

The Resurrections in Scriptures

ARTICLE SERIES

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We should be aware that Yahweh has pre-terminated much more for mankind than a simple existence as mortal, flesh-and-blood creatures. However, few are cognizant that his plan for mankind's afterlife is predicated upon a resurrection from the dead.

Indeed, in the book of Hebrews, the "resurrection of the dead" is declared to be one of the fundamental doctrines of Scriptures,¹ one which is strongly proclaimed throughout both the Old and New Testaments.

Basic Doctrine

As previously stated, the doctrine of the resurrection of mankind from the dead is one of the fundamental themes found in Scriptures.

To begin with, we are the work of Yahweh's hands. Isaiah remarks:

And now Yahweh, you are our father; we are the clay and you are the maker, and we are the work of your hands. (Isaiah 64:7-8)

Yahweh's intent for the work of his hands extends far beyond *sheol* (the state of death), even though the deceased person resting in *sheol* has reached a state of temporary nonexistence.

Job deals with this issue when he comments:

For there is hope for a tree if it is cut down that it will sprout again and its shoots will not cease. If its root becomes old in the land and its stump dies in the 'aphar (dust), at the scent of water it will bud and produce branches like a plant. YET THE VALIANT WARRIOR DIES AND WASTES AWAY AND ADAM GIVES UP THE VITAL BREATH. WHERE IS HE? The waters leave from the sea

and a river wastes away and dries up, and a male lies down and does not rise until the heavens wear out. They will not awake and will not be aroused out of their sleep. Who will grant that you will hide me in *sheol*; you will hide me until your anger turns back, that you would set me a limit (in *sheol*) and remember? If a valiant warrior dies will he be revived? All the days of my warfare I will wait until my change comes. You will call and I will answer; YOU WILL LONG FOR THE WORK OF YOUR HANDS. (Job 14:7-15)

Job's comments set an important stage for our discussion about the phenomenon of

a resurrection. At least a dead tree stump can be revitalized by water, but a stump still exists to revitalize. On the other hand, a valiant warrior who died long ago is now only dust. "Where is he?" Nevertheless, Job trusts that Yahweh will indeed bring him back to life from *sheol* and change (quicken) him.

When Yahweh calls, Job will answer. Job trusts this principle because Yahweh will long to complete the work of his hands, which he started when he created Adam.

Yet Job notes that the resurrections do not begin "until the heavens תלב (balathi; wear out)."² The LXX renders this verse, "until the heavens οὐ μὴ συρραφή (ou me surraphe; be not sewn together)."³ He does not speak here of "the land and heavens" passing away as a starting point, which is a reference to the events at the end of the Millennial Judgment Day.

Instead, he speaks of a time when only "the heavens" will become worn out, ripped, or

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Bibliography and abbreviations at the end of Footnotes.

¹ Heb. 6:1-2.

² SEC, Heb. #1115, from בלה (balah), "to fail; by impl. to wear out, decay (caus. consume, spend)" (SEC, Heb. #1086); "non-existence, existence no more" (CHAL, pp. 41-42).

³ LXX Job 14:12; cf., GEL, (1996, p. 1732).

torn apart. This expression refers to the signs of the heavens, which occur just before the messiah's second coming at the beginning of the 7th Millennial Day.

Tribulation

The book of Matthew states:

Yet immediately after the tribulation of those days the sun will be darkened, and the moon will not give her light, and the stars will fall from the heavens, and the powers of the heavens will be shaken. And then the sign of the son of man will appear in the heavens; and then all the tribes of the land will wail, and they will see the son of man coming upon the clouds of the heavens with power and great glory. And he will send his angels with the sound of a great trumpet, and they will gather together his elect from the four winds, from the extremities of the heavens unto the extremities of them. (Matt. 24:29-31)⁴

The book of Luke quotes the messiah as saying that when these things occur, "look up and lift up your heads, because your redemption draws near,"⁵ looking up being a reference to a resurrection of the dead.

The prophet Isaiah also speaks of the time when "the moon will blush, and the sun will be ashamed" as an occurrence just before Yahu Yahweh (Yahushua the messiah) begins his reign on Mount Zion. He adds that as it happens the earth itself "is tottering, tottering; staggering, staggering, like a drunkard."⁶

During his time, John the Divine similarly saw in a vision that "the sun became black as

hair sackcloth, and the moon as blood, and the stars of the heavens fell unto the earth, as a fig tree casts its untimely figs, by a great wind being shaken. And the heavens departed as a book being rolled up, and every mountain and island were moved out of their places."⁷

Another part of this vision deals with the coming to earth of the wicked angels who follow Satan. In one place, John the Divine writes, "And the third of the sun was smitten, and the third of the moon, and the third of the stars; so that the third of them should be darkened, and the third part of a day should not appear, and the night likewise."⁸

In another place John reports, the tail of the dragon "drags the third of the stars of the heavens, and he cast them to the earth."⁹

"Look up and lift up your heads, because your redemption draws near," looking up being a reference to a resurrection of the dead.

War in the Heavens

John then defines this event by saying:

And there was war in the heavens: Michael and his angels warred against the dragon, and the dragon warred, and his angels; and they did not prevail, nor was their place found in the heavens any more. And the great dragon was cast out, the ancient serpent, who is called the devil, and the *satan*, who misleads the whole habitable world, he was cast unto the earth and his angels were cast out with him. (Rev. 12:7-9)

Therefore, this resurrection can only occur after the power of the heavens is shaken, and Satan and his angels have been cast down to the earth. These events will be followed by other astronomical events just before Yahushua the messiah returns to the earth and begins his rule from Mount Zion.

⁴ Cf., Mark 13:24-29; Luke 21:11, 25-28.

⁵ Luke 21:28.

⁶ Isa. 24:17-23; cf., Acts 2:19-20.

⁷ Rev. 6:14.

⁸ Rev. 8:12.

⁹ Rev. 12:4.

When Yahushua arrives, he will resurrect his elect of the First Resurrection—the 144,000 from the 12 tribes of Israel and the 24 elders—who will reign with him from Jerusalem during the thousand years that Satan is imprisoned in the abyss.¹⁰

From the 'Aphar and Sheol

For Yahweh to accomplish his task, while mankind lies in *sheol* (the state of death), Yahweh must resurrect every deceased human *nephesh* (person) from the 'aphar (dust) of the ground with an incorruptible body, which has been revitalized with the sacred *ruach*.

Herein is the parable mentioned above that was spoken by Job regarding the roots of the dead tree (the *nephesh* of the man) lying dormant in the 'aphar but revitalized by water (the *ruach*), thereby creating a new tree (the resurrected man).

With the animating *ruach* reintroduced, consciousness and the personality of the person return. A resurrection, therefore, is the ability to bring a deceased person back to life whose body has turned to 'aphar and whose *nephesh* is lying dormant or asleep in *sheol*.

Sheol and the condition of total destruction or אבדון (*abadon*; extermination)¹¹ are not stumbling blocks for Yahweh.

According to the book of Job, both are open to Yahweh and his power:

Naked is *sheol* before him; and there is no covering for extermination. (Job 26:6)

The above statement is in full accordance with the words of Yahushua:

You should not fear from those who kill the body, but are not able to kill the *nephesh* (person). Yet rather you should fear him (father Yahweh) who is able to make to utterly perish both the *nephesh* (person) and the body in *gehenna* (fire). (Matt. 10:28)

In Proverbs we read:

Sheol and extermination are before Yahweh; even more the minds of the sons of Adam. (Prov. 15:11)

Yahweh Brings Back to Life

Yahweh both kills and keeps alive. He also has the power to bring back to life those lying dead in *sheol*. The following verses demonstrate this principle:

See now that I, I am he (Yahweh), and there is no other *eloahim* with me. I kill and I make alive; I wound and I heal; and there are none that deliver from my hand. (Deut. 32:39)

Yahweh keeps from death and from life; he BRINGS DOWN TO *SHEOL* AND HE BRINGS UP. (1 Sam. 2:6)

**“Yahweh keeps
from death and
from life; he
brings down to
sheol and he
brings up.”
(1 Sam. 2:6)**

For you (Yahweh) will not leave my *nephesh* to *sheol*. (Ps. 16:10)

In the prophecy of the next psalm, the elect who are raised during the First Resurrection will say:

Yahweh, you have brought my *nephesh* up from *sheol*; you have made me live after my going down into the בור (*bur*; pit, grave). (Ps. 30:3)

The pious will thank Yahweh and give glory to his sacred name when he brings them out of the state of *sheol*.

I will thank you Yahweh *eloahi* with all my inner self and I will glorify your name for a world-age. For your mercy is great toward me and you will save my *nephesh* from the lowest parts of *sheol*. (Ps. 86:12-13)

This following psalm also reflects the expectation of one's *nephesh* returning from *sheol*:

And *adam* (mankind) will not remain in high honor; A parable: “As

¹⁰ Rev. 20:1-8.

¹¹ The Hebrew term אבדון (*abadon*), means “a perishing” (SEC, Heb. #11), “extermination, destruction” (HEL, p. 1).

Behemoth, they will perish."¹² Their way is folly to them; yet their followers will be pleased by their mouth. *Selah*.

As sheep, for *sheol* they (mankind) are set; death will feed them; and the upright ones (the elect) will rule over them in the morning (i.e., after the resurrection of the elect);¹³ and their form is for תולב (*baluth*; decaying),¹⁴ *sheol* is "from home" for them. Surely *eloahim* will redeem my *nephesh* from the hand of *sheol* for he will take me. (Ps. 49:12-15)¹⁵

**From 'aphar we came
and to 'aphar we will
return; then, once
more, we will arise
out of the 'aphar of
the ground.**

In this psalm above, man's present form is *baluth* (decaying) and *sheol* is "from home" for them. These statements directly reference the fact that the decaying bodies that men now possess will find their next home in *sheol*.

After the resurrection of the dead, the expression "from home" is appropriate—for *sheol* will have been the "home" from out of which men came after all have returned to life.

Remember, *sheol* is associated with the 'aphar. From 'aphar we came and to 'aphar we will return; then, once more, we will arise out of the 'aphar of the ground.

The Dead Will Rise

Isaiah clearly shows that the bodies of the dead will be raised:

Your dead ones will live; THE BODIES OF THE DEAD WILL STAND UP) וְנוֹמְרוּ (*qumun*; STAND UP).¹⁶ Awake and sing dwellers of the 'aphar, for the dew of lights is your dew and the land לִיפַת מֵיֶאֱפֶר (*rephaim taphil*). (Isa. 26:19)

The phrase לִיפַת מֵיֶאֱפֶר (*rephaim taphil*) has been a source of much confusion. Some render it to mean that the earth "will cast out the dead";¹⁷ and Moffatt has "till dead spirits arise."¹⁸

Meanwhile, Jay Green translates these words to mean "shall make fall the departed spirits."¹⁹ The Rotherham version would have us read it as the "earth to the shades shall give birth."²⁰ Yet the actual meaning of the Hebrew is as follows:

- The Hebrew term לִיפַת (*taphil*) is a form of לָפַח (*naphil*) and means, "fell, fell down, was killed . . . descended . . . perished . . . annihilated"²¹ or "abortion," i.e., a falling down in the negative sense.²² More important for our concerns, it is also used as a term for "a bully or tyrant."²³

- The Hebrew word מֵיֶאֱפֶר (*rephaim*) is the collective noun of the term אֶפֶר (*rapha*) which means, "to mend (by stitching), i.e. (fig.) to cure . . . (cause to) heal,"²⁴ "healed . . . restored to prosperity, delivered from calamity . . .

¹² Behemoth was a monstrous quadruped which once ruled over the earth but was destroyed by Yahweh before the world-age of mankind began (Job 40:15-24, cf., LXX).

¹³ Throughout the Scriptures the term "morning" is used as a parable to describe the time of the resurrection of the elect (e.g., Exod. 14:21-30; Ps. 59:14-17, 130:4-7, 143:8; etc.).

¹⁴ The Hebrew term בלית (*baluth*), the plural form of בלה (*balah*), means "to fail; by impl. to wear out, decay" (SEC, Heb. #1086); "grew old . . . perished" (HEL, p. 37), "be used up, worn out, exhausted . . . worn out, old" (CHAL, p. 40).

¹⁵ The NJB gives the correct sense of verse 14 by rendering it to say, "They are penned in Sheol like sheep, Death will lead them to pasture, and those who are honest will rule over them."

¹⁶ The Hebrew term קוּמוּן (*qumun*) or קוּם (*qum*) means "to rise" (SEC, Heb. #6965), "arise," "stand up," "set up" (HEL, p. 229); "stand up, get up: in the morning . . . stand upright . . . arise = appear . . . rise up (in action)" (CHAL, pp. 315f). Therefore, our dead bodies shall "stand up."

¹⁷ E.g., KJV, loc. cit.; SRB, loc. cit.; cf., AB, loc. cit., "cast forth the dead [to life again]—for on the land of the shades of the dead You will let Your dew fall."

¹⁸ NTB, loc. cit.

¹⁹ IB, loc. cit.

²⁰ REB, loc. cit.

²¹ HEL, p. 170.

²² SEC, Heb. #5307, 5308, 5309.

²³ SEC, Heb. #5303.

²⁴ SEC, Heb. #7495.

healed, i.e., removed transgressions . . . made wholesome."²⁵

From this term is derived the name of the famous post-Flood giants, the רֵפָאִים (Rephaim), meaning those who are "strong,"²⁶ and "invigorating"²⁷

In Conrad L'Hureux's study on the term Rephaim, as found in the Rephaim Texts and Ugaritica V documents of the Phoenicians (who, like the Hebrews, spoke the West Semitic dialect), he discovered that the term was used to describe "an aristocracy of which the Canaanite kings were a part." They were "chariot warriors, a profession whose aristocratic connections are commonly recognized."²⁸

The scriptural passage in question should, as a result, more accurately be translated "and the land cast down the strong ones," the Rephaim (giants) of old being a prophetic type for the evil rulers who will be cast down during the latter days.

Put another way, those weak in power are the pious who follow Yahweh. At some point, after being resurrected back to life, they will replace the strong ones (the *rephaim* or wicked rulers) and rule in their place, while the healthy and strong rulers (the wicked ones of this world-age who oppress the pious) will be cast down from power and destroyed in the *gehenna* fire.

This translation is supported by the LXX, which renders the Hebrew phrase into Greek as, "τῶν ἀσεβῶν πεσεῖται (*ton asebon peseitai*; the wicked are cast down),"²⁹ thereby equating the rephaim with wicked rulers.

Yahweh Mocks Death and *Sheol*

At the same time, Yahweh himself mocks death and the power of *sheol*:

**At the same
time, Yahweh
himself mocks
death and the
power of *sheol*.**

I will ransom them (the elect of Israel) from the hand of *sheol*; from death I will redeem them. Where are your plagues death? Where is your ruin, *sheol*? Is repentance hidden from my eyes? (Hosea 13:14)

The prophet Daniel was foretold that he too would be present at the end of the world-age, but he would first "rest" in death before he would "רָמַע (*amad*; raise up)"³⁰ for your lot at the end of the

days."³¹ Daniel also shows that both the pious and the wicked are to be resurrected:

And the abundance of those who sleep in the '*aphar* of the ground shall awake, these to eternal life and these to reproaches, eternal abhorrence. (Dan. 12:2)

That all human beings will rise up from the '*aphar* is confirmed by Psalms 22:29, which reports that "ALL those going down to the '*aphar* will bow before him (Yahweh)." Since all men must die once and return to '*aphar*,³² in turn, all will rise and bow before Yahweh.

Resurrection: Old Testament

The doctrine of the resurrection is implicit throughout the Old Testament. Besides the quotes from Job, Psalms, Daniel, and others that have already been mentioned above, other examples of the concept of the resurrection are also found.

²⁵ HEL, pp. 248-249.

²⁶ YAC, p. 808.

²⁷ SEC, Heb. #7497. Rephaim is not, as many have speculated, a collective noun form of the other term רָפָא (*rapha*) which means "a ghost" or something "faint" or "weak," as a shadowy phantom (SEC, Heb. #7496, 7503-7504; HEL, p. 249). They were not ghost or shadowy phantoms but vigorous giants.

²⁸ HTR, 67, pp. 271, 272.

²⁹ LXX Isa. 26:19; cf., GEL, pp. 123, 635, 641.

³⁰ The Hebrew term רָמַע (*amad*) means "to stand . . . arise . . . raise up" (SEC, Heb. #5975); "cause to stand . . . set up, raise" (HEL, p. 196); " (move to) stand . . . take one's stand . . . stand up . . . stand (= be standing motionless)" (CHAL, pp. 275f).

³¹ Dan. 12:13.

³² Heb. 9:27.

In the story of Adam and Eve. For example, while alive, neither of them ever partook of any fruit coming from the Tree of Life, which would give them eternal life.³³

Subsequently, due to the sin of Adam and Eve, they were denied access to the Tree of Life and, therefore, denied access to its coming fruit.³⁴

In fact, the Tree of Life continued to exist, and it will later be found producing fruit in New Jerusalem at the end of the world-age.³⁵

All Mankind Must Die

Meanwhile, when Adam sinned, death entered into the world and was passed on to all his children.³⁶ Therefore, it has been apportioned to mankind that all must die at least once, then comes the Judgment.³⁷

Indeed, all men have sinned and have fallen short.³⁸ Yet with their death, the required payment for sin is made.³⁹

In turn, if one has paid for his sins, why would he remain dead? Furthermore, why would the Tree of Life still be expected to produce fruit after Adam and Eve sinned? Would not the eventual creation of fruit imply a continued expectation that this fruit would still be given to mankind?

Only if the Tree of Life had been destroyed would all hope for eternal life be lost for Adam and his wife and children. This circumstance indicates that, although death comes to all mankind, eternal life is still available at some point after death.

Therefore, a resurrection of the dead is

required for a chance to eat the fruit of the Tree of Life, or as John the Divine states:

To him that overcomes, I (the messiah) will give to eat from the Tree of Life, which is in the midst of the paradise of the deity. (Rev. 2:7)⁴⁰

Promise to Inherit Promised Land

Next, Abraham was given the "promise"⁴¹ to inherit the Promised Land for *ad-olam* (an eternal world-age). After bringing Abraham to the land of Kanaan, Yahweh told him to look throughout the land in all directions, "For all the land which you see I will give it to you and to your (single) seed *ad-olam*."⁴²

He adds, "I am Yahweh who caused you to come out from Ur of Kasadim to give to you this land to inherit it."⁴³

Yet Abraham died,⁴⁴ never having received one square foot of this land:

And he (Yahweh) did not give to him an inheritance in it (the land), not even one square foot, yet promised to give it to him for a possession and to his seed after him, there not being to him a child. (Acts 7:5)

Both Isaak and Jacob were given the same promise.⁴⁵ How, then, can Yahweh expect to give Abraham, or anyone else, a piece of land forever if they are required to die?

Indeed, according to Scriptures, the dead not only cannot think or have feelings in the state

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³³ Cf., Gen. 3:22-24.

³⁴ Gen. 3:22-24; cf., Rev. 22:2.

³⁵ Rev. 2:7, 22:1-2, 14.

³⁶ Rom. 5:12-19.

³⁷ Heb. 9:27.

³⁸ Rom. 3:23, 5:12.

³⁹ Rom. 6:23. This detail is only true of the first death. The second death, which is associated with the lake of fire (*gehenna*), comes from the unpardonable sin and has no forgiveness.

⁴⁰ That the messiah, the son of man, was speaking, see Rev. 1:12-18.

⁴¹ E.g., Ps. 105:42; Acts 26:6; Rom. 4:13-14, 16, 9:4; Gal. 3:15-19; Eph. 3:6; Heb. 6:12-17, 8:6, 9:15; 2 Pet. 1:4; etc.

⁴² Gen. 13:14-15; cf., Gal. 3:16 for the single seed *σπέρματι* (*spermati*).

⁴³ Gen. 15:7.

⁴⁴ Gen. 25:5-11.

⁴⁵ Gen. 26:1-5; 35:12; Heb. 11:9.

of *sheol*, but they also have no reward; “for there is no part for them anymore for the world-age in all that is done under the sun.”⁴⁶

The Dead Own Nothing

Therefore, the dead can own nothing in the world of the living:

For he (the messiah) sees wise men die, likewise the stupid and the brutish perish, and they leave others their wealth. (Ps. 49:10)

Scriptures go even further. Declaring that, by means of trust, all the righteous are joint-heirs with the messiah “in the land of promise,”⁴⁷ it reports that all the righteous, from Abel to Sarah, “DIED in trust, NOT HAVING RECEIVED THE PROMISES, but from afar having seen them, and having been persuaded by them, and having embraced and having confessed that they were foreigners and sojourners on the earth.”⁴⁸

In addition, for all the righteous, from Isaak to those in the days of the apostles, although they had died, having borne witness by means of their trust, they “did not receive the promise; the deity having foreseen something better for us, so that not apart from us they should be made perfect.”⁴⁹

There is only one way to solve this seeming contradiction. Yahweh must resurrect Abraham and the other righteous back to life from out of the dead.

Moses prayed to Yahweh:

You turn a male unto דָּבָר (*daka*; crushed pieces) and you say, Return sons of Adam. (Ps. 90:3)

Resurrection: New Testament

The New Testament is also filled with numerous examples of the doctrine and expectation of a resurrection of the dead in the latter days.

Yahushua lays the foundation for this expectation when he declares that he must also die, stating:

Truly, truly, I say to you, Unless the grain of wheat falling into the ground should die (i.e., be buried in the earth), it alone abides; but if it should die, it will bear much fruit. (John 12:24)

In Matthew, the messiah tells us, “Upon this rock

(i.e., upon the messiah himself) I will build my Assembly, and the gates of *hades* (*sheol*) will not prevail against it.”⁵⁰ In other words, although those of the Assembly suffer death, they will escape death by returning back to life.

In John, we read the story of the death of Lazarus, a friend of Yahushua the messiah.⁵¹ On going to Lazarus’ tomb, Yahushua told Martha, the sister of Lazarus, “Your brother *ἀναστήσεται* (*anastesetai*; will rise again).”⁵² Yahushua meant that he was on his way that very day to raise Lazarus back to life.

However, Martha misunderstood Yahushua, and responded, “I know that he *ἀναστήσεται* (*anastesetai*; will rise again) in the last day.”⁵³ Martha’s statement shows that, as a follower of the messiah and the Scriptures, she fully believed that her brother would be resurrected in the last day (i.e., the eighth millennial-day or the Millennial Judgment Day).⁵⁴

One should also be aware that there is an essential difference between a resurrection

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⁴⁶ Eccles. 9:4-6.

⁴⁷ Heb. 11:1-39, esp. v. 9; cf., Rom. 8:17.

⁴⁸ Heb. 13:13-14.

⁴⁹ John 12:24.

⁵⁰ Matt. 16:18.

⁵¹ John 11:1-44.

⁵² The Greek term *ἀναστήσεται* (*anastesetai*), a form of *ἀνάστασις* (*anastasis*), means, “a standing up again, i.e. (lit.) a resurrection from death” (SEC, Gk. #386), “a raising up of the dead . . . a making men rise and leave their place, removal . . . a rising again, the Resurrection” (GEL, p. 62).

⁵³ John 11:23-24.

⁵⁴ The last day or Judgment Day is counted as an approximate 1,000-year period (see 2 Pet. 3:7-10; cf., Ps. 90:4).

from the dead which brings a person back to their present form of existence (which, for differential purposes, we will define as a reactivation)—as was the case with Lazarus. When a person is reactivated, they return to life with their corruptible (decaying) body, but when one attains the First or Second Resurrection, one obtains an incorruptible (non-decaying) body. This issue will be more fully defined in another discussion.⁵⁵

Yahushua Chastised the Sadducees

Yahushua defended the scriptural doctrine of the resurrection of the dead against the ridiculing Sadducees, who did not believe in any resurrection whatsoever.⁵⁶

Yahushua chastised them, stating, “You err, not knowing the Scriptures, nor the power of the deity.”⁵⁷ After explaining that “those counted worthy to obtain that age and the resurrection from out of the dead” did not marry, he added:

Yet concerning the dead, that they ἐγείρονται (*egeirontai*; wake up, become conscious),⁵⁸ did you not read in the book of Moses, as Yahweh spoke to him at the bush, saying, “I am the *eloahi* of Abraham, and the *eloahi* of Isaak, and the *eloahi* of Jacob?” (Exod., 3:6). He is not the *eloahi* of the dead but the *eloahi* of the living. You then err much. (Mark 12:26-27)⁵⁹

Put another way, the dead will regain their abilities to think, see, hear, move, and so forth—much as one who is awakened out of a deep sleep. In the above quote, Yahushua was citing Exodus 3:6.

The point that he was making was undeniable,

**“I know he
will rise again
in the
last day.”
(John 11:24)**

and the “crowds were astonished at his teaching.”⁶⁰ Even the Jewish scribes had to admit, “Teacher, well you have spoken.”⁶¹

Covenant of Promises

To understand why Yahweh considered himself the *eloahi* of Abraham, Isaak, and Jacob during a period long after all three were dead, we must comprehend the ramifications of the Covenant of Promises Yahweh had made with these men.

In these covenants, Yahweh promised, among other things, to give them the Promised Land as an eternal possession and to establish an everlasting covenant with them to be their *eloahi*.⁶²

Yet neither Abraham, Isaak, nor Jacob had ever received any of those things promised, including the Eternal Inheritance and possession of the Promised Land and the Everlasting Covenant.⁶³

Yahweh spoke of Abraham, Isaak, and Jacob as if they were still alive because, he reports, “and none is like me, declaring from the beginning the end, and from the ancient times things which were not done, saying, My purpose will rise, and all my desire I will do.”⁶⁴

If Yahweh was to keep his word, Abraham, Isaak, and Jacob must be returned to life, for the dead can possess nothing.⁶⁵

Therefore, Yahweh announced himself to be the *eloahi* of these three patriarchs to Moses because, since Yahweh will keep his word, the covenant requires that he must one day return them back to life to grant them the promises.

Yahweh would, in turn, be their *eloahi* for all eternity. Yahweh could only be their *eloahi* for

⁵⁵ A thorough discussion will take place in a later study.

⁵⁶ See Luke 20:27-40; Mark 12:18-27; Matt. 22:23-33; Jos., Antiq. 18:1:4, Wars, 2:8:14; B. Sanh. 90b.

⁵⁷ Matt. 22:29; Mark 12:24; cf., SM of this verse has *ha-eloahi*, while the ST and Du Tillet of Matt. 22:29, have *ha-eloahim*. The Hebrew Mark 12:24 of Catalonia, Vat. Ebr. 100, fol. 65v. has *ha-shem* = Yahweh.

⁵⁸ The Greek term ἐγείρονται (*egeirontai*) comes from “the idea of *collecting* one’s faculties . . . to *waken* (trans. or intrans.), i.e. *rouse* (lit. from sleep, from sitting or lying, from disease, from death)” (SEC, Gk. #1453); “*to awaken, wake up, rouse*” (GEL, p. 221).

⁵⁹ Also see Matt. 22:31-33; Luke 20:37-38; and cf., SM, ST, Du Tillet of Matt. 31-33, and Catalonia, Vat. Ebr. 100, fol. 34v.

⁶⁰ Matt. 22:33.

⁶¹ Luke 20:39; Mark 12:28.

⁶² E.g., Gen. 17:3-9; 26:2-5; 35:9-12.

⁶³ Heb. 11:1-16.

⁶⁴ Isa. 46:10.

⁶⁵ Eccles. 9:5-6; Ps. 49:10.

eternity if they live forever after returning to life.

Saul Addresses the Sadducees

The apostle Saul (Paul), likewise, taught about Yahushua and the resurrection to some of the Epicureans and the Stoics at Athens.⁶⁶ Saul, who had formerly been trained as a Pharisee, also defended himself against the Sadducees by calling to his support the Pharisees in the Sanhedrin.

Saul cried out, "Men, brothers, I am a Pharisee, son of a Pharisee; concerning a hope and the resurrection of the dead I am judged."⁶⁷

Later, Saul was brought up before Felix, the Roman governor of Judaea, being accused by the Jews. As part of his response to the charges, Saul told Felix, "I am judged by you this day concerning a resurrection of the dead."⁶⁸

A resurrection from the dead is also understood in the New Testament by the several references in the book of Revelation to the "second death," a death which comes about when the wicked are cast into the *gehenna* fire.⁶⁹

Yet before there can be a "second death," there must be a "second life." In turn, one can only attain a second life if one has already lived once, suffered a first death, and then is resurrected from the dead back to life.

This doctrine supports the concept that we should not fear those who can kill the body (i.e., in the first death). However, instead, we are to fear father Yahweh, "who is able to make to utterly perish both the *nepshesh* (the person) and the body in *gehenna* (fire)," i.e., the second death.⁷⁰

Saul Explains the Resurrection

Saul cogently explains the importance of a resurrection of the dead for attaining eternal life

to the assembly at Corinth. Saul gives:

Now if the messiah is proclaimed, that he has been ἐγήγερται (*egegetai*; awakened)⁷¹ from out of the dead, how do some of you say that there is no ἀνάστασις (*anastasis*; standing up, i.e., resurrection)⁷² of the dead? YET

**If Yahweh was to keep
his word, Abraham,
Isaak, and Jacob must
be returned to life,
for the dead can
possess nothing.**

IF THERE IS NOT A RESURRECTION OF THE DEAD, NEITHER HAS THE MESSIAH BEEN AWAKENED: BUT IF MESSIAH HAS NOT BEEN AWAKENED, THEN EMPTY IS OUR PROCLAMATION, AND EMPTY ALSO IS YOUR TRUST, and we are found as false witnesses of the deity. For we witnessed concerning the deity that he awakened the messiah,

whom he did not awaken if then the dead are not awakened. For if the dead are not awakened then neither has messiah been awakened: YET IF THE MESSIAH HAS NOT BEEN AWAKENED, USELESS IS YOUR TRUST; you are still in your sins. And then those that fell asleep (i.e., died) in the messiah are lost. If in this life we have hope in messiah only, we are more miserable than all men. (1 Cor. 15:12-19)

Saul's words are compelling. The doctrine is most evident. Those who trust in Yahweh and his messiah place their hope of gaining life after death in a resurrection of the dead. Yet if there is no resurrection from the dead, then neither has the messiah (who will raise us up) been awakened from death.

⁶⁶ Acts 17:18.

⁶⁷ Acts 23:6.

⁶⁸ Acts 24:21.

⁶⁹ Rev. 2:11, 20:6, 14, 21:8.

⁷⁰ Matt. 10:28.

⁷¹ SEC, Gk. #1453, "(through the idea of *collecting* one's faculties); to *waken* (trans. or intrans.), i.e. *rouse* (lit. from sleep, from sitting or lying, from disease, from death"; ILT, p. 30, "*to arouse, to awaken . . . mid., to rise up, as from sleep, or from a recumbent posture, as at table . . . applied to raising the dead.*"

⁷² SEC, Gk. #386, "*a standing up again, i.e. (lit.) a resurrection from death*"; ILT, p. 30, "*a rising up, as opposed to falling . . . rising, as from death or the grave, resurrection, the future state.*"

Messiah is the Resurrection

The messiah is the resurrection.⁷³ That is, he is the one who resurrects us. If Yahushua is dead, it is manifest that he cannot raise us from the dead. Also, notice that unless there is a resurrection of the dead, "those that fell asleep (died) in the messiah ARE LOST."

This argument runs counter to the hypothesis that men have immortal souls, which, if pious, go up to heaven after death. If that were true, those who died in the messiah would have hope outside of a resurrection. Since those following Yahweh have no hope unless there is a resurrection of the dead, the premise that the pious will go to heaven upon death is proven false.

Yahushua's resurrection was, in fact, a sign to us of a future resurrection and the Millennial Judgment Day.

Saul told the people of Athens:

Therefore, being offspring of the deity, we ought not to think that gold or silver or stone, a graven thing of art and the imagination of man, is to be like that which is divine. Therefore, indeed, the deity having overlooked times of ignorance now charges all men everywhere to repent, because he has set a day in which he is about to judge the habitable world in righteousness, by a man whom he appointed; having given proof to all, having raised him from out of the dead. And having heard about the resurrection of the dead, some mocked, and some said, We will hear you again concerning this. (Acts 17:29-32)

The evidence proves that one of the fundamental doctrines expressed throughout Scriptures is the expectation of a resurrection back to life for all mankind.

Yahushua's resurrection, therefore, was proof that father Yahweh has plans to resurrect all mankind by means of Yahushua the messiah. If we are resurrected, all humankind must attend the Millennial Judgment Day.

A Fundamental Doctrine

The book of Hebrews, as reported earlier, also pronounces that the Resurrection was a fundamental scriptural doctrine.

In one place, for example, it lists the following doctrines as part of the foundation upon which all scriptural teaching is based: "repentance from dead works, and trust in Yahweh, the doctrine of baptism, and of laying on of hands, AND OF THE RESURRECTION OF THE DEAD, and of eternal Judgment."⁷⁴

This text also explains that the reason Abraham was willing to offer up Isaak

in the famous story in Genesis 22:1-19 was because Abraham "reasoned that the deity was even able to raise him from out of the dead."⁷⁵

Conclusion

The evidence proves that one of the fundamental doctrines expressed throughout Scriptures is the expectation of a resurrection back to life for all mankind.

It is required because of the Adamic Covenant, which is the Eternal Covenant that requires an offspring from Adam to fulfill its contract.

Since all mankind must die once to pay the wages of their sin, they must also all return to life to have a chance at fulfilling the requirements of the Adamic Covenant.

To those that succeed and acquire the divine nature (love), persevering until the end, eternal life will come. To those that fail, the punishment of eternal death awaits.

⁷³ John 11:25.

⁷⁴ Heb 6:1-2.

⁷⁵ Heb. 11:17-19; cf., SM Heb. 11:17-19.

Bibliography and Abbreviations

AB = The Amplified Bible, Containing the Amplified Old Testament and the Amplified New Testament. Zondervan Publishing House, Michigan, 1965.

B. Sanh. = Babylonian Talmud, Sanhedrin

CHAL = A Concise Hebrew and Aramaic Lexicon of the Old Testament. William L. Holladay. Based upon the Lexical Work of Ludwig Koehler and Walter Baumgartner. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1971.

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HEL = Hebrew-English Lexicon. Zondervan Edition, 1970. Catalog #6264. Samuel Bagster & Sons, LTD., London. Zondervan Publishing House, Grand Rapids, Michigan.

HTR = The Harvard Theological Review

IB = Green, Jay. The Interlinear Hebrew/Greek English Bible. 4 vols. Associated Publishers and Authors, Inc., Indiana, 1979.

ILT = Lex. Greek-English Lexicon to the New Testament. This lexicon is located in the back of The Interlinear Literal Translation of the Greek New Testament. George Ricker Berry. Zondervan Publishing House, Michigan, 1958.

Jos. = Flavius Josephus (37-ca. 100 C.E.)

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YAC = Analytical Concordance to the Bible. Robert Young. 22nd American Edition, rev. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, reprint 1968.

