

THE RESURRECTIONS

The Resurrections 5-12.doc

Except for some material quoted from a presentation done by Mr. Tim Warner (as indicated) which inspired this study, the commentary and presentation is the work of Rev. Dick Christensen. Some minor changes were made to the original material in April of 2004 by RevC. **A study on the pre-wrath rapture of the church was added to the material in October of 2011. It begins with Roman numeral V. Some additional minor changes were made to the following pages: 1, 22, 25-26, 32, 34-35, and 119-120.** On 12-11 some corrections were made to the outline numbering and some grammatical corrections were made.

In April of 2012 the sample test was removed and incorporated into the sample test file for all subjects. **No changes were made to the actual material.**

In May of 2012 changes were made to the coloration of scripture text, but no changes were made to the material.

I. INTRODUCTION [much of this section was paraphrased from Mr. E. Timothy Warner's presentation "**At the Last Trumpet**" (copyright 1995, published by Watchman Press, and used by permission) concerning the timing of the "Rapture".]

A. EARLY BELIEVERS: We can clearly see from the New Testament that early believers were keenly interested in biblical prophecy. Especially concerning the timing of the return of Jesus Christ. We see the disciples questioning Jesus concerning His return and the signs of the end in Matt. 24. His response pointed to the future, but admonished them to be ready and watching. Paul also addressed the concerns of the early believers in his letters to the churches (I Thess. 4) as there was much speculation as to when the Lord would return. This was largely true because of the persecution these new believers were experiencing at the hands of Nero, who blamed the Christians for the burning of Rome in 64A.D. Many were disposed of their homes, families were torn apart, and loved ones martyred for their testimonies.

Matthew 24:3 **And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?**

B. NO PRE-TRIB RAPTURE IN EARLIEST WRITINGS (from Tim Warner's research): It is also very interesting to note that even the earliest writings of those who were instructed by the Apostles, indicate a widely held belief that the church would suffer persecution at the hands of the Antichrist prior to the Lord's return. Some of these men included:

1. Clement, pastor of the church of Rome
2. Ignatius, pastor of the church of Antioch
3. Polycarp, pastor of the church of Smyrna
4. Irenaeus, pastor of the church of Lyons

In fact, according to Mr. Tim Warner, author of a study entitled: "At The Last Trumpet", there is **no hint** of a "pre-tribulation" rapture being held as a common belief among the early church believers. Post-tribulationism was the established "Christian" interpretation of prophecy from the time of the Apostles until the end of the third century. Tim's study is confirmed by the presentation of several quotes from the writings of men who studied under the Apostles.

C. "A-MILLENNIALISM": Tim's presentation goes on to say, "Around the fourth century, when the Roman Catholic church was emerging, Augustine began to formulate what became known as "a-millennialism". In this view, the prophecies relating to the restoration of Israel and the millennium were spiritualized. Augustine taught that the "Kingdom of God" was not a future "millennium," but the present universal church. The Roman Catholic church saw in Augustine's new doctrine a basis for claiming absolute authority. Consequently, the Pope has become the Vicar (substitute Messiah) over this kingdom of the church..." Even this view does not support a pre-tribulation rapture.

D. 19TH CENTURY: The early 19th century (1800's) brought a renewed interest in the study of prophecy. A growing number of believers returned

to the view of the early church, seeing a literal future millennium, a future tribulation and Antichrist, and a post-tribulation rapture. In fact, according to Tim's study, church history shows that prior to the 18th century all Christians were post-tribulationist, whether or not they believed in the millennium. The mention of a pre-tribulation rapture cannot be found in Christian literature before the beginning of the 19th century.

E. POWERSCOURT CONFERENCE: John Nelson Darby, of the Plymouth Brethren, introduced what has become known as “pre-tribulationism” at the Powerscourt conferences in Ireland in the early 1830's. Debates between the post-tribulationist, and the pre-tribulationists followed the Plymouth Brethren movement for several years, with Darby's view eventually being adopted.

This interpretation was brought to America by Darby, and was adopted by C.I. Scofield. The spread of pre-tribulationism among American Christians can be traced to the Scofield Reference Bible, which contains Darby's view integrated into the commentary notes. This view was further spread and maintained by the Christian college and seminary movement of the last hundred years.

F. FAMOUS POST-TRIBULATION RAPTURE BELIEVERS: Many godly Christians, known for their individual development of biblical understanding would not be numbered among those holding a pre-tribulation rapture belief. Such as: Charles Spurgeon, John Bunyan, Charles Finney, Matthew Henry, George Whitefield, Charles and John Wesley, Martin Luther, John Knox. Nor would men like: Wycliffe, Tyndale, Rogers, and others who were martyred such as: Ignatius, Polycarp, and Justin Martyr. One must keep in mind that the post-tribulation return of our Lord was the common belief of the early church and no evidence of or support for a pre-tribulation rapture until some 1700 years later.

II. PRE-TRIBULATION RAPTURE VIEW

A. IN A NUT SHELL, the pre-trib rapture view holds the following: That prior to the beginning of the tribulation period there shall be a loud shout, and the trump of God shall sound (**I Thess. 4: 13-18**) as Christ comes in the clouds, and those who are dead in Christ shall be raised from their graves, and then those who are alive will be changed in a moment (**I Cor. 15:51-53**), and caught up together to meet the Lord in the air. Thus removing the church from the earth, and from going through the tribulation period. Some believe that all believers who have died in faith throughout history shall participate in this “rapture” while others of the “pre-trib” view believe that only “new testament” believers, “the church”, shall be a part of this rapture. Additional scriptures which are used to add support to the pre-trib view include:

1. Kept from the hour of temptation:

Revelation 3:10 Because thou hast kept the word of my patience, **I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.**

However, a close examination of the Greek wording indicates that the interpretation of this passage is a “promise of divine protection until we emerge safely from the hour of temptation,” and not a promise to in some way exempt the saints from the tribulation period.

2. John caught up to heaven immediately after the 7 letters to the churches:

Revelation 4:1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, **Come up hither**, and I will show thee things which must be hereafter.

The pre-trib view generally supports the fact of John being “**caught up**” with the closing of the seven letters to the churches in Revelation chapter 3, as representing the rapture of the church. The difficulty lies in that the scripture clearly does not say this is the case, and this thought is simply not supported by John’s actions during the revelation as he frequently travels back and forth between heaven and earth. Are we then to believe the church will do the same? Not likely! see Rev. 10:1, 11:1, 12:1, 13:1 and so on) Also John does not

see the church as a group in heaven or at least he does not recognize them as such if they are there.

3. The presence of the 24 elders in heaven prior to the breaking of the seals:

Revelation 4:4 And round about the throne were four and twenty seats: and upon the seats I saw **four and twenty elders sitting, clothed in white raiment;** and they had on their heads crowns of gold.

Revelation 5:8 And when he had taken the book, the four beasts and **four and twenty elders** fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

In the above two passages we see immediately after John is caught up that he sees about the throne 24 elders clothed in white raiment. Pre-tribulationists believe that “elder” is a new testament term and therefore to be applied to the church. Or that the 24 elders represent the fathers of the 12 families of Israel, and the 12 apostles of the NT. However, again the scripture does not say this is the case.

4. Saved from the wrath to come. In this examination we must consider what “wrath” is being discussed. Is it the wrath of the “tribulation” when God’s wrath is poured out upon the world? Or is it the wrath of an eternity in hell, which is yet to come after the second death?

Romans 5:9 Much more then, being now justified by his blood, **we shall be saved from wrath through him.**

1 Thessalonians 1:10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which **delivered us from the wrath to come.**

1 Thessalonians 5:1-11 But of the times and the seasons, brethren, ye have no need that I write unto you. 5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 5:3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. 5:4 But ye, brethren, are not in darkness, that

that day should overtake you as a thief. 5:5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. 5:6 Therefore let us not sleep, as do others; but let us watch and be sober. 5:7 For they that sleep in the night; and they that be drunken are drunken in the night. 5:8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. 5:9 For **God hath not appointed us to wrath**, but to obtain salvation by our Lord Jesus Christ, 5:10 Who died for us, that, whether we wake or sleep, we should live together with him. 5:11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

a. Much has been said concerning the saints being spared the sufferings of the tribulation. Pre-trib supporters hold that as God has **“not appointed us to wrath”** then this is further proof that the church will not go through the tribulation, and must necessarily be raptured prior to the breaking of the seals.

However, we must take into account that at the time Paul wrote this letter the Thessalonians believers were suffering much persecution at the hands of Nero (see **2 Thess. 1:3-10**). Paul was writing to assure them that their suffering would not be without reward and would definitely be recompensed on those responsible. It appears that Paul is encouraging us to realize that though we will suffer persecution for the cause of Christ we will be saved. In other words what ever comes our way we will by the grace of God make it through to the salvation of our souls, and not suffer the wrath of eternal torment in hell. God’s wrath will not destroy His own.

b. There are examples in scripture where God’s wrath was poured out on the ungodly and yet God’s children were preserved. The children of Israel under the bondage to Egypt is a good example. All of Egypt suffered the plagues while the Israelites in Goshen were preserved. This could also be a possibility should the wrath spoken of in these passages refer to the tribulation period.

c. The three references we are examining indicate that we will:

(I) be “saved from wrath”

- (II) be “delivered from the wrath”
- (III) not be “appointed to wrath”

Each of these could be taken to refer to the wrath of hell, and not necessarily that of the tribulation period. Even if it were a reference to the tribulation period, we cannot automatically assume that the saints are to somehow be spared suffering. Especially in light of the fact that God’s people have often faced hardship, persecution, suffering, and even death for the sake of the gospel. The very idea that believers are not to suffer is not only unscriptural (Rom. 8:17-18; 2 Cor. 1:5-7), but any one who reads “Fox’s Book of Martyrs” knows that history tells quite a different story.

Point (I) **be “saved from wrath”** could be understood to mean, that God’s people will ultimately make it through the tribulation or find the salvation of their souls should they face physical death. If the reference is to the wrath of hell, then we can take comfort in the fact that we are justified by the blood of Christ, and therefore saved from wrath through Jesus Christ.

Point (II) **be “delivered from the wrath”** could be understood to mean, that though we experience the wrath of God we shall find the deliverance of our souls through the salvation we have in Jesus Christ. If the “wrath” being discussed, is that of an “eternity in hell,” which is yet to come; then the saints have been graciously delivered by their faith in the atonement of Christ.

Point (III) **not be “appointed to wrath”** could be understood to mean, that God has not appointed us to the wrath of hell, which is the fate of all who reject Christ, but rather has redeemed us to salvation through Jesus Christ to the extent that whether we live or die our destiny is to be with Him.

d. The concept that regardless of the physical difficulty or suffering God's saving grace shall see us through to the ultimate salvation of our souls from the wrath of hell, seems much more likely than the idea that the saints shall never have to deal with the difficulties and sufferings of the tribulation. There is indication (**Rev. 13:7**) that God will even permit the "saints" to be overcome by the "wicked one" during the tribulation. The fifth seal indicates that while some saints are already under the altar of God in heaven there are others who are to soon join them as God will permit some to die a martyr's death at the hands of Satan (**Rev. 6:9-11**). An important point is that the fifth seal indicates that **there are saints on the earth going through the tribulation** who will soon be killed for their testimony. Note this is also prior to the sealing of the 144,000 Jewish witnesses (**Rev. 7**) and therefore they should not be confused with the soon to be martyred saints of the fifth seal. Note, as it appears that the 144,000 are evidently raptured from the earth (**Rev. 14**) prior to the judgment of the 7 vials.

While physical death separates us from life in the flesh it only serves to magnify life in the spirit. Thus "we need not fear him who is able to destroy our body (**Matt. 10:28**) but rather He who is able to destroy both body and soul!" As saints of God, we overcome the "evil one" by the blood of the Lamb and the word of our testimony (**Rev. 12:11**) even though it may cost us our physical life, we overcome the wrath of eternal torment in hell through the salvation of our souls.

Revelation 13:7 **And it was given unto him to make war with the saints, and to overcome them:** and power was given him over all kindreds, and tongues, and nations.

Revelation 6:9-11 **And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 6:10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 6:11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.**

Matthew 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Revelation 12:11 And **they overcame** him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives **unto the death**.

e. Is it not also true that we who are in Christ have been sealed by the Holy Spirit, and therefore should find comfort in knowing that the wrath of God that is poured out on the wicked shall not overcome His own. Note the following scriptures:

Ephesians 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, **ye were sealed with that Holy Spirit** of promise,

2 Corinthians 1:22 Who hath also **sealed us**, and given the earnest of the Spirit in our hearts.

Ephesians 4:30 And grieve not the holy Spirit of God, whereby **ye are sealed unto the day of redemption**.

(I) Not only are we sealed with the Holy Spirit of promise, but we are sealed unto the day of our redemption. Nothing can touch us without God's approval. A closer examination of the judgments that are poured out during the tribulation shows that many are selective in nature and not intended to destroy believers, but rather to punish those who deny Christ and practice sin. Other scriptures which speak to God protecting His own include: **Psalm 91; Isaiah 43:2; Luke 10:19** and many more.

(II) On the other hand we should expect difficulty in life. Job said a **“man was born unto trouble as the sparks fly upward” (Job 5:7)**. We are also told that **“those who live godly in Christ Jesus shall suffer persecution” (2 Tim. 3:12)**. Paul stated that the wrath of God would be

revealed against all ungodliness (**Rom. 1:18**). One of the terrible consequences of sin is that it often affects the innocent as well as the guilty. It's the standing strong in faith during the difficulty that proclaims the strongest testimony for Christ. Persecution through history has always caused the church to grow even stronger. It should therefore, not surprise us to see the saints of God face difficulty and overcome in the process.

Revelation 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; **To him that overcometh** will I give to eat of the tree of life, which is in the midst of the paradise of God.

Revelation 2:17 He that hath an ear, let him hear what the Spirit saith unto the churches; **To him that overcometh** will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Revelation 3:21 **To him that overcometh** will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

5. The Restrainer: One final passage often quoted by those holding to the pre-trib view is that of **2 Thessalonians 2:6-8** where verse 7 speaks of the power that currently is at work restraining (letteth) the mystery of iniquity; who when being removed will permit that Wicked (Antichrist) to be revealed.

2 Thessalonians 2:6-8 And now ye know **what** withholdeth that he might be revealed in his time. 2:7 For the mystery of iniquity doth already work: only **he who** now letteth will let, until he be taken out of the way. 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

a. The thought here is that it is the Holy Spirit in the believers, which restrains the mystery of iniquity. Should believers be part of a pre-trib rapture then the Holy Spirit would be removed from the earth, and **the earth would be left to non-believers**

upon whom God could then pour out His wrath through the tribulation.

If the Holy Spirit is the restrainer and were to be removed with the rapture of the saints prior to the beginning of the tribulation, then there would be no believers on the earth until the conversion or sealing of the 144,000 Jewish witnesses in **Rev. 7**. As they are not sealed until after the sixth seal, who are the saints referred to in **Rev. 6:11** that were to die a martyr's death for their testimony as their brethren had already done who were under the altar of God (**Rev. 6:9**) in heaven?

b. The restrainer is identified by two terms: one as “what withholdeth” and the other as a person, “he who now letteth”. Is there someone other than the Holy Spirit who could satisfy both terms?

Tim Warner in his study presents the following possibility (pg. 108-110 paraphrased). In **Daniel 10** we find Daniel fasting and praying for 21 days when he heard a voice speak to him concerning the answer to his prayer. The voice told him that he had come to answer Daniel's prayer, but had to fight the prince of Persia until Michael one of the chief princes came to help him in the battle. The voice goes on to explain in verses **20-21** that “none HOLDETH with me in these things, but MICHAEL your prince.” Then again in chapter **12:1** the voice identifies Michael as the one who “stands up” (also translated “stands aside”) on behalf of the children of Israel “at that time”. Once Michael “stands up” or “stands aside” there will be a time of trouble like Israel has never known (the time of Anti-Christ in the tribulation).

“The words ‘withhold’ or ‘letteth,’ in **2 Thess. 2:6-8**, are translated from the Greek word ‘katecho’. According to Strongs concordance #2722 it means: **‘TO HOLD DOWN.’** The restrainer is ‘holding down’ the ‘mystery of iniquity.’ When Michael stands up the restraint is removed from Antichrist.

c. Also **Rev. 12:7-17** shows us that ‘Michael and his angels’ fought against the dragon, Satan, and his angels who were thrown out of heaven.” The “prince of the power of the air” is then no longer able to make the atmosphere his abode. He is limited to the earth. Perhaps this is what Michael does when he “stands up” for his people, Daniel 12:1.

d. We also know that one angel has the privilege of locking Satan in the abyss (**Rev. 20:1-3**). It is very possible that angel could be Michael, and not the Holy Spirit (**as some may suggest**) who is not an angel to begin with.

If Michael is the restrainer then those holding to the pre-trib view have one less argument for their case. Nowhere that I am aware of does the scripture clearly tell us who the restrainer is, but only that there is one.

The “pre-trib rapture theory” is based on the belief in the resurrection of man’s body, soul, and spirit as a simultaneous act, which would also possibly remove the presence of the Holy Spirit from the earth as He presently tabernacles within the body of the believer. A closer examination of what the scriptures say concerning the resurrection of the body will also lead us to a better understanding of the timing of the second coming of the Lord.

III. THE RESURRECTION OF THE BODY

A. The Old Testament belief in the resurrection of the body was widely held throughout the OT as shown in the following scriptures:

Job 19:25-27 For I know that my Redeemer lives, and that at the last he will stand upon the earth; 19:26 and after my skin has been thus destroyed, then in my flesh I shall see God, 19:27 whom I shall see on my side, and my eyes shall behold, and not another. My heart faints within me!

Genesis 22:5 Then Abraham said to his young men, "Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you."

Compare Gen. 22:5 with Heb. 11:19

Hebrews 11:19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

Isaiah 26:19 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

Daniel 12:2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.

B. Examples of restoration to life from the OT:

1 Kings 17:17-24 And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. 17:18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? 17:19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. 17:20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? 17:21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. 17:22 **And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.** 17:23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. 17:24 And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

2 Kings 4:32-35 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. 4:33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD. 4:34 And he went up, and lay upon the

child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. 4:35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

2 Kings 13:21 And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulcher of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

C. New Testament examples of resurrection:

Luke 7:12-15 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. 7:13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 7:14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. 7:15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

John 11:43-44 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 11:44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Matthew 27:52-53 And the graves were opened; and many bodies of the saints which slept arose, 27:53 And came out of the graves **after** his resurrection, and went into the holy city, and appeared unto many.

Acts 9:36-42 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. 9:37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. 9:38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. 9:39 Then Peter arose

and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. 9:40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. 9:41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. 9:42 And it was known throughout all Joppa; and many believed in the Lord.

Matthew 28:5-9 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. 28:6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay. 28:7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. 28:8 And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word. 28:9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

D. Jesus the “Firstfruits” One can easily see from the above scriptures that surely there have been examples of individuals being raised from the dead prior to the resurrection of Jesus Christ. Therefore, the question should be asked as to what makes His resurrection any different? And why is He considered to be the “firstfruits” **I Cor. 15:20** of the resurrection?

1 Corinthians 15:20 But now is Christ risen from the dead, and become the **firstfruits** of them that slept.

1. The answer lies in the fact that Jesus was the first to be raised from the dead to life eternal. In other words He unlike all those who rose before Him would not face death again His resurrection was to a “**permanent**” state of existence. All those who were raised from the dead **prior** to the resurrection of Christ had to die a physical death a second time. Their resurrection to life was “**temporary**”.

2. Enoch and Elijah to our knowledge have yet to taste death, and are believed by many to be the two witnesses that shall face death during the tribulation. **(Rev. 11:3-14)**

IV. TWO RESURRECTIONS (Spiritual & Material)

A. Spiritual: Man is born spiritually dead in trespasses and sin (Eph. 2:1 see below). He has a spiritual capacity, but is alienated from God because of sin. He is without hope except for the grace of God who has provided the means for his redemption. Spiritual resurrection takes place when man acknowledges his sin, and by faith trust in the redemptive work of Christ as his Lord and Savior. When faith is placed in Christ the spirit of man is quickened (made alive) by God. In addition God imparts His Holy Spirit to dwell within the regenerated man. The same Spirit that raised Jesus from the dead now dwells in the “new man”.

It should be noted that spiritual resurrection can only be done within a man’s physical (or earthly) lifetime. The Bible teaches that **“it is appointed unto man once to die” (Heb. 9:27)** should he fail in this life to by faith accept the redemptive work of Christ, done on his behalf, there is no possibility shown in the scriptures whereby he might have another opportunity. Spiritual life must be gained within one’s natural lifetime with the understanding that **“today is the day of salvation” (2 Cor. 6:2)** as **“none of us has the promise of tomorrow” (James 4:14)**.

Ephesians 2:1-9 **And you hath he quickened, who were dead in trespasses and sins: 2:2** Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: **2:3** Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and **were by nature the children of wrath, even as others. 2:4** But God, who is rich in mercy, for his great love wherewith he loved us, **2:5** Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) **2:6** And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: **2:7** That in the ages to come he might show the exceeding riches of

his grace in his kindness toward us through Christ Jesus. 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 2:9 Not of works, lest any man should boast.

B. Material: The material resurrection is experienced by every person whose existence is recorded in one of God's books. It is the resurrection of the **temporal** material matter of the physical existence to a **permanent** state of existence. It is the material matter passing from one state of existence to another.

Psalms 139:15-16 My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. 139:16 Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

Revelation 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

1. The two phases of the Material Resurrection of the Dead:

Within the "material resurrection" there are **two future resurrection events**. They are the "resurrection unto eternal life" and the "resurrection unto everlasting damnation" (**John 5: 28-29; Acts 24:15; Dan. 12:2**). Those who have their names recorded in the "**Lamb's book of life**" (**Phil. 4:3; Rev. 3:5; 20:12, 15; 21:27**) will be a part of the resurrection unto eternal life. This we understand from what is said in **Rev. 20:4-6** completes the "1st resurrection, and is separated from those who are a part of the "resurrection unto everlasting damnation" by the 1000 year millennium. At that point those who's names are not written in the "Lamb's book of life" will be judged according to their works from the books of judgment, and then cast alive into the lake of fire (**Rev. 20:15**) where they shall spend eternity in torment and separated from all that God is. This latter experience is called the second death.

Daniel 12:1-2 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as

never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 12:2 And many of them that sleep in the dust of the earth shall awake, **some to everlasting life, and some to shame and everlasting contempt.**

Daniel 12:1-2 can be very confusing except when examined in light of other scriptures on the subject. The first part of the verse “**And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered,**” certainly seems to refer to national Israel. Michael, whom we see in the book of Daniel contends for Israel against the principalities and powers of evil, shall stand for the whole house of Israel “at that time”, which refers to the “time of tribulation” or as it is stated here, “a time of trouble” which Israel shall encounter as God deals with their heart. But the promise to Israel here as in other scriptures is that “they shall be delivered” as national Israel shall come to know the true Messiah whom they pierced.

At that point it appears that the verse takes on a different frame of reference, as national Israel is narrowed down to include only those who are among the multitude who’s names are “**found written in the book**”, a definite reference to the Lambs book of Life which contains the names of every person who has or will ever live that are counted among those who are to be redeemed.

The second verse continues this frame of reference, “**And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.**” The word “many” may be taken to mean less than “all” of the dead or it could mean “many” in the sense of a multitude or great number that includes everyone who has died, this latter interpretation is more consistent with other scriptures on the subject. The reference to, “them that

sleep in the dust of the earth shall awake” obviously speaks to those whose bodies are in the graves. The verse closes with an indication that there is either more than one resurrection or more than one event within the resurrection of the dead. Either way it is clear on the merit of this verse alone that “some” will be resurrected to “life” and others to “contempt”.

John 5:28-29 Marvel not at this: for the hour is coming, in the which **all** that are in the graves shall hear his voice, 5:29 And shall come forth; **they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.**

Acts 24:15 And have hope toward God, which they themselves also allow, that **there shall be a resurrection of the dead, both of the just and unjust.**

From the above scripture discussions we have seen that all of those whose names are found in the “Lamb’s book of life” will be a part of the resurrection unto eternal life. Further study will show that the first resurrection ends with the coming of Christ at a time prior to the beginning of the millennium.

2. The order of the first resurrection:

1 Corinthians 15:20-26 But now is Christ risen from the dead, and become the **firstfruits** of them that slept. 15:21 For since by man came death, by man came also the resurrection of the dead. 15:22 For as in Adam all die, even so **in Christ** (those who died “**in Christ**”) shall all be made alive. 15:23 But every man in his own order: Christ the firstfruits; **afterward** they that are Christ's at his coming. 15:24 Then cometh the end, when he shall have delivered up the kingdom (probably the millennial kingdom) to God, even the Father; when he shall have put down all rule and all authority and power. 15:25 For he must reign, till he hath put all enemies under his feet (**this would include the final rebellion of Satan at the end of the millennium**). 15:26 The last enemy that shall be destroyed is death.

a. Christ the “**firstfruits**” (first to be resurrected to a permanent state of existence)

b. **“Afterward”** they that are Christ’s at His coming (those who have died having faith in the messiah)

c. Then He must reign until He gives the kingdom to the Father, which takes place after all rebellion (Satan’s last attempt **Rev. 20:7-9**) is put down.

We know from Rev. 20:4-6 that the 1st resurrection appears to end at the end of the tribulation when Christ returns to gather those who are to participate in the “resurrection unto everlasting life,” and deliver Israel. We see from the account in the passage above that Christ is definitely to be the first to be resurrected to the **permanent state** of eternal life. It would also appear from this passage that the next event in the 1st resurrection would be the gathering together of all those who are “in Christ.” Meaning those throughout history who have put their faith either in the promised redeemer (OT Messiah) or “in Christ” since His coming. This would include all those whose names are written in the book of life up to the time of this event.

A question concerns the fate of those who were resurrected from their graves after the resurrection of Christ, and were seen by many walking the streets of Jerusalem.

Matthew 27:52-53 And the graves were opened; and many **bodies of the saints** which slept arose, 27:53 And came out of the graves **after his resurrection**, and went into the holy city, and appeared unto many.

Some teach that this passage along with Ephesians 4:8-10 indicate that these who were seen being resurrected from the dead went on to heaven with the other captives that Christ rescued from Abraham’s bosom (otherwise called paradise).

Ephesians 4:8-10 Wherefore he saith, When he ascended up on high, **he led captivity captive**, and gave gifts unto men. 4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

However, to make this assumption concerning those who were seen walking in the Holy city, is speculative at best. Since the resurrection of Christ, when a believer dies his soul and human spirit go to God while the body returns to dust in the grave awaiting the resurrection of the body. This is so because Jesus did set the believing captives free from Satan's control over death. Satan no longer has control over the soul & spirit of a believer after their natural death. Christ now has the keys of death (**Rev. 1:18**). Therefore, those who were resurrected after Christ when he led the captives free from the underworld, and walked the streets in resurrected bodies (as the graves were opened), most likely lived and died again. This was a select group and not the entire group of O.T. saints. If they didn't die again, then they became the first fruits after Christ to have experienced the complete resurrection of body and soul. This while the rest of the captives went to heaven to await the resurrection of their bodies, as is the case with everyone who has died in Christ since that time. This would mean that the 1st resurrection begins at this point and ends in Rev. 20:4-6. I do not believe this latter concept is what happened because of what we read in I Cor. 15 concerning Christ being the firstfruit, and "Afterward they that are Christ's **at His coming**" which indicates to me that there is no one who is resurrected like Christ until **His Coming** which doesn't happen until Armageddon. Therefore, those who were seen walking the streets after the resurrection of Christ must have died again experiencing only a temporary resurrection of the body as we have seen before.

1 Corinthians 15:20-26 But now is Christ risen from the dead, and become the **firstfruits** of them that slept. 15:21 For since by man came death, by man came also the resurrection of the dead. 15:22 For as in Adam all die, even so in Christ (those who died “in Christ”) shall all be made alive. 15:23 But every man in his own order: Christ the firstfruits; **afterward** they that are Christ's **at his coming**. 15:24 Then cometh the end, when he shall have delivered up the kingdom (probably the millennial kingdom) to God, even the Father; when he shall have put down all rule and all authority and power. 15:25 For he must reign, till he hath put all enemies under his feet (this would include the final rebellion of Satan at the end of the millennium). 15:26 The last enemy that shall be destroyed is death.

The order of the resurrection is very clear in I Cor. 15:23-24 i.e. “Christ 1st ; **Afterward** they that are Christ’s **at His coming**; then cometh the end...”

3. The events leading to the 1st resurrection

To correctly examine this subject we will need to look at several scripture passages for common indications of this event. In Matthew 24:3 the disciples questioned Jesus as to the “sign of His coming...” This passage provides perhaps the most detailed chronology in the scriptures given by Christ.

Matthew 24:3-31 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? 24:4 And Jesus answered and said unto them, Take heed that no man deceive you. 24:5 For **many shall come in my name**, saying, I am Christ; and shall deceive many. 24:6 And **ye shall hear of wars and rumours of wars**: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 24:7 For nation shall rise against nation, and kingdom against kingdom: and **there shall be famines, and pestilences, and earthquakes**, in divers places. 24:8 All these are the beginning of sorrows.

Here Christ provides information as to the events, which will mark **the beginning** of the tribulation or “**beginning** of sorrows”.

(1) False Messiahs who deceive many

(2) Wars and rumors of war

(3) Famines, pestilence, and earthquakes

Matt. 24:9-14 Then shall they deliver you up to be **afflicted**, and shall **kill you**: and ye shall be **hated of all nations** for my name's sake. 24:10 And then shall many be offended, and shall **betray one another**, and shall hate one another. 24:11 And many **false prophets shall rise**, and shall deceive many. 24:12 And because iniquity shall abound, the **love of many shall wax cold**. 24:13 But he that shall endure unto the end, the same shall be saved. 24:14 And this **gospel of the kingdom shall be preached in all the world** for a witness unto all nations; and then shall the end come.

This section describes an escalation of hostility toward those who stand for Christ. This could be a reference to the many who will be martyred for their testimony, and for not having received the mark of the beast during the tribulation (**Rev. 20:4**). The key events here are:

(1) Those who are afflicted, hated, and martyred

(2) Betrayal and hatred of one another

(3) More false prophets who deceive many

(4) Iniquity shall abound, and love grow cold

(5) The Gospel of the Kingdom shall be preached in all the world

(6) Then shall the end come.

Matt. 24:15-20 **When ye therefore shall see the abomination of desolation,** spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) 24:16 Then let them which be in Judaea flee into the mountains: 24:17 Let him which is on the housetop not come down to take any thing out of his house: 24:18 Neither let him which is in the field return back to take his clothes. 24:19 And woe unto them that are with child, and to them that give suck in those days! 24:20 But pray ye that your flight be not in the winter, neither on the Sabbath day:

This section describes the major event that marks very clearly the beginning of the “**great tribulation**” (vs. 21). This event we believe marks the beginning of the last half of the tribulation, the last three and one half years. When we see the Anti-Christ stand in the holy place and declare himself to be God, we shall know the “**great tribulation**” has begun. See other passages on this event (**Dan. 9:27; Rev. 13**).

Matt. 24:21-28 **For then shall be great tribulation,** such as was not since the beginning of the world to this time, no, nor ever shall be. 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 24:23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24:24 **For there shall arise false Christs,** and **false prophets,** and shall show **great signs and wonders;** insomuch that, if it were possible, they shall deceive the very elect. 24:25 Behold, I have told you before. 24:26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. 24:27 **For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.** 24:28 For wheresoever the carcass is, **there will the eagles be gathered together.**

In this section we are given more insight as to the “great tribulation” and signs of His coming.

- (1) More false Christ’s and false prophets
- (2) Great signs and wonders - could be a reference to the wrath of God being poured out during this period.
- (3) When He comes it will light up the sky just like when lightning crosses the dark sky. This may be in part because just prior to His return the sky is to be darkened (see next section).
- (4) Eagles will be gathered - as they and other birds of prey would gather to eat the flesh at Armageddon. (**Job 39:2-30; Ezek. 39:17-22; Luke 17:37; Rev. 19:17-21**)

Matt. 24:29 Immediately after the tribulation of those days shall **the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:**

We see here that just prior to His appearance in the heavens that the sun, moon, and stars will not give their light. This is the beginning of “**the day of the Lord**” when God’s wrath is poured out on the nations. The added darkness will only make the glory of His coming that much more spectacular. We shall investigate the scriptures concerning “the day of the Lord” following our examination of Matt. 24:30-31.

Matthew 24:30-31 **And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the**

Son of man coming in the clouds of heaven with power and great glory. 24:31
And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

From verse 29 we learned that great darkness shall overtake the heavens just prior to “the sign of the Son of man in heaven”. It may be that this “sign” which appears just prior to His visible return is the glory of His appearing, which is as lightning moving across the supernatural darkness of the heavens, created by the withholding of the light of the sun, moon, and stars (vs. 27). As He makes His appearance the angels shall sound the trumpet, and gather together His elect.

This “gathering of the elect” could refer to the resurrection of the dead in Christ throughout history including the martyrs, and others who died in faith during the tribulation (**Rev. 20:4**).

Revelation 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

It seems very possible that these are caught up to meet the Lord in the air at the sound of the trump of God (**1st Thessalonians 4:14-17; I Cor. 15:51-52; Matt. 24:40-42**) as the rapture of the church and will return with him coming in victory as He brings to an end the battle of Armageddon. Should this be true there would be no basis for a “pre-tribulation rapture”.

1 Thessalonians 4:14-17 For if we believe that Jesus died and rose again, even so **them also which sleep in Jesus** will God bring with him. 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and **the dead in Christ shall rise first:** 4:17 **Then**

we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1 Corinthians 15:51-52 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, 15:52 In a moment, in the twinkling of an eye, **at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.**

(1) The Lord descends from heaven with a shout, the voice of the archangel, and trump of God

(2) The natural bodies of the dead in Christ shall rise out of their graves first

(4) Then those who are alive and remain shall be changed, and caught up with them to meet the Lord in the air. This would explain Matt. 24:40-42.

Mat 24:40-42 Then shall two be in the field; the one shall be taken, and the other left. 24:41 Two women shall be grinding at the mill; the one shall be taken, and the other left. 24:42 Watch therefore: for ye know not what hour your Lord doth come.

(4) All of those who are a part of this event shall remain with the Lord

Therefore, as He makes His triumphant return to the earth to destroy the works of iniquity and to deliver Israel, His saints come with Him (**Zech. 14:5**).

Zechariah 14:5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and **the LORD my God shall come, and all the saints with thee.**

If the scenario just presented is true, then there would be no pre-trib rapture, and the church would pass through the

tribulation. The pre-trib rapture theory has as its primary basis **I Thess. 4:14-17 & I Cor. 15:51-52** (see above), and as we have seen they could just as easily fit the scenario surrounding “the day of the Lord”. In fact the wording of those two passages so closely resembles the many other references to “the day of the Lord” that one struggles to separate them into separate events.

4. The Day of the Lord - ends the 1st resurrection and continues through the millennium.

Other scriptures that describe “**the day of the Lord**” seem to indicate that it will be preceded by a falling away, and revealing of Anti-Christ (**2 Thess. 2:2-12**).

2 Thessalonians 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

This falling away and revealing of the man of sin, according to the following passages, is followed by a time of wrath, the gathering of the nations for the great battle, great darkness, earthquakes, and is preceded by a trumpet sound.

Acts 2:20 (quote from **Joel 2:31**) The sun shall be turned into **darkness**, and the **moon into blood**, before that great and notable day of the Lord come:

Isaiah 13:10 For the stars of heaven and the constellations thereof shall not give their light: the **sun shall be darkened** in his going forth, and the **moon shall not cause her light to shine**.

Isaiah 13:4-22 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of **the kingdoms of nations gathered** together: the LORD of hosts mustereth the host of the battle. 13:5 They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land. 13:6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. 13:7 Therefore shall all hands be faint, and every man's heart shall melt: 13:8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a

woman that travaileth: they shall be amazed one at another; their faces shall be as flames. 13:9 **Behold, the day of the LORD cometh**, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. 13:10 For **the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.** 13:11 And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. 13:12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. 13:13 Therefore **I will shake the heavens, and the earth shall remove out of her place**, in the wrath of the LORD of hosts, and in the day of his fierce anger. 13:14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land. 13:15 Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword. 13:16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. 13:17 Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. 13:18 Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. 13:19 And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. 13:20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. 13:21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

Revelation 16:13-16 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 16:14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, **to gather them to the battle of that great day of God Almighty.** 16:15 Behold, **I come as a thief.** Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. 16:16 And he gathered them together into a place called in the Hebrew tongue **Armageddon.**

Joel 1:15 Alas for the day! for **the day of the LORD is at hand**, and as a destruction from the Almighty shall it come.

Joel 2:1-2 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for **the day of the LORD cometh**, for it is nigh at hand; 2:2 **A day of darkness and of gloominess**, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

Joel 3:11-16 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. 3:12 Let the heathen be wakened, and **come up to the valley of Jehoshaphat:** for there will I sit to judge all the heathen round about. 3:13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great. 3:14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. 3:15 **The sun and the moon shall be darkened, and the stars shall withdraw their shining.** 3:16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the **heavens and the earth shall shake:** but the LORD will be the hope of his people, and the strength of the children of Israel.

Amos 5:18-20 Woe unto you that desire the day of the LORD! to what end is it for you? **the day of the LORD is darkness, and not light.** 5:19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. 5:20 Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

Zephaniah 1:14-18 The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. 1:15 That day is **a day of wrath**, a day of trouble and distress, a day of wasteness and desolation, **a day of darkness** and gloominess, a day of clouds and thick darkness, 1:16 **A day of the trumpet** and alarm against the fenced cities, and against the high towers. 1:17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. 1:18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

Zechariah 14:1-5 Behold, **the day of the LORD cometh**, and thy spoil shall be divided in the midst of thee. 14:2 For **I will gather all nations against Jerusalem to battle**; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. 14:3 **Then shall the LORD go forth, and fight against those nations**, as when he fought in the day of battle. 14:4 And **his feet shall stand in that day upon the mount of Olives**, which is before Jerusalem on the east, and **the mount of Olives shall cleave** in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. 14:5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and **the LORD my God shall come, and all the saints with thee.**

The previous passage, **Zechariah 14:1-5** describes the events leading to “the day of the Lord”, beginning with the Lord’s second coming. However, in verse 7 the tone seems to change, and describe some of the events that take place during the millennium **Zech 14:7-11**. Remember, a “day with the Lord is as a 1000 years and a 1000 years as a day” (**2 Peter 3:8**).

Zechariah 14:6-11 And it shall come to pass in that day, that the light shall not be clear, nor dark: 14:7 **But it shall be one day which shall be known to the LORD**, not day, nor night: but it shall come to pass, that **at evening time it shall be light**. 14:8 And it shall be in that day, that **living waters shall go out from Jerusalem**; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. 14:9 And **the LORD shall be king** over all the earth: in that day shall there be one LORD, and his name one. 14:10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. 14:11 And men shall dwell in it, and **there shall be no more utter destruction; but Jerusalem shall be safely inhabited.**

The next passage **1 Thess. 5:2-6** concerning the timing of the day of the Lord, warns us that it shall come as a thief in the night (quite unexpectedly) for those who are not ready. It goes on to remind us who are “brethren” that we are not in darkness

that we would be surprised, but rather are children of light (saved individuals) and therefore “that day”, the day of the Lord, will not surprise us. This is particularly interesting because were there a pre-trib rapture there would be no need to give us any admonishment that we should be “watching” for the day of the Lord.

1 Thessalonians 5:2-6 For yourselves know perfectly that **the day of the Lord so cometh as a thief in the night.** 5:3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. 5:4 But **ye, brethren, are not in darkness, that that day should overtake you as a thief.** 5:5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. 5:6 Therefore let us not sleep, as do others; but **let us watch** and be sober.

This final passage **2 Peter 3:10-13** could be understood to support the concept of the “day of the Lord” lasting through the millennium, the renovation of the earth by fire(at the end of the 1000 years), and the establishment of the new heavens and new earth (**Rev. 21**).

2 Peter 3:10-13 But **the day of the Lord will come as a thief in the night;** in the which the heavens shall pass away with a great noise, and **the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.** 3:11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 3:12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 3:13 Nevertheless we, according to his promise, **look for new heavens and a new earth, wherein dwelleth righteousness.**

5. 1st Resurrection to rule with Christ during 1000 yr. Reign:

Revelation 20:4-6 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither

his image, neither had received his mark upon their foreheads, or in their hands; and **they lived and reigned with Christ a thousand years.** 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but **they shall be priests of God and of Christ, and shall reign with him a thousand years.**

- a. The right of judgment was given to a group who were sitting on thrones
- b. In addition there were those who were martyred during what appears to be the tribulation period lived, and they also reign with Christ during the millennium.
- c. All of the dead who were not a part of the first resurrection did not live again until the 1000 years was finished.
- d. Those who are part of the first resurrection will be priests of God the Father, and Christ during the 1000 year reign.

Summary: It is evident from the scriptures we have examined that the members of the 1st resurrection unto eternal life are to rule with Christ during His 1000 yr. Reign. Therefore, the 1st resurrection must end at some point between the battle of Armageddon and the beginning of the 1000 yr. Reign.

6. The resurrection unto everlasting damnation: In this resurrection the wicked dead come before the Great White Throne to face the judgment of God for their denial of Christ and their wicked deeds.

John 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto **the resurrection of damnation.**

Revelation 20:12-15 And I saw the dead, small and great, stand before God; and the **books** were opened: and **another book was opened, which is the book of life:** and the dead were judged out of those things which were written in the books, according to their works. 20:13 And the sea gave up the dead which were in it;

and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 20:14 And death and hell were cast into the lake of fire. **This is the second death.** 20:15 **And whosoever was not found written in the book of life was cast into the lake of fire.**

(I) Note the tone and timing in the above passage:

(A) This passage follows in scripture the explanation of the binding of Satan for 1000 yrs. (**Rev. 20:1-3**); the description of the first resurrection and the millennial reign (**Rev. 20:4-6**); the loosing of Satan and his final rebellion (**Rev. 20:7-9**); the final judgment of Satan (**Rev. 20:10**); and then this second resurrection scene at the Great White Throne.

(B) This scene from the very beginning has the tone of death and judgment. This is the final judgment upon all those who were not found written in the book of life. The wicked dead from Adam to the final rebellion of Satan are brought before God to be judged as to their degree of torment in the lake of fire.

(C) As to whether the saints will be at this judgment we can not say for sure from what is revealed in the scripture, however we do know that the wicked dead from Adam to this judgment will be present. If the saints are there it would not be to receive any judgment, but as to a witness of God's grace toward man.

(II) Judgment of Angels: In addition to the judgment of the wicked dead we also understand that this final judgment scene will be the place where the fallen

angels are judged by the saints. According to the following scriptures:

Jude 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness **unto the judgment of the great day.**

1 Corinthians 6:2-3 Do ye not know that **the saints shall judge the world?** and if the world shall be judged by you, are ye unworthy to judge the smallest matters?
6:3 Know ye not that **we shall judge angels?** how much more things that pertain to this life?

V. The Pre-Wrath Rapture

Up to this point we have examined how unlikely it is that there will be a “pre-tribulation” rapture of the church and we have considered the possibility that “the Day of the Lord” might extend throughout the millennial reign of Christ through to the final judgment. We have also expressed the view that the renovation of the earth by fire is likely to take place at the end of the millennium prior to entering into eternity with Christ. With this in mind I wanted to present another view of the timing for the rapture of the church as expressed in the book entitled “The Pre-Wrath Rapture of the Church” by Marvin Rosenthal copyright 1990 and published by Thomas Nelson, Inc.

Marvin Rosenthal puts forward a fourth supposition as to the timing of the expected rapture of the church which he has entitled, “The Pre-Wrath Rapture”. In his presentation Marvin refutes the considerations of either a Pre, Mid, or Post tribulation rapture and masterfully lays out the “pre-wrath” supposition. In a condensed explanation his thinking is that the rapture will occur shortly beyond the middle of the 70th week just prior to the opening of the 7th Seal which begins the “Day of the Lord”, the outpouring of God’s wrath upon the earth. His view is that in the first 3.5 yrs. of Daniel’s 70th week what we see scripturally is man’s wrath against man involving the rise of the Anti-Christ and is not a part of the outpouring of God’s wrath or the “Day of the Lord”. Thus the scriptures (Rev. 3:10; I Thess. 1:10, 5:9) declaring that we shall be saved from “wrath” or the “hour of temptation” is upheld as the church is raptured just before the wrath of God begins with the opening of the 7th seal.

In the following outline I will attempt to put forth the main thoughts and scriptural support for this view as presented by Rev. Rosenthal only in a highly condensed format and add some thoughts of my own for consideration. Much of what follows comes directly from his book, with some re-wording mainly for the sake of brevity. Where my own thoughts are inserted you will find them within [] with “RevC” at the end. The normal outline of this course will be interrupted for the insertion of this material and will resume with Roman numeral VI. What is Death? The page numbers in parenthesis, for example (pgs. 41-42) point A. below, locate the material in Marvin Rosenthal’s book.

I. The Second Coming of Messiah

A. Two Messiah’s (pgs. 41-42)

The Old Testament prophets struggled with what they saw in that they knew that the Messiah was to suffer and die as seen in Isaiah 53:5

Isaiah 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

They also saw that He was to be glorified as in Psalms 24:9

Psalm 24:9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

In trying to reconcile these two events they came up with the idea that there must in fact be two Messiahs.

1. One they chose to call Messiah Ben Joseph (Christ, the Son of Joseph). This since Joseph was rejected, sold into slavery, suffered, but eventually delivered his brethren from famine. They referred to this Messiah as the suffering Messiah.
2. The second they called Messiah Ben David (Christ, the Son of David). This Messiah was portrayed as the glorious Christ who would deliver His people and reign in kingly majesty. Naturally He was named after their greatest king—King David. They referred to this Messiah as the glorious Messiah.
3. What they could not reconcile or understand was that Messiah was not two but one who would come at two different times first to suffer and die for the sake of our redemption, and secondly to judge and reign as the exalted King of Kings.

B. Compare the two comings: (pg. 42)

THE FIRST COMING	THE SECOND COMING
Came on a donkey – Matt. 21:5-7	On a white stallion – Rev. 19:11
As a lamb in silence – Isa. 53:7	As a lion roaring – Joel 13:16
He was judged – John 9:39	He is the judge – 2Tim.4:8; Acts 10:42
He came in humility – Phil. 2:5-8	He will come in glory – Matt. 25:31
He came to die – Matt. 20:28	He will judge & reign – Rev. 11:15

II. Misuse of the word “Tribulation”, “the Beginning of Sorrows”, and the “Great Tribulation” cut short

A. The terms “Tribulation Period” & the “Great Tribulation” (pg. 103)

1. “Tribulation Period” is normally used as a synonym for the 70th week from Daniel 9:27.

Daniel 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

This describes the seven years that immediately precede Christ’s physical return to the earth [touching down on the Mount of Olives—Zech. 14:4 at Armageddon prior to establishing His millennial kingdom “RevC”].

2. The Greek word *thlipsis*, translated tribulation or affliction, occurs twenty times in the New Testament. It conveys the idea of pressure, affliction, anguish, persecution, and trouble. (pg. 103)
3. It is most frequently used in a NON-prophetic setting such as:

John 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Romans 5:3-4 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; [4] And patience, experience; and experience, hope:

2 Cor. 1:4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

Clearly these verses speak of our present difficulty and are not prophetic in nature.

4. Only five verses in Scripture can be clearly identified as using the word tribulation in a prophetic context as it relates to Daniel's 70th week. They are: (pg 104-105)

Matthew 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Matthew 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Mark 13:19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

Mark 13:24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

Rev. 7:13-14 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? [14] And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

5. Note the following important indications: **(pg. 104)**
- a. The first time the Lord speaks of the “tribulation” in Matt. 24:21 He is speaking in direct reference to what He has just said in Matt. 24:15-20 concerning the desecration of the temple which is widely agreed to occur in the middle of Daniel’s 70th week (Dan. 9:27; Rev. 12:6, 14), specifically 3.5 years into the week. Note also that He uses the adjective “**great**” before it thus speaking of that portion of Daniel’s 70th week that is commonly referred to as the “**Great Tribulation**”.
 - b. Just eight verses later He again uses the word “tribulation” in reference to what He has just said thus **referring again to the “Great Tribulation”**. **(pg. 104)**
 - c. Next we see the Greek word *thlipsis* normally translated as “tribulation” used by Mark in 13:19 only here it is translated “affliction” but is used again in reference to the desecration of the temple by Anti-Christ during Daniel’s 70th week (Daniel 9:27), and therefore is **referring again to the “Great Tribulation”** portion of the 70th week. **(pg. 105)**
 - d. Mark then uses the word “tribulation” referring to the same time period in 13:24 but now indicating the cosmic disturbances that will take place immediately following the “Great Tribulation”.
 - e. **Note that in all 4 instances where Jesus spoke of “tribulation” He was speaking of the “Great Tribulation” portion of Daniel’s 70th week.** Also that in each instance it is used to refer to the persecution of God’s elect by wicked men, never of the wrath of God being directed toward mankind. **Prophetically, therefore, the “Great Tribulation” refers to man’s wrath against man, not God’s wrath against man.** This is a very important distinction as some mistakenly refer to the entire 70th week as God’s wrath being poured out upon mankind, which it clearly is not. **(pg. 105)**
 - f. Finally the fifth occurrence in the New Testament where the word “tribulation” is used prophetically is Rev. 7:13-14 where the apostle John uses it in conjunction with the adjective “great”. This portion of

Daniel's 70th week begins not at the start of the week but in the middle.

- g. Marvin points out that there is important significance of the placement of the “great tribulation” period of Daniel's 70th week in the middle (at least 3.5 yrs. into the 7 yr. period) in light of the fact that many incorrectly call the entire 70th week “The Tribulation”. Since the “pre-tribulation rapture” teaching basis much of its concept on the fact that believers are “not appointed to wrath” (I Thess. 5:9; Romans 5:9; I Thess. 5:4) they say that the church will be raptured prior to the beginning of the 70th week referring to the entire 70th week as “the tribulation period”, which it is not. The 7 year period is Daniel's 70th week and in the middle of it is the “great tribulation” of which Jesus spoke each time He mentioned the word “tribulation”. This scriptural fact presents a major difficulty to those who promote the “Pre-tribulation rapture” as taking place prior to the beginning of the 70th week. (pg. 106)

B. The “beginning of sorrows”

1. In Matthew 24:3 as they sat upon the Mount of Olives Jesus responds to His disciples concerning their request to know what would be the sign of His coming and the end of the age (Gr. *aionos*).

Matthew 24:3 **And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world** (“age” is a better translation than “world”)?

2. [Jesus responds with what is commonly referred to as the “Olivet discourse” wherein He answers their question by explaining that before the end of the age there would be:
 - a. False Christs—those who will deceive many in His name
 - b. Wars and rumors of wars—man fighting against man
 - c. Nation rising against nation—describing a very insecure world
 - d. Famine, pestilence, and earthquakes—a world facing many hardships

Yet all these are only the beginning of sorrows. This appears to parallel the first 3.5 years of the 70th week with the first 4 seals in Revelation being opened and the Anti-Christ at work to set the stage for his rise to power. “RevC”]

Matthew 24:4-8 **And Jesus answered and said unto them, Take heed that no man deceive you. [5] For many shall come in my name, saying, I am Christ; and shall deceive many. [6] And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. [7] For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. [8] All these are the beginning of sorrows.**

3. Marvin Rosenthal states: ...The emergence of the Antichrist will signal movement toward the ultimate rebellion against God: the deification of man by men at the Tribulation temple on Mount Moriah at Jerusalem. To attempt to achieve his satanic ambition, the Antichrist will plunge the world into war (the second seal, the red horse and rider); the resultant devastation of war will cause famine (the third seal, the black horse and rider); and the predictable unsanitary conditions which, like a waiting scavenger, always follow war and famine will result in pestilence (the fourth seal, the pale horse and rider)...To suggest that the first four seals are God’s wrath is totally unfounded. (pg. 142)

The fifth seal cannot be omitted from this discussion. When the fifth seal is opened, it depicts the martyrdom of a believing remnant who have not bowed to the Antichrist. These faithful saints are heard to be crying “with a loud voice, saying How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” (Rev. 6:10 compare with Matt. 24:9-26). If the first four seals are God’s wrath, then He is responsible for the martyrdom of His own faithful children, those who refused to give their allegiance

to the Antichrist...It must also be noted that the first five seals are mentioned by the Lord himself as signs of His coming. Nowhere does He say that they are His wrath. (pg. 142-145)

C. After Jesus spoke of the “**Great Tribulation**” that would take place in the middle of Daniel’s 70th week (Matt. 24:21) He follows in the very next verse (24:22) declaring **the great tribulation would be “cut short”**. We see this same indication in Mark 13:19-20. (pg. 108)

Matthew 24:22 **And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.**

1. The 70th week is not shortened as Daniel was told that “**70 weeks of years are determined upon thy people.**” **Dan. 9:24** The 70th week is not shortened nor the last half of the 70th week. (pg. 109) [The second half of the week begins with the desecration of the temple by the Anti-Christ (Daniel 9:27), and ends with the triumphal return of Christ at Armageddon and the salvation of Israel at the close of the week. “RevC]
2. Revelation 12:6, 14 and 13:5 indicates that once Israel realizes the true identity of the Anti-Christ when he desecrates the temple (Daniel 9:27) she will flee into the wilderness and the period of her fleeing is spelled out in days, times, and months. All three of these indications are based on the Jewish calendar where each month is 30 days, and all three indicate the second half of the 70th week to be 3.5 years. (pg. 109)

Daniel 9:27 **And he** (Anti-Christ) **shall confirm the covenant with many** (the Jewish people) **for one week** (Daniel’s 70th week—7 yrs): **and in the midst of the week** (3.5 yrs. into) **he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.**

Rev. 12:6 **And the woman** (Israel who gave birth to Jesus) **fled into the wilderness, where she hath a place prepared of God, that they should feed her**

there a thousand two hundred and threescore days. (1260days/30days in a month=42 months/12 months in a year=3.5yrs.)

Rev. 12:14 **And to the woman** (Israel) **were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time** (one year), **and times** (two years), **and half a time** (half of a year), **from the face of the serpent.** =3.5 years

Rev. 13:5 **And there was given unto him** (Anti-Christ) **a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.** (42 months/12 months in a year=3.5 yrs.)

3. Therefore we see that the 70th week is not shortened, nor is the last half of the 70th week. What is shortened is the length of the “great tribulation”, and this is done for the sake of the elect (Matt. 24:22). (pg. 109)

III. Cosmic disturbance

- A. [Signs in the heavens: In Matthew 24:29-31 Jesus speaks of the signs that will take place in heaven prior to His coming. These signs follow the “great tribulation” which was shortened for the “elect’s sake” yet precede His coming. “RevC”]

Matthew 24:29-31 **Immediately after the tribulation of those days** (referring to the “great tribulation” vs. 21) **shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: [30] And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. [31] And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.**

B. Marvin states, “The cosmic disturbances concerning which the Lord taught (Matt.24:29) and which parallel the 6th seal (Rev. 6:12-13) signal the coming of the Son of man in heaven. This sign will occur after the Great Tribulation but before the end of the 70th week....The natural light of the heavenly bodies will be shut off (darkened) and then the supernatural light (the glory of God) will be revealed....He will rapture the church before He begins to pour out His wrath (the trumpet and bowl judgments) on an unrepentant world.” (pg. 110)

Rev. 6:12-13 **And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; [13] And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.**

Isaiah and Joel also spoke of signs in the heavens prior to the coming of the Lord: (pg. 148)

Isaiah 13:9-10 ⁹ **Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.** ¹⁰ **For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.**

Joel 2:11 ¹¹ **And the LORD shall utter his voice before his army: for his camp is very great: for *he is* strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?****Joel 2:30-31** ³⁰ **And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.** ³¹ **The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.**

Joel 3:14-15 ¹⁴ **Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.** ¹⁵ **The sun and the moon shall be darkened, and the stars shall withdraw their shining.**

C. Isaiah, John, and Peter agree that there will be signs in the heavens to precede the Day of the Lord. Each of these passages speak of destruction, first in the heavens and then encompassing the earth.
(pg. 133)

Isaiah 34:4 ⁴ **And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree.**

Isaiah 34:8 ⁸ **For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion.**

Revelation 6:12-14 ¹² **And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;** ¹³ **And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.** ¹⁴ **And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.**

2 Peter 3:10-11 ¹⁰ **But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.** ¹¹ **Seeing then *that* all these things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godliness,**

D. The return of Elijah prior to the coming of the Lord. (pg. 156-157)

1. Rev. 11:3 speaks of two witnesses who will be sent by God for a specific time period being 1260 days or 3.5 yrs. by the Jewish calendar. It is believed that his return will be at the middle of Daniel's 70th week.

Revelation 11:3 ³ **And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.**

2. As to the identity of these two witnesses we know for sure that one is Elijah and the other is the subject of much debate as to whether it is Moses or Enoch. The return of Elijah is supported by Malachi 4:5-6.

Malachi 4:5-6 ⁵ Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: ⁶ And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

3. Jews continue to look for the return of Elijah. Marvin states: Year after year, beginning on the 14th day of the Jewish month Nisan (corresponding to our March/April), Jewish people the world over celebrate the feast of Passover. During the dinner (called the Seder) on the first evening of the feast, the story of the Egyptian Exodus is recounted. The prophet Elijah plays a prominent role in the festivities. A place setting is set for the prophet Elijah. A chair is kept vacant. A cup larger and more ornate than the others, called the “cup of Elijah,” is placed before his setting. At one point in the ceremony, a youngster is sent to open the door and with great expectancy that Elijah will enter, sit down, drink from the cup, and announce that the Messiah is coming.

**E. The sealing of the 144,000 Rev. 7:2-3, the word “wrath”, & Angelic participation
(pg. 171-173)**

1. In Revelation 7 the 144,000 are sealed in their foreheads as an indication that they belong to God (possession) and will experience His security (protection). Their sealing will be for the purpose of exempting them from God’s wrath, which had just been announced and then delayed until they were sealed. Since their sealing occurs after the opening of the 6th seal, they could not possibly have been protected from God’s wrath if it had begun earlier.
2. **Only** with the opening of the seventh seal and beyond is the word wrath mentioned in the book of Revelation. Eight times the word “wrath” is used after the 6th seal: Rev. 6:16-17, 11:18, 14:10, 15:1, 15:7, 16:1, 16:19.
3. Each and every one of the trumpet and bowl judgments that follow will be executed through God’s angelic servants. In marked contrast,

none of the seals are angelically induced. The reason is clear: the seals are not God's wrath.

F. The great multitude of Rev. 7 (pg. 183-185)

1. The great multitude in chapter 7 is clearly a different group from those described in chapter 6. As seen in the following contrasts:
 - a. They are so numerous that John is told no man could number them. The previous group was numbered as 144,000. The group in chapter 7 are international in scope, representing all nations, kindreds, peoples, and tongues....They are seen after the opening of the 6th seal, of necessity only a short time later.
 - b. The martyrs in Rev. 6 are souls under the altar asking God to avenge their blood. 6:9-10 while the group in chapter 7 are before the throne praising God. 7:10
 - c. In Rev. 6 the martyrs are said to be "under the altar" while the group in Rev. 7 are standing before the throne.... the former group are souls—the latter group have bodies.
 - d. In Rev. 6 John immediately recognizes the martyrs as those who "were slain for the word of God, and for the testimony which they held" (vs. 9). In Rev. 7 John does not recognize who this great multitude is. ..(vs. 13 & 14).
 - e. This great multitude appearing in heaven with white robes (purified) and palm branches (triumphant), is the raptured church. This event occurs immediately prior to the opening of the 7th seal and the out pouring of the Day of the Lord's wrath (Rev. 8:1). This is the fulfillment of 1Thess. 5:9:

1 Thessalonians 5:9⁹ For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

G. 1Cor. 15:52 is when the rapture will occur

1. Those four words, "at the last trump," reveal in the clearest possible way the precise occasion when the Rapture of the church will occur. (pg. 189)

1 Corinthians 15:52 ⁵² In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

2. Paul's epistle to the Corinthians was written at least 29 year before the book of Revelation was written. Paul, in unveiling a mystery, was revealing truth to the Corinthians that they could comprehend. Since that truth revolved around the fact that one generation would receive glorified bodies through rapture at the last trump, the Corinthians had to understand the significance of the phrase at the last trump without any knowledge of the book of Revelation, which had not yet been written. (pg. 190)
3. The trumpet is employed in the observance of Jewish holy days and new months (Numbers 10:10). But most often, the trumpet was blown by the Jews to call a solemn assembly or to announce a call to war.

Numbers 10:2-3 ² Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. ³ And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

The Tabernacle was the dwelling place of God. To assemble at the Tabernacle, therefore, was to assemble in God's presence. In a similar way, the trumpet will be blown to call the church of God at the Rapture. (pg. 191-192)

1 Thessalonians 4:16-17 ¹⁶ For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: ¹⁷ Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1 Corinthians 15:51-52 ⁵¹ Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, ⁵² In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

4. When announcing the Day of the Lord, the outpouring of God's wrath, the prophet Joel wrote:

Joel 2:1 ¹ Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;

Once again the language is precise. The trumpet is to be blown before the Day of the Lord. (pg. 192)

IV. The "Day of the Lord"

A. The Bible refers to that still-future Day of Judgment as *the day of the Lord*. (pg. 115)

Joel 1:15 Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.

1. ...Nowhere in the Old Testament is the Day of the Lord ever designated as the Great Tribulation or made synonymous with the whole of the 70th week of Daniel. (pg. 115)
2. It is true that the Rapture will occur before the Day of the Lord, as pre-tribulationists contend...That is exactly what Paul was teaching in **1Thess. 5:1-11** and **2 Thess. 2:1-8**....The rapture occurs on the very day that the Day of the Lord begins (Luke 17:22-36). (pg. 117)

Luke 17:22-36 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. [23] And they shall say to you, See here; or, see there: go not after them, nor follow them. [24] For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. [25] But first must he suffer many things, and be rejected of this generation. [26] And as it was in the days of Noah, so shall it be also in the days of the Son of man. [27] They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. [28] Likewise also as

it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; [29] But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. [30] Even thus shall it be in the day when the Son of man is revealed. [31] In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. [32] Remember Lot's wife. [33] Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. [34] I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. [35] Two women shall be grinding together; the one shall be taken, and the other left. [36] Two men shall be in the field; the one shall be taken, and the other left.

But the Day of the Lord does not begin when Daniel's 70th week begins—it begins with the opening of the seventh seal of Revelation 8:1.

Rev. 8:1 **And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.**

B. Eight prophets use the specific term “the Day of the Lord” a total of 19 times. They are: Obadiah, Joel, Amos, Isaiah, Ezekiel, Zephaniah, Zechariah, and Malachi. (pg. 118-123)

1. Obadiah was probably the first to speak of that day. (pg. 118)

Obadiah 1:15 **For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.**

2. Joel's dominant theme is the Day of the Lord (pg. 119)

Joel 1:15 **Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.**

Joel 2:1-2 **Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; [2] A day of darkness and of gloominess, a day**

of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

Joel 2:10-11 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: [11] And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?

Joel 2:30-31 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. [31] The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.

Joel 3:14-16 ¹⁴ Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision. ¹⁵ The sun and the moon shall be darkened, and the stars shall withdraw their shining. ¹⁶ The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel.

3. Amos spoke to Judah and the southern kingdom. (pg. 120)

Amos 5:18-20 ¹⁸ Woe unto you that desire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkness, and not light. ¹⁹ As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. ²⁰ *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

4. Isaiah from within the royal palace, wrote: (pg. 120)

Isaiah 2:12-21 ¹² For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low: ¹³ And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan, ¹⁴ And upon all the high mountains, and

upon all the hills *that are* lifted up, ¹⁵ And upon every high tower, and upon every fenced wall, ¹⁶ And upon all the ships of Tarshish, and upon all pleasant pictures. ¹⁷ And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. ¹⁸ And the idols he shall utterly abolish. ¹⁹ And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. ²⁰ In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats; ²¹ To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

Isaiah 13:6-13 ⁶ Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty. ⁷ Therefore shall all hands be faint, and every man's heart shall melt: ⁸ And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces *shall be as* flames. ⁹ Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. ¹⁰ For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

¹¹ And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. ¹² I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. ¹³ Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

5. Ezekiel...warned against the false prophets, men who profess to be messengers of God but will proclaim a false message in the days immediately prior to the Day of the Lord (Ezek. 13:3-8). Then later he was commanded to speak further concerning the Day of the Lord (Ezek. 30:2-3). (pg. 121)

Ezekiel 13:3-8 ³ Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! ⁴ O Israel, thy prophets are like the foxes in the deserts. ⁵ Ye have not gone up into the gaps, neither

made up the hedge for the house of Israel to stand in the battle in the day of the LORD. ⁶ They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word. ⁷ Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it*; albeit I have not spoken? ⁸ Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the Lord GOD.

Ezekiel 30:2-3 ² Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day! ³ For the day *is* near, even the day of the LORD *is* near, a cloudy day; it shall be the time of the heathen.

6. Zephaniah,also foretold of the climatic Day of the Lord judgment. (pg. 122)

Zephaniah 1:14-2:3 ¹⁴ The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly. ¹⁵ That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, ¹⁶ A day of the trumpet and alarm against the fenced cities, and against the high towers. ¹⁷ And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. ¹⁸ Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land. ¹ Gather yourselves together, yea, gather together, O nation not desired; ² Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you. ³ Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger.

7. Zechariah,...added this crucial testimony concerning the Day of the Lord: (pg. 122-123)

Zechariah 14:1-4 ¹ Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. ² For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. ³ Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. ⁴ And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be a very great valley*; and half of the mountain shall remove toward the north, and half of it toward the south.

8. Malachi,...about 400 years before Christ records a message of hope in that before the Day of the Lord begins, God will send a messenger to call the nation of Israel to repentance: (pg. 123)

Malachi 4:5-6 ⁵ Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: ⁶ And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

C. Three New Testament writers also speak of the Day of the Lord: Luke, Paul, and Peter. (pg. 123-124)

1. Luke wrote:

Acts 2:19-20 ¹⁹ And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: ²⁰ The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

2. Paul in both of his Thessalonian epistles spoke of the Day of the Lord:

1 Thessalonians 5:2-4 ² For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. ³ For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. ⁴ But ye, brethren, are not in darkness, that that day should overtake you as a thief.

2 Thessalonians 2:1-2 ¹ Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by our gathering together unto him,* ² That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3. Peter also spoke of the Day of the Lord

2 Peter 3:9-10 ⁹ The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. ¹⁰ But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

D. The Day of the Lord will be a time of judgment in two ways: (pg. 125)

1. Upon Israel as she will be brought to account for her sins. See: Isaiah 40:2 compared with Isaiah 17:4-8; Isa. 33:10-14; Zech. 13:8-9; and Malachi 3:2-5 & 4:1.
2. Upon the Gentile nations for their rebellion, unrepentance, and persecution of Israel. See: Romans 2:3, 5-6, 8-9; Obadiah 15.

E. The Day of the Lord includes the trumpets and bowls, and is followed by two extensions of time. (pg. 273)

1. We know 3.5 years by the Jewish calendar is made up of 42 months of 30 days each for a total of 1260 days. We also know from Daniel 12:11 that from the time that the Antichrist desecrates the Jewish temple and sets up an idol image of himself (which we believe will take place in the middle of Daniel's 70th week) that from that day there are to be 1290 days an extension of 30 more days beyond the second half of Daniel's 70th week.

Daniel 12:11 ¹¹ And from the time *that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.*

2. The second extension of 45 days is then cited: (pg. 274)

Daniel 12:12 ¹² Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

The last 3.5 years is 1260 days plus an extension of 30 days equaling 1290 days, and a final extension of 45 days which makes a total of 1,335 days from the middle of the 70th week.

3. The phrase 30 days has a dual purpose in the Scriptures. It is used as a time of national mourning and as a time for national cleansing. (pg. 274)

Deuteronomy 34:8 ⁸ And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

Numbers 20:29 ²⁹ And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

There will be 30 days of national mourning for sin when Israel realizes that Jesus—the One they long rejected, was in truth, their long-awaited Messiah. Those 30 days may also serve as a time for cleansing and preparation. Zech. 12:10-14 describes the mourning.

4. From Israel's Day of Atonement (Yom Kippur) to Hanukkah there is always exactly 75 days. Hanukkah celebrates the defeat of Antiochus Epiphanes and the cleansing and rededication of the temple....[that took place over 400 years prior to the incarnation of Christ. RevC]....when Israel realizes that Jesus, the One she rejected, is her Messiah (her national day of atonement), and the cleansing and rededication of the temple, in anticipation of the return of God's glory. For that reason, those who reach that point in time are said to be "blessed" (vs. 12). (pg. 275-276)
5. [I should add that Rev. Rosenthal places the 7 bowl (or vial) judgments of Revelation chapter 16 during the 30 extra days of national mourning. I don't agree with that placement as those judgments are followed scripturally by the battle of Armageddon and the return of Christ with the saints and armies of heaven, which in my thinking conclude Daniel's 70th week, leads to the national day of salvation of Israel as they realized Jesus, their Messiah is the one whom they crucified and triumphantly closes Daniel's 70th week.

This would then be followed by 30 days of mourning for Israel.
RevC]

F. The Day of the Lord ends prior to the beginning of the reign of Christ during the Millennial Kingdom. There are four arguments proving this point: (pg. 127-132)

1. The description of the Day of the Lord in the Old Testament is exclusively a time of devastating judgment. No blessing is associated with it...In contrast, the major description of the Millennium is a time of unprecedented blessing.
2. The supposed basis for extending the Day of the Lord through the Millennium rests solely on one verse of Scripture. 2 Peter 3:10

2 Peter 3:10 ¹⁰ But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

If Peter was describing a climactic Day of the Lord judgment at the very end of the Millennium, that fact would give no authority whatever for making the kingdom age [the 1000 year reign of Christ] part of the Day of the Lord. If 2 Peter 3:10 is placed at the end of the Millennium, it would thereby teach that there will be a second Day of the Lord judgment near the end of the Millennium. (pg. 128) [see additional comments on this by RevC point “F.” below. RevC]

Additionally, some have tried to tie the phrase “In that day” to the Day of the Lord. (pg. 129)

Isaiah 4:2 ² In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.

Isaiah 12:1 ¹ And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

Isaiah 19:23-25 ²³ ***In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.*** ²⁴ ***In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:***

²⁵ ***Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.***

Jeremiah 30:7-9 ⁷ ***Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.*** ⁸ ***For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:*** ⁹ ***But they shall serve the LORD their God, and David their king, whom I will raise up unto them.***

The phrase , **“in that day”** is not a technical term restricted to one period of time. The context must determine the meaning of “in that day” . In Isaiah 4:2 the phrase “those who are escaped of Israel” is unquestionably millennial and refers to those from among Israel who will survive the Day of the Lord to enter the Millennium. (pg. 129) [Personally, I see this as indicating some of the events that will be tied to the climax of the Day of the Lord’s judgment; as out of judgment comes a “day” of blessing tied to the establishment of the millennial kingdom. RevC]

3. If Peter is speaking of a Day of the Lord at the end of the Millennium, then there must be two distinct prophetic occasions called the Day of the Lord. The prophets, however, knew nothing of that. They knew of only one such event. (pg. 129)
4. 2 Peter 3:10 is **not** describing a judgment at the end of the Millennium. It is describing one climactic, (final) Day of the Lord that occurs in connection with the Lord’s second coming during the latter part of the 70th week of Daniel. This statement is supported by the following evidence: (pg.130) [what follows in points **a.—d.** is only a partial listing of evidence provided in the book but contains the 4 strongest arguments. RevC]

a. 2 Peter 3:10 must be examined in context of surrounding scripture. In verse 4 there arises the question: “Where is the

promise of thy coming?” The word translated “coming” is *parousia*. It is used a total of 24 times in the NT. Sixteen times it is used of Christ’s coming, and in each instance it is used of His second coming before the Millennium begins. That would mean that here, and here alone, it must refer to the end of the Millennium if 2 Peter 3:10 is speaking of a Day of the Lord at the end of the Millennium. If we apply the question of verse 4 concerning “His coming” to the end of the Millennium, it would make no sense, since Christ will already be present and ruling during His millennial kingdom. (pg. 130)

Parousia (coming) is derived from two Greek words, *para* meaning *with* and *ousia* meaning *being*. *Parousia*, then, denotes two things: an arrival and a consequent presence with... Of the Antichrist Paul wrote, “**whose coming (*parousia*) is after the working of Satan with all power and signs and lying wonders” (2 Thess. 2:9)**. The coming (*parousia*) of the Antichrist includes his continuing presence to perform his satanic work of false signs and lying wonders. The coming (*parousia*) of Christ will include His continuing presence to rapture the church and His Day of the Lord judgment of the wicked.... The *Expository Dictionary of Bible Words* states:...“Like Jesus’ first coming, it [His second coming] does not take place as a single act but stretches over a span of time as God’s many purposes are worked out at time’s end.” (pg. 217-218)

b. Paul in 1 Thess. 5:2 and Peter in 2Peter 3:10 both use the same phrase in association with Christ’s second coming indicating that He will come “**as a thief in the night**”. It is not likely that this same phrase is speaking of two separate comings separated by 1000 years. (pg. 131)

c. The chronology of Isaiah 65 and 66 clearly teach that the heavens and the earth will be renovated by fire before the Millennium begins, not at its end; and there is no justification for changing the chronology of those two chapters. Comparing **Isaiah 65:17** with **2 Peter 3:13** we see that the phrase “new heavens and a new earth” was used by both writers. Isaiah then

goes on to provide a partial listing of millennial blessings such as:

- Jerusalem will be restored and blessed—Isa. 65:18-19
 - Life expectancy will be expanded—Isa. 65:20
 - Men will build houses and inhabit them, plant vineyards and eat of the fruit—Isa. 65:21-22
 - The wolf and lamb shall feed together, and the lion will eat straw like the bullock—Isa. 65:25
- (pg. 131)

G. Some additional thoughts by RevC on the timing of the renovation of the earth by fire as indicated in 2 Peter 3:10.

[It is important to note, that once again I do not necessarily agree with Rev. Rosenthal concerning his placement for the renovation of the earth by fire (2 Peter 3:10). However, I must admit that I do not have a clear conviction on this issue. I do agree with Marvin that the “Day of the Lord” ends with the defeat of the enemies of Israel at Armageddon and that the earth will be cleansed by fire but remain un-assured as to the exact timing.

There seems to be three key passages for consideration in making this determination. All three passages refer to “**the new heaven and new earth**”:

Isaiah 65:17 is a reference to the new heaven and earth being created, but with no mention of fire as a part of the creation process. This verse is followed by a description of changes that will likely take place in the millennium. This sequence would argue for the creation of the new heaven and earth prior to the millennium.

Isaiah 65:17 ¹⁷ **For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.**

2 Peter 3:13 is the second reference which uses the same terminology “**new heaven and new earth**” in reference to therein dwelling righteousness. But this passage must be looked at in context and the context begins, in my opinion, back in **verse 7** where Peter indicates that ...“**the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition (destruction) of ungodly men.**” Some teachers see the reference to the “**day of judgment**” as a reference to the final judgment of **Rev. 20:11-15** which takes place after the millennium according to **Rev. 20:7**. That would place the renovation of the earth by fire after the millennium. However, to aid in the confusion we must examine **2 Peter 3:10** where the phrase “**the day of the Lord**” is tied to the heavens passing away, the elements melting with fervent heat, and the earth being burned with fire. If this means that the renovation of the earth by fire is a part of “the day of the Lord” then it would seem to indicate that either the earth will be renovated by fire prior to the millennium or that “the day of the Lord” extends beyond the millennium, which Marvin Rosenthal strongly disputes.

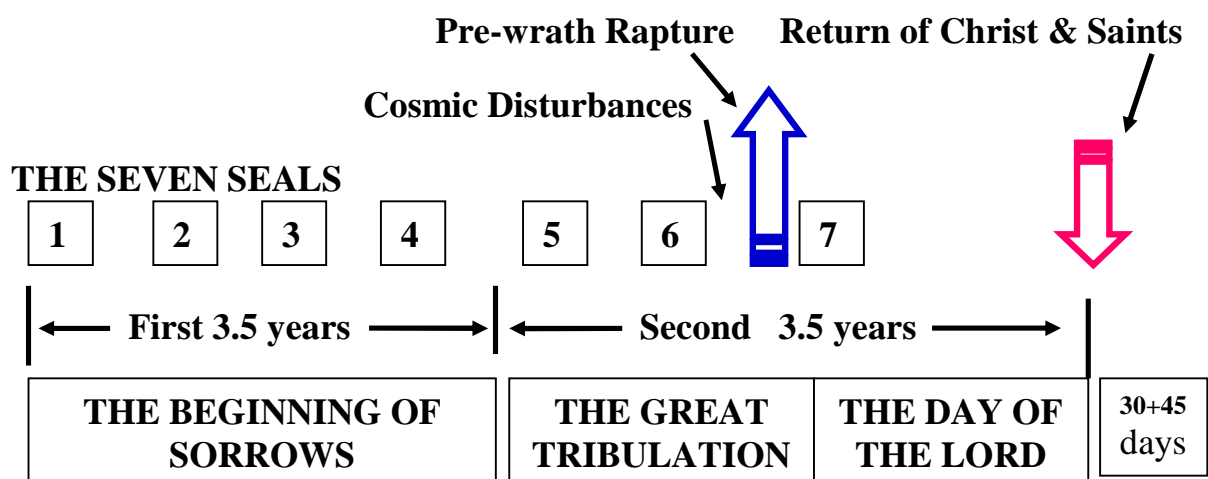
2 Peter 3:7-14 ⁷ **But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.** ⁸ **But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.** ⁹ **The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.** ¹⁰ **But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.** ¹¹ **Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,** ¹² **Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?** ¹³ **Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.** ¹⁴ **Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.**

Revelation 21:1 is the third passage where the phrase “**new heaven and new earth**” is used. Here John indicates that the first heaven and earth had passed away. In chapter 20:7 John speaks of Satan being loosed after the 1000 years of the millennium are finished followed by God raining fire out of heaven to destroy the rebels who come against the saints and “the beloved city” (Jerusalem), Satan being doomed to the lake of fire, and the Great White Throne judgment. If as it seems Rev. 21:1 follows in sequence to these events then that would support the argument for the renovation of the earth being after the millennium.

Revelation 21:1 ¹ **And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.**

To me there seems to be no clear understanding concerning the timing of the earth being renovated by fire. My own feeling is that it will occur after the millennium as a precursor to the establishment of the eternal kingdom wherein righteousness as described in 2 Peter 3:13 dwells. To me the cleansing seems more logical after the final rebellion led by Satan at the end of the millennium is dealt with by God, and Satan and all rebels are sent to the Lake that burns with fire. For the earth to then be cleansed of all sin and made new for the eternal habitation of those who have stood for righteousness and maintained faith in Christ seems more logical then to have it cleansed prior to the millennium only to have more sinful rebellion take place at the close of the millennium. RevC]

To chart the time line as depicted so far according to RevC’s view would look like this:





The Abomination of Desolation

THE SEALS DURING THE BEGINNING OF SORROWS	THE SEALS DURING THE GREAT TRIBULATION	THE SEALS DURING THE DAY OF THE LORD'S WRATH
1—Antichrist	5--Martyrdom	7—Trumpet Judgments
2—War	6—Cosmic Disturbances	
3—Famine		
4—Pestilence		

VI. WHAT IS DEATH?

In this section we will try to gain a better understanding of the nature of death. First we shall define death in its general sense. Then we'll examine what it means to be dead spiritually, physically, and eternally. Finally, we shall examine what takes place in our body, soul, and spirit upon our physical death.

A. Definition: Death means to be **separated** from the life that God is. It is the state of being alienated, cut off from, and outside of the purpose for which man was created. It is an enemy of God. It is **not** a state of annihilation, extinction, cessation, or termination of existence. Rather it involves the passing or changing from one form of existence to another.

B. Spiritual death: We know that in the Garden of God man chose to reject what he knew of the goodness and agape of God in search for a greater revelation of himself. In that one moment man chose self-life over the life that God is. To choose to walk away from the life that God is; this is what God calls “death”. Thus God’s warning to man:

Genesis 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for **in the day that thou eatest thereof thou shalt surely die.**

1. However, we know from the account of the history of Adam and Eve that though they ate of the forbidden tree, they did not suffer the outward signs of a physical death as one might have expected from the warning given by God. Yet it is vital to keep in mind that at that time in history Adam may have thought himself to still be alive because he had no other experience by which to judge his state of existence. The truth is that he and Eve were both “dead” by God’s definition, though their bodies lived. Remember from God’s perspective death is not annihilation but separation.

2. The covenant of life between man and God had been broken. As with the breaking of every covenant the penalty for doing so is death. Man was now spiritually dead, separated from God. He had chosen Satan over God, and was now in league with the Evil One whether he fully realized the consequences of his sin or not; his separation from God and resulting shame were evident. But God was committed to man, and in His grace brought forth provision whereby man could restore relationship with God.

3. The scripture is clear that man is born, by natural birth, in opposition to God, separated from God at birth, he is born physically alive but “spiritually dead,” and in league with Satan.

When speaking to the Pharisees, the most religious individuals of the day, Jesus said:

John 8:44 **Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.**

Other scriptures, which support this point:

Ephesians 2:2 Wherein **in time past ye walked according to** the course of this world, according to the prince of the power of the air, **the spirit that now worketh in the children of disobedience:**

1 John 3:8 **He that committeth sin is of the devil;** for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

When we read **1 John 3:8**, and then consider **Romans 3:23** **“For all have sinned,** and come short of the glory of God;” it is easy to see why man is considered to be **“of the devil”**.

4. Some Bible teachers go as far as to suggest (though I think it highly unlikely) that Cain, as the first born of woman, was not of the seed of Adam, but rather the seed of Satan demonstrating the depth of Satan’s hold upon man **1 John 3:12**. More likely the phrase **“who was of that wicked one”** indicates that Cain had given himself to following evil instead of good, which is evident in his killing of his brother.

1 John 3:12 Not as Cain, **who was of that wicked one,** and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

5. There can be no doubt that **sin separates** us from God. Where sin exists there can be no fellowship with God.

Isaiah 59:2 **But your iniquities have separated between you and your God,** and your sins have hid his face from you, that he will not hear.

Colossians 2:13 **And you, being dead in your sins** and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

6. Thus we can be “dead,” separated from God spiritually because of sin, and yet be alive in our physical body (the living dead). We see this first confirmed by the statement made by Jesus to one of His followers who

requested to be excused from following Christ long enough to take care of burying his father.

Matthew 8:22 But Jesus said unto him, Follow me; and **let the dead bury their dead.**

a. Jesus was saying that the disciple would do better to spend his time with Christ and allow those who are the “**living dead**” to take care of the business of burying the physically dead. One could even draw the conclusion from His wording that the disciples father had unfortunately suffered physical death without being regenerated by faith in the Messiah, as he was described in terms of being like the “living dead,” thus separated from God.

b. Finally we see Paul address with Timothy that one cannot live in the pleasures of sin without entering into the state of death (spiritually separated from God) even though she continues to live in the physical sense.

1 Timothy 5:6 But she that liveth in pleasure is **dead while she liveth.**

C. Physical Death of the Body: There are numerous scriptures in God’s word, which speak to man’s appointment to face the physical death of the body:

Hebrews 9:27 And as it is **appointed unto men once to die**, but after this the judgment:

2 Peter 1:13-14 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; 1:14 **Knowing that shortly I must put off this my tabernacle**, even as our Lord Jesus Christ hath showed me.

We also know that the body was created from the dust of the earth, and is to return to dust when physical life no longer tabernacles within.

Genesis 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for **dust thou art, and unto dust shalt thou return.**

Ecclesiastes 3:19-20 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. 3:20 All go unto one place; **all are of the dust, and all turn to dust again.**

Psalms 22:15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and **thou hast brought me into the dust of death.**

In addition the following scriptures also speak of the state of returning to the dust as “sleep”. Jesus, Himself being referred to as the “firstfruits of them that slept”.

Job 7:21 And why dost thou not pardon my transgression, and take away mine iniquity? **for now shall I sleep in the dust;** and thou shalt seek me in the morning, but I shall not be.

1 Corinthians 15:20 But now is Christ risen from the dead, and become the **firstfruits of them that slept.**

However, Jesus also made it clear in the situation with Lazarus that though He referred to Lazarus’ state as “sleep” it was not the sleep of rest, as the disciples thought He meant, and that Lazarus was truly dead.

John 11:11-14 These things said he: and after that he saith unto them, Our friend **Lazarus sleepeth;** but I go, that I may awake him out of sleep. 11:12 Then said his disciples, Lord, if he sleep, he shall do well. 11:13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 11:14 **Then said Jesus unto them plainly, Lazarus is dead.**

An interesting side note is that Jesus waited 4 days before going to raise Lazarus. **John 11:17** Then when Jesus came, he found that he had *lain* in the grave four days already. This was significant as in those days the people often believed that the soul & spirit of man stayed near unto the body for the first 3 days after death, and could possibly be called back into the body up to that time. But after 3 days

the spirit & soul were believed to have departed. Thus Jesus seems to have purposely waited until Lazarus was not only dead, but 4 days later to dispel any thought that he might be revived without supernatural power.

From the previous references we can see that the death of the body, and its return to dust was often referred to as a state of “sleep”. This was not meant to be taken as the “sleep of resting” but does show us that it had the impression of passing from one form of existence to another. As the body was considered to be a “tabernacle” or “house”, that which contained the soul and spirit of man, **physical death was a state of change or passing.**

2 Corinthians 5:1 For we know that if **our earthly house** of this **tabernacle** were dissolved, we have a building of God, **an house** not made with hands, eternal in the heavens.

Job 14:14 If a man die, shall he live again? all the days of my appointed time will I wait, till **my change** come.

This is probably so because the body is to be resurrected to a permanent state of existence throughout eternity. That form will differ from the natural in that it will be of a spirit nature.

1 Corinthians 15:44 It is **sown a natural body**; it is **raised a spiritual body**. There is a natural body, and there is a spiritual body.

This “spiritual body” will not have flesh or blood in the sense that we have it prior to our natural death (**I Cor. 15:50**) yet possessing all of the qualities of the living soul having the capacities of will, emotion, knowledge, and the five senses as we shall discuss later in the section dealing with “the form of the resurrection”.

1 Cor 15:50 Now this I say, brethren, that **flesh and blood cannot inherit the kingdom of God**; neither doth corruption inherit incorruption.

Finally, we also know that there is a relationship between the “spirit of man” and the physical existence of the body. The body is the tabernacle of the “spirit of man” and the “living soul”. When the “spirit of man” leaves the body and returns to God, the body passes

into the state of physical death returning to the dust from which it was formed.

James 2:26 For as **the body without the spirit is dead**, so faith without works is dead also.

Ecclesiastes 12:7 Then shall the **dust return to the earth** as it was: and **the spirit shall return unto God who gave it**.

The relationship of the “soul” to the “physical body” and “spirit of man” as it concerns man’s eternal existence we shall examine in the next section.

D. Man a triune being: In our examination of death, we must consider how this event or passing from one state of existence to another affects man as a triune being.

1. 1 Thessalonians 5:23 And the very God of peace sanctify you wholly; and I pray God your whole **spirit** and **soul** and **body** be preserved blameless unto the coming of our Lord Jesus Christ.

The spirit, soul, and body are clearly seen as being distinct from one another yet comprises the existence of man.

2. 1 Corinthians 6:20 For ye are bought with a price: therefore glorify God in your **body**, and in your **spirit**, which are God's.

Here we see again, that there is a distinction between a person’s body and their human spirit. The “human spirit” is housed in the body, but is not the body.

3. James 2:26 For as **the body without the spirit is dead**, so faith without works is dead also.

We can see from **James 2:26** that the physical body without the presence of the “spirit” of man is dead. In other words, for man to have physical existence the “spirit” of man, that God gave, must be resident within the physical body for man to live as a

natural man. Jesus confirmed this in John's gospel saying that it was the giving of the spirit that brings life, and the flesh is of little value without the spirit.

John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

4. In general terms it could be said that the "body of flesh" senses the world in which it lives (world-consciousness), the "spirit of man" houses the capacity to know God (God-consciousness), and the "soul" houses our intellect, will, and emotions (self-consciousness). The following scriptures demonstrate their apparent differences:

Luke 1:47 And my spirit hath rejoiced in God my Saviour. (God-consciousness)

Job 14:22 But his flesh (body) upon him shall have pain (world-consciousness), and his soul within him shall mourn (self-consciousness).

5. The "human spirit" and "soul" are often described in terms, which overlap and at times they seem inseparable. For example in the following verses we see that both are described with the ability to "know":

1 Corinthians 2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Psalms 139:14 I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that **my soul knoweth** right well.

Joshua 23:14 And, behold, this day I am going the way of all the earth: and **ye know in all your hearts and in all your souls**, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

6. We also see that the "spirit of man" can be described as demonstrating emotions characteristic of the soul:

John 13:21 When Jesus had thus said, he was **troubled in spirit**, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

John 11:33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, **he groaned in the spirit, and was troubled**,

Luke 1:47 And **my spirit hath rejoiced** in God my Saviour.

7. The “human spirit” is linked to the spiritual realm while the body is linked to the physical realm. The “soul” brings these two together. The spirit can subdue the body through the will of the soul. The body however, may also draw the “human spirit” into fellowship with the world through the will of the soul. Thus the soul has become the battle ground between the body and spirit nature.

The believer can take comfort in **1 Cor. 15:44-45** knowing that though our body was “**sown a natural body, it shall be raised a spiritual body,**” and that we are no longer united to the first Adam who was made a “living soul” but rather to Jesus Christ, the last Adam, who is a life-giving spirit.

1 Corinthians 15:44-45 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

E. THE SPIRIT OF MAN: Let’s examine the nature of the “spirit of man”. Natural man is born with an independent human spirit, which though alive and active by man’s understanding is by God’s definition dead (separated from God), and must be born of the Spirit of God if it is to truly know life (the life that God is). As we discussed earlier, the soul becomes the battleground for control between the body and the human spirit. If the soul wills to yield to the human spirit, the body will have to come in line with the desire of the human spirit. However, if the soul chooses to yield to the desire of the body, the human spirit may take on characteristics of the world. For example:

Proverbs 16:18 Pride goeth before destruction, and **an haughty spirit** before a fall.

Isaiah 29:24 They also that **erred in spirit** shall come to understanding, and they that murmured shall learn doctrine.

Proverbs 14:29 He that is slow to wrath is of great understanding: but he that is **hasty of spirit exalteth folly**.

Ecclesiastes 7:8 Better is the end of a thing than the beginning thereof: and the patient in spirit is better than **the proud in spirit**.

The human spirit may also take on some very positive characteristics, such as:

Psalms 34:18 The LORD is nigh unto them that are of a broken heart; and saveth such as be of **a contrite spirit**.

Psalms 51:17 The sacrifices of God are **a broken spirit**: a broken and a contrite heart, O God, thou wilt not despise.

Proverbs 16:19 Better it is to be of an **humble spirit** with the lowly, than to divide the spoil with the proud.

OTHER SCRIPTURES ON THE HUMAN SPIRIT:

ATTRIBUTES OF THE HUMAN SPIRIT

Genesis 41:8 And it came to pass in the morning that **his spirit was troubled**; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

Genesis 45:27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons, which Joseph had sent to carry him, **the spirit of Jacob their father revived**:

Exodus 6:9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for **anguish of spirit**, and for cruel bondage.

Exodus 35:21 And they came, every one whose heart stirred him up, and every one whom his **spirit made willing**, and they brought the LORD'S offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

Numbers 14:24 But my servant Caleb, because he had **another spirit** (“**another**” in the sense of “**different**” from the other spies) with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

Joshua 5:1 And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, **neither was there spirit in them any more**, because of the children of Israel.

Judges 15:19 But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, **his spirit came again, and he revived**: wherefore he called the name thereof Enhakkore, which is in Lehi unto this day.

1 Samuel 1:15 And Hannah answered and said, No, my lord, I am a woman of a **sorrowful spirit**: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

1 Kings 21:5 But Jezebel his wife came to him, and said unto him, Why is thy **spirit so sad**, that thou eatest no bread?

2 Kings 2:9-10 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let **a double portion of thy spirit be upon me**. **2:10** And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

1 Chronicles 5:26 And the God of Israel **stirred up the spirit** of Pul king of Assyria, and the spirit of Tilgathpilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and

brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

Ezra 1:5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all **them whose spirit God had raised, (in the sense to lift up or encourage)** to go up to build the house of the LORD which is in Jerusalem.

Job 7:11 Therefore I will not refrain my mouth; I will speak in the **anguish of my spirit**; I will complain in the bitterness of my soul.

Job 15:13 That thou **turnest thy spirit against God**, and lettest such words go out of thy mouth?

Job 20:3 I have heard the check of my reproach, and **the spirit of my understanding** causeth me to answer.

Job 32:8 But there is **a spirit in man**: and the inspiration of the Almighty giveth them understanding.

Job 32:18 For I am full of matter, **the spirit within me constraineth me**.

Job 34:14-15 If he set his heart upon man, **if he gather unto himself his spirit** and his breath; 34:15 All flesh shall perish together, and man shall turn again unto dust.

Psalms 31:5 Into thine hand I **commit my spirit**: thou hast redeemed me, O LORD God of truth.

Psalms 32:2 Blessed is the man unto whom the LORD imputeth not iniquity, and **in whose spirit there is no guile**.

Psalms 34:18 The LORD is nigh unto them that are of a broken heart; and saveth such as be of **a contrite spirit**.

Psalms 51:10 Create in me a clean heart, O God; and **renew a right spirit within me**.

Psalms 51:17 The sacrifices of God are **a broken spirit**: a broken and a contrite heart, O God, thou wilt not despise.

Proverbs 15:13 A merry heart maketh a cheerful countenance: but by sorrow of the heart **the spirit is broken**.

Psalms 77:3 I remembered God, and was troubled: I complained, and **my spirit was overwhelmed**. Selah.

Psalms 77:6 I call to remembrance my song in the night: I commune with mine own heart: and **my spirit made diligent search**.

Psalms 78:8 And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and **whose spirit was not stedfast with God**.

Psalms 106:33 Because they **provoked his spirit**, so that he spake unadvisedly with his lips.

Psalms 143:7 Hear me speedily, O LORD: **my spirit faileth**: hide not thy face from me, lest I be like unto them that go down into the pit.

Proverbs 1:23 Turn you at my reproof: behold, I will **pour out my spirit** unto you, I will make known my words unto you.

Proverbs 11:13 A talebearer revealeth secrets: but he that is of **a faithful spirit** concealeth the matter.

Proverbs 14:29 He that is slow to wrath is of great understanding: but he that is **hasty of spirit** exalteth folly.

Proverbs 15:4 A wholesome tongue is a tree of life: but perverseness therein is **a breach in the spirit**.

Proverbs 16:18 Pride goeth before destruction, and **an haughty spirit** before a fall.

Proverbs 16:19 Better it is to be of **an humble spirit** with the lowly, than to divide the spoil with the proud.

Proverbs 16:32 He that is slow to anger is better than the mighty; and he that **ruleth his spirit** than he that taketh a city.

Proverbs 17:27 He that hath knowledge spareth his words: and a man of understanding is of **an excellent spirit**.

Proverbs 18:14 The **spirit of a man will sustain his infirmity**; but a **wounded spirit who can bear?**

Proverbs 20:27 The **spirit of man is the candle of the LORD**, searching all the inward parts of the belly.

Ecclesiastes 2:11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and **vexation of spirit**, and there was no profit under the sun.

Ecclesiastes 3:21 Who knoweth **the spirit of man that goeth upward**, and the spirit of the beast that goeth downward to the earth?

Ecclesiastes 7:8 Better is the end of a thing than the beginning thereof: and the **patient in spirit** is better than the **proud in spirit**.

Ecclesiastes 7:9 **Be not hasty in thy spirit to be angry**: for anger resteth in the bosom of fools.

Ecclesiastes 8:8 There is **no man that hath power over the spirit to retain the spirit**; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

Ecclesiastes 11:5 As thou knowest not what is **the way of the spirit**, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

Ecclesiastes 12:7 Then shall the dust return to the earth as it was: and **the spirit shall return unto God who gave it**.

Isaiah 29:24 They also that **erred in spirit** shall come to understanding, and they that murmured shall learn doctrine.

Isaiah 54:6 For the LORD hath called thee as a woman forsaken and **grieved in spirit**, and a wife of youth, when thou wast refused, saith thy God.

Isaiah 61:3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the **spirit of heaviness**; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

Ezekiel 3:14 So the spirit lifted me up, and took me away, and **I went in bitterness, in the heat of my spirit**; but the hand of the LORD was strong upon me.

Ezekiel 11:19 And I will give them one heart, and **I will put a new spirit within you**; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

Ezekiel 13:3 Thus saith the Lord GOD; Woe unto the foolish prophets, **that follow their own spirit, and have seen nothing!**

Zechariah 12:1 The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and **formeth the spirit of man within him.**

Matthew 5:3 Blessed are the **poor in spirit**: for theirs is the kingdom of heaven.

Acts 7:59 And they stoned Stephen, calling upon God, and saying, **Lord Jesus, receive my spirit.** (Stephen gave up his human spirit as Christ did)

Acts 18:5 And when Silas and Timotheus were come from Macedonia, Paul was **pressed in the spirit**, and testified to the Jews that Jesus was Christ. (is this Paul's spirit or the Spirit?)

Acts 18:25 This man was instructed in the way of the Lord; and being **fervent in the spirit**, he spake and taught diligently the things of the Lord, knowing only the baptism of John. (is this the human spirit or the Spirit?)

Acts 19:21 After these things were ended, Paul **purposed in the spirit**, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. (is this his human spirit or the Spirit?)

Acts 20:22 And now, behold, I go **bound in the spirit** unto Jerusalem, not knowing the things that shall befall me there: (is this his human spirit or the Spirit?)

Romans 2:29 But he is a Jew, which is one inwardly; and **circumcision is that of the heart, in the spirit**, and not in the letter; whose praise is not of men, but of God.

Romans 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should **serve in newness of spirit**, and not in the oldness of the letter.

1 Corinthians 14:2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in **the spirit he speaketh** mysteries.

1 Corinthians 14:14 For if I pray in an unknown tongue, **my spirit prayeth**, but my understanding is unfruitful.

1 Corinthians 14:15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will **sing with the spirit**, and I will sing with the understanding also.

1 Corinthians 14:16 Else when **thou shalt bless with the spirit**, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

Philippians 3:3 For we are the circumcision, which **worship God in the spirit**, and rejoice in Christ Jesus, and have no confidence in the flesh.

1 Peter 3:4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of **a meek and quiet spirit**, which is in the sight of God of great price.

THE HUMAN SPIRIT – CONTINUED

from point E. pg. 42

1. The human spirit likened to a “seed”. Like the “seed” that appears dead (separated from true life) on the surface yet has within it the capacity for life. The seed simply goes through time carrying the characteristics of that “would be” life yet possibly never realizing it’s true capacity for life. The seed possesses the characteristic of the plant (or life) that it could be, but is dead (separated) until it comes into contact with the substances that release its capacity for life. Like the “seed” the body carries within it “the human spirit,” which though dead to the things of God has the capacity for “true life,” the very life that God lives, were it only to be made alive by the quickening of the Holy Spirit of Life.

1 Corinthians 15:38 But God giveth it a body as it hath pleased him, and to every seed his own body.

God has given to every seed that carries the attributes of life a body, tabernacle, or covering. This is true in the natural sense and also in the spiritual sense. The spirit of man within the human body has the capacity to experience “new birth”.

1 Peter 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

The capacity to experience re-birth in the “spirit” is due to the good seed, the incorruptible seed that God has made available to every man who would receive His Spirit into their lives.

1 John 3:9 Those who have been born of God do not sin, because **God's seed abides in them**; they cannot sin, because they have been born of God.

The word translated here as “seed” in the Greek is “sperma”. The meaning is that the very life force of God resides in the “seed”, the presence of the Holy Spirit, which God places within the “spirit of man” at the “new birth”.

Thus the “spirit of man” is like the “seed”. It lays dormant and is dead to (separated from) the things of God. No life of God is evidenced within the “spirit of man” though the potential is resident. Man walks about in a state of physical existence, but is dead to the true meaning and capacity of what life really is. His human spirit is the vehicle through which he can know what it means to be created in the “image of God”. Outside of his human spirit being regenerated by God, he will never know life beyond that of a beast (body and soul). Therefore, why should we be surprised at the behavior and appetites of the lost, they as we were, not far removed from being beast.

2. The origin of the spirit of man.

Zechariah 12:1 The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

Exactly when this act took place is not indicated, but may be tied to the impartation of the breath of life breathed into Adam by God at his creation.

Genesis 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the **breath of life**; and man became a living soul.

The word used here for “breath” is “**neshamah**,” which has to do with the air that is inhaled and exhaled otherwise referred to as the act of respiration.

A distinction between the “spirit of man” and “man’s breath” is seen in the book of Job on one occasion, and then likened to each other on another.

Job 34:14-15 NRSV If he should take back **his spirit to himself, and gather to himself his breath**, 34:15 all flesh would perish together, and all mortals return to dust.

Job 32:8 NRSV But truly it is **the spirit in a mortal, the breath of the Almighty, that makes for understanding.**

There is no definite indication as to when man receives his human spirit, yet from Job 32:8 it seems likely that these two events are either one in the same or are connected as God breathes the “breath of life” into man while at the same time imparting the “spirit of man.”

Additionally, the word “life” in “breath of life” (Genesis 2:7) is “chay” and is plural. This may refer to the inbreathing of God producing both spirit and soul life in man. When the spirit reacted with the body the soul was produced. (Watchman Nee)

3. The spirit of man when lit by the Spirit of God.

Proverbs 20:27 The spirit of man is the candle of the LORD, searching all the inward parts of the belly.

From **Proverbs 20:27** we see that the spirit of man is that capacity that God has placed within man to enable communication and fellowship to take place between God and man. God is light, and if man is to have fellowship with God it must be on the basis of the light that is within man. For “what fellowship does light have with darkness?” (**2 Cor. 6:14; 1 John 1:5-7**).

2 Corinthians 6:14 Do not be mismatched with unbelievers. For what partnership is there between righteousness and lawlessness? Or what fellowship is there between light and darkness?

1 John 1:5-7 This then is the message which we have heard of him, and declare unto you, that **God is light, and in him is no darkness at all.** 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

It also seems likely that the human spirit brings light to the character of the inner man so that our fellowship with God

would be in truth. Much like the prayer of David when he cried out to God:

Psalms 139:23 Search me, O God, and know my heart: try me, and know my thoughts:

4. The spirit of man belongs to God.

Ecclesiastes 3:21 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

In Ecclesiastes we see that there is a point of passing whereby the spirit of man goes upward as compared to the spirit of a beast that goes downward to the earth. This may be more easily understood in light of Ecclesiastes 12:7.

Ecclesiastes 12:7 Then shall the dust return to the earth as it was: and **the spirit shall return unto God who gave it.**

It is clear from this verse that the spirit of man at the point of physical death passes upward to God who gave it to him. This may suggest that the capacity of the spirit of man does not continue with man for eternity. We see the ability of the spirit of man to leave and return in Luke 8:49-55.

Luke 8:49-55 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. 8:50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. 8:51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. 8:52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. 8:53 And they laughed him to scorn, knowing that **she was dead.** 8:54 And he put them all out, and took her by the hand, and called, saying, Maid, arise. 8:55 And **her spirit came again,** and she arose straightway: and he commanded to give her meat.

James 2:26 For as **the body without the spirit is dead,** so faith without works is dead also.

Note the spirit of the child was subject to the command of Christ. Evidently, her human spirit had departed and she was physically dead because her spirit had to come to her again before she demonstrated evidence of physical life. Perhaps Jesus made the statement, "...she is not dead, but sleepeth" because He knew though her human spirit had departed she had not yet passed to her permanent eternal state of existence. Thus He was able to return her spirit to her.

5. We know God by the "spirit of man" interacting with the "Spirit of God".

1 Corinthians 2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

The comparison here between the "spirit of man" and the "Spirit of God" shows that as no man can know what is hidden in a man except the "spirit of the man" neither can a man know the things of God but by the "Spirit of God". Up to this point man is like the beast only knowing life through the physical body and soul qualities. But when the "spirit of man" is made alive as he is "born again" he can truly know what it means to be in the image of God for he now possesses the very life that God is.

The man or woman who becomes a believer in Christ is "born again" by the Spirit of God. This act of regeneration by the Holy Spirit brings to life the "seed" of God's life that has laid dormant in his human spirit. In this act our "human spirit" is united with the Holy Spirit for **we are now "one spirit" and one in Christ**. Thus the Holy Spirit tabernacles within the temple of man's physical body. For the believer the "spirit of man" and the "Spirit of God" both dwell within his physical body.

Natural man cannot understand the things of God, but once he is regenerated it is the work of the Holy Spirit to "teach us all

things.” This we see in **I John 2** that it is the work of the “anointing”, the “unction” or Holy Spirit of God to reveal the nature of God to the spirit of man.

1 John 2:20 But ye have an **unction (chrisma)** from the Holy One, and ye know all things.

1 John 2:27 But the **anointing (chrisma)** which ye have received of him **abideth in you**, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

1 Corinthians 6:19 What? know ye not that your body is the temple of **the Holy Ghost which is in you, which ye have of God**, and ye are not your own?

It is the Spirit of God that shines the light of God on the things of God just as the “spirit of regenerated man” is the vehicle or “the candle of the Lord” (**Proverbs 20:27**) that the Holy Spirit communes with to shine God’s light on our inner man that we can have fellowship with God and one with another.

For additional information on “spirit” see section at end of study. Approximately pg. 91

F. THE “LIVING SOUL”: When God breathed the breath of life into man he became a “living soul”.

Genesis 2:7 And the **LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.**

The Hebrew word translated as “soul” is “nephesh” and carries the same meaning as it’s Greek counterpart “psuche.” Soul is used over 750 times. It is believed to be immortal, in that it survives the physical death of the body and the departure of the “spirit of man” that returns to God. It is the center of our affections, desires, emotions, will, and intellect. It, like the spirit of man, is invisible as compared to the body, which is visible.

Matthew 10:28 And fear not them which kill the body, but **are not able to kill the soul:** but rather fear him which is able to destroy both soul and body in hell.

The above verse points to the immortality of the soul that man cannot kill though he could kill the body. We are admonished here to fear God who is able to condemn both soul and body to the place of eternal punishment, hell.

James 5:20 shows us that the soul can also be saved from death. Keeping in mind that “death” is separation from God and not annihilation.

James 5:20 Let him know, that he which converteth the sinner from the error of his way shall **save a soul from death**, and shall hide a multitude of sins.

As the seat of our affections and desires we see many scriptures that describe qualities of the soul. The following are a sampling:

Deuteronomy 14:26 And thou shalt bestow that money for **whatsoever thy soul lusteth after**, for oxen, or for sheep, or for wine, or for strong drink, or for **whatsoever thy soul desireth:** and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

Proverbs 6:30 Men do not despise a thief, if he **steal to satisfy his soul when he is hungry;**

Numbers 21:4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and **the soul of the people was much discouraged** because of the way.

Deuteronomy 30:6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to **love** the LORD thy God with all thine heart, and **with all thy soul**, that thou mayest live.

1 Samuel 18:1 And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan **was knit with** the soul of David, and Jonathan **loved him as his own soul.**

1 Samuel 30:6 And David was greatly distressed; for the people spake of stoning him, because **the soul of all the people was grieved**, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.

1 Samuel 1:10 And she was in **bitterness of soul**, and prayed unto the LORD, and wept sore.

Psalms 35:9 And **my soul shall be joyful** in the LORD: it shall rejoice in his salvation.

Psalms 94:19 In the multitude of my thoughts within me **thy comforts delight my soul**.

Jeremiah 6:16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find **rest for your souls**. But they said, We will not walk therein.

G. The capacity of the human soul after the death of the body:

There is no passage in all of scripture that I am aware of which so vividly describes the capacity of the soul after the death of the body then the account in **Luke 16:19-31** where Lazarus, the beggar dies and his soul is found in Paradise be comforted by Abraham, the father of the Jews, when the soul of a rich man who saw Lazarus laying each day at his gate as he passed by finds its way to Hades and torment. The insuing dialogue between the soul of the rich man and the soul of Abraham shows the following capacities of the soul after the death of the body:

1. the soul of the rich man cried
2. he could see
3. he could speak
4. he could feel torment
5. he had desire
6. he had the ability to reason
7. he had remorse
8. he could hear

9. he could remember
10. Lazarus was being comforted

From this passage it is clear that the soul though invisible in this life carries much if not all of its capacity with it into eternity. It would also appear from this passage that the soul was housed in some form of “spiritual” body enabling sight, touch, taste, hearing, etc. That this was not their natural body is evident as the passage begins by indicating that the rich man was buried thus his body was entombed awaiting the resurrection of the dead to eternal damnation.

The following are additional samplings from the 458 uses of the word “soul” in the Bible. They are arranged by category.

SCRIPTURES ON THE SOUL

SCRIPTURES WHERE “SOUL” IS USED TO INDICATE A MAN (as a person)

Genesis 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and **man became a living soul.**

Exodus 12:15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that **soul shall be cut off from Israel.**

Leviticus 4:2 Speak unto the children of Israel, saying, **If a soul shall sin** through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:

Leviticus 5:4 Or **if a soul swear**, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

Leviticus 5:15 **If a soul commit a trespass,** and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:

Leviticus 7:20 But **the soul that eateth of the flesh of the sacrifice** of peace offerings, that pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.

Leviticus 20:6 And **the soul that turneth after such as have familiar spirits,** and after wizards, to go a whoring after them, **I will even set my face against that soul,** and will cut him off from among his people

Leviticus 23:30 And **whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.**

Numbers 15:30 But **the soul that doeth ought presumptuously,** whether he be born in the land, or a stranger, the same reproacheth the LORD; and **that soul shall be cut off from among his people.**

Numbers 31:28 And levy a tribute unto the LORD of the men of war which went out to battle: **one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep:**

1 Samuel 18:3 Then Jonathan and David made a covenant, because **he loved him as his own soul.** (Jonathan loved David as his own self)

1 Samuel 24:11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; **yet thou huntest my soul to take it.**

1 Samuel 26:21 Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, **because my soul was precious in thine eyes this day:** behold, I have played the fool, and have erred exceedingly.

2 Samuel 4:9 And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the LORD liveth, **who hath redeemed my soul out of all adversity,**

Psalms 7:2 **Lest he tear my soul like a lion, rending it in pieces,** while there is none to deliver.

Psalms 7:5 **Let the enemy persecute my soul,** and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

Proverbs 6:30 Men do not despise a thief, **if he steal to satisfy his soul when he is hungry;**

1 Corinthians 15:45 And so it is written, **The first man Adam was made a living soul; the last Adam was made a quickening spirit.**

From the above sampling we can see that there are many times in scripture when the word “soul” is used to indicate man as a “being”. These scriptures draw attention to the existence of “self” or man as a “person” or “a living soul” as a whole being. These scriptures do not distinguish man’s tri-unity but reflect man by the simplest definition.

SCRIPTURES SHOWING ATTRIBUTES OF THE SOUL

Genesis 27:25 And he said, Bring it near to me, and I will eat of my son's venison, that **my soul may bless thee.** And he brought it near to him, and he did eat: and he brought him wine, and he drank.

Genesis 34:3 And **his soul clave** unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

Genesis 34:8 And Hamor communed with them, saying, **The soul of my son Shechem longeth** for your daughter: I pray you give her him to wife.

Genesis 35:18 And it came to pass, **as her soul was in departing, (for she died)** that she called his name Benoni: but his father called him Benjamin.

Genesis 42:21 And they said one to another, We are verily guilty concerning our brother, in that **we saw the anguish of his soul**, when he besought us, and we would not hear; therefore is this distress come upon us.

Leviticus 17:11 For the life of the flesh is in the blood: and I have given it to you upon the altar to **make an atonement for your souls: for it is the blood that maketh an atonement for the soul.**

Numbers 11:6 But now **our soul is dried away:** there is nothing at all, beside this manna, before our eyes.

Numbers 21:4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and **the soul of the people was much discouraged because of the way.**

Numbers 21:5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; **and our soul loatheth this light bread.**

Numbers 30:2 If a man vow a vow unto the LORD, **or swear an oath to bind his soul with a bond;** he shall not break his word, he shall do according to all that proceedeth out of his mouth.

Deuteronomy 4:9 Only take heed to thyself, and **keep thy soul diligently**, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

Deuteronomy 11:18 Therefore shall ye **lay up these my words in your heart and in your soul**, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

Deuteronomy 12:15 Notwithstanding thou mayest kill and eat flesh in all thy gates, **whatsoever thy soul lusteth after**, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

Judges 10:16 And they put away the strange gods from among them, and served the LORD: **and his soul was grieved** for the misery of Israel.

Judges 16:16 And it came to pass, when she pressed him daily with her words, and urged him, so that **his soul was vexed unto death;**

1 Samuel 1:15 And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have **poured out my soul before the LORD.**

1 Kings 17:21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, **let this child's soul come into him again.**

1 Kings 17:22 And the LORD heard the voice of Elijah; **and the soul of the child came into him again, and he revived.**

Job 6:7 The things **that my soul refused** to touch are as my sorrowful meat.

Job 7:15 So that **my soul chooseth** strangling, and death rather than my life.

Job 10:1 **My soul is weary of my life;** I will leave my complaint upon myself; I **will speak in the bitterness of my soul.**

Job 12:10 **In whose hand is the soul of every living thing**, and the breath of all mankind.

Job 14:22 But his flesh upon him shall have pain, and **his soul within him shall mourn.**

Job 27:8 For what is the hope of the hypocrite, though he hath gained, **when God taketh away his soul?**

Job 30:15 **Terrors are turned upon me: they pursue my soul** as the wind: and my welfare passeth away as a cloud

Job 31:30 Neither have I suffered my mouth to sin **by wishing a curse to his soul.**

Job 33:18 **He keepeth back his soul from the pit,** and his life from perishing by the sword.

Psalms 19:7 The law of the LORD is perfect, **converting the soul:** the testimony of the LORD is sure, making wise the simple.

Psalms 22:29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and **none can keep alive his own soul.**

Psalms 30:3 O LORD, **thou hast brought up my soul from the grave:** thou hast kept me alive, that I should not go down to the pit.

Psalms 33:20 **Our soul waiteth for the LORD:** he is our help and our shield.

Psalms 35:9 And **my soul shall be joyful in the LORD:** it shall rejoice in his salvation.

Psalms 35:13 But as for me, when they were sick, my clothing was sackcloth: **I humbled my soul with fasting;** and my prayer returned into mine own bosom.

Psalms 41:4 I said, LORD, be merciful unto me: **heal my soul; for I have sinned against thee.**

Psalms 42:2 **My soul thirsteth for God,** for the living God: when shall I come and appear before God?

Psalms 69:10 When I wept, and **chastened my soul with fasting**, that was to my reproach.

Psalms 77:2 In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: **my soul refused to be comforted.**

Psalms 106:15 And he gave them their request; **but sent leanness into their soul.**

Psalms 107:5 Hungry and thirsty, **their soul fainted in them.**

Psalms 119:28 **My soul melteth for heaviness:** strengthen thou me according unto thy word.

Psalms 23:3 **He restoreth my soul:** he leadeth me in the paths of righteousness for his name's sake.

Proverbs 18:7 A fool's mouth is his destruction, and **his lips are the snare of his soul.**

Isaiah 29:8 It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and **his soul is empty:** or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and **his soul hath appetite:** so shall the multitude of all the nations be, that fight against mount Zion.

The above sampling of scriptures gives us an understanding of the personality and distinctness of the soul from the human spirit and the body. In these scriptures we can see that the soul has the capacity of emotion (Ps. 35:9), will (Ps. 77:2), desire (Deut. 12:15), and as these capacities are exercised we witness the capacity of intellect or reason. These qualities are dramatically shown in Luke 16:19-31.

SCRIPTURES INDICATING THE EXISTENCE OF GOD'S SOUL

Leviticus 26:11 And I will set my tabernacle among you: and **my soul shall not abhor you.**

Psalms 11:5 The LORD trieth the righteous: but **the wicked and him that loveth violence his soul hateth.**

Psalms 16:10 **For thou wilt not leave my soul in hell;** neither wilt thou suffer thine Holy One to see corruption.

Isaiah 42:1 Behold my servant, whom I uphold; mine elect, **in whom my soul delighteth;** I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Isaiah 53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when **thou shalt make his soul an offering for sin,** he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

Matthew 26:38 Then saith he unto them, **My soul is exceeding sorrowful,** even unto death: tarry ye here, and watch with me.

SCRIPTURES INDICATING THE SOUL EXISTING SEPARATELY FROM, BUT ALONG WITH THE BODY OR SPIRIT OF MAN

Job 7:11 Therefore I will not refrain my mouth; I will speak in **the anguish of my spirit; I will complain in the bitterness of my soul.**

Isaiah 10:18 And shall consume the glory of his forest, and of his fruitful field, **both soul and body:** and they shall be as when a standard-bearer fainteth.

Isaiah 26:9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

Matthew 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather **fear him which is able to destroy both soul and body in hell.**

1 Thessalonians 5:23 And the very God of peace sanctify you wholly; and I pray God **your whole spirit and soul and body be preserved blameless** unto the coming of our Lord Jesus Christ.

VII. THE MARRIAGE OF THE LAMB

A. What is the marriage of the Lamb?

Rev 19:7-9 (KJV) Let us be glad and rejoice, and give honour to him: for **the marriage of the Lamb is come**, and his wife hath made herself ready. 19:8 And to her was granted that **she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.** 19:9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Marriage situations were used by Christ as object lessons through, which He could share valuable insight into the kingdom of God. The concept of marriage, even from the beginning with Adam & Eve had to do with the uniting of the two as one flesh.

Gen 2:24 (KJV) Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and **they shall be one flesh.**

Another example of “uniting” being equal to marriage in God’s eyes is found in **1 Cor. 6:16** where Paul shares that when we commit fornication prior to marriage we have in God’s eyes become married (become one flesh) to our fornicating partner. Marriage is the uniting of the two partners. Thus those who fornicate prior to their actual marriage ceremony could become adulterers as well as fornicators, if they marry someone other than whom they fornicated with. In this latter case the

unsuspecting marriage partner becomes an adulterer as well, having married someone who is already one flesh with the harlot. Is it any wonder that marriages today struggle to find God's blessing when they so often begin in fornication and adultery. Remember marriage in God's eyes takes place when we give ourselves to be physically united with someone.

1 Cor 6:15-16 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. 6:16 What? know ye not that **he which is joined to an harlot is one body? for two, saith he, shall be one flesh.**

Therefore, when we think of marriage we do so in terms of uniting. In Rev. 19:7 the marriage is between the "Lamb" and "His wife" or "the bride". We know from the following verses in the Gospel of John that Jesus is the "Lamb".

John 1:29 (KJV) The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

John 1:36 (KJV) And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

Rev. 19:8 shows us that the "Bride" is she who "should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of **saints**". "**Saints**" is the key word revealing the identity of the bride. This is further substantiated by **Rev. 21:27** where John describes the Bride as the New Jerusalem wherein only those who's names are written in the "Lamb's book of life" may enter in. This would be a reference to the "Saints of God", the "Redeemed".

Rev 21:27 (KJV) And there shall in no wise enter into it (speaking of the New Jerusalem) **any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they, which are written in the Lamb's book of life.**

Other passages which support the idea that Christ will return with His angels and the "saints" include:

Jude 1:14 (KJV) And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten **thousands** of his saints,

Mat 24:30-31(KJV) And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 24:31 And he shall send his angels with a great sound of a trumpet, **and they shall gather together his elect from the four winds, from one end of heaven to the other.**

1 Th 4:14 (KJV) For if we believe that Jesus died and rose again, **even so them also which sleep in Jesus will God bring with him.**

In summary, the “marriage of the Lamb” is the uniting of Jesus Christ with His bride, the saints. The sequence seems to be:

1. the army of angels returning with Christ with the sounding the Trumpet of God (I Thess. 4:16),
2. the graves of the already departed saints are opened (I Thess. 4:14-16)
3. their resurrected bodies are given immortality and united to their souls (I Cor. 15:51-52) that are already with the Lord,
4. then they which are alive (in Christ) and remain on the earth are raptured, (I Cor. 15:50-54) or “caught-up” to meet the Lord and the rest of the saints in the air (I Thess. 4:17)
5. returning with Christ as the army of God to the Mt. of Olives where He brings an end to the battle of Armageddon.

B. When does the Marriage of the Lamb take place?

Rev 19:11-14 (KJV) And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 19:12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 19:13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 19:14 **And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.**

This scene is of Christ's glorious return at the battle of Armageddon with the saints of God clothed in "fine linen, white and clean", the wedding garments, that are an indication that the bride had "made herself ready". Thus the wedding, the uniting of the Lamb and His bride, must take place at the time of His return with all the saints at Armageddon. This sequence would account for all the saints throughout history who have already gone before, and with the resurrection of their bodies from the grave and the rapture of those who were alive at Armageddon, all the saints would be together in the air as a part of the army of God.

Keep in mind that the wedding of Christ to the bride is not a wedding ceremony as we know today, but rather is the uniting of Himself to His bride. Thus as the bride, the body of Christ from throughout the ages is finally all together with Him as the graves are opened and the last living believers are raptured to meet the rest in the air as He comes to end Armageddon so His bride is with Him. Thus shall we ever be with the Lord.

1 Th 4:15-17 (KJV) For this we say unto you by the word of the Lord, that we, which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 4:17 **Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.**

One of the conditions that make **I Th. 4** identical to the scene at the battle of Armageddon is:

- **Rev. 19:14** those coming with Christ at Armageddon are clothed in clean and fine linen. We know the bride is also clothed in the same "fine linen, white and clean" **Rev. 19:8**. If we can assume that as both are described as wearing the same thing that they therefore are one and the same group, then the sequence I have described above would account for everyone being with Christ for this victory against the powers of darkness. One difficulty with a pre or mid tribulation rapture of the saints concerns what becomes of those who come to Christ between the rapture and the battle of

Armageddon. The explanation presented here accounts for everyone.

For other proofs concerning this sequence of events re-examine the sections dealing with the Material Resurrection (IV. B).

C. What and When is the Marriage Supper of the Lamb?

Rev 19:9 (KJV) And he saith unto me, Write, Blessed are they, which are called unto **the marriage supper of the Lamb**. And he saith unto me, These are the true sayings of God.

This is the only direct reference in scripture to the “marriage supper”. Therefore, based on this passage alone we can say very little. From examination of the verses, which immediately precede it, we know that it is mentioned in context of the “marriage of the Lamb” to “His wife” who “hath made herself ready”. We are also told that those who are called to it are “blessed”.

There are a couple of other passages where Jesus refers in parable to situations, which may add some light to the possibilities surrounding the “marriage supper”.

The first one is **Matthew 22:1-14** where Jesus speaks concerning what the kingdom of heaven is like. He uses a marriage situation to drive His point home.

Mat 22:1-14 (KJV) And Jesus answered and spake unto them again by parables, and said, **22:2** The kingdom of heaven is like unto a certain king, which made a marriage for his son, **22:3** And sent forth his servants to call them that were bidden to the wedding: and they would not come. **22:4** Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. **22:5** But they made light of it, and went their ways, one to his farm, another to his merchandise: **22:6** And the remnant took his servants, and entreated them spitefully, and slew them. **22:7** But when the king heard thereof, he was wroth: and he sent forth his

armies, and destroyed those murderers, and burned up their city. 22:8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 22:9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 22:10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 22:11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 22:12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 22:13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 22:14 For many are called, but few are chosen.

If we can assume that He was also providing some additional information concerning His own marriage as the Lamb of God, we might make the following assumptions:

- Many who were invited to the wedding chose not to come.
- A marriage supper was part of the actual marriage ceremony.
- The circle of those invited was enlarged to include whosoever would accept the invitation.
- No one was allowed in without the proper wedding garments.

From this passage we might imply that no one will be admitted to the “marriage supper of the Lamb” without having accepted the invitation and having put on the proper wedding garment (“...**arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints**” Rev. 19:8 also Rev 16:15 (KJV) Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame).

Another passage from which we might gain additional insight is from **Matt. 25** where Jesus spoke the parable of the 10 virgins.

Mat 25:1-13 (KJV) Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 25:2 And five of them were wise, and five were foolish. 25:3 They that were foolish took their lamps, and took no oil with them: 25:4 But the wise took oil in

their vessels with their lamps. 25:5 While the bridegroom tarried, they all slumbered and slept. 25:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 25:7 Then all those virgins arose, and trimmed their lamps. 25:8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 25:9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 25:11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 25:12 But he answered and said, Verily I say unto you, I know you not. 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

From this passage we see:

- The wise person will make preparation for the coming of the bridegroom.
- The bridegroom may come at an hour when he is not expected especially for those who are unprepared.
- Only those who were ready went in to the marriage.
- Those who wanted in after the wedding had begun were not allowed.

Therefore, we might assume that the marriage will find some unprepared while others will have made preparation (Rev. 19 "...his wife hath made herself ready"), and that the bridegroom may come at an hour when he is not expected.

In summary, from these two passages we find three key items of interest as it relates to the "marriage of the Lamb":

1. Those who are to participate must have accepted the invitation.
2. They must have the proper wedding garments.

3. They must be attentive to His coming.

As to the timing of the supper there is no direct reference. However, it would certainly not take place until after the uniting of the Lamb to the bride. Therefore, it seems likely that it would take place between His triumphant return to the Mt. of Olives with the saints, and the establishment of the millennial kingdom. When a blood covenant was cut in O.T. times (God considers a marriage to be the same as a covenant relationship, see Mal. 2:14) a covenant meal was shared at some point in the covenant cutting process. This marriage supper would have the same significance.

VIII. The Judgment Seat of Christ

A. What is it?

Rom 14:10 (KJV) But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before **the judgment seat of Christ.**

From the above passage we know that the “judgment seat of Christ” is exactly what it says, a place of judgment where Christ is the presiding official. We should keep in mind that the term for judgment seat is “bema” Gr. meaning “the place of final sentence”. However, from the following two verses we understand that it is a place of judgment where the believer’s works are tested by fire as to their purity. Just as gold is purified when placed under the test of fire so shall our works be put to the test, and every motive will be tried as by fire. Works that pass the test will be rewarded, and those that fail the test will be consumed, but the believer will remain though he will suffer loss in the lack of additional reward.

2 Cor 5:9-10 (KJV) Wherefore we labour, that, whether present or absent, we may be accepted of him. 5:10 For we must all appear before the judgment seat of Christ; **that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.**

1 Cor 3:13-15(KJV) Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 3:14 **If any man's work abide which he hath built thereupon, he shall receive a reward.** 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

B. When is it?

Luke 14:12-14 (KJV) Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. 14:13 But when thou makest a feast, call the poor, the maimed, the lame, the blind: 14:14 And thou shalt be blessed; for they cannot recompense thee: **for thou shalt be recompensed at the resurrection of the just.**

Mat 16:27 (KJV) For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

2 Tim 4:8 (KJV) Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, **shall give me at that day:** and not to me only, but unto all them also that love his appearing.

Rev 22:12 (KJV) And, behold, I come quickly; and **my reward is with me,** to give every man according as his work shall be.

It is obvious that the judgment seat of Christ must take place shortly after the “day of the Lord” when Christ comes with the saints at the end of the tribulation and the close of the 1st resurrection. Most likely near the time of the marriage supper.

C. Who is it for?

2 Cor 5:10 (KJV) For **we** must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Eph 6:8 (KJV) Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Col 3:24 (KJV) Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

Rom 14:10 (KJV) But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

In each of the above passages the context in which the author is speaking is to believers concerning their conduct in light of the fact that God will reward our righteous acts. Therefore, the “Judgment Seat of Christ” is for believers, a place where their “works” (supposed service to God) are judged by fire as to their purity of motive, and then rewarded.

IX. The separation of the Sheep & the Goats

A. The only mention of this event is recorded in Matthew 25:31-46:

Mat 25:31-46 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 25:33 And he shall set the sheep on his right hand, but the goats on the left. 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 25:35 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 25:36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 25:37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? 25:38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 25:39 Or when saw we thee sick, or in prison, and came unto thee? 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 25:42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: 25:43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 25:44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or

sick, or in prison, and did not minister unto thee? 25:45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 25:46 And these shall go away into everlasting punishment: but the righteous into life eternal.

B. When does this event take place? & Who is a part of this judgment?

1. When does this event take place? We must look at this event in context to the scriptures leading up to it.

a. In Matthew 24 the disciples asked Jesus what would be the sign of His coming and the end of the world.

Mat 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? **and what shall be the sign of thy coming, and of the end of the world?** (“world” here is the Gr. word “aion” meaning “age” or “period of time”)

b. To the question concerning when he would return Jesus gave the following signs:

- (I) Many would come in his name declaring themselves to be the Christ vs. 5
- (II) There shall be wars and rumors of wars, with nation rising against nation vs. 6-7
- (III) Famines, pestilences, and earthquakes in many places; all of which is only the beginning of sorrows vs. 7-8
- (IV) Then His followers were to be singled out for affliction, killed, and hated of all nations because of their allegiance to the name of Jesus Christ vs. 9
- (V) Many shall take offense of one another, betrayal, and hatred shall follow vs. 10
- (VI) Many shall be deceived by false prophets vs. 11
- (VII) And due to sin abounding, the love of many (it would seem to mean those who say they are followers of Christ) will grow cold toward the things of God vs. 12
- (VIII) He that endures to the end (the person who remains in Christ) shall be saved vs. 13

- (IX) The “gospel of the kingdom” shall be preached in all the world to all nations and **then** shall the end (end of the age) come. The preaching of the “gospel of the kingdom” is done during the tribulation but perhaps we should take a moment and examine what the term “gospel” means:
- (A) “Gospel” means “good news”. The word gospel is not used in the Old Testament, but refers to the general “good news” of the coming of Christ and the kingdom of God.
 - (B) The word “gospel” is used no less than 101 times in the New Testament. It always refers to the same truth, though the different references may focus on a different aspect of the one “gospel”.
 - (C) “Gospel” is first found in Matt. 4:23 where it refers to Christ preaching the “gospel of the kingdom”.

Mat 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching **the gospel of the kingdom**, and healing all manner of sickness and all manner of disease among the people.

The “gospel of the kingdom” is simply the announcement of the “good news” that the kingdom of God was at hand:

Mark 1:14-15 Now after that John was put in prison, Jesus came into Galilee, preaching the **gospel of the kingdom of God**, 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

This was in accordance with the Old Testament covenant with David. David sat on the throne in God’s stead. The preaching of the kingdom of God being at hand meant the soon fulfillment of this covenant promise: that the throne on which David sat would be established forever.

2 Sam 7:16 And thine house and thy kingdom shall be established for ever before thee: **thy throne shall be established for ever**.

(D) Other references to different aspects of the gospel include:

Mark 1:1 The beginning of **the gospel of Jesus Christ**, the Son of God;

Acts 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify **the gospel of the grace of God**.

Rom 1:16 For I am not ashamed of **the gospel of Christ**: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Rom 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach **the gospel of peace**, and bring glad tidings of good things!

Gal 2:7 But contrariwise, when they saw that **the gospel of the uncircumcision** (Paul was sent to the Gentiles) was committed unto me, as **the gospel of the circumcision** (Peter was sent to the Jews) was unto Peter;

Eph 1:13 In whom ye also trusted, after that ye heard the word of truth, **the gospel of your salvation**: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

Rev 14:6 And I saw another angel fly in the midst of heaven, having **the everlasting gospel** to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

All of the above are in reference to the same “gospel”, “good news”, and that is the good news that **Jesus is the Christ, the kingdom of God is at hand, therefore we should repent and believe**. Note that the “everlasting gospel” of **Rev. 14:6** is evidently to be preached by an angel, to every nation, kindred, tongue, and people on earth during the tribulation. Keep in mind that though the gospel is preached to every nation that does not mean to every person. There will be some whom do not hear the “good

news” until the millennial reign of Christ (further discussion on this point will follow).

- (E) One other gospel is referenced by Paul in Galatians. This is the perverted gospel, which includes all false perversions of the truth of Jesus Christ. As there is really only one true gospel with its source in Jesus Christ there is also only one false gospel, though it may be packaged in different presentations, its source is the father of lies, Satan

Gal 1:6-9 I marvel that ye are so soon removed from him that called you into the grace of Christ unto **another gospel**: 1:7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 1:9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

- (X) From the above discussion on the meaning of “the gospel” we can see that before the separation of the sheep from the goats, the gospel must be preached to every nation. We also know that this is fulfilled in **Revelation 14:6-7** where an angel preaches the “everlasting gospel” to every nation.
- (XI) Next **Matt. 24:15** tells us that “the abomination of desolation” shall stand in the Holy place. This is a reference to Antichrist and his image being erected in the Jewish temple in Jerusalem. Many believe this event will take place at the middle of the tribulation and mark the beginning of what is called “the great tribulation” or last half, which holds even a greater outpouring of God’s wrath and judgment.

Mat 24:21-22 **For then shall be great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be. 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

- (XII) Then **Matt. 24:23-26** warns us again not to be deceived by false prophets even though they perform great signs and wonders. This warning is given special emphasis as were it not for God's ability to "keep that which is committed to Him" even the very elect would be deceived.
- (XIII) When the Lord does return **Matt. 24:27-31** it shall be **after** the tribulation of those days. His coming shall be dramatic. The sun and moon shall be darkened; the stars will fall from the sky. This describes a great darkness that will cover the earth so that the glory of His appearing shall be that much more spectacular.

Mat 24:27-31 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 24:28 For wheresoever the carcase is, there will the eagles be gathered together. 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

We also see from this passage that at His coming the angels gather the elect that are still on the earth. I believe this refers to the rapture of those who have already professed faith in Christ as they hear the trumpet sound and are caught up to meet the Lord in the air as He returns to defeat the powers of darkness.

1 Th 4:14-17 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

(XIV) The rest of chapter 24 deals mainly with the admonishment to be vigilant for we don't know the exact day or hour, but have been given these signs that we would realize the time is at hand. The remaining passages also point out that many will be caught unprepared as in the days of Noah.

- c. **Chapter 25** opens with two parables concerning the kingdom of heaven. Both deal with our responsibility to be prepared for our masters coming. Preparedness has to do with both our service to our master and our anticipation of his coming. Which leads us to answer our question as to **WHEN** does the separation of the sheep from the goats take place?
- d. **Mat. 25:31-32** tells us that three things must be in place for this event to take place. The first two of them will already have taken place in the events described in chapter 24. The three things are:
 - (I) **He comes in His glory**
 - (II) **The angels are with Him**
 - (III) **He is sitting upon the throne of His glory with the nations gathered before Him**

Mat 25:31-32 When the Son of man **shall come in his glory**, and **all the holy angels with him**, **then shall he sit upon the throne of his glory: 25:32 And before him shall be gathered all nations:** and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

- e. Therefore the separation of nations can't take place at least until the throne of God is established on earth. This would come at some point after His glorious return. It is possible that this separation takes place at the beginning of the 1000 yr. Reign of Christ. However this presents a couple of difficulties: **First:** if this judgment includes both the living and dead then all unbelievers (both living and in the grave) would necessarily be sent into everlasting fire and punishment (according to **Mat. 25:41 & 46**) prior to the Great White Throne judgment.

Mat 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, **into everlasting fire**, prepared for the devil and his angels:

Mat 25:46 And these shall go **away into everlasting punishment**: but the righteous into life eternal.

That does not seem likely as they would have to leave the lake of fire to face the white throne judgment and then go back. No scripture for that. **Secondly**: if this is a judgment ONLY of the living and were to occur prior to the establishment of the 1000 yr. reign of Christ that would mean that ONLY believers would enter the millennial kingdom of Christ. That would create difficulties in light of **Isa 66:18-20** & **Zech. 14:16-17** where Isaiah states that the third part of the Jews (those who are saved on the day of the Lord's return and who enter the millennial kingdom) will be missionaries to those who are without Christ who have never heard of Him or seen His glory. **Zechariah 14** shows us that there will be those who rebel against Christ in the millennial kingdom (apparently from the beginning), and verse 16 clearly states "that everyone that is left of all the nations which came against Jerusalem" shall be in the millennial kingdom by virtue of the fact that they will either go annually to worship the King **or be punished for their disobedience** by the withholding of rain. It only seems reasonable that such who would willfully disobey such a command would be unbelievers. Thus I conclude that there will be unbelievers in the millennial kingdom from the start, and therefore another solution for the timing of the separation of the sheep from the goats must be found.

Isa 66:18-20 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. 66:19 And I will set a sign among them, and **I will send those that escape of them (the 1/3 of Israel that survive Armageddon Zech. 13:9) unto the nations**, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. 66:20 And **they shall bring all your brethren for an offering unto the LORD out of all nations** upon horses, and in chariots, and in

litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, **as the children of Israel bring an offering** in a clean vessel into the house of the LORD.

Zec 14:16-17 And it shall come to pass, **that every one that is left of all the nations which came against Jerusalem** shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. 14:17 And it shall be, **that whoso will not come up of all the families of the earth** unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

- f. **A more likely scenario** is that this separation of nations is part of the final judgment at the end of the millennial kingdom. It may even be part of the Great White Throne judgment when the dead will stand before God and be judged according to their works, and whether their names are recorded in the “book of life” or it very possibly could be a judgment of the living at the end of the 1000 yr. reign of Christ just prior to the Great White Throne judgment of the dead. As this scene is also preparatory for the eternal kingdom of God it would seem a likely time to determine what nations will enter.

Rev 20:11-15 **And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 20:14 And death and hell were cast into the lake of fire. This is the second death. 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.**

2. **Who is a part of this judgment?** We know from Matt. 25:32 that **ALL NATIONS** are gathered before this throne of judgment. **This seems very likely to be a judgment of the living individuals from among the nations at the end of the millennial reign.**

Mat 25:32 And before him shall be gathered **all nations**: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

C. What is the fate of each group at this judgment and how does this compare to the Great White Throne judgment?

- 1. The sheep: vs. 34** tells us that at the completion of this judgment the sheep inherit the kingdom,. Since the goats, as we shall see, inherit the lake of fire as their eternal abode; this “kingdom” which has been prepared for the sheep (believers) since the “foundation of the world” would seem most likely to represent the “heavenly kingdom,” the “new Jerusalem” when the tabernacle of God is with men as described in chapters 21 & 22 of the book of the Revelation. It seems very possible to me that **this group of believers would be those believers who live through the millennial reign and are alive after Satan’s last rebellion is put down.**

Mat 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

- 2. The goats: vs. 41** tells us that the goats are sent directly to the everlasting fire. In other words the goats go directly to their eternal abode as the “lake of fire” is a place of eternal punishment. This group would include all those living who did not submit to Christ during the millennial reign.

Mat 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, **into everlasting fire**, prepared for the devil and his angels:

Rev 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Rev 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and **shall be tormented day and night for ever and ever.**

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

Mat 13:49-50 This is how it will be at the end of the age. The angels will come and separate the wicked from the righteous 13:50 and throw them into the fiery furnace, where there will be weeping and gnashing of teeth.

D. To summarize

It seems very possible that the judgment of the Nations would be a judgment of those **living** at the end of the 1000 yr. Reign of Christ. The word “nations” can be somewhat deceiving. Warren Wiersbe’s commentary says this:

“This section explains to us how Jesus Christ will judge the Gentile nations. The word **nations** in Matthew 25:32 means “Gentiles,” and it is in the neuter gender in the Greek. The word **them** in that same verse is in the masculine. This means that the nations will be gathered before Jesus Christ, but He will judge them as **individuals**. This will not be a judgment of groups (Germany, Italy, Japan, etc.), but of individuals within these nations.”

Thus the judgment of nations is in fact a judgment of individuals within the nations. It seems possible that this judgment could take place just prior to the Great White Throne judgment or as a part of it. This judgment seems to take place on earth whereas the Great White Throne judgment seems to take place in heaven while the earth is renovated by fire. Therefore, this judgment **of the living** will most likely take place on earth immediately after Satan’s final rebellion. This would be a prelude to the Great White Throne judgment **of the wicked dead**. I struggle placing it anywhere other than during this time period as those who are to be damned appear to be sent immediately to the lake of fire. Other than the Anti-Christ, False Prophet, and Satan I don’t find scripture evidence

for any other's being sent there prior to the separation of the nations and the final judgment of the wicked dead.

X. The salvation of Israel

A. The 144,000 Jews that are sealed and raptured during the tribulation

1. In Revelation 7 we see 12,000 Jews are separated by God and sealed from each of 12 tribes of Israel making a total of 144,000 who were sealed.
2. Not until Revelation 14 are the 144,000 mentioned again. In this chapter we discover that they are with the Lord in heaven evidently having been raptured or martyred from the earth. We also see that they were all male virgins who served God until their rapture. They are called the first fruits as they are the first group of Israel to be saved.

Rev 14:1-5 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. 14:2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 14:3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. 14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the **firstfruits unto God and to the Lamb**. 14:5 And in their mouth was found no guile: for they are without fault before the throne of God.

B. A nation saved in one day?

1. In **Isaiah 66** the prophet, speaking for the Lord, indicates that before Israel even finishes her travail in bringing forth life she is delivered of a man-child, whom I believe is Christ. The picture is that of Israel who like an expectant mother goes through much travail in bringing

forth the new life that is within her. I believe the travail spoken of represents the tribulation period as Israel goes through much suffering to bring forth the salvation of those Jews who come to Christ at His return during Armageddon. Yet even **before** she gets to the travail of the tribulation she is delivered of the man-child, Christ. Isaiah remarks in vs.8 how unheard of a thing this is. Yet as this did happen can God cause a nation to be born in one day?

Isa 66:7-9 Before she travailed, she brought forth; before her pain came, she was delivered of a man child. 66:8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. 66:9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God.

2. In Zechariah we see that salvation does come to Israel in one day. Those who survive the tribulation and the battle of Armageddon up to the time of Christ's glorious return realize He is the one whom they pierced. All those of Israel who have survived (1/3 according to Zech. 13:8) will be saved in that "one" day. For additional study I would encourage you to read Zechariah chapters 12-14 which detail the Lord's plan of salvation for Israel, and the punishment which will come upon the nations gathered against her at His return.

Zec 13:8-9 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but **the third shall be left** therein. 13:9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: **they shall call on my name, and I will hear them:** I will say, It is my people: and they shall say, The LORD is my God.

XI. Israel as missionaries to the nations during the millennium

- A. There are several scripture references, which imply that those of Israel who survive Armageddon, and are saved; will become missionaries during the millennium to those who have not heard of Christ.

Isa 2:2-4 And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 2:3 **And many people shall go and say**, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: **for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.** 2:4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Isa 66:18-20 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. 66:19 And I will set a sign among them, and **I will send those that escape of them (the 1/3 of Israel that survive Armageddon Zech. 13:9) unto the nations**, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. 66:20 And **they shall bring all your brethren for an offering** unto the LORD **out of all nations** upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, **as the children of Israel bring an offering** in a clean vessel into the house of the LORD.

Zec 8:20-23 Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: 8:21 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. 8:22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. 8:23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even **shall take hold of the skirt of him that is a Jew**, saying, We will go with you: for we have heard that God is with you.

- B.** From the above passages we can see that those Jews who survive Armageddon and come to Christ will play a vital role in world evangelism. But exactly who they will evangelize during the millennium is the next topic.

XII. The identity of those who enter the 1000 yr. reign of Christ & the eternal kingdom of God

A. The identity of those who enter the millennial kingdom: From what I presently see in God's word, I believe there are three groups of people who enter the millennial reign of Christ in their natural state.

1. The first group is the 1/3 of the house of Israel who are saved at the return of Christ who become missionaries to the Gentile world.

Zec 13:8-9 And it shall come to pass, that in all the land (speaking of Israel), saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. 13:9 And I will bring **the third part** through the fire, and will refine them as silver is refined, and will try them as gold is tried: **they shall call on my name**, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

2. The second group are those Gentiles who survive Armageddon. We see in the following passage that they survive, and live to return each year to Jerusalem to worship the King. This though they were enemies of Jerusalem, evidently outside of Christ, and survived Armageddon. We can also see that they do not all become followers of Christ as some rebel and are punished by the withholding of rain.

Zec 14:16-17 And it shall come to pass, **that every one that is left of all the nations which came against Jerusalem** shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. 14:17 And it shall be, **that whoso will not come up of all the families of the earth** unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

3. The third group are those Gentiles who have never heard of Christ nor witnessed His coming. These are those to whom God sends His missionaries, the Jews that were saved at His coming to Armageddon. They are distinguished from the Gentiles at Armageddon in that they have yet to hear of Christ and did not witness His glorious return.

Isa 66:19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, **to the isles afar off, that have not heard my fame, neither have seen my glory;** and they shall declare my glory among the Gentiles.

This last group may be explained in a couple of ways:

- a. If the coming of Christ was not seen by everyone on the earth (which seems likely) then these would be the remaining un-evangelized of the earth.
- b. The other possible explanation is that this group is the offspring of those Gentiles who enter the millennium. They may have been small children at the time of His coming or as yet unborn.

B. The identity of those who enter the “eternal kingdom of God”.

It seems evident that the only people to enter the “eternal kingdom” are those who do not participate in Satan’s final rebellion (Rev.20:7-10), and have their names written in the book of life. I believe it may be that everyone who is alive in their earthly body when God renovates the earth by fire and establishes the “eternal kingdom”, the new heaven & earth of Rev. 21, will enter eternity in their natural bodies. There will be no tempter, no sin. In doing so the plan of God to abide with man is fulfilled. The saints will rule and reign over the kingdoms of God as servants of God.

One draw back to this thinking is **1 Cor. 15:50** that says, “flesh and blood shall not inherit the kingdom of God.” This could be answered in that there could possibly be some change in their physical body or that though they inhabit the earth they are not allowed inside the New Jerusalem. Again I cannot prove this from scripture, but it seems possible to me that there will be some in their natural bodies who are part of God’s eternal kingdom to bring us full circle to God having fellowship with man as he did in the Garden of Eden before the fall.

XIII. Summation

In closing I would like to list the sequence of events concerning the second coming of our Lord as **viewed by RevC** and presented in this study.

1. **The seven letters to the seven churches—a warning to those who will experience Daniel’s 70th week. Rev. 2-3**
2. Seven years of Daniel’s 70th week follow the warning to the churches with the “beginning of sorrows” (man’s wrath against man), the rise of the Anti-Christ, and Anti-Christ proclaiming himself to be god mid way through the 70th week. **Matthew chapter 24 & Revelation chapters 4—6 (the first 4 seals).**
3. The “Great Tribulation” begins at the end of the first 3.5 years of Daniel’s 70th week but is shortened by the Lord for the sake of the elect. **Matthew 24:22 & Revelation 6—7 (5th & 6th Seals).**
4. The signs in heaven and on earth of His coming—earthquakes, skies dark. (6th Seal) **Rev. chapter 6 & Joel 2:31**
5. The souls “under the altar” of those martyred cry out. (5th Seal) **Rev. 6:9-11**
6. The 144,000 Jews sealed to be protected from God’s wrath. **Rev. 7:1-8**
7. The coming of Elijah as one of two witnesses (prior to the Day of the Lord) are given special powers. **Malachi 4:5-6 & Rev. 11:3-12**
8. With the opening of the 7th seal the trumpet judgments unfold and with the sound of the trumpet the rapture of the saints and the church will take place as they rise to meet the Lord in the air just prior to the beginning of the Day of the Lord and the outpouring of God’s wrath. **I Cor. 15:52, I Thess. 4:14-17 & Rev. 7:9-17**
9. Armageddon begins at the end of the 7 years **Rev. 19:17-19**
10. The Lord’s visible return with His angels, and all the saints dressed in “fine linen, clean and white” riding on white horses **Rev. 19:11-14**
11. Antichrist & False prophet are thrown into the lake of fire **Rev. 19:20**
12. The Lord’s wrath is poured out on those who have come against Israel at Armageddon **Rev. 19:21**
13. Satan is bound in the bottomless pit for 1000 yrs. **Rev. 20:1-3**

14. One third of Israel is spared and come to salvation in Christ, while two thirds die **Zech. 13:8-9 Isa. 66:7-9**
15. The Marriage Supper **Rev. 19:7-9**
16. Judgment seat of Christ (the timing of the Judgment seat & Marriage supper could be switched) **Rom. 14:10**
17. Survivors of Armageddon (believers & non-believers) enter 1000 yr reign of Christ. **Zech. 14:16-17**
18. Saved of Israel are missionaries to the world **Isa. 66:18-20**
19. Christ rules with the saints over His kingdom on earth **Rev. 20:6**
20. Satan is loosed for a season, and leads a group in rebellion that God destroys **Rev. 20:7-9**
21. Satan is cast alive into lake of fire **Rev. 20:10**
22. Separation of the sheep & goats of **Matt. 25:31-46** judgment of the living who survive the 1000 yr. reign of Christ
23. Earth renovated by fire in preparation for the eternal kingdom **2 Peter 3:7, 12-13**
24. Great White Throne judgment of the wicked dead **Rev. 20:11-15**
25. Establishment of the new heaven and new earth – the eternal kingdom of God **Rev. 21-22:5**

What the scriptures say about spirit:

THE FOLLOWING IS A SAMPLING OF SCRIPTURES CONTAINING THE WORD “SPIRIT”. THEY ARE DIVIDED ACCORDING TO USAGE:

SCRIPTURES WHICH INDICATE A “SPIRIT” OTHER THAN MAN’S OR THE HOLY SPIRIT

Exodus 28:3 And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

Leviticus 20:27 A man also or **woman that hath a familiar spirit**, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

Numbers 5:14 And the **spirit of jealousy** come upon him, and he be jealous of his wife, and she be defiled: or if the **spirit of jealousy** come upon him, and he be jealous of his wife, and she be not defiled:

Judges 9:23 Then **God sent an evil spirit** between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

1 Samuel 16:16 Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the **evil spirit from God is upon thee**, that he shall play with his hand, and thou shalt be well.

1 Kings 22:21 And **there came forth a spirit, and stood before the LORD, and said, I will persuade him.**

1 Kings 22:22 And the LORD said unto him, Wherewith? And he said, I will go forth, and **I will be a lying spirit in the mouth of all his prophets.** And he said, Thou shalt persuade him, and prevail also: go forth, and do so.

2 Chronicles 18:20 Then **there came out a spirit, and stood before the LORD,** and said, **I will entice him.** And the LORD said unto him, Wherewith?

Job 4:15 Then **a spirit passed before my face;** the hair of my flesh stood up:

Psalms 51:12 Restore unto me the joy of thy salvation; and uphold me with **thy free spirit.**

Isaiah 4:4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the **spirit of judgment,** and by the **spirit of burning.**

Isaiah 19:3 And **the spirit of Egypt** shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

Isaiah 19:14 The LORD hath mingled a **perverse spirit** in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

Isaiah 29:10-11 For the LORD hath poured out upon you **the spirit of deep sleep**, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. 29:11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

Ezekiel 1:20 Whithersoever the **spirit was to go**, they went, thither was their spirit to go; and the wheels were lifted up over against them: for **the spirit of the living creature was in the wheels**.

Ezekiel 10:17 When they stood, these stood; and when they were lifted up, these lifted up themselves also: for **the spirit of the living creature was in them**. (speaking of the Cherubim).

Hosea 4:12 My people ask counsel at their stocks, and their staff declareth unto them: for **the spirit of whoredoms hath caused them to err**, and they have gone a whoring from under their God.

Zechariah 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, **the spirit of grace and of supplications**: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Zechariah 13:2 And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and **the unclean spirit** to pass out of the land.

Matthew 12:43 When the **unclean spirit is gone out of a man**, he walketh through dry places, seeking rest, and findeth none.

Mark 9:17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a **dumb spirit**;

Mark 9:20 And they brought him unto him: and when he saw him, straightway **the spirit tare him**; and he fell on the ground, and wallowed foaming.

Mark 9:25-26 When Jesus saw that the people came running together, he rebuked the **foul spirit**, saying unto him, Thou **dumb and deaf spirit**, I charge thee, come out of him, and enter no more into him. 9:26 And **the spirit cried, and rent him** sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

Luke 13:11 And, behold, there was a woman which had **a spirit of infirmity** eighteen years, and was bowed together, and could in no wise lift up herself.

Acts 16:16 And it came to pass, as we went to prayer, a certain damsel possessed with **a spirit of divination** met us, which brought her masters much gain by soothsaying:

Romans 11:8 (According as it is written, God hath given them **the spirit of slumber**, eyes that they should not see, and ears that they should not hear;) unto this day.

2 Corinthians 4:13 We having the same **spirit of faith**, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

2 Timothy 1:7 For God hath not given us **the spirit of fear**; but of power, and of love, and of a sound mind.

EXAMPLES OF WHAT APPEARS TO BE THE “HOLY SPIRIT” IN THE OLD TESTAMENT

Genesis 1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And **the Spirit of God moved** upon the face of the waters.

Genesis 6:3 And the LORD said, **My spirit shall not always strive with man**, for that he also is flesh: yet his days shall be an hundred and twenty years.

Genesis 41:38 And Pharaoh said unto his servants, Can we find such a one as this is, **a man in whom the Spirit of God is?**

Exodus 31:3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

Numbers 11:17 And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

Numbers 11:25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

Numbers 11:26 But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

Numbers 11:29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them!

Numbers 27:18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; (it appears “the spirit” refers to the Holy Spirit”).

Judges 3:10 And the spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim.

Judges 13:25 And the spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

Judges 14:6 And the spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

1 Samuel 11:6 And the spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

2 Samuel 23:2 The spirit of the LORD spake by me, and his word was in my tongue.

1 Chronicles 12:18 Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

Job 26:13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

Job 27:3 All the while my breath is in me, and the spirit of God is in my nostrils;

Job 33:4 The spirit of God hath made me, and the breath of the Almighty hath given me life.

Psalms 51:11 Cast me not away from thy presence; and take not thy holy spirit from me.

Isaiah 11:1-2 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

Ezekiel 2:2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

Ezekiel 3:14 So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.

Ezekiel 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

THE WORK OF THE SPIRIT OF GOD IN THE NEW TESTAMENT

Matthew 4:1 Then was Jesus **led up of the Spirit** into the wilderness to be tempted of the devil.

Matthew 12:28 But if I **cast out devils by the Spirit** of God, then the kingdom of God is come unto you.

Acts 2:4 And they were all **filled with the Holy Ghost**, and began to speak with other tongues, as **the Spirit gave them utterance**.

Acts 8:29 Then **the Spirit said** unto Philip, Go near, and join thyself to this chariot.

Acts 8:39 And when they were come up out of the water, the **Spirit of the Lord caught away Philip**, that the eunuch saw him no more: and he went on his way rejoicing.

Acts 11:12 And **the Spirit bade me go** with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

Acts 11:28 And there stood up one of them named Agabus, and **signified by the Spirit** that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

Acts 16:7 After they were come to Mysia, they assayed to go into Bithynia: but **the Spirit suffered them not**.

Romans 8:10 And if Christ be in you, the body is dead because of sin; but **the Spirit is life** because of righteousness.

Romans 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also **quicken your mortal bodies by his Spirit that dwelleth in you**.

Romans 8:13 For if ye live after the flesh, ye shall die: but if ye **through the Spirit do mortify the deeds of the body**, ye shall live.

Romans 8:14 For as many as are **led by the Spirit of God**, they are the sons of God.

Romans 8:15-16 For ye have not received the spirit of bondage again to fear; but ye have received **the Spirit of adoption**, whereby we cry, Abba, Father. 8:16 **The Spirit itself beareth witness with our spirit**, that we are the children of God:

Romans 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but **the Spirit itself maketh intercession for us** with groanings which cannot be uttered.

1 Corinthians 2:10 But God hath revealed them unto us by his Spirit: for **the Spirit searcheth all things**, yea, the deep things of God.

1 Corinthians 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are **justified** in the name of the Lord Jesus, and **by the Spirit of our God**.

1 Corinthians 12:8 For to one is **given by the Spirit** the word of wisdom; to another the word of knowledge by the same Spirit; **(HS gives gifts to men)**

1 Corinthians 12:13 For by **one Spirit** are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all **made to drink into one Spirit**.

Galatians 5:25 **If we live in the Spirit, let us also walk in the Spirit.**

Ephesians 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, **ye were sealed with that holy Spirit of promise**,

Ephesians 2:18 For through him **we both have access by one Spirit** unto the Father.

2 Thessalonians 2:13 But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through **sanctification of the Spirit** and belief of the truth:

1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, **justified in the Spirit**, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Revelation 11:11 And after three days and an half **the Spirit of life from God entered into them**, and they stood upon their feet; and great fear fell upon them which saw them.

MISCELLANEOUS THINGS ABOUT SPIRIT

Matthew 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and **lighting upon him**: (the indication here is that the Spirit of God lit upon Jesus but did not take residence within him, could this be because of the limitations he had placed upon himself as a man?)

John 1:32-33 And **John** bare record, saying, I saw **the Spirit descending from heaven like a dove, and it abode upon him**. 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. (again by John's record the Spirit of God was not seen to enter Jesus but to "abode upon him")

Mark 2:8 And immediately when **Jesus perceived in his spirit** that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? (is "spirit" here the "human" spirit of man within Jesus? See also Mark 8:12)

Luke 23:46 And when Jesus had cried with a loud voice, he said, Father, **into thy hands I commend my spirit**: and having said thus, he gave up the ghost. (is this Jesus yielding his human spirit back to the Father who have it?)

Luke 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for **a spirit hath not flesh and bones**, as ye see me have.

John 4:24 **God is a Spirit**: and they that worship him must worship him in spirit and in truth.

John 7:39 (But this spake he of the Spirit, which they that believe on him should receive: **for the Holy Ghost was not yet given**; because that Jesus was not yet glorified.) (Holy Spirit was not given to man until after Jesus was glorified, therefore, was Jesus annointed by the HS but not filled ?)

Romans 1:4 And declared to be the Son of God with power, according to **the spirit of holiness**, by the resurrection from the dead: (is this the Holy Spirit?)

1 Corinthians 6:17 But he that is joined unto the Lord **is one spirit**.

1 Corinthians 6:20 For ye are bought with a price: therefore glorify God in your body, and in **your spirit, which are God's**.

1 Corinthians 15:45 And so it is written, The first man Adam was made a living soul; **the last Adam was made a quickening spirit**.

Ephesians 1:17 That the God of our Lord Jesus Christ, the Father of glory, may **give unto you the spirit of wisdom and revelation** in the knowledge of him:

Ephesians 5:18 And be not drunk with wine, wherein is excess; but **be filled with the Spirit**;

1 Thessalonians 5:19 **Quench not the Spirit**.

1 Thessalonians 5:23 And the very God of peace sanctify you wholly; and I pray God your whole **spirit** and **soul** and **body** be preserved blameless unto the coming of our Lord Jesus Christ.

James 2:26 For as the **body without the spirit is dead**, so faith without works is dead also.

Revelation 1:10 **I was in the Spirit** on the Lord's day, and heard behind me a great voice, as of a trumpet,

Revelation 4:2 And immediately **I was in the spirit**; and, behold, a throne was set in heaven, and one sat on the throne.

Revelation 3:6 He that hath an ear, let him **hear what the Spirit saith** unto the churches.

Revelation 17:3 So he **carried me away in the spirit** into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.