

Book of Hebrews Part 15: 6:1-2; Resurrection of the Dead

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The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://youtu.be/8mU5oXrmOgl> or <https://rumble.com/embed/vbb8sf/?pub=4>.

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

We are still looking at the elementary principles of the Mashiach and the writer of Hebrews lists out six of these principles. They are very specific. We have repentance, faith, baptisms, laying on of hands, resurrection of the dead and eternal judgment. Hebrews 6:1—**Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, ²of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.**

The good news is we have covered the first two, repentance and faith. Today, we are going to look at the resurrection of the dead. I am going to tell you right off the bat; this elementary principle is not something trivial. Some of you are going to be shocked at how much time the word devotes to this one single principle alone.

It is awesome. It is incredible. Because of the weight of this one, I was hoping to get through this in one week. That is not going to happen. This particular principle is unique. It carries some complexities that are not difficulties in understanding per se, however, there are questions that arise when you begin to dig into this. We will be dedicating a couple of weeks to this topic, but I am hopeful it is going to be worth our time as we go through this.

Now the first thing I want to bring to the table is to appreciate how controversial this elementary principle really is. When I say controversial, I mean intense controversy being debated and disputed. There are uproars over this one little principle. This has been happening for thousands of years going back, as you are going to see, before Yeshua.

This is a hotly debated issue. We are going to be careful as we get into this. I think, the best way to open up and look at this principle is to highlight the controversy, before we get deeper. So, what I want to do is to begin today by taking you to the 23rd chapter of Acts. The back drop is the apostle Paul has entered into Jerusalem, and there are Jews who have come from Asia. They are looking for him. They want to put an end to him. What these Jews do is stir up the crowd to bring false accusations against Paul telling them, "He hates his people. He speaks against the Torah. He speaks against the temple." This is everything that is sacred and holy to the Jewish people. Paul is an enemy. This is what they do, they come in and bring this message, and they are very effective. They are so effective the entire city, we are told in scripture, is in an uproar. Rome has to intervene. So, literally Roman soldiers are dispatched, and Paul is taken into custody. One of the commanders commands the Jewish counsel, the

Sanhedrin, to come and meet. He needs to know what is going on. What are the charges against Paul? At which point Paul is given the opportunity to defend himself. He is given the opportunity to address the crowd.

This is where things get interesting. So, we go to Acts 23: 6—**When Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council.** I want to stop right here because you need to understand these are the two most predominant groups in all of Judaism. They have been brought together. The Sanhedrin is made up of these two groups. It is very important to identify this. So again from the start of Acts 23:6—**When Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, “Men and brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am being judged!”**

Paul is being brought to give his defense, and what he does when he recognizes two different groups, Sadducees and Pharisees, he immediately stakes his flag and says I am a Pharisee. He is very clever here. The next thing out of his mouth is—**because of the hope and resurrection of the dead I am being judged.** This is his defense. It is this elementary principle of the resurrection of the dead.

As we continue, you will see how this went over. Acts 23:7 **And when he had said this, a dissension arose between the Pharisees and the Sadducees; and the assembly was divided.** So, when I tell you that this elementary principle, the resurrection of the dead, has been controversial, just look at the verse. That is an absolute scriptural fact. All war broke out amongst the highest level of Judaism. The Sanhedrin is the highest court in Jewish law amongst the Jewish people. It is literally being ripped apart because of one statement, the resurrection of the dead. Think about that. What is the problem?

If, we continue on, we will find out. Acts 23:8—**For Sadducees say that there is no resurrection nor angel or spirit; but the Pharisees confess both.** This is the problem. The Sadducees reject any notion whatsoever of a resurrection. What you need to understand is the Pharisees do the exact opposite. Just like what Paul says. He confesses the resurrection. Understand these two groups were so adamant, so strong, in their opinion about the resurrection of the dead, that their identities were wrapped in the shroud of the resurrection of the dead. Their idea of doctrine regarding the resurrection of the dead is literally how they identified themselves, either being a Sadducee or a Pharisee.

To help you appreciate this a little fuller, let me take you back to Josephus, a first century, Jewish historian. First a little back drop on Josephus. Josephus literally dedicated years of his life to the main Jewish groups of his day. Now, there were several Jewish groups. I am not going to get into some of the groups that existed but, the main groups that existed are the Pharisees and Sadducees with another group that also existed, which include the Essenes. These were the three main groups.

Josephus dedicated years of his life looking at each one of these and wanting to choose one of them. He was a Jew and he wants to identify with one of these groups. After spending all these years investigating these groups, Josephus ended up, at the end of the day, he walked away a Pharisee. Understanding and agreeing with the Pharisees doctrine more so than the Essenes and more so than the Sadducees. Here is the beauty; Josephus records the doctrine of the Sadducees.

I want you to see this. This is pretty amazing. This is what he says. **But the doctrine of the Sadducees is this: That souls die with the bodies (Antiquities of the Jews 18.1.1 #3).** The very first thing Josephus

comes forward with, that identifies who the Sadducees are, is the resurrection of the dead. Their idea and their philosophy is when you die your soul dies with it. That is it.

It is over. You have nothing else. This is all you have. And then he goes on and adds this. [Nor do they regard the observation of anything besides what the law enjoins them \(Antiquities of the Jews 18.1.1 #3\)](#). This is interesting. These are the only two things Josephus brings to the table to describe who the Sadducees are. The number one thing is the resurrection of the dead. The second thing is, interestingly enough, they are pro-Torah. They stand on the Torah. They believe the Torah is binding. This is what they need to follow, but what this statement is saying is that they do not subscribe to the Tanakh. No, they do not subscribe to the traditions of the elders as binding. Pharisaical, Rabbinic law is what they call it today. They did not subscribe to that. So, this is how Josephus describes the Sadducees. You want to talk about identity. They reject any notion that the Torah teaches any resurrection of the dead. You have to appreciate that. This is what is amazing. The Pharisees and the Sadducees have the same Bible. They both have the Torah, and they are drawing polar-opposite conclusions.

Well nothing has changed today. We have how many thousands of denominations. It's crazy, but this is very important. So, you see where the Sadducees are, and how they are being described. This is their identity. Let me flip this coin over, and show you how much the resurrection of the dead, this elementary principle, was a part of the identity of the Pharisees. And the way I want to do this is I want to take you to the Talmud. This is the Pharisaical text for Pharisaical Judaism. The Mishnah is the core of the Talmud, which the rest of the Gemara is built upon. The Mishnah goes back to the time of Yeshua. Listen carefully to what it says. [These have no share in the World to Come: \[one who says that\] that the Torah is not from Heaven one who denigrates the Torah One who says that \[the\] resurrection of the dead is not from the Torah \(Babylonian Talmud, Sanhedrin 92a\)](#).

Absolutely amazing. They feel so strongly about this elementary principle, the resurrection of the dead, if you say it does not exist or if you say the Torah doesn't teach it; you will be damned. You will not enter into the kingdom of God.

You think about the writer of Hebrews for a second, including all the elementary principles that he has; one of which is the resurrection of the dead, and you look at these elementary principles, you will find it is our identity. It is who we are to be in Christ. Are you feeling the weight of this? It is interesting when you see this; that one who says that the resurrection of the dead is not from Torah is a shot across the bow of the Sadducees because, it is their very declaration. No, no, the Torah does not have anything to say about the resurrection of the dead.

Let me take this a step further to tractate the Sanhedrin. Again, staying in the Talmud—[How on the basis of the Torah do we find evidence for the resurrection of the dead?](#) “As it is said, Let Reuben live and not die’ (Deut 33:6) “Let Reuben live in this world, and ‘not die’ in the world to come.” (Babylonian Talmud, Sanhedrin 92a).

Think about this statement—[Let Reuben live and not die](#). This is quoting the Torah, and the Rabbis think that this is deeply prophetic. The back drop here, as you go to Deuteronomy 33, is that it is the prophecy. It is the blessing of Moses on the children of Israel. He is blessing them as they are going to enter the land. The rabbis have looked at this statement—[Let Reuben live and not die](#), this beautiful prophecy and blessing that Moses put on the children of Israel, and believe it had nothing to do with their physical living per se because all of the Reubenites are all now dead years later. The rabbis are

looking at everyone from the tribe of Reuben that entered in the land. They are all dead. They know this and so they are looking at this and going no; however, this is deeper. There is something deeper here, referring to—[let him not die](#)—is talking about the world to come. He will have a share in the world to come. You need to understand, when you go through the Talmud, to tractate Sanhedrin, there is a litany of these. One after another, the Pharisees are coming out and showing you quote after quote from the Torah just how much the Torah promotes the resurrection of the dead. It is an awesome thing.

Let me take it a step further. How many of you have heard of the Amidah? The Amidah is the most prolific prayer in all of Judaism, second only to the Shema. This prayer dates back to the time of Yeshua. This prayer has been said for thousands of years. It is said at morning, noon, and night. It comes straight out of Psalm 55 in the sense of morning, noon and night. It was said in the temple at the morning sacrifice and the evening sacrifice. If you want to talk about heritage, the Amidah is a critical piece of Jewish identity. It is of Jewish faith.

Let me show you a portion of what the Jewish people have been praying for thousands of years. This is at the front end of the Amidah. This is what they read—[You are mighty forever, You revive the dead, and You have the power to save. You sustain the living with loving kindness, You revive the dead with great mercy, and You support the falling, heal the sick, set free the captive and keep faith with those who sleep in the dust. Who is like You, O doer of mighty acts? Who resembles You, a King who puts to death and restores to life, and causes salvation to flourish? And You are certain to revive the dead. Blessed are You, O Lord, who revives the dead.](#) Three times a day, the Jewish people are declaring—[Blessed are you; You revive the dead.](#) They are declaring the resurrection of the dead. They are declaring what the writer of Hebrews is declaring. It is an elementary principle. It is identity. That is what it is.

We can take it a step further. Going to the twelfth century, we have a famous Jewish scribe. In fact, he is considered one of the greatest codifiers of Torah law in the history of Jewish people: Maimonides. Maimonides came up with *The Thirteen Principles of the Jewish Faith*. Think of it this way. We can go on the web today and we can look at different churches. Before you want to go try out a new church or a new synagogue you want to look at the statement of faith. The statement of faith condenses the most important facets of beliefs, the core beliefs, the nucleus, and we put them on our web-pages so people can see who we are. Maimonides created a statement of Jewish faith.

He broke down, very simply, the core principles of the Jewish faith. What are they? Let me share a couple of them with you.

The Thirteen Principles of Jewish Faith

1. The Belief in the existence of the Creator
4. The belief in G-d's eternity.
8. The belief in the divine origin of the Torah.
9. The belief in the immutability of the Torah.
13. The belief in the resurrection of the dead.

Number one on the list is—[The belief in the existence of the creator](#). Obviously, you have to have faith in God. And number four—[The belief in G-ds eternity](#). He was never created; he always has been. Number eight—[The belief in the divine origin of the Torah](#). This means the Torah is spiritual. It is heavenly. Number nine—[The belief in the immutability of the Torah](#). It does not change. You shall not add to it, nor take from it.

So, you start to see the critical components and the core beliefs of the Jewish faith. Number thirteen, the very last one, is this—[The belief in the resurrection of the dead](#). This is identity. This is how adamant, how important, this elementary principle has always been. It was on the forefront of Jewish faith, and the most famous writer of Hebrews. He was writing to his fellow Jewish brethren. It is foundational.

I want to take you to Matthew 22. We will continue with this controversy. In Matthew 22, Yeshua has a run-in with the Sadducees. And this is what we read. Matthew 22:23—[The same day the Sadducees, who say there is no resurrection, came to Him and asked Him, ²⁴ saying: "Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother.](#) Now, notice the Sadducees are coming to Him saying—[Teacher, Moshe said](#). They have gone to the Torah, specifically Deuteronomy 25, where it talks about Levirate marriage. This is where we find the instructions regarding a husband married to a wife, and that husband dies, the brother is to take the wife, his widow because, his offspring are named for the dead husband. His name is to continue in Israel. The firstborn that comes from his brother actually, belongs to the dead brother. This was done to continue the name, so the names of Israel are not blotted out but are continued.

So the Sadducees, who are pro-Torah, come to Yeshua and say, "This is what Moshe said". Now they go on, and they say this. Matthew 22:25-28—[Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. ²⁶ Likewise the second also, and the third, even to the seventh. ²⁷ Last of all the woman died also. ²⁸ Therefore, in the resurrection, whose wife of the seven will she be? For they all had her.](#) You might say—in the resurrection—is a modern-day interpretation because the Sadducees are totally rejecting the notion, and they think they are going to outsmart Yeshua, to prove their position that there is no resurrection. You could say, "In this, so called, resurrection that you believe." This is where they are coming from.

So—in this resurrection whose wife of the seven will she be? For they all had her? This is their proof. They are reading the same Torah everyone else is reading in their day. They look at this and think, this is ridiculous. There is no way there is a resurrection. Just look at this situation. This makes no sense at all.

So, Yeshua answers them as recorded in Matthew 22:29—[Jesus answered and said to them, "You are mistaken, not knowing the Scriptures nor the power of God.](#) Now in the Greek the statement—[you are deceived you are in error](#)—is not exegesis. It is interpolation. Okay, they are not being responsible here. And so, they are—[mistaken not knowing the scriptures nor the power of God](#). The very thing the Sadducees claim to know. They don't know. They have no understanding of scripture, nor do they know they have no realization of the power of God. Think about that statement, because Yeshua is saying that God is going to make them rise from the dead. That is the power of God. They have no understanding of scripture or the power of God.

Continuing in Matthew 22:30—[For in the resurrection.](#) It's an interesting issue, and Yeshua does not say, "well, if the resurrection." He does not say anything like that. He confesses the resurrection in

Matthew 22:30-31—in the resurrection. They neither marry nor are given in marriage but are like angels of God in heaven. ³¹ But concerning the resurrection of the dead, have you not read what was spoken to you by God: [Where is he going? He's going to the Torah. Yeshua takes them to the Torah] ³²saying 'I am the God of Abraham, the God of Isaac, and the God of Jacob.' God is not the God of the dead, but of the living.

Think about that. Think about what the rabbis did in the Talmud. They kept going back to the Torah to show this is proof the Torah preaches resurrection of the dead. This is exactly what Yeshua does. He gives the ultimate example. Actually, when, you go back to Exodus, early on in the chapter, God gives His memorial name. He gives Himself a memorial, and we know that name is Yahweh or Yehovah, and then he goes on—I am the God of Abraham, Isaac, and Jacob. This is how God has chosen to be recognized. It is by those names.

Well, here's the deal. They are all dead. Abraham is dead, Isaac is dead, and Jacob is dead. When I went to Israel, one of the most visited and most holy sites in all of Israel is the Tomb of the Patriarchs. It's one of the most visited places you can go. The Jewish people, and non-Jewish people, are going to visit the tombs of the Patriarchs where Abraham, Isaac, Sarah, and Leah are buried. You go there to see this, and you think the Jewish people are going there just simply to mourn. No so. They are going to identify with their heritage and with the promise God gave to Abraham. They know there is a day coming when He's going to rise from the dead, and everything God promised them is going to be fulfilled.

It is an awesome thing. So, when Yeshua makes this statement, it is just so brilliant. Through Abraham He calls those things which are not as though they were. It is an incredible thing here.

Let me show you this war, and that's what it really is. When, you see all this confusion, and you see all this debating and disputing over this one principle, you need to step back and recognize this has caught the attention of the devil. HaSatan has come, and when he is set on expending his resources and his time to destroy this principle; what does it tell you about this principal? It tells you we need to possess an understanding of it. It is absolutely critical.

Well, let me show you how this war breached into the church, into the early church where the gospel is going out to the Gentiles. Look at this in 1 Corinthians 15:12—Now if Christ is preached that He has been raised from the dead, how do some among you say, there is no resurrection of the dead?

That's unbelievable. The very thing said is the deception, the error that the Sadducees fell into is the trap of HaSatan. The early Church struggled with this. Some of the early church sayings have crept in. He wanted to remove this elementary principal. That's how vital it is. He keeps coming after it time and time again to the point where he got to these believers in Yeshua. The whole concept is; you believe that He rose from the dead, and now they're saying there's no resurrection. They are falling into the trap, the snare, and the same lie the devil had told the Sadducees. They are picking up on it.

This is crazy. It shows you how important it is to the faith. In fact, let me take you to Psalm 27:13 when David says—I would have lost heart, unless I had believed That I would see the goodness of the Lord In the land of the living. Think about that. See, what he's saying is I would have lost heart unless I had believed in the resurrection of the dead. This is what he is saying, and then he says in Psalm 16:10—For You will not leave my soul in Sheol. Are you understanding where I'm going with this?

Do you understand how important it is that you understand this? This is part of your identity. You must have it locked and loaded because David said— **I would have lost heart**. He would have lost his faith, and would have failed unless he believed in the resurrection of the dead.

That's a game changer. This is like going back to the Talmud. He who says the resurrection of the dead is not from the Torah will never have a share in the world to come. Well, that's exactly what David said. This is what he's saying here. It is an amazing thought and puts an incredible amount of emphasis on this elementary principal that is not getting its just due today.

Let me take this a step further and show you when the devil can't get you to buy into the lie and into the trap that the resurrection doesn't exist, guess what? He doesn't pack up his bags and go home. He will come at it a different way. He is relentless against this principle. He comes to pervert, to steal, to kill, to destroy. Let me show you this going to 2 Timothy 2:16-17—**But shun profane and idle babblings for they will increase to more ungodliness. ¹⁷And their message will spread like cancer**. The first thing I want you to see is Paul is warning Timothy to not allow these vain, idle babblings and perverse doctrines to creep in because these perverse doctrines will overtake the church. They are a cancer. They are cancerous, and I am going to tell you cancer is so prevalent among us today and if you do not treat cancer as quickly as possible, if it is not remediated, the person's going to die. It is a killer. That is exactly the message Paul is conveying here.

What is at the forefront of Paul's mind as he's making this statement, where he's concerned about false doctrines plaguing the church and being cancerous? Well, he tells us—**Hymenaeus and Philetus are of this sort. Who have strayed concerning the truth, saying that the resurrection is already passed** (2 Timothy 2:17-18). Unbelievable! The devil will not leave this principle alone.

So now we can't get the people to buy into the fact that the resurrection doesn't exist. Well, no, no, now we will change their tactics. We will say, "Well you missed it." The resurrections ended. When you mess with an elementary principal, which is foundational, which is part of our identity, what's the cost? Well, Paul goes on and tells us right here in 2 Timothy 2:18—**and they overthrow the faith of some**.

It makes all the difference in the world. We're talking about salvation. Time and time again, we see these examples. This is salvational. It overthrows the faith of some.

So, what do we need to do? We need to protect this reality at all costs. We need to protect this elementary principal. But to do that, you actually have to understand it, don't you? To defend this and to understand, we want God's understanding. Because of that, we are going to dig deep into this.

And we're going to cover a wide gamut of the resurrection. And the way I think it best to do this is to take you back to Genesis. We're going to go back to B'resheet; back to the beginning. What I want to look at is how we are created, because that has everything to do with understanding the resurrection.

And so, in Genesis 2:7—**And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being**. Here we are given the composition of man. We are dust of the earth, and we are the breath of God. I mean, you're basically talking heaven and earth have met. All things are established on the testimony of two, including the living being. Here we are dust of the earth, and where the breath of God meets the dust, something happens.

A soul is created. Our disposition, our character, and our consciousness. This is who we are. This has been created. This is our composition.

All right, that is pretty easy. But now we come to the fact of what happens when we die? When we die, it says in Genesis 3:19—in the sweat of your face you shall eat bread till you return to the ground. So, God is pronouncing the curse that's coming upon Adam because he sinned—For out of it you were taken; for dust you are, and to dust you shall return. The old adage, dust to dust, is actually biblical, right? We are told what happens here. We know our composition is dust and breath. When we die, we have dust and breath that had come together, now the dust goes back to the earth.

What happens to the breath? Well, fortunately Ecclesiastes picks up on this and this is what we read. Ecclesiastes 12:6 Remember your Creator before the silver cord is loosed, or the golden bowl is broken, or the pitcher shattered at the fountain, or the wheel broken at the well. It is saying, remember your Creator before you die. It is just spinning these metaphors. Remember your Creator before you die.

Continuing in Ecclesiastes 12:7—Then the dust will return to the earth as it was. Think about the decomposition of our bodies. That's what happens. You decompose. You get buried, and you begin to decompose even after being embalmed for a while? Some of the really good embalmers can preserve your body for quite a bit of time, but eventually you begin to decompose. And what do we read in Ecclesiastes 12:7? And the spirit will return to God who gave it. In Hebrew, the word for spirit is Ruach. So the breath will return to God who gave it.

So, from heaven comes the breath of God. It meets with the dust, and a living being is created. Then upon death, the dust goes back to the earth, and the breath returns back to heaven. We obviously can't survive without the breath, as the body without the spirit is dead. So, faith without works is dead, right? But you still have one looming question. What happened to that living being? What happens to that soul? Does the soul return with the breath of God upon death? The answer is no. It actually goes where the dust goes. It stays here.

This is where things get interesting because traditionally we know Christianity typically subscribes to the idea of when we die we are immediately with Yeshua and in heaven. We are with Jesus immediately upon death. This is why I'm saying there's a lot of confusion, in regard to this specific subject, because that is not the truth. That's not what the Bible says at all; therefore, we are going to look at this.

A lot of people call it a lot of things, but soul sleeping is where we remain. Going to Acts 7:59—And they stoned Stephen as he was calling on God and saying, “Lord Jesus, receive my spirit.” Then he knelt down and cried out with a loud voice, “Lord, do not charge them with this sin.” And when he had said this, he fell asleep. Now think about this. This is post Yeshua's resurrection. Yeshua is gone. He promised He was going to send a Spirit. The gospel is beginning to go forth. Stephen is not ashamed of the gospel. He's willing to preach it even though they do not want to hear it, and it's even at the expense of his life.

He literally sees he is coming into his own death. He knows he's going to die. But what is the commentator saying? The commentator says—he fell asleep. I want you to understand something. If in fact we were to die and immediately to go be with Jesus, he would never say—he fell asleep. He would say—and he died and went to be with Jesus. This is what he's going to do, but he doesn't do that. He uses the term sleep. This is something we see all throughout the Bible, Old Testament and New Testament. This word is everywhere including John 11:11—These things He said, and after that He said

to them, "Our friend Lazarus sleeps, but I go that I may wake him up. ¹²Then His disciples said "Lord, if he sleeps he will get well." However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep. Then Jesus said to them plainly, "Lazarus is dead."

There's no ambiguity here; however, what you need to notice is Yeshua uses the term sleep for death. This is the very same way the commentator Luke comments in regard to Stephen after he's killed. Luke says—he fell asleep. See there's a real biblical understanding in the first century of what happens when we die.

Moving on to Luke 8:49-51—While He was still speaking, someone came from the ruler of the synagogue's house, saying to him, "Your daughter is dead. Do not trouble the Teacher." ⁵⁰But when Jesus heard it, He answered him, saying, "Do not be afraid; only believe, and she will be made well." ⁵¹ When He came into the house, He permitted no one to go in except Peter, James, and John, and the father and mother of the girl. ⁵¹Now all wept and mourned for her, but He said "Do not weep; she is not dead, but sleeping." ⁵³And they ridiculed Him, knowing that she was dead.

It is important you pick up on this because Yeshua sees things differently than we do in the flesh. He doesn't see it as death as we and many people understand it. He is saying, no, no, they're resting. They are sleeping. She is sleeping, and Yeshua went to awaken her. So, He did.

Take a look at Psalm 13:3—Consider and hear me, O LORD my God; enlighten my eyes, lest I sleep the sleep of death. Again, we find the verse attributing death to that term sleep. They're synonymous with one another. This is consistent throughout Scripture. However, we can look at this all day long, and the question remains, what happens to us? Do we go to heaven, or do we not?

To answer that, let's go to my favorite passage when talking about the resurrection of the dead. I have one passage that is my go-to. In all of Scripture, it is the most comprehensive, the clearest a-to-z of what happens when we die, what happens when we rise, and when that's going to happen, that we have in all of scripture.

It is found in the book of Job, and multiple writers of the New Testament go back to this passage and start drawing from it. You want to pay really close attention because this is very powerful. This is what we read in Job 14:10—But man dies and is laid away; Indeed he breathes his last and where is he? This is the question. This is what we're dealing with. Does he immediately go to be with the Lord? Where is he?

Continuing in Job 14:11-12—As water disappears from the sea And a river becomes parched and dries up, ¹² So man lies down and does not rise. He is not done with that statement. Till the heavens are no more, They will not awake Nor be roused from their sleep. Think about that statement. Job gives us the timetable of when the dead are going to be resurrected. It's when the heavens are going to be no more.

Peter fills in that gap because he's drawing from this passage. Look at what Peter says in 2 Peter 3:10—But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. Heaven and earth are going to be burned up. It's very clear. When does that happen? On the—day of the Lord.

Going back to Job 14:12—**So, man lies down and does not rise till the heavens are no more**, and then he says this **They will not awake Nor be roused from their sleep**. Notice Job uses the same term that Yeshua, Luke, and Paul used for death. They will not be roused from their sleep.

Let me take you to 1 Thessalonians 4:13—**But I do not want you to be ignorant, brethren**. Paul is waving the flag here. He continues—**concerning those who have fallen asleep**. This is not something, as believers, we are supposed to be in the dark on. This is not something that we're supposed to be ignorant about and say, "You know, we can agree to disagree. It really, doesn't matter. You know at the end, it's all going to work itself out." You can't find that mantra anywhere. We are supposed to have this information and understanding, and there is a reason.

Continuing in 1 Thessalonians 4:13-17—**Do not be ignorant my brethren concerning those who have fallen asleep, lest you sorrow as others who have no hope. ¹⁴For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep In Jesus**. Who have died in the faith. In other words, He will bring them. **¹⁵For this we say to you by the word of the Lord**, [it's not on our own opinion and our own thoughts on this] **that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. ¹⁶For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.**

This is a revolutionary statement revealing so much about what happens. Paul is very, very clear. People who make it through the tribulation and are alive to see the coming of the Lord with their own flesh will not precede those of previous generations who have died. Think about all these great men such as Abraham, Isaac, Jacob, Noah, and King David. Peter, in Acts 2, identifies David as being as good as dead and in his tomb today. Peter said this of King David, yet all these great men are going to rise up at one time, and it's not going to be apart from us.

Now, think about that event. Think about the magnitude. The universe has never, ever, experienced any event like this in history. Nothing like this has ever happened.

I want to go back to the book of Hebrews in chapter 11. Now, keep in mind chapter 11 is the chapter of the great men of faith, right? It mentions all these great men such as King David, the prophets, and Samuel. It says this in Hebrews 11:39—**And all these, having obtained a good testimony through faith, did not receive the promise**. Let me tell you something. If they had died and immediately gone to heaven, you could not say that. You would say, all these great men who have died before, they died in the faith; they've received the promise.

That's not what it says. They have not received the promise. Continuing in Hebrews 11:40—**⁴⁰God having provided something better for us, that they should not be made perfect apart from us**. Their corruptibility will not put on incorruptibility apart from us. It will be universal.

It is very important you understand about the resurrection of the dead. It is universal from every generation. All the righteous are raised up at one time. I'm going back to Job continuing to peel back the layers. Job 14:13—**"Oh, that You would hide me in the grave, That You would conceal me until Your wrath is past, That you would appoint me a set time, and remember me!"** Zachar is the Hebrew word for remember. That You would remember me. This term is so significant. It tells us so much about this

topic. He's crying out—remember me. Let me tell you why this is significant. Let me take you to Numbers 10:9 to tie all this together. Numbers 10:9—When you go to war in your land against the enemy who oppresses you, then you shall sound an alarm with the trumpets, and you will be remembered before the LORD your God, and [Now, this is critical. Listen to this] you will be saved from your enemies.

It says—you will be remembered. This is so interesting! At the blast of the trumpet you are remembered before your God; you are saved from your enemies.

Job is talking about the resurrection of the dead. He's crying out and saying—remember me. Okay? Appoint me a set time and remember me.

Moving to Job 14:14—If a man dies shall he live again? All the days of my hard service I will wait, till my change comes. Where have we heard—till my change comes—before? We have heard it in 1 Corinthians 15:50—Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery. This is a hidden truth. We shall not all sleep, but we shall all be changed. Job just got done telling us—till my change comes. Paul picks up on this very passage, and Paul is saying—“I telling you a mystery. We're not all going to sleep. We are all going to be changed.” When? The answer is in 1 Corinthians 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 incorruptible, and we shall be changed.

At the last trumpet. Job calls out—Remember me. We know from the Torah, Israel will be remembered before God at the blast of the trumpet, and they will be saved from their enemies. Do you know 1 Corinthians 15 talks about one of the enemies? The last enemy He will destroy is death. What happens at the resurrection? It's obviously destroyed. The last enemy destroyed is death.

This all comes together and it is beautiful when, you actually allow scripture to formulate your eschatology. You have such clarity and everything just fits and makes perfect sense. It says—at the last trumpet. For the trumpet will sound, and the dead will be raised Incorruptible, and we shall be changed.

Going back to Job 14:14-15—If a man dies, shall he live again? All the days of my hard service I will wait, till my change comes. ¹⁵You shall call, and I will answer You. You shall desire the work of Your hands. In other words, Job is telling us prophetically there will be a call. Well, that's interesting because, we go to Yeshua's words in John 5:28, and we see this—“Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice. He is calling His children. They will—hear His voice and come forth-- those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.”

There is a massive resurrection. A resurrection of the righteous. There's also going to be a resurrection of the wicked. Yeshua is drawing this from the Tanakh. He draws this from the Prophet Daniel. Daniel 12:2 says—And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt.

And so, we're going to end here today.