

Resurrection of the Dead

By Ed Stevens -- Garretttsville Seminar -- Sept. 16-17, 2011

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INTRODUCTION

- A. Think back to the days when you were a futurist, sitting in church listening to a futurist preacher talk about the endtimes. When you heard him say "resurrection of the dead," what was your concept of that? *Probably dead corpses coming up out of the graveyards, right?* However, the biblical concept is "**resurrection of the dead**," which is not talking about decomposed bodies coming out of the ground, but rather disembodied souls being raised out of Hades and given new bodies. See the difference? That is the kind of resurrection we will be talking about here.
- B. However, most futurists still believe in a **resurrection of decomposed bodies out of the graveyards**, and it is further reinforced in our culture every Halloween when all kinds of spooky and creepy images are displayed in public in "celebration" of Satanic witchcraft. They believe that their self-same original physical bodies will be reassembled, reanimated, and rejoined to their souls -- and then CHANGED into immortal bodies. This means that their bodies would be raised out of the graves still mortal, and afterwards changed into immortal. This idea was expressed in the creeds as "**resurrection of the flesh**" or "**resurrection of the body**." However, neither of those two expressions are found in the Bible. [See the list of "resurrection" and "raised" texts in the Appendix 1].
- C. The difference may seem rhetorical or academic at first glance. However, there is a big difference between raising a decomposed corpse out of the ground, versus raising a disembodied soul out of Hades. The position I am following here is: a **resurrection of disembodied souls out of Hades**. The difference between these two concepts is extremely significant, especially for Preterists.
- D. I do not know of a single Full Preterist who takes the "bones out of the grave" resurrection view, and for obvious reasons: as far as we know, no bodies came out of the graves in AD 70. The tombs are still occupied. But there is Biblical and Historical evidence both to support the idea that at the Parousia, the disembodied souls of the dead were raised out of Hades, judged, and sent to their respective eternal destinies -- all of which occurred **in the unseen realm**, invisible to humans alive on earth. However, it was not totally unexperienced, since the priests in the temple did feel some things and hear some things that sounded very much like disembodied souls being taken to heaven. [See Appendix 2 for the Historical Quotes from Josephus, etc. We will deal much more with this in our lesson on the Gathering.]
- E. The point of all that discussion about death and Hades, is that the dead were in the underworld in a conscious state, waiting until a Saviour would come to redeem them back from the disembodied realm, and give them new immortal bodies, and take them to heaven to dwell with God. So, the resurrection of the dead was a rescue of the disembodied souls of the righteous dead out of Hades.

- F. The resurrection of the dead is not talking about raising decayed corpses out of the ground. They have returned to dust permanently. It is NOT a resurrection of the **flesh**, nor a resurrection of the decomposed **body** out of the graves as the creeds of the futurists affirm, but rather a resurrection of the disembodied souls of the DEAD ONES out of the Hadean realm.
- G. Jesus is the only one who could ever get his self-same body back, and that was because He was sinless, his body was never corrupted by sin, therefore death could not hold his soul in Hades, nor could his body suffer decay (Acts 2:27).
- H. The rest of us have sinned. Our bodies are mortal, subject to death, and destined to die and return to dust. And our souls would be eternally doomed to the Second Death (Gehenna or the Lake of Fire -- Rev. 20:14; 21:8) unless a redeemer had come to rescue us from the eternal condemnation and separation that we deserved. Jesus is that sacrificial lamb who died in our place. Those who are "in Christ" have "died with" Christ in his sacrificial death on the Cross, and were also "raised with" him. If we are "in Christ" we are no longer subject to Hades and the Second Death. Death no longer has any power over us to condemn us and separate us.
- I. Jesus was the promised "Son of Adam" (the Last Adam) who crushed the head of the serpent or Satan (Gen. 3:15; Rom. 16:20). He plundered Sheol of its prized possessions and destroyed the works of the Devil (1 Jn. 3:8; Heb. 2:14; Acts 26:18; Rev. 20:10). He raised the righteous dead out of Sheol and gave them new immortal bodies (which had been reserved in heaven for them) that were the same kind of bodies as Christ's immortal body.
- J. All of this happened in the unseen realm, at the time of the Parousia. [Again, see Appendix 2 for the Historical Quotes from Josephus, etc.]

I. Agreements Among Preterists on the Resurrection:

- A. There are three basic approaches to explaining the resurrection within Preterism:
 - (1) **Collective Body View (CBV)** -- All resurrection texts, as far as they know, are strictly concerned with the Collective Body Resurrection, and none are talking about the kind of individual body we get at death in which to live in heaven after we physically die. They believe these texts are talking about some kind of spiritual or covenantal resurrection of a collective body of saints out of dead Judaism into the New Covenant life of the Kingdom.
 - (2) **Individual Body View (IBV)** -- All resurrection texts, as far as this view is concerned, are strictly concerned with a new individual immortal body which is not the self-same mortal body that returns to dust, except in the case of Jesus (whose body was never corrupted by sin and therefore could be maintained). We believe that the disembodied souls of the saints were raised out of Hades and given their new immortal bodies, all of which occurred in the unseen realm.
 - (3) **Combination View**: This is the idea that some texts teach either or both views.

My approach follows number three, even though I lean heavily in the direction of the Individual Body View in almost all of the resurrection texts. There certainly may be a few texts which follow a collective body approach. However I do not see the collective body concept as the only way to interpret those texts. It could just as

easily be explained as a resurrection of a bunch of individuals, each of whose individual disembodied **souls** are raised up out of Sheol, and then given a new individual immortal **body**. All the dead ones who were a part of True Israel (the collective body) were individually raised out of Hades and given new immortal bodies. There may also be some other resurrection texts which have additional typological, covenantal, spiritual, redemptive, or positional "in Christ" connotations attached to them, without denying or excluding the individual bodily implications. This would be a BOTH/AND combination approach, not an either/or situation.

B. We need to emphasize here that the IBV is in agreement with the ideas of covenantal change and spiritual resurrection-reigning (raised with, reigning with) during the transition period. It is not an EITHER/OR view. We take a BOTH/AND approach to that. But the spiritual and covenantal resurrection-reigning during the transition period is not the same thing as the final resurrection that occurred only at the Parousia, nor is it the same reign as the eternal reign of Christ with the Father which only began at the Parousia.

Eph. 2:6 and **raised us up with Him**, and **seated us with Him** in the heavenly *places* in Christ Jesus,

Col. 2:12 having been **buried with Him** in baptism, in which you were also **raised up with Him** through faith in the working of God, who raised Him from the dead.

Col. 3:1 Therefore if you have been **raised up with Christ**, keep seeking the things above, where Christ is, seated at the right hand of God.

C. There is a lot of agreement among Preterists in regard to the resurrection. In fact, I would suspect, after all the dust settles from our debates and discussions, we will find that most of us agree more than we disagree. Here are some things about the resurrection that I believe most of us Full Preterists can agree with:

- Timing of the resurrection (at the Parousia in AD 66-70)
- Resurrection is the event which consummated our Redemption, and once-for-all broke the power of Death that descended upon mankind because of Adam's sin.
- The transition period Christians had "**died with**" Christ, were "**buried with Him**", "**raised with Him**", "**seated with Him**", and "**reigning with Him**" in some sense. That was certainly some kind of resurrection, and it certainly showed that they were God's people and that He had redeemed them and given them a pledge, down-payment, or earnest of their inheritance. But it was not the full inheritance of the Heavenly realm in their new immortal bodies. That fullness would only come at the Parousia. And both the living and dead saints would inherit it at the Parousia, and it would be the same inheritance given to all those who were in Christ, whether living or dead.
- We use the same list of Old Testament prophecies about resurrection and gathering to apply to the New Testament resurrection texts.
- The resurrection not only showed that Christ had redeemed humanity from its condemned status at the Cross, but it brought the dead out of Hades, and

restored the dead saints from every nation (both Jews and Gentiles) to the real promised land (heavenly country) that God had promised to all God's people.

- The resurrection of the dead is rightly considered by all Christians (Futurist and Preterist) to be fundamental to our faith and our hope, because if there is no life in heaven with God after this life in the flesh is over, then we of all men are most to be pitied for failing to *gratify our flesh to the max* during our short life on earth. If there is no life after death, then we had better *party hearty* while we can.
- So, being a Preterist does not change our hope for an afterlife in heaven with a new immortal body. We have the same hope that futurists do. The only difference is that they think they have to wait in Hades until a future Second Coming to have their old bodies raised and changed, but we Preterists believe we get our new bodies and life in heaven immediately after we die. Which hope is better? A deferred hope, or a fulfilled hope?
- Those are just a few examples of resurrection ideas with which most Full Preterists are in agreement.

D The differences among the various resurrection views within Preterism comes to the surface when we discuss the NATURE of fulfillment, and how we interpret the individual resurrection texts, especially 1 Cor. 15; 2 Cor. 5; Phil. 3:21; 1 Thess. 4:13-18; Rom. 8; John 5, 6, 11; and Rev. 20.

II. Differences Among Preterists on the Resurrection

- A. We noticed that there are two basic resurrection views within Preterism: (1) the Collective Body, and (2) the Individual Body.
- B. Neither of these two views are monolithic. Each of them have variants in the details. Within the CB View there are differences in the way they handle the various texts and concepts (e.g., Max King, Don Preston, Dave Green, and Sam Frost's former view). There is similar variation within the IB view (e.g., the rapture view and the non-rapture view).
- C. Within the CBV camp, there are differences over whether the collective body idea is found in all resurrection texts, or just some of them. Plus there are differences over whether we Christians today on earth already have our "immortal bodies now" and are in "heaven now," or whether it is just covenantal, symbolic, or spiritual-positional language.
- D. Likewise, within the IBV camp there are some differences. Almost all of the Individual Body advocates agree that most (if not all) of the resurrection texts are dealing with the resurrection of individual disembodied souls out of Hades, but they differ on how the resurrection event affected the living and remaining saints. For instance, some of the IBV advocates (like me), believe the living and remaining saints were "changed" into their new immortal bodies at the resurrection, and then caught up with the resurrected dead to be with Christ forever afterwards. However, others within the IBV camp would spiritualize that bodily change and say that it was merely a soteriological effect giving the saints the right to receive their new immortal bodies at their death later.

- E. My particular position within the Individual Body View challenges both the CB and the IB views:
- Challenge to CBV -- We are obviously NOT in our new **immortal bodies now**, nor are we in **heaven now**.
 - Challenge to IBV -- 1 Cor 15:51-54 clearly teaches that both the living and the dead saints **received their new immortal bodies at the resurrection event** (the Parousia). This means that we either have to believe that all saints after AD 70 get their immortal bodies immediately at conversion, or it means that only those who remained alive until the Parousia received their new immortal bodies at the resurrection event. That is the key issue within the IB view.
- F. There were two other things that were supposed to happen in connection with the Resurrection of the dead out of Hades: (1) the Change of the Living, and (2) the Catching Up to be with Christ. We will look at those in the next two lessons.

III. Survey of Some Resurrection Texts: (see Appendix I for more)

- 1 Cor 15:37-38 -- Collective Body View not taught here ("each of the seeds")
- 1 Cor 15:37-38 -- Not the self-same physical body ("do not sow the body to be")
- 1 Cor 15:52 -- the "dead ones" (plural) -- notice the plural number of individuals who are raised. If this was talking about a Collective Body, it would be singular (i.e., "the dead one"). It is not talking about a singular COLLECTIVE BODY who were (present tense) being raised out of dead Judaism. It is instead a group of individual "dead ones" (plural) who "will be" (future tense) raised from out of the place where the "dead ones" were (i.e., Hades).
- 1 Cor 15:51-52 -- Notice the two groups of saints here (dead and living) It is not just one collective body of dead saints. The dead are raised, while the living are changed. And both the resurrection and the change occurs at the same time: "in a moment, in the twinkling of an eye" at the Parousia. The resurrection was not an ongoing process throughout the transition period. There is a future tense here: "the dead WILL be raised"
- 1 Cor 15:50-54 -- contrast in kinds of bodies (flesh and blood vs. immortal) -- both the resurrected dead ones AND the changed living saints get their new immortal bodies at the same time ("in a moment...") -- notice "this corruptible" and "this mortal" (reference to their individual physical bodies)
- 2 Cor 5:1 -- If the physical body is destroyed, no problem, we have a new immortal body reserved in heaven for us (not the self-same body, but a new body that is like Christ's glorious body)
- 2 Cor 5:2-4 -- The saints who remain alive at the Parousia have their new bodies "put on over" them without taking the old bodies off first, so that their mortality is swallowed up (or changed) by the life or immortality that is put on.
- Acts 24:15 -- "there is **about to be** a resurrection of both the righteous and the wicked." This does not fit the collective body resurrection view which teaches a resurrection of only the righteous (the collective body of the church). This text instead says that both the righteous and wicked are raised. Furthermore, this means that when Paul mentioned a resurrection during his trial before Ananias (Acts 23:1-8) that he was talking about this same kind of individual resurrection of both the righteous and wicked, since he does not indicate that he is talking about a

different kind of resurrection than what he had taught previously (cf. Acts 17:18; 17:32; 23:6; 23:8; 24:15; 24:21;). And this word ANASTASIS is the same word used in reference to the individual resurrection of Jesus. Notice also that this resurrection was an event which was still future, NOT a process that was already ongoing. When was this resurrection of the dead ones out of Hades supposed to occur? i.e., "in a moment, in the twinkling of an eye, at the last trumpet" (at the Parousia) cf. 1 Cor 15:52.

IV. Problems with the Collective Body View of 1 Cor. 15 --

I want to look at one of the objections that futurist critics have thrown at the Collective Body View's interpretation of 1 Cor. 15 --

Some advocates of the Collective Body View have suggested that the Gentile Christians at Corinth somewhat understood the collective body idea in 1 Cor 15, and that it was their incomplete understanding of that concept that Paul is responding to here in 1 Cor 15. It is not surprising that they might have misunderstood it, since it is evident from every chapter in the book of 1 Corinthians that they had big problems there at Corinth. What is surprising, however, is that the Gentile Christians would have understood the collective body view at all, given all the numerous moral, ethical, doctrinal, and spiritual problems they had at Corinth (division, immorality, legal issues, Lord's supper practices, etc.), which shows a very immature church at best. However, as confused as they were about all this before AD 70, we would have expected the events of AD 70 to clear all these matters up for them. After all, according to 1 Cor. 13, when the Perfect arrived at the Parousia, they would "see face to face" and "know fully as they were known." The problem is, we do not see that kind of clarity after AD 70, and none of the pre-70 saints ever surface after AD 70 to clear up the matter.

According to the parables of Jesus (Matt. 25:1-10) and other scattered references in Paul's epistles and the book of Revelation, there was supposed to be a "wedding feast" with the Bride (the Church) married to Christ in heaven. There was supposed to be a big party after the Parousia. They should have been dancing in the streets and celebrating the huge victory that Christ had just accomplished for them. Instead, they are quiet as a church mouse!

What we see after AD 70 is certainly not what they expected, nor what we would have expected, given the numerous "expectation statements" and their intense longings for the Parousia. Not a single post-70 writer shows any awareness of the collective body view of the resurrection, much less a clear understanding of it, nor even a past fulfillment of it.

How did they miss the fulfillment? How could they get so confused? Why doesn't any of the remaining apostles (like John) or their immediate disciples (like Timothy, Titus, Gaius, Aristarchus, Tychicus, Silvanus, etc) speak up and set the record straight? In view of the confused and misleading statements of the post-70 writers like Papias, Polycarp, and Ignatius, the remaining apostles and their disciples (like Timothy,

Philip, etc) should have risen to the occasion and testified to what they saw, heard, and experienced at the Parousia. If the Parousia had occurred and they knew it had happened, and they had seen Him "face to face" and now "knew fully as they had been known," then they should have been shouting from the rooftops that the Parousia occurred, and that it happened just as Jesus said, and they saw it, heard it, and experienced it. Why the silence, if they now "knew it fully" as Paul had promised that they would? If the process of raising a collective body of saints out of dead Judaism was the resurrection that Paul is talking about here in 1 Cor. 15, and that process was completed and reached perfection at AD 70, as the Collective Body advocates claim, then why do the post-70 saints appear to lose all understanding of it after AD 70, at the very time when Paul says they would "know fully"? This is a real historical problem for the Collective Body view, and some of their advocates are beginning to acknowledge it. For instance, Preston says:

Stevens is correct to say that we have no [patristic] authors who point to AD 70 as the time of Christ's final coming, the judgment and **resurrection of the dead**. This silence is indeed perplexing ... for which we have no easy answer. ...how in the name of reason did they fail to see that the Parousia had indeed occurred? ...Are we to suppose that the post 70 saints were so ignorant that they could not see that connection? [*We Shall Meet*, p. 286, 287, 291, 299. boldface mine, ees].

Indeed, there is no easy answer, but there is a biblical answer, if we are willing to believe it. And we have seen what that answer is, as we looked at 1 Cor. 15 above.

It requires no stretch of credulity to understand that the disembodied souls of the dead saints were raised up out of Hades and given their new immortal bodies. This resurrection occurred in the unseen realm. They were NOT raised back into their physical bodies in the seen realm. Their disembodied souls were raised out of Hades and given their new bodies, all of which occurred in the unseen realm. Then the resurrected dead were gathered together with the changed living saints and caught up to be with Christ in the unseen realm above.

This very kind of resurrection and catching up in the unseen realm seems to have been witnessed and recorded by Josephus and others. Look at the following:

V. Historians Mention This Very Kind of Event Occurring:

See especially the boldfaced, underlined, and highlighted material down below (following pages). Note what the priests in the temple on Pentecost (AD 66) heard and experienced. Who were those folks in the unseen realm, whose voices were heard saying that they were leaving the temple? Where had they come from, and where did they go? What was this event, if it was not the resurrection and rapture?

Josephus *The Wars* (Whiston, Book 6, Chapter 5, Sections 2 and 3) [AD 66]

War 6:286 (6.5.2) Now, there was then a great number of false prophets suborned by the tyrants to impose upon the people, who denounced this to them, that they should wait for deliverance from God: and this was in order to keep them from deserting, and that they might be buoyed up above fear and care by such hopes.

War 6:288 (6.5.3) Thus were the miserable people persuaded by these deceivers, and such as belied God himself; while they did not attend, nor give credit, to the signs that were so evident and did so plainly foretell their future desolation; but, like men infatuated, without either eyes to see, or minds to consider, did not regard the denunciations that God made to them.

War 6:289 (6.5.3) Thus there was a star resembling a sword, which stood over the city, and a comet, that continued a whole year.

War 6:290 (6.5.3) Thus also, before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus [Nisan], and at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright day time; which light lasted for half an hour. [notice "the day and the hour" are given]

War 6:291 (6.5.3) This light seemed to be a good sign to the unskillful, but was so interpreted by the sacred scribes, as to portend those events that followed immediately upon it.

War 6:296 (6.5.3) So these publicly declared, that this signal foreshowed the desolation that was coming upon them. Besides these, a few days after that feast, on the twenty-first day of the month Artemisius [Jyar],

War 6:297 (6.5.3) a certain prodigious and incredible phenomenon appeared; I suppose the account of it would seem to be a fable, were it not related by those that saw it,

War 6:298 (6.5.3) and were not the events that followed it of so considerable a nature as to deserve such signals; for, **before sunseting, chariots and troops of soldiers in their armor were seen** [notice "the day and the hour" are given]

War 6:299 (6.5.3) **running about among the clouds, and surrounding of cities.** Moreover at that feast which we call Pentecost, as the priests were going by night into the inner [court of the] temple, as their custom was, to perform their sacred ministrations, they said that, in the first place, **they felt a quaking, and heard a great noise,**

War 6:300 (6.5.3) and after that **they heard a sound as of a great multitude, saying, "Let us remove hence."**

Sepher Yosippon: A Mediaeval History of Ancient Israel. Trans. from the Hebrew by Dr. Steven B. Bowman. Excerpts from Chapter 87 "Burning of the Temple" [AD 65-66]

For one year before Vespasian came, a single great star shining like unsheathed swords was seen over the Temple. And in those days when the sign was seen it was the holiday of Passover and during that entire night the Temple was lit up and illuminated like the light of day, and thus it was all seven days of the Passover.

All the sages of Jerusalem knew that it was a malevolent sign, but the rest of the ignorant people said that it was a benevolent sign.

...Now it happened after this that there was seen from above over the Holy of Holies for the whole night the outline of a man's face, the like of whose beauty had never been seen in all the land, and his appearance was quite awesome.

Moreover, in those days were seen chariots of fire and horsemen, a great force flying across the sky near to the ground coming against Jerusalem and all the land of Judah, all of them horses of fire and riders of fire. When the holiday of Shavu'oth came in those days, during the night **the priests heard within the Temple something like the sound of men going and the sound of men marching in a multitude going into the Temple, and a terrible and mighty voice was heard speaking: "Let's go and leave this House."**

Pseudo-Hegesippus. Translated from the Latin by Wade Blocker. This excerpt taken from Chapter 44 in the Latin critical text edited by Vincente Ussani.

Also after many days **a certain figure appeared of tremendous size, which many saw, just as the books of the Jews have disclosed,** and before the setting of the sun there were suddenly **seen in the clouds chariots and armed battle arrays,** by which the cities of all Judaea and its territories were invaded. Moreover in the celebration itself of the **Pentecost** the priests entering the interior of the temple at night time, that they might celebrate the usual sacrifices, asserted themselves at first to have **felt a certain movement and a sound given forth, afterwards even to have heard shouted in a sudden voice: "we cross over from here."**

Eusebius, *Ecclesiastical History*, Book 3, Chapter 8, Sections 1-6

- 1 Taking, then, the work of this author [i.e., Josephus], read what he records in the sixth book of his History. His words are as follows: "Thus were the miserable people won over at this time by the impostors and false prophets; but they did not heed nor give credit to the visions and signs that foretold the approaching desolation. On the contrary, as if struck by lightning, and as if possessing neither eyes nor understanding, they slighted the proclamations of God.
- 2 At one time a star, in form like a sword, stood over the city, and a comet, which lasted for a whole year; and again before the revolt and before the disturbances that led to the war, when the people were gathered for the feast of unleavened bread, on the eighth of the month Xanthicus, at the ninth hour of the night, so great a light shone about the altar and the temple that it seemed to be bright day; and this continued for half an hour. This seemed to the unskillful a good sign, but was interpreted by the sacred scribes as portending those events which very soon took place.
- 3 And at the same feast a cow, led by the high priest to be sacrificed, brought forth a lamb in the midst of the temple.
- 4 And the eastern gate of the inner temple, which was of bronze and very massive, and which at evening was closed with difficulty by twenty men, and rested upon

iron-bound beams, and had bars sunk deep in the ground, was seen at the sixth hour of the night to open of itself.

5 And not many days after the feast, on the twenty-first of the month Artemisium, a certain marvelous vision was seen which passes belief. The prodigy might seem fabulous were it not related by those who saw it, and were not the calamities which followed deserving of such signs. **For before the setting of the sun chariots and armed troops were seen throughout the whole region in mid-air, wheeling through the clouds and encircling the cities.** [AD 66]

6 And at the feast which is called Pentecost, when the priests entered the temple at night, as was their custom, to perform the services, **they said that at first they perceived a movement and a noise, and afterward a voice as of a great multitude, saying, 'Let us go hence.'** [AD 66]

Tacitus, *Histories*, Book 5

Prodigies had occurred, which this nation, prone to superstition, but hating all religious rites, did not deem it lawful to expiate by offering and sacrifice. **There had been seen hosts joining battle in the skies, the fiery gleam of arms,** the temple illuminated by a sudden radiance from the clouds. **The doors of the inner shrine were suddenly thrown open, and a voice of more than mortal tone was heard to cry that the gods were departing. At the same instant there was a mighty stir as of departure.** Some few put a fearful meaning on these events...

CONCLUSION

1. In this lesson, we have contrasted the two major resurrection views within Preterism (the Collective Body View, and the Individual Body View), plus showed how the Individual Body View interprets some of the major resurrection texts. And I want to stress again that the Individual Body View ("disembodied souls raised out of Hades") is not the same as the Futurist "bones out of the grave" view.
2. At the Parousia, Christ redeemed their souls from Sheol and snatched them out of Satan's control.
3. Christ gave the dead their new bodies, and changed the living into their new bodies, and caught them both up together to be with Him forever.
4. We have seen that there is historical testimony from five different early writers documenting an occurrence in the temple at Pentecost in AD 66, which sounds very much like disembodied souls in the unseen realm being raised out of Hades and taken to heaven along with the changed living saints. The description of this event by the five historians certainly fits the idea of a resurrection and rapture.
5. Because of His Return to raise the Dead and Change the Living, we now have heaven and our new immortal bodies available to us immediately after death. That is the whole point of the resurrection event. Since the resurrection of the dead out of Hades has occurred, saints no longer have to go to Hades at death. They instead ascend to heaven where their new immortal bodies are reserved for them.
6. The futurists believe that we do not get our new immortal bodies until a future resurrection event. Plus, they are not sure whether their disembodied souls go to Hades or some part of heaven. But we preterists have a far better hope than that.

7. Which would you rather have, a deferred hope like the futurists, or a fulfilled hope? Notice what Proverbs 13:12 says -- "Hope deferred makes the heart sick, but desire fulfilled is a tree of life."

NOTE: There are several excellent PDF's listed in the bibliography which cover all this in much more detail. Be sure to email Ed and ask him for those PDF's, if they were not already included on the CD with this lesson outline.

APPENDIX 1 - List of some "resurrection" texts

Matt. 22:31 "But regarding the **resurrection of the dead**, have you not read what was spoken to you by God:

Luke 20:35 but those who are considered worthy to attain to **that age** and the **resurrection of the dead**, neither marry nor are given in marriage; **[future tense]**

John 2:22 So when He was **raised from the dead**, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken.

John 12:1 Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had **raised from the dead**.

John 21:14 This is now the third time that Jesus was manifested to the disciples, after He was **raised from the dead**.

Acts 4:2 being greatly disturbed because they were teaching the people and proclaiming in Jesus the **resurrection of the dead**.

Acts 4:10 let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God **raised from the dead** — by this *name* this man stands here before you in good health.

Acts 13:34 "As for the fact that He **raised Him up from the dead**, no longer to return to decay, He has spoken in this way: ' I WILL GIVE YOU THE HOLY *and* SURE *blessings* OF DAVID.'

Acts 17:32 Now when they heard of the **resurrection of the dead**, some *began* to sneer, but others said, "We shall hear you again concerning this."

Acts 23:6 But perceiving that one group were Sadducees and the other Pharisees, Paul *began* crying out in the Council, " Brethren, I am a Pharisee, a son of Pharisees; I am on trial for the hope and **resurrection of the dead!**"

Acts 24:21 other than for this one statement which I shouted out while standing among them, 'For the **resurrection of the dead** I am on trial before you today.'

Acts 26:23 that the Christ was to suffer, *and* that by reason of **His resurrection from the dead** He would be the first to proclaim light both to the *Jewish* people and to the Gentiles."

Rom. 1:4 who was declared the Son of God with power by the **resurrection from the dead**, according to the Spirit of holiness, Jesus Christ our Lord,

1Cor. 15:12 Now if Christ is preached, that He has been **raised from the dead**, how do some among you say that there is no **resurrection of the dead**?

1Cor. 15:13 But if there is no **resurrection of the dead**, not even Christ has been raised;

1Cor. 15:15 Moreover we are even found *to be* false witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact **the dead are not raised**.

1Cor. 15:16 For if **the dead are not raised**, not even Christ has been raised;

1Cor. 15:20 But now Christ has been **raised from the dead**, the first fruits of those who are asleep.

1Cor. 15:21 For since by a man *came* death, by a man also *came* the **resurrection of the dead**.

1Cor. 15:42 So also is the **resurrection of the dead**. It is sown a perishable *body*, it is raised an imperishable *body*;

1Cor. 15:52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the **dead will be raised** [future tense] imperishable, and we will be changed.

2Cor. 1:9 indeed, we had the sentence of death within ourselves so that we would not trust in ourselves, but in God who **raises the dead**;

Gal. 1:1 Paul, an apostle (not *sent* from men nor through the agency of man, but through Jesus Christ and God the Father, who **raised Him from the dead**),

Eph. 1:20 which He brought about in Christ, when He **raised Him from the dead** and seated Him at His right hand in the heavenly *places*,

Phil. 3:11 in order that I may attain to the **resurrection from the dead**. [future tense]

Heb. 6:2 of instruction about washings and laying on of hands, and the **resurrection of the dead** and eternal judgment.

The following texts express the idea of resurrection a little differently:

Luke 14:14 and you will be blessed, since they do not have *the means* to repay you; for you will be repaid at the **resurrection of the righteous**." [future tense]

John 5:29 and will come forth; those who did the good *deeds* to a **resurrection of life**, those who committed the evil *deeds* to a **resurrection of judgment**. [future tense]

Acts 24:15 having a hope in God, which these men cherish themselves, that there is about to be a **resurrection of both the righteous and the wicked**. [future tense]

Eph. 2:6 and **raised us up with Him**, and seated us with Him in the heavenly *places* in Christ Jesus,

Col. 2:12 having been buried with Him in baptism, in which you were also **raised up with Him** through faith in the working of God, who **raised Him from the dead**.

Col. 3:1 Therefore if you have been **raised up with Christ**, keep seeking the things above, where Christ is, seated at the right hand of God.

Heb. 11:35 Women received *back* their dead by **resurrection**; and others were tortured, not accepting their release, so that they might obtain a **better resurrection**;

Recommended Books and Media

for more info about the Resurrection and Change
(most of these avail. from the International Preterist Association website)

Books:

Harris, Murray. *From Grave to Glory: Resurrection in the New Testament*. Grand Rapids, Michigan USA: Zondervan Publishing House, Academie Books division, 1990.

Noe, John. *Shattering the Left Behind Delusion*. Bradford, Pennsylvania USA: International Preterist Association, 2000. <http://preterist.org>

Stevens, Edward. *Expectations Demand a First Century Rapture*. Bradford, Pennsylvania USA: International Preterist Association, 2003. <http://preterist.org>

Stevens, Edward. *Questions About the Afterlife*. Bradford, Pennsylvania USA: International Preterist Association, 1999. <http://preterist.org>

Articles and Papers:

Stevens, Edward. *The Fall of Adam*. A research paper for one of the courses taken for his Masters degree. Available in PDF by request. Talks about the Tree of Life, mortality vs. immortality, the kind of death they died, the probation period, and the ultimate destiny of redeemed mankind. Bradford, Pennsylvania USA: International Preterist Association, 2010. <http://preterist.org>

Stevens, Edward. *Paradise Lost and Restored*. A collection of articles published in *Fulfilled Magazine*, dealing with the Fall of Adam and its remedy through Christ. Available in PDF format. Bradford, Pennsylvania USA: International Preterist Association, 2008. <http://preterist.org>

Stevens, Edward. *End of Sin in AD 70*. A collection of email responses dealing with Daniel 9:24-27 and the Messiah making an end of sin. Available in PDF format. Bradford, Pennsylvania USA: International Preterist Association, 2008. <http://preterist.org>

Media:

Stevens, Edward. *Resurrection Studies*. Various audio (audio MP3) sessions over the past fifteen years explaining the Individual Body resurrection view. Bradford, Pennsylvania USA: International Preterist Association, 2005. <http://preterist.org>