

# How Death Entered the World

*By Ed Stevens -- Garrettsville Seminar -- Sept. 16-17, 2011*

## INTRODUCTION:

- A. When we talk about **death** and **resurrection**, we are automatically dealing with the Plan of Redemption. And when we use the word "redemption," we are talking about both redemption FROM death, and resurrection TO life.
- It is redemption **FROM** the Fall of Adam, the loss of Paradise, and eternal doom in Sheol (or Hades) or the Lake of Fire.
  - It is redemption **TO** forgiveness, righteousness, and immortality in heaven.
  - So, redemption is FROM condemnation and separation in Hades, TO justification and reconciliation with God in heaven. And resurrection is the redemptive act of God which snatches us out of Hades and takes us to heaven.
  - 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 resurrection not only showed that Christ had redeemed his people from their condemned status in Hades, but that He also forgave them and restored them to the real Paradise (the heavenly country) that was promised in Genesis.
- B. One of the biggest challenges to understanding the resurrection is sorting through the plethora of competing explanations of it. In the first century there were many different groups which each had their own distinctive ideas about the afterlife, including the *Pythagoreans, Platonists, Epicureans, Stoics, Philonians, Sadducees, Pharisees, Hellenists, Essenes, Zealots, Ebionites, and Gnostics*. Their views of the afterlife ranged from annihilationism, transmigration of the soul, disembodied immortality, metaphysical salvation, and embodied immortality. Murray Harris does a good job of explaining all these different views in his excellent book, *From Grave to Glory*.
- C. Our goal here is to discover what the Bible teaches about resurrection. By contrasting those other views it will help us understand the Bible.
- We come to different conclusions about the resurrection because we each start with different concepts of what death and life really are.
  - In other words, we differ on the interpretation of the LAST THINGS, because we differ on our understanding of the FIRST THINGS.
  - The way we define the **Death** of Adam in Genesis 3 will determine the way we understand the **Resurrection** in the New Testament. We need to know what we lost in the Garden, so we can understand what Christ restored to us.
  - Every theologian knows that his theological system must be built on a solid interpretation of Genesis 3, or it is just a house of cards built on a foundation of shifting sand.
  - That is where all theologies of the Resurrection must start: at the beginning, in Genesis, where Death first appeared as the ultimate enemy of mankind.

- We absolutely must know what kind of DEATH was threatened against mankind, and what kind of **death** they actually died on the day they ate the fruit.
- So, we will prepare for our study of the **resurrection** by looking at the **death** which entered the world through sin. We will examine Adam's original condition at creation, the ultimate destiny of mankind, the function of the two trees, the kind of death that God threatened and which they actually experienced on that day, as well as the promise of redemption from that death by resurrection.

**Romans 5:12** states that “**by one man sin entered into the world, and DEATH** by sin; and so **DEATH** passed upon all men.” [the thing that causes death is sin, and sin gets its deadly power from the Law]

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

## I. Adam's Original Condition at Creation

- A. In what condition was Adam created, *mortal* or *immortal*? To answer this question, we first need to know the definitions of mortal and immortal. *Mortality* means both able to die and subject to death, while *Immortality* means not subject to death, nor even able to die.
- B. Was Adam created already mortal in the sense that he was already subject to death and destined to die, even though he had not sinned yet? Or, was he created already immortal in the sense that he could not die even if he ate from the forbidden fruit? I would hope that you answered "no" to both of those questions. **That means there is a third possibility, which is that Adam was created neither mortal nor immortal, but with the possibility of becoming either, depending on his obedience or disobedience.** He was not created *mortal*, since he was not yet subject to death, nor already destined to die. He would only become mortal (condemned to die) if he ate from the forbidden fruit. Nor was he already *immortal*, since immortality is not something you can lose. Once you have it, you can't lose it. Adam was capable of sinning and dying, so he was not immortal at his creation.
- C. In the case of Jesus before the Cross, he said that Satan had nothing on him (John 14:30). No one could convict him of sin (John 8:46). He had life in Himself, just like the Father did (John 5:26). No one could take it away from Him. He had the power to lay it down, and the power to pick it back up again (John 10:17-18; cf. John 19:11). He said that if the temple of His body was torn down, He would raise it back up in three days (John 2:19-21). He had the keys to death and Hades (Rev. 1:18). Death had no power over Him (Acts 2:24). His body was not subject to decay, nor could His soul be abandoned to Hades (Acts 2:27, 31). No other man could say any of this, except Adam before his Fall into sin. This is one of the reasons why Jesus is called the Last Adam. Jesus had the same kind of body that Adam had before the Fall. The difference appears when Adam sinned, and when Jesus remained sinless.

- D. After Adam sinned, no one could have that kind of body again until Jesus came. Because Jesus was sinless, he was not subject to death. The only way he could ever die was if He himself laid his life down of his own initiative (Titus 2:14). No one could take his life from him. He was therefore not mortal in its fullest sense, because he was not subject to death. Nor was He fully immortal (unable to die), since He was able to die if he chose to. He tasted death for everyone (Heb. 2:9). His body appears to have been like the pre-Fall body of Adam, made of dust, and able to die, but not subject to decay.
- E. Notice that Jesus said he could lay his self-same body down and pick it back up again. No one else is able to do that. The rest of us have to get a new body that is like His glorious immortal body. Jesus was able to die if he wished, but was not subject to death, nor required to die, because He had never sinned. Only the pre-Fall Adam and the sinless Last Adam (Jesus) had this kind of body.
- F. When Adam sinned, his body became mortal, subject to death, and destined to return to dust (Gen. 3:19). But since Jesus never sinned, His body was never mortal in that fuller sense, i.e., never subject to death and decay (Acts 2:24, 27, 31). It was never corrupted by sin, so it could not return to dust. Jesus could lay it down and pick it back up again.

## **II. What Kind of Body Did Christ Have, and When Was It Changed?**

- A. The gospel of John indicates that Jesus came back from Hades three days later and picked up his self-same body with the visible nail-prints and spear-wound (John 20:24-28). His body was not changed at the resurrection (as Murray Harris and others have mistakenly supposed). It was the self-same body that He had before the Cross. It was not changed and glorified until the Ascension. This is an extremely important point which most futurists and preterists have grossly misunderstood.
- B. Since Jesus is the only one who never sinned, He is the only one who could ever permanently get his self-same body back. Everyone else has to get a new body that is like Christ's glorious body. When Christ ascended, He was still in His self-same body, but at the ascension it was changed from "flesh and bones" to a glorious and immortal body. It was still the self-same body, but now changed into a new kind of body.
- C. Most of us in the past have assumed that the kinds of miracles Jesus performed after His resurrection were of a higher sort, implying that His body had been changed at the resurrection, and was now capable of much greater things. However, when we take a closer look at the things He did before the Cross, and compare them with His miraculous appearances after the resurrection, we will see that there really was no significant difference after all. After He came back out of Hades and picked up His self-same unchanged body: (1) He was able to appear and disappear (Mark 16:14), (2) Appear in a different form to His disciples (Mark 16:12), and (3) Appear in the middle of a room without entering through the door

(John 20:26). Many have suggested that these miraculous appearances reflected new capabilities that Jesus did not have before, which he must have acquired at the resurrection. However, that is simply not the case. Consider the following:

- D. Those miracles after the resurrection are of the same kind He had already performed before the Cross, thus showing that His body was still the self-same unchanged body they had known before the Cross. For example, in the gospel of John (7:30; 8:20; 8:59; and 12:36) it says that Jesus did a vanishing act on at least two different occasions before the Cross (John 8:59 and 12:36). Furthermore, in his hometown of Nazareth, a crowd from the synagogue tried to push him over the cliff, but he passed right through them as if they were not even there (Luke 4:28-30). There is also the account in Matthew (14:22-33) of Jesus walking on the Sea of Galilee to join his disciples in the boat. He even enabled Peter to walk on the water on that occasion. Furthermore, as soon as both of them got into the boat, "the wind stopped" as it had on other occasions when Jesus calmed the storm (Matt. 8:26; Mk. 4:39; Lk. 8:24; John 6:16-21). In John's account of one of these occasions, he tells us that as soon as Jesus got into the boat, "immediately the boat was at the land to which they were going" (John 6:21). They were "snatched away" instantaneously from the middle of the sea to the shore, which was about three miles away. All of these miracles before the Cross are at least as significant as anything He performed during His post-resurrection appearances, suggesting that His body possessed no greater powers after the resurrection than it had exhibited before the Cross, implying that it was the self-same unchanged body.
- E. Furthermore, when Jesus appeared to them in the upper room (Luke 24:36-43), He insisted that it was "**I Myself**, touch Me and see, for a ghost does not have flesh and bones as you see that I have." Then, to further confirm that He was in His **self-same unchanged physical body**, He asked them if there was anything to eat. "They gave Him a piece of a broiled fish, and He took it and ate it before them" (Luke 24:41-43). How much clearer can it get? The disciples were convinced! They knew they did not see a ghost. They recognized the self-same body of Jesus with whom they had traveled around Palestine for three years.
- F. So, if He was raised out of Hades back into His self-same unchanged "flesh and bones" body, when was His body changed for His dwelling in Heaven? The ascension would be the perfect time to posit that change and glorification. Jesus Himself said in John 17 that when He returned to the Father, He would once again share the Father's glory as He had done before the worlds were (John 17:5). Combine that with Philippians 2:5-7 which talks about Him laying aside His glorious form to put on a lowly fleshly body at the incarnation. What is the implication? It means that at the ascension, Jesus put on His glorious form once again.
- G. That appears to be what both Paul and John imply when they say that they no longer know Christ according to the flesh (2 Cor. 5:16), and that even though they did not know what kind of bodies the living would receive at the Parousia, they did know that they would be like Christ's glorious body (1 John 3:2). This implies that

the individual mortal and incorruptible bodies of the living saints would be changed to be like Christ's glorious, immortal, heavenly body at the Parousia, so that they could dwell in heaven where "flesh and blood" bodies could not dwell. Neither Christ's "flesh and bones" body, nor the "flesh and blood" bodies of the living saints could dwell in heaven. They had to be changed first.

### **III. The Ultimate Destiny of Mankind Was Always Heaven**

Even before Adam and Eve fell into sin in the Garden, heaven was always their ultimate destiny, and not just remaining in the garden on earth forever. If they had not sinned, they would not have died physically. Instead, they would have finished out the days of their probationary test in the Garden, and then be changed into their immortal form, and be taken to heaven to live with God forever. Enoch may have been an example of what would have happened to Adam if he had passed the test. They would have been changed and taken to heaven without suffering physical death. Here is how the fourth century church father, *Augustine*, explained it in his comments on 2 Cor 5:

*If Adam had not sinned, he would NOT have been divested of his body, but would have been clothed upon (superinvested) with immortality and incorruption, that his mortal (body) might have been absorbed by life; that is, that he might have passed from his natural body to the spiritual body.*

[Augustine, *De Peccatorum Meritis et Remissione*, I, 2. Quoted in Philip Edgcumbe Hughes, *Paul's Second Epistle to the Corinthians*, Grand Rapids, Eerdmans, 1962. p. 171]

### **IV. The Tree of Life and the Probationary Test**

Adam and Eve were told that they could freely eat of all the trees in the Garden, including the Tree of Life, except for the Tree of Knowledge of Good and Evil. This implies that they ate from the Tree of Life on a daily or regular basis. And that is exactly how we see the Tree of Life functioning in the New Paradise in Rev. 21-22. The leaves of that Tree are for the healing of the nations, meant to be consumed on a daily basis like the manna in the wilderness. It heals all our diseases of the soul, and rejuvenates our spirits continually. These three verses (Gen. 2:9, 16 and 3:2) show that Adam and Eve were commanded to "eat freely" from it every day if they wished. There is nothing here stating or even implying that it was only a once-for-all eating. Instead, it was the regular eating of it which sustained their physical health and longevity until the probationary period would have been finished. But they fell into sin long before the test was over. If they had remained in the Garden and continued eating from the Tree of Life after they sinned, it would have sustained their physical life forever in a spiritually fallen and separated condition. That is why they had to be removed from the garden. And that removal from the Garden would force them to eventually succumb to physical death, since they no longer had access to the Tree.

## V. What Kind of Death Was Threatened? (Physical, Spiritual, or Eternal)

- A. None of us would deny that they died on that day in some sense (i.e., relationally, covenantally, judicially, spiritually, or positionally). And that relational death meant that unless a redeemer (the Son of Adam) died in their place, they would ultimately be cast into the Second Death, or eternal death in the Lake of Fire. They obviously did not personally die physically on that day. So how can we believe that physical death was actually threatened by God?
- B. However, it is obvious from the conversation between Satan and Eve that she understood the threat to include physical death, since she connected physical death with eating the physical fruit. Where did she get that idea? From Adam. Where did Adam get it? From God. Also, Jesus crushed the serpent's head by dying physically to atone for their sin. His *physical death* on the Cross as the substitute for Adam and Eve would make little sense if the death threatened against Adam and Eve did not at least include physical death. Furthermore, as we will see shortly, we can know that physical death was included in the threat, since Adam and Eve actually did die physically "on that day" in a very important judicial and sacrificial sense.
- C. How did they die physically "on that day"? -
1. When God killed a sacrificial animal to provide skins for them to cover their nakedness, that sacrificial Lamb died in their place. They "died with" that lamb on that day, and "put on" the skin of that lamb to cover their guilt and shame. They also died relationally, covenantally, or judicially in the sense that they were now condemned, separated, and mortal (subject to death and destined to die). All humanity who were in the loins of Adam at that point "died with Adam" on that day. When the lamb died physically on that day, they "died with it," just like we "die with" Christ on the day of our conversion. We are united with His death, so that we can "put on" His new life. They "put on" the skins of the sacrificial lamb in the same way we "put on" Christ in our conversion, which points forward to the time when we will "put on" our new immortal bodies and go to heaven.
  2. We can only imagine the horror that gripped the emotions of Adam and Eve as they watched God slay the sacrificial lamb in front of them. They saw the death tremors of the sheep, as the last drops of blood spurted out of its veins, and it died. Adam and Eve "died with" the lamb on that very day. They knew that the death which the lamb suffered was what they themselves deserved. The innocent lamb died in their place. They were now fully mortal (subject to death, and destined to die physically). Their souls would go to Sheol or Hades, and their bodies would return to dust permanently. Someday, at the time of the End when the Son of Adam would crush the serpent's head, God would raise their disembodied souls out of Sheol and give them new immortal bodies, with which to live in heaven.
  3. The skin of the lamb pointed to their new immortal bodies which God would provide through the death of His sacrificial lamb, the Lamb of God who takes away the sins of the world. God provided the Lamb, His own dear Son, just like he provided the ram to Abraham on Mount Moriah. When we "die with" Him and "put on" the garments of Christ, we are given hope of life in heaven with a new immortal body like Christ's. Our old bodies return to dust permanently and God

gives us new bodies. The New Testament uses all this language in reference to Christ, implying that He fulfills the original lamb typology.

4. God promised a redeemer, and the sacrificial system was instituted on that very day to bear witness to the coming Son of Adam who would be the Lamb of God to take away the power of sin and death. They "died with" that lamb "on that day," and thus began the redemptive drama through the substitutionary sacrifice system. Adam and Eve still had to die physically, but a human substitute would come to actually die in their place and give them real covering for their spiritual nakedness and the very kind of immortal body that they needed to live in heaven with God. Christ was not just a physical sacrifice. He was also a spiritual sacrifice, slain to provide not only a covering for our guilt and shame here in this life, but also to provide eternal clothing (new immortal bodies like His) to cover our sins forever in heaven. Those skins proved that a sacrificial death had taken place to cover their sin. They were testimony to both their guilt and their forgiveness. They were signs of a covenant based on substitutionary sacrifice. Here is how *Adam Clarke* explains this:

*God made coats of skins.* It is very likely that the skins out of which their clothing was made were taken off animals whose blood had been poured out as a sin-offering to God; for as we find Cain and Abel offering sacrifices to God, we may fairly presume that God had given them instructions on this; nor is it likely that the notion of a sacrifice could have ever occurred to the mind of man without an express revelation from God. Hence we may safely infer, that as Adam and Eve needed this clothing as soon as they fell, ... it is most likely that the skins were taken off victims offered under the direction of God himself, and in faith of HIM who, in the fullness of time, was to make an atonement by his death. And it seems reasonable also that this matter should be brought about in such a way that Satan and death should have no triumph, when **the very first death that took place in the world was an emblem and type of that death which should conquer Satan, destroy his empire, reconcile God to man, convert man to God, sanctify human nature, and prepare it for heaven.** [*Adam Clarke's Commentary on the Whole Bible*, comments on Gen. 3:21]

- D. John Calvin seems to have left his options open for an approach like this. He includes at least three ideas in his explanation of the kind of death that God threatened and which Adam and Eve actually died "on that day": (1) Began to die physically, (2) Spiritual Death, and (3) Condemned to eventually die physically. Notice also that he follows Augustine in suggesting that an unfallen Adam would have "passed into heaven without death and without injury." Think about the implications of that:

But it is asked, what kind of death God means in this place? It appears to me, that the definition of this death is to be sought from its opposite;

we must, I say, remember from what kind of life man fell. He was, in every respect, happy; his life, therefore, had alike respect to his body and his soul, since in his soul a right judgment and a proper government of the affections prevailed, there also life reigned; in his body there was no defect, wherefore he was wholly free from death. His earthly life truly would have been temporal; yet **he would have passed into heaven without death, and without injury**. Death, therefore, is now a terror to us; first, because there is a kind of **annihilation, as it respects the body**; then, because **the soul feels the curse of God**. We must also see what is the cause of death, namely **alienation from God**. Thence it follows, that under the name of death is comprehended all those miseries in which Adam involved himself by his defection; for as soon as he revolted from God, the fountain of life, he was **cast down from his former state**, in order that he might perceive the life of man without God to be wretched and lost, and therefore differing nothing from death. Hence the condition of man after his sin is not improperly called both the privation of life, and death. The miseries and evils both of soul and body, with which man is beset so long as he is on earth, are a kind of entrance into death, till death itself entirely absorbs him; for the Scripture everywhere calls those dead who, being oppressed by the tyranny of sin and Satan, breathe nothing but their own destruction. Wherefore the question is superfluous, how it was that God threatened death to Adam on the day in which he should touch the fruit, when he long **deferred the punishment?** For then was Adam **consigned to death**, and **death began its reign in him**, until supervening grace should bring a remedy. (Calvin, *Commentaries*, on Gen. 2:17, boldface mine, ees)

[**Note:** I have a PDF lesson outline which covers all this in much greater detail, with quotes from several others who teach this same idea (including John Rucker and Darwin Chandler). The title of that PDF is "The Fall of Adam." You can get it by sending an email request to [preterist1@preterist.org](mailto:preterist1@preterist.org)]

## **VI. The Protoevangelium (first utterance of the gospel -- Gen. 3:15)**

- A. God promised a redeemer, and the sacrificial system was instituted that very day to bear witness to the coming Son of Adam who would be the Lamb of God to take away the power of sin and death. They "died with" that lamb "on that day," and thus began the redemptive drama through the substitutionary sacrifice system. Adam and Eve still had to die physically, but a human substitute would come to actually die in their place, and give them real covering for their spiritual nakedness, and the very kind of immortal body that they needed to live in heaven with God. That sacrificial lamb was also prefigured in the sacrifice of a lamb by Abraham on Mount Moriah, and again in the original Passover in Egypt. Notice also that John the Baptist referred to Jesus as the Lamb who would take away the sins of the world, and the book of Revelation pictures Jesus before the throne of God,



standing as if he was a slain lamb. The sacrificial lamb typology is found throughout both covenants from Genesis to Revelation.

- B. However, until that redeemer came, they would have to die. Their bodies would return to dust permanently, and their disembodied souls would have to wait in Sheol, held in captivity by Satan until the final resurrection and judgment.
- C. Both the wicked and the righteous went to Sheol. This is where Samuel went, and the Necromancer at Endor disturbed him from his rest in Sheol to inquire about the fate of Saul the next day in battle. Samuel shows that he was not unconscious in Sheol. He was aware of what was happening in Israel, and knew what was going to happen to Saul the next day. Moses and Elijah appeared with Jesus in a transfigured form on the mount of transfiguration. They also were aware of what was happening, and discussed with Jesus his impending death on the cross. Luke 16 gives an accurate representation of Sheol or Hades, which shows that both the righteous and wicked were in the Hadean realm, but were separated by a great divide. The good part of Hades was called Abraham's bosom.

If we say that Luke 16 does not provide an accurate picture of Hades, then we are charging Jesus with misrepresenting it in his teaching. It does not matter if it is a parable or not. All of Jesus' teaching, whether parable or discourse, represented the true nature of things. Jesus never distorted or twisted or misrepresented reality. And, by the way, **who is the creator of heaven and earth and the underworld?** There is no one who would know the true nature of the Hadean realm as well as the Creator. Surely we do not want to charge the Creator of Hades with misrepresenting the nature of Hades, do we? This means that Luke 16 must accurately represent the Hadean realm. If so, then the ideas of soul sleep, Annihilationism, and Universalism are totally refuted.

- D. So, in the Old Testament before Christ, when people died, their bodies returned to dust, and their disembodied souls **went to Sheol** (or Hades). Both the wicked and the righteous went to Sheol, and **they were held captive there** until the coming of the Son of Adam to redeem them.

**Heb. 2:14-17** Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that **through death He might render powerless him who had the power of death**, that is, the devil, and might **free those who through fear of death were subject to slavery all their lives**. For assuredly He does not give help to angels, but He gives help to the descendant of Abraham. Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to **make propitiation** for the sins of the people.

**1 John 3:8** the one who practices sin is of the devil; for the devil has sinned from the beginning. **The Son of God appeared for this purpose, to destroy the works of the devil.**

**2 Tim. 1:10** but now has been revealed by the appearing of our Savior Christ Jesus, who **abolished death** and **brought life and immortality to light** through the gospel,

## CONCLUSION

- A. I think you can see from even this little bit of study in Genesis that the subject of resurrection is not difficult to understand, if we let Genesis define for us the kind of death that needed to be overcome by Christ.
- B. As we noticed, the death was **both physical and spiritual**. The spiritual death condemned them and separated them from their fellowship with God. Eventually physical death disembodied them, put their souls in Sheol, and returned their bodies to dust.
- C. Christ was the Son of Adam (i.e., the Son of Man) who redeemed their souls from Sheol and snatched them out of Satan's control, and took them to heaven to be with Him forever afterwards. All of those who sinned like Adam, who have put their trust in the Last Adam (Christ), now have the same hope for a new immortal body and life in heaven forever.
- D. Death entered the world through the sin of Adam. And the Last Adam conquered the eternal consequences of that sin and death by giving His life in our place.
- E. It is spine-tingling and goose-bump generating to see how God planned and orchestrated His redemptive plan. The sacrificial typology of atonement, propitiation, and redemption was there from the very beginning of the world. There really was a Lamb who was slain at the very foundation of the world. Jesus fulfilled that typology perfectly. **What a Glorious Savior! What a Great Salvation!**

## Recommended Books and Media

for more info about the Death that Adam and Eve Died  
(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.

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 the phrase in Daniel 9:24-27 about 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>