEAEdY