

QUESTIONS ANSWERED

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1. Did Job say "In my flesh shall I see God" or "Without my flesh shall I see God"? Job 19.26

The Hebrew reads *hwla hzha yrvbmw* The NIV has "In my flesh"(text) and "Apart from my flesh (footnote) If you look at the Hebrew you will see the huge "M" which can signify "separation" Understandably with much affliction Job could well desire to be without his body but after recovery he could aspire to see the LORD-in what seems a long "before its time" authentic faith view of resurrection. In the sense that the unchanged body formed after Adam's image cannot look upon God we are compelled to think Job must either mean "without my body"" and in a spiritual condition or was he speaking though unawares *through the Holy Spirit* about the "changed body united in form and flesh" to Christ's which he would one day possess? Isaiah and Peter consent to this that "all flesh is as grass-man's glory withers and his flower falls off but the active effect of the word of God-namely "new life" and "resurrection" preached in the gospel-endure into eternity.

2. Did Mary-Lazarus' sister -believe in a "Last Day" resurrection? - John 11.24

Mary said "I know my brother shall rise again or be raised again in the circle of the resurrection in the circle of the last day"

αναστησεται εν τη αναστασει ΕΝ ΤΗ ΕΣΧΑΤΗ ΗΜΕΡΑ Here are two circles in the text-the circle of resurrection and the circle of the last day. But the question is "Are they concentric?" Let us follow what Jesus said in reply!

(a) I am the resurrection and the Zoe life. **John 11.25.** After death's winter Christ is the hope of spring

(b) The one who believes into me (as the Resurrection & Life) and also may die-will live a Spring like life. The LORD is saying that Spring time has entered and eternal life along with faith

(c) And everyone who lives thus renewed and believes into me shall not die at the end of his span or eternally.

The LORD asks Mary if she believes this. She replies "I have always believed it" She believed in "eternal life" and she believed in Resurrection-but the nicety of "after death resurrection" vis-a-vis a resurrection state beginning at "the last day" is not clarified for her till Lazarus steps out of the grave.

(d) Our Lord said we would be "as the angels in heaven"(Matt.22.30 & Mk12.25). This not only involves "unmarriageable" but with notable bodily powers exemplified by angels who "held the hands" of the saints leaving Sodom; rolled away the stone and stuck Peter in prison not to speak of their capability to effect penal divine commands. They also appear to have powers transcending those of the human body and can transit through dimensions we do not understand. We are bound to think of "spiritual bodies" as a long-time historic or even pre-historic development our Lord has been pleased to demonstrate to humanity and his reference is meant to be reassuring as to the state in which after death, we shall find ourselves entering and enjoying under his mighty hand.

3. What is the Father's will?

(1) Will anything be lost ἀπολεσω εκ αυτου from him whom the Father gives to the Son?

Christ will raise him up in the circle of the last day. The idea of "loss" is indeed tmesis or cutting off" but the regular use as in Homer and Xenophon is of "slipping away in death" (in such sense it is used four times by Homer and 4 by Xenophon). We cannot slip from Christ or He from us in battle or in death or by ruin or whatever. The truth taught here is echoed in **Romans 8**.

(2) Is everyone going to rise in the circle of the last day?

The Father's will as Jesus taught it was that through His mission the one who ""sees the action" of Jesus life and death or ""consulting" Christ as the oracle or Word should believe into him and should have hold of eternal spring-like life. Such have the LORD'S undertaking that they shall be raised at the last day. Gods will is that we experience the eternal life without pause or intermission and this in face of the intrusion of death.

Jesus speaks twice in this context of the **last day** and once later in **John 11. This day concludes the History of salvation and equally the history of this earth!**

What Christ is saying is that at that time all who "seek the Lord" till that very moment will be raised: all the prediluvians like Enoch; all the "righteous" of the OT era; all the "saved" of the church age together with all who "seek and remain faithful" to the LORD in the millennium will also be raised at the last day of this earth's lifespan. This is **the entire circle** of resurrected ones-this is **the last day**. The resurrection stretches back to the first day man looked to the coming Messiah till **the last day** when God will call. The Father who first spoke those lovely words "Adam where art thou?" in the Garden of Eden is spoken of *in the prophets* as "teaching men" of salvation (**Isaiah 54.13**)-and **continues to draw men** in the NT era as the Great Fisherman. The **second resurrection** referred to in **Revelation 20.5 & 12** brings all human beings who are identified only by their Adam nature as "corpses" or "the dead" without union to Christ to judgment -those raised from death in the tomb or grave and Hades and the sea in the old Adam form who were never united to Christ and they are judged in accordance with the damning record of their deeds and suffer under "the second death". These "spiritually dead" were not written in the book of life. None but the Father's sons who share union and fellowship with his Son firstborn from the dead shall receive Spring-like life in Glory. Again, in **John 6.65** it is clearly written "No-one can come to me unless it is given to him by the Father. The "Abba Father" relationship of the righteous is begun in repentance and faith. **Romans 8.15 & Galatians 4.6**

We must conclude that the Father's will straddles the entire history of the present earth and his will is that none should perish but that all should come to repentance and exercise saving faith. **2Peter 3.9** The alternative is to refuse to love the truth -**2Thessalonians 2.10**. In this is the grandeur of **John 3.16** is fully realised. In this God is justified and attendant records of **the books and the book of life** show both His sovereign will and His great mercy.

The 1647 Catechism of the Protestant Orthodox Fathers met in the Westminster Assembly of Divines in questions 4-39 tell us what we are to believe in 11 separate connections-the last of which concerns *the benefits*

of salvation after this life. The brief dogmatic statement runs "The souls of believers are at their death made perfect in holiness and do immediately pass into glory **and their bodies being still united to Christ, do rest in their graves till the resurrection**" The proof text for the soul's state are Rev.21.27 and Luke 23 14. These are perfectly fine. **The proof text for the long delay in "bodily completion" of the glorified saints is 1Thessalonians 4.14** ""Them that sleep in Jesus will God bring with him". This text with the greatest respect does not prove that the graves are the holding depositary nor go any distance to explain how these saints **finally rise perfect in the body from the earth but rather states that they come perfect with the Lord at the rapture "from heaven" and are not "bare grain" made from earth dust but "complete" made by God's own word for residence above**. The artistic picture of bodies with souls materialising from the graves as portrayed by artists may stir imagination but when set alongside Matthew 27.52, Mark 16.5, Luke 24.4, 1Cor.15.37, 2Cor.5.4, Hebrews 11.40 and Psalm 139.15(see "Entry into the eternal state" Sections 7-8) it proves neither the fact of an essential double millennial wait (i.e. 2000years of "intermediate spirit minus body existence) for "completion" nor the notion that souls and bodies **arise from the earth** rather than coming (**as a bride**) "lead" by the LORD from heaven.

In fact, the Greek text in 1Thessalonians 4 16 reads "The dead in the circle of Christ **will have been raised** first. The verb used for resurrection does not correspond in time setting to the appearing of the LORD. The text does not serve the interests of those who would connect bodily resurrection or the resurrection of the body to the time of the rapture or advent. That event does schedule the "change" of the living saints who join those who come with Christ on their second lap to glory. The word "first" means "sooner" or "formerly" or in a "primary" sense and might be thought of as those "first to obtain a prize" or the "first ranks" or "sooner united"(as the word was used of "first marriage") To further disenchant us with the Orthodoxy of the Fathers they quote Matthew 25.34 which refers to the judgment of nations on earth (Matthew 25.32) as their proof text for the judgment of the church before the heavenly Bema of Christ and that is plainly inadmissible as a proof text. We might ask as a supplementary question-why did the Fathers of the Puritan era stumble through eschatology so clumsily? The answer has to be that like the *doctrine of the*

Holy Spirit and the *doctrine of Mission* this area of biblical thought was not yet subjected to the fiercest scrutiny or adequately developed scholarship and of course as we had best recognise and as one of the Pilgrim fathers Rev. Rutherford wisely commented "God has still more truth to spring forth from his word".

(3) How is Christ the Saviour of the body? Ephesians 5.23

By putting his Spirit within He gives earnest of our resurrection. By Union with Him comes our resurrection itself after the image of Christ-we shall be like him!

(4) Will our lowly (vile) bodies really lose anything? Philippians 3.12

Most decidedly they will. They will lose their weakness and sinful appetites. There will be a reconfiguration of the digestive system. The flesh clothing will be of an incorruptible sort and suited for the eternal state. Flesh and blood cannot inherit the kingdom of God

(5) Will we have a bone structure? Ephesians 5.30-32

Christ said "A (pure) Spirit does not have flesh and bones as you see me have! We will have both after the sort of Christ. Scripture says "we are members of His (Christ's) body and of His bones". There is a "cementing" or "damasking" in marriage which entails the leaving of FATHER. There is in becoming a member of the "called out" believing people of God a mystery by which we "unite" to Christ. Union with Christ is no mere theory-it entails participation with Christ so far that "our bodies are under His Lordship" as we are raised to newness of life in Him and our Resurrection bodies are united to him not Adam-whilest the parental DNA (SPERMA) that governs family connection is not secret from Him for He first developed it and our days are in His book **Psalm 139 13-16** Like Christ we will have bones **Luke 24.39**. We will remain human in the perfect sense of possessing a Spirit with which to worship the LORD a soul with which to think and decide and feel and a body suited to our "eternal state" adapted to life in the third heaven or paradise the new heaven and earth the city of God and if God should so will to the millennial earth in the same way as the young men at the tomb and Moses turned up in strategic situations within the resurrection scenes and the life of Jesus.

(6) Won't our bodies be the same? Philippians 1.21 1Corinthians 15 51-52

He Christ shall change our lowly bodies. These bodies are compared to a "carpet". They are bodies which are very comfortable on the one hand but they will presently end up under foot. Things of this sort like unsavoury salt were considered useless-the AV. has "vile". **Philippians 1.21**

Paul makes no exceptions -we must all expect change-it will come in an indivisible iota of time-it will come as the eye quivers in death-it will come when the church is raptured.**1 Thess.4.17**. We will not **all have died**-for some will be changed when Jesus comes but we will all **"be changed"** **ALASSO**. We must give this body for another as we give this world for the next. The word is associated with "going to a new place" and "taking a new position". Euripides speaks of "changing rooms" and Plato speaks of "changing cities" under this concept. It is a word built on the root idea "other" or "different".

(7) What about Moses and Elijah? Deuteronomy 34 5-8

Moses died by the kiss or mouth of the LORD. yy **yp** l[bawm xra yy db[hvm **mv** tmy He died in Moab. We take it that he died in the arms of God. This was one of the most remarkable deaths ever died. As to Moses burial place it was never found. Well into the time of Phineas and Joshua who followed Moses widespread searches notwithstanding there was no trace found of Moses body or burial. Scripture says "God buried him" It does not say angels buried him. The last reverent acts in respect of Moses were wrought by his LORD. However we are told that Michael the arch angel disputed with Satan over the body of Moses (**Jude 9**) This dispute is understood by Clement Origen and Didymus from their knowledge of a document called the "Assumption of Moses" to have arisen because Satan contested the right of burial because Moses has committed murder (**Exodus 2.12**) and he supposed that none but he had authority over matter. The phrase "The Lord rebuke you" is prophetic of the determination and authority Jesus demonstrated both in His ministry and resurrection over death and the tomb. This authority is seen in respect of the "stones" of Mount Qarantel and in his unqualified directive power

over angels untrammelled by Satan as at the pinnacle of the temple and his unrivalled sovereignty over the earth in its great future critical days. We can be very sure that God took the matter in hand and Moses was well and truly hidden in the cleft of a rock. QIBOR.

Moses' face became radiant when he went in before God. When we come close to God in meditating on scripture and praying, we too are changed from glory to Glory by the work of the Spirit of God. For Moses the Tabernacle **basin** made of mirrors (**cf Exodus 38.8**) in which he would wash daily as he came to the oracle supplied the same office as **the Word** for us. The same **Presence of the LORD** that changed him from one degree of glory to another is changing us through the LORD the Spirit into exactly the same Christ likeness. We who are now changed by mirrored glory will be the more substantially changed when time comes for our permanent entry into the presence of our LORD. **2Corinthians 3 17-18**

(8) Will Elijah return? Malachi 4.5 & Matthew 11.14

THE CHARIOT OF FIRE

As for Elijah his glorious chariot took him aloft in every increasing circles-he was raptured or caught away. His understanding of what would happen was not perfect-for he was unsure if he would be seen during the ascent. Like Enoch he was taken as he lived. We are told in scripture that "in Adam all die" **1Corinthians 15.22** but it is not urged that "all have died". There can be little doubt that Enoch (The prediluvian prophet) and Elijah (the prophet of the early Theocracy) were like Daniel "men greatly loved" and we have to assume the while the LORD took them from the earth it is never stated that they died. Elijah clearly was able to do without his outer garment or mantle but we have to remain silent where the perspecuity of scripture is not adequate. All through the ages Israelis have expected the coming of this same prophet Elijah as a mighty witness of the coming of the LORD and as a force to rebuilt true faith in the Living God.

A GREAT DAY IS PAST -A DREADFUL DAY IS ABOUT TO DAWN

The last verses of the Old Testament read "I will send you Elijah the prophet before **the Great and Dreadful faces** of the coming day of the LORD. He will turn the heart of the fathers to the sons and the heart of the sons to their fathers lest when **I myself** come I cause a curse HARAM-utter destruction- to smite the earth.

(A) We can see with clarity that John the Baptist fulfilled the first office heralding Christ whose "Great day" was ostensibly related to bearing the curse. Jesus alluded to John being the immediate fulfilment in connection with the first face of the LORD'S coming but in face of His return in a dreadful day the hope of Israel is a mighty re-awakening like that which Elijah formerly attempted through the school of the prophets and by miracle and sign.

(B) In **Revelation 11** we are told that in the troubled times after full three and a half years of proud international supremacy over Jerusalem and prior to the seventh trumpet of Revelation two witnesses will appear for three years and six months less 15 days. They are unnamed but in **Zechariah 4.14** they are described as "**two shining ones**" who minister before the LORD of all the earth. These "prophets" **Revelation 11.10** who are described by an Angel to Zechariah as ministering in OT time before the LORD will be commissioned to return to earth and their ministry of containment of evil by **meteorological signs** prepares for the ushering in of the Messiah. They are killed by the Anti-Christ and their "corpses" will revive and be raptured prior to the long expected imminent coming of Messiah. This prompts one of the songs of the Apocalypse which declares under the symbol of the ark in heaven that Christ is there and coming soon for the golden era of the AION or OLAM or MILLENNIUM **Revelation 20 4&7** on earth before the inception of "eternal state" where Christ continues as co-regent with the Father

A FILE ON THE ETERNAL STATE

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