

Book of Hebrews Part 16; Resurrection of the Dead (1/5/2019)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.youtube.com/watch?v=V6UcvezsaJU&t=3s> or <https://rumble.com/embed/vbb9hf/?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.**

Last week we began to embark on our next elementary principle, from the list in Hebrews 6:1-2, which is the resurrection of dead. The resurrection of the dead is historically a very controversial topic. If you were here last week, you know what I'm talking about. From the onslaught, as soon as the elementary principles, the milk of the word, started to get poured out and the gospel started going out, the devil came in to destroy this and other principles because he knows the LORD wants us to possess this on multiple levels. This principle of the resurrection of the dead is very significant for our faith.

When I said historically this has been controversial, nothing has changed today in the sense the devil is still gunning for this. There's still controversy and confusion in the church regarding this issue. Today the debates are different because it is not about whether there is or isn't a resurrection. We are not having Sadducees say there is none and the Pharisees saying there is. Today, there's a new debate. There's new confusion, and it has to do with the timing of when we are resurrected. That is what is being debated and causing confusion. Today the popular consensus in the church is you are resurrected the moment you die. So resurrection occurs immediately upon death and then you're glorified and are with Yeshua for all eternity. This is what is being taught.

We can all agree the resurrection is going to happen. There's no debate there. When you study this out in Scripture, it is so intentional and there's much time devoted to the topic of when we are resurrected. This is a key component, and I'm going to tell you this is where eschatology comes into being.

As believers, we have got to allow Scripture to formulate our eschatology. We draw from the word of Scripture; we don't go with thoughts, opinions, or traditions and take those and read them into the word. We are supposed to perform responsible exegesis and draw out of Scripture.

Today, we are going to continue to allow the Scriptures to develop our understanding of eschatology in order to develop our understanding of the resurrection of the dead and how this looks. As we get through this, and as we continue to build upon what we did last week, we're going to discover other aspects of this resurrection of the dead. These are things the LORD wants us to have and to possess. These are the critical things He wants us to look forward to.

With that said, I want to open up today by taking you to John 6:39—**This is the will of the Father who sent Me, that of all He has given Me I should lose nothing but should raise it up at the last day** (emphasis added). That phrase in the Greek is τῆ ἐσχάτῃ ἡμέρᾳ (*eschatos hēmera*). That is where we get the word eschatology. You see Yeshua is framing our eschatology. He's getting very specific. He's

telling us the resurrection is going to happen. He is going to raise us up, and He is talking about the elect. To get that out of Scripture, all you have to do is read this passage. It's very clear. He's talking explicitly about the elect. He's going to raise them up at τῆ ἑσχάτῃ ἡμέρᾳ, the last day. It is very important to notice this is when the resurrection happens. Yeshua gives us the specific time.

One thing you're going to notice today is there is going to be a convergence of terms. This is going to be intense. We are going to see all these different terms start to converge like what we see happening in that verse in regard to the resurrection and the last day. These terms are synonymous. So when I start talking about the resurrection, I am talking about the last day. When I'm talking about the last day, I am talking about the last trumpet; when I'm talking about the last trumpet, I'm talking about the coming of the Messiah. There's a mass convergence of eschatological terms coming together all referring to the same event. You need to familiarize yourself with these terms because the Bible is filled with them, but we need to understand what it is actually referring to. When you get these things locked down, and you start seeing them, you will start to go to passages, and they will make perfect sense. There are no contradictions. There's a fluidity that comes to the word of God. It is absolutely beautiful.

With that said, I want to take you to the very next verse which is John 6:40—**And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him** [He is talking about believers] **may have everlasting life, and I will raise him up at the last day** (emphasis added). So He tells us again He—**will raise him up at the last day**. There's no ambiguity. There is a specific point in time when the believers in Yeshua can expect to be resurrected. It is at the last day.

Jumping ahead a couple verses to John 6:44—**No one can come to Me unless the Father who sent Me draws him and I will raise him up at the last day** (emphasis added). Yeshua keeps saying this over and over. He's giving us the specific time over and over again.

Now just in case you fell asleep, or you have short term memory loss, He's going to say it again. He goes on and he says in John 6:54—**Whoever eats My flesh and drinks my blood has eternal life, and I will raise him up at the last day** (emphasis added). When you see an excessive repetition like what we just witnessed here, there is a reason. There's an incredible amount of emphasis Yeshua is putting on the specific timing. There are two things being conveyed here every time He makes the statement. First, we are to have hope; there is a resurrection. He's coming for us. Second, He tells us when. This is the reality.

Having said that, I am sure you can realize I get all sorts of objections. I want to share one of those with you. There was an individual I had spoken too who actually said, “Well Daniel, you know where Yeshua says in John chapter 6 how He is going to raise this up the last day? It's just a reference to our last day here on Earth. It's not a reference to the end of the age or the end of the world. It is that every person in their generation experiences their last day on Earth.”

I want to be very, very clear regarding that statement. When Yeshua says τῆ ἑσχάτῃ ἡμέρᾳ, the way He frames this, He is referring only to one thing. He is referring to the end of the age, the last day of this evil age, as we move into the next stage, which is purified and holy. He would have absolutely framed this statement completely different had he not been stating that.

What is important as we go through this series and we are dealing with the elementary principles, is when you go to interpret a particular situation, such as the resurrection of the dead, and you go out and

make the stand and say, “We don't immediately ascend into heaven. We're going to sleep in the dust.” you better have Scripture to back it up, and there shouldn't be any Scripture to the contrary. Everything must be consistent. Amen?

The problem with this objection is it's completely inconsistent with the rest of the word. I mean completely. You are going to see that today. This objection is not valid at all. It's a misrepresentation, or as they say formally, it is an interpolation. Yeshua is very specific. This is about the end of the age.

To help prove this, I want to take you back to a story we looked at last week, which is the story of Lazarus and Yeshua. Yeshua is talking to His disciples about Lazarus's death, but Yeshua is using unusual terms. He's simply using the term, “While he sleeps.” His disciples are confused. So Yeshua literally tells the disciples, Lazarus is dead.”

Now Yeshua makes His way over to Lazarus's hometown of Bethany. He's been dead for 4 days. As Yeshua is coming into town, Martha, Lazarus's sister, hears that Yeshua is coming, and she goes out to meet with Him. There is a specific discourse that takes place between her and Yeshua, and you're going to want to pay really close attention to this discourse. It's powerful! This is what we read in John 11:21-22—²¹ Now Martha said to Jesus, “LORD, if You had been here, my brother would not have died. ²² But even now I know that whatever You ask of God, God will give You.”

The first thing you need to recognize is Martha is a disciple of Yeshua. She knows He is the Messiah, and she knows no matter what He asks, it will be done. He has access to God's power. This is important to know.

Moving to John 11:23—²³ Jesus said to her, “Your brother will rise again.” Talk about words of comfort—Your brother will rise again. Here, however, is the thing. Listen to how she responds in John 11:24—Martha said to Him, “I know that he will rise again in the resurrection at the last day (emphasis added).

Martha is literally quoting Yeshua. What does this tell you? Martha stood at the feet of Yeshua, and she learned from her Rabbi. Her Rabbi taught her, and she's repeating as a good disciple to her teacher what she already knows to be true, that Lazarus is going to resurrect at the last day. What does Martha do? She coincides the resurrection to the last day. Keep in mind Lazarus has been dead for 4 days.

So let's think this through for a moment and look at it logically. If I were to take the position and believe that immediately upon death we are to be with Yeshua forever, then this story gets really bizarre. That would mean Yeshua is coming into town, and He's going to speak to Lazarus in the grave telling him to come forth, but then Lazarus would already be in heaven. How do you resurrect the dead if he's not dead and is already in heaven? How do you resurrect the dead if he is alive? Instead, what Yeshua would have to do is call him down from a state of immortality, of purity, and of Holiness. Yeshua would have to call him from a state of being in the beautiful presence of the Most High with perfect joy and without pain, suffering, tears, and without death and sin. Yeshua would have to draw him back down from heaven and say “come forth Lazarus”. Lazarus would have to come back into mortality; into the flesh.

Can you guess what the first thing Lazarus would say as he was coming out of the grave? It would probably be, "Why LORD?" Why are You bringing me back? I beg of You, send me back to shamayim and the presence of the Father. I don't need to be here."

Logically thinking, none of this makes sense. More importantly, it is not just man's logic that doesn't make sense. Scripture doesn't allow for that interpretation. This is a big deal because truth is a big deal, and we're supposed to have the elementary principles locked and loaded because new believers are going to have questions, and you need to have answers that biblically line up with the word of God. Then they will see this is legitimate and makes sense. Right?

I want to give you some imagery in regard to the end of the age, the last day or the resurrection. There's a specific image I want to leave with you. To show you this, I need to take you to the Jewish apocalyptic book of 2 Esdras. If you're not familiar with this book, there are a couple things I want to mention. Number one, it was quoted by the early church fathers. This is a book that hails from around the time of Yeshua. Even more than that, this book was originally included in the King James 1611 Bible. I have an actual facsimile of it. You can go through it, and you're going to find the Book of 2 Esdras is in there not long before the gospel of Matthew.

This book reads like the Book of Revelation. It reads like the Book of Daniel. It reads like the Book of Ezekiel. I have put more time and study into this book than any other book in the Apocrypha with the exception of the Maccabees. The reason is because it draws you in. It weaves this beautiful tapestry with the word of God that is so powerful. It's an incredible read, is very prophetic, and lines up with the word of God beautifully. That is the most important part. If something doesn't line up with the word of God, it doesn't stay on my shelf.

Here is the thing. This book gives a revelation in regard to a specific passage in the Bible out of Genesis. The way it does it is mind blowing, and it gives you a deeper understanding, a deeper insight to see Torah truly is prophetic, and it applies to our topic? So I want to take you to 2 Esdras 6:7—I answered and said, "What will be the dividing of the times? Or when will be the end of the first age and the beginning of the age that follows?"

So the setting of this is Ezra is speaking to an angel. You don't get this from this passage, but if you read the whole passage you find this angel is speaking to Ezra. Here is the thing about this that is so peculiar; this angel is as though he's speaking as God in the first person. We could certainly start a debate regarding who this angel is, but we are not going to go there. I just wanted to share this backdrop.

So the angel is talking to Ezra in a very peculiar way, which seems to be in the first person as God Himself. Ezra asks a question wanting to know what—will be the end of the first age and the beginning of the age that follows? Does this sound familiar? It should because the apostles asked Yeshua the exact same thing. This is what we read in Matthew 24:3—Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?" (Emphasis added). They're asking the exact same thing Ezra asked the angel. They want to know this now.

Here's the beauty of it. Yeshua answers His disciples, and fortunately for us this Angel speaking to Ezra answers Ezra. 2 Esdras 6:8—He said to me, "From Abraham to Isaac, because from him were born Jacob

and Esau, for **Jacob's hand held Esau's heel from the beginning** (emphasis added). This is amazing because the writing just took them back to Genesis 25 to the story of Jacob and Esau, which is highly prophetic. What is interesting is in Genesis the only things recorded about that event is the fact Jacob grabbed Esau's heel. What a peculiar thing. If you go to Genesis, we're simply told Jacob grabbed Esau's heel as he comes out and he leaves it alone, and that's the end of the story.

What does it mean? Well, the angel tells us. He says Esau is the end of this age, and Jacob is the beginning of the age that follows.

Think about that because it reveals something so profound about this story. It is literally telling us this whole event of Jacob grabbing Esau's heel was prophetic of the end of the age. To get that image of the hand to the heel is the end of the age. That is the coming of the Messiah. That is the last day and the resurrection of the dead. That is what the hand on the heel is. How profound is that?

We could take this much deeper when we look at what the LORD says in the book of Malachi. Malachi 1:1-3 says—**Jacob I have loved but Esau I have hated**. When you bring this all together, you find Esau represents the very age we're living in, but the age that's to come is Jacob. The LORD hates this age. He hates it. There's a reason, and you need to understand this, because He is coming to destroy it. He is coming to destroy the Earth and the works that are in it. They are going to burn up. The elements of heaven are going to melt them with fervent heat. This is what He's going to do. This is so powerful to look at!

We can go to the Torah and the story of Jacob and Esau and take it even a step further. These were two nations. We are told Rebecca was pregnant with twins in her womb, and she asks, "If all is well, why am I like this?" because her stomach was an anguish. There was war between these two ages. They did not get along. They hated one another, and who came first? Esau. Then the text says that Jacob literally grabs Esau heel, and he is birthed second. There's a new birth that comes out.

What's interesting is if you follow Esau and Jacob's lives you find they are separated. Right? I mean, it's just absolutely amazing.

We could take this even farther. Think back to our Galatians study and what Paul had to say about Abraham's wives. What did the Apostle Paul see when he looked at that story? He saw prophecy. Paul did not just see Hagar and Sarah as fleshly wives. No! Paul said Sarah is prophetic of the Jerusalem, which is above, the mother of us all. Hagar is the prophecy of the Jerusalem, which now is and is in bondage. So these things are very prophetic.

So now continuing on with that image of the hand on the heel, I want to go back to John 14:2-3 where we find Yeshua speaking to His disciples—² **In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you.** ³ **And if I go and prepare a place for you I will come again and receive you to Myself** (emphasis added). Did you catch that? Yeshua is talking to His disciples who will go on with life and eventually be martyred; they're going to be killed for the faith. However, Yeshua promises He will come again, and when He says—**I will come again and receive you to Myself**. So this is about getting our eschatology correct. We don't get to go be with the LORD until He comes for us; until he comes back. That's the second coming. That's the end of the age, and that is the resurrection of the dead. That's what this is.

Let me take it a step further in 1 Corinthians, 15:22-23—²² For as in Adam all die, even so in Christ all shall be made alive. ²³ **But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming** (emphasis added).

So Paul is very specific, each one in his own order. We know Yeshua is the first fruits from the dead. So He was to be resurrected. Right? Then he said we are next, but only when? At His coming. Period! That is the deal.

Moving on to Colossians 3:1-4—**If then you were raised with Christ, seek those things which are above** [he's talking about our spiritual rebirth, we're being born again into the faith. We've called upon Him. We've come out of the world. This is what he's referencing here.], **where Christ is, sitting at the right hand of God.** ² **Set your mind on things above, not on things on the earth.** ³ **For you died, and your life is hidden with Christ in God.** ⁴ **When Christ who is our life appears, then you also will appear with Him in glory** (emphasis added). It says, then. It does not say, before Christ appears. Everywhere you go in Scripture there's a consistent testimony.

Let me take this a step further by taking you to the Old Testament and show you how this is consistent with what the prophets had to say and why that is important? The Apostle Paul tells us in 1 Corinthians 14 the spirit of the prophets is subject to the prophets. In other words, all these godly men like Peter, Paul, and the writer of Hebrews who are speaking, their words must line up with the prophets because the spirit of the prophets is subject to them.

Let's see what Isaiah has to say in Isaiah 26:19—**Your dead shall live; together with their dead bodies they shall arise. Awake and sing you who dwell in dust; for your dew is like the dew of herbs, and the earth shall cast out the dead** (emphasis added). Here we get another piece of information in regard to the resurrection of the dead, when we rise we are going to be singing.

So think about this. When we come into the Shabbat service, what do we do? One of the things we do is worship. It's a beautiful thing how powerful worship really is when we're in unison, and people's heads are bowed, and we're just giving the LORD everything. We're laying down everything in the week, and there's just this pure worship. It's a time that is so precious and so powerful. Do you realize what we do every single Shabbat is prophetic of what we're going to do at the end of the age? However, it is going to be on a much grander scale because righteous men from Able all the way to men like Abraham, Isaac, Jacob, the prophets, Peter and Paul are all going to rise at the same time and will be singing in perfect harmony and unity with each other. Can you imagine that? Not really.

Here is the thing. Do you want to know how powerful that is? Go to 2 Chronicles 20 where we see when Jehoshaphat went to war he put the singers first. The LORD had told him to stand still and see the salvation of your God. God told him, "You need not fight this battle." So they put the singers first who gave worship and exalted the name of the LORD by singing— **Praise the LORD, For His mercy endures forever** (2 Chronicles 20:21). As they are singing this song, ambushes are set against their enemies, and their enemies fall.

That story is prophetic as well. It has a huge aspect into the war that is going to happen and how the war is going to go. The enemies are going to fall as we arise to singing.

Let me take it a step further because this is where it gets really interesting. I know what we're going to sing because the Bible tells me so. Let's go to the book of Revelation and read this in 15:2-3—² **And I**

saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God. ³ **They sing the song of Moses, the servant of God, and the song of the Lamb** (emphasis added). So it says in Isaiah 26:19— **Awake and sing you who dwell in dust**—and we see in Revelation what we are singing.

Continuing in Revelation 15:3—saying: **"Great and marvelous are Your works, LORD God Almighty! Just and true are Your ways, O King of the saints!** Could you imagine this event? Generation after generation of righteous and holy men of God rising up and together we all sing this as the LORD is setting up ambushes to destroy the wicked, the enemy who has plagued so many, and to destroy the demons who have afflicted so many and caused suffering. This is an awesome thing!

There's something else I have to point out because it is relevant, which is the structure of the faith. It says they sing the song of Moses. What does Moses represent? Moses is synonymous with the Commandments of God, the Torah. When you say Moses, you say the Torah; you say the Commandments of God. In fact, you can go through parts of the Bible and literally in the same paragraph you will see that it will state the Law of Moses and then later say the Law of God, His Commandments.

So here we see these people singing the song of Moses and the song of the Lamb because all things are established on the testimony of two or three. This is a theme in Revelation because in Revelation 12:17 it says—**And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ** (emphasis added). These are the true elect. These are the ones who are going to inherit the Kingdom of the Living God. These are the ones who overcome the beast and the number of his name. These are the ones who did not compromise and did not bend the knee to the beast. They only bent their knee to Yeshua, and they followed the Commandments of God, the Torah. They followed the Torah. That's why the Torah is such a big deal.

So when these people awake, what are they going to be doing? They are going to be singing the song of Torah and the song of the Lamb, which is metaphorical. Moses represents the Torah; the lamb represents Yeshua. This is an incredible thing!

Now there's something else that is going to happen when we resurrect, and this pertains to our gathering. I want to share this with you because we want to understand the resurrection of the dead. This is something I feel is really important. Looking at Matthew 24:29—**Immediately after the tribulation**. I want to highlight this text because there are so many misnomers and misunderstandings in regard to when we are going to be taken into Heaven. There is what I call the rapture theory. We are going to go up to meet the LORD in the air, but it's not before the tribulation. When you read the text in the Greek, it is explicit in stating, after. When you look at that word in the Greek, it is μετά (*meta*). I'm going to tell you it's in the accusative, and you never translate that word any other way than after when it's in the accusative. It's not in the dative, but even if it was in the dative, it would be, with. It is not in the dative. The word after is in the accusative, so it is after the tribulation.

Continuing in Matthew 24:29-30—²⁹ **Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.** ³⁰ **Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn.** All the tribes. Everyone's going to see Him. That is how Revelation starts out.

The very first chapter says in Revelation 1:7—**Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him.**

Continuing in Matthew 24:30—**and they will see the Son of Man coming on the clouds of heaven with power and great glory.** This is talking about His second coming. This is the return of the LORD. This is talking about the end of the age and the resurrection of the dead. That's what this is referring to; there is this convergence here. Then we read this in Matthew 24:31—**And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other** (emphasis added).

That is an amazing thing. The gates of Heaven are going to open up upon the last trumpet, and an innumerable company of angels are going to come and gather from all over the Earth the righteous, the elect. We are going to be resurrected, and then the angels will come and escort us to the LORD.

Can you imagine the moment you hear the trumpet blast and you hear the LORD's voice like Lazarus heard the voice of Yeshua, and you come out of the grave and are met with all these angels coming down. We're going to see this mass slew of angels coming down to get us to bring us back to the King.

Think about Elijah? He never died. We'll talk about that later, but did Elijah just ascend into heaven. No. A chariot of fire came down and escorted him into the Kingdom of Heaven. We'll get into the detail on that later because it's one of the objections.

There is one other thing I want to point out here. When does this happen? When do the angels come and get us? According to the Matthew 24:31 verse, this happens at—**a great sound of a trumpet.** In other words, the words Yeshua used—**a great sound of a trumpet**—are very specific and important. The focus is on the adjective, great.

Let me take you back to Isaiah 27:12 and read this—**And it shall come to pass in that day that the LORD will thresh, from the channel of the River to the Brook of Egypt; and you will be gathered one by one, O you children of Israel** (emphasis added). The angels are literally going forth and collecting us one by one. That is an amazing picture. This is something we need to understand about the resurrection of the dead.

Continuing on in Isaiah 27:13—**So it shall be in that day: The great trumpet will be blown** (emphasis added). We just got done looking at the words of Yeshua which tells us this is when the angels are going out to collect the elect. Isaiah is saying the same thing by the Holy Spirit. He testified of this.

Continuing in Isaiah 27:13—**they will come, who are about to perish in the land of Assyria, and they who are outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem** (emphasis added). Now, I want to be clear. This is not talking about the Jerusalem on Earth. This is talking about the Jerusalem above which is mother of us all. This is the one who is free; who is at liberty. That is the Jerusalem being spoke of here. You can read the Psalms and it actually says in Psalm 11:4—**The LORD is in His holy temple, The LORD's throne is in heaven.** His throne is in heaven. Where is His Temple? It's in heaven. This is what John is referring to in his writings found in the book of Revelation. He's looking for the Temple. He saw there is no Temple in it for the LORD God and the Lamb is the Temple, and it is in Shamayim. This is where we, the righteous, are going to be taken.

So part of understanding the resurrection of the dead is where you're going. It's not just that we're resurrected and are walking around. We are going into the Kingdom of God, into heaven.

Moving on 1 Corinthians, 15:51—**Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed.** As I mentioned last week, this is where your mortality puts on immortality. 1 Corinthians 15:52—**in a moment, in the twinkling of an eye, at the last trumpet** (emphasis added). So here we have the last trumpet. It's the same as the great trumpet. This is convergence of terms. **For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.**

The reason I took you back here is because the Bible talks about this last trumpet in detail, and it does so in the book of Revelation. Given that, I want to take you to the book of Revelation. We are not going to read everything that is said about this trumpet, but this is really amazing stuff. In the process of looking at this, we're going to learn some more about the resurrection of the dead and the expectations that we can have.

Going to Revelation 11:15—**Then the seventh angel sounded.** I want to be very clear. This is the last trumpet. You can read about this in the book of Revelation. There are no more trumpets because the seventh angel is the last one. Continuing—**and there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our LORD and of His Christ, and He shall reign forever and ever!"**

Now this is critical eschatology. It is only upon the great trumpet, the last trumpet, the seventh trumpet. What is declared? Yeshua comes out and says, "I am King." This is where you get in Isaiah 45 and Philippians 2 where every knee will bow before Yeshua; this is the moment. It happens at the 7th trumpet.

As a side note, you go to the Old Testament and look at these stories and recognizing them for what they are in regard to that old Jewish proverb—*Ma'eseh Avot Si'man Le'banim* (The Actions/deeds of the fathers are a sign for the children). In other words, these things we read about that happened in the Old Testament, all these great righteous men, they are prophetic for us. We need to recognize them. They're going to happen again.

A perfect example of that is the story of Jericho. What is Joshua's name? It is Yahushua, Yeshua. He is called Yeshua. Joshua, Yeshua, is in command after Moses dies, and he is going to Jericho. He commanded seven priests to blow the seven trumpets. When you go to Revelation, you reading about seven angels with seven trumpets. Now what does Joshua's army do? This is absolutely fascinating. They're commanded to march around the city, and they're blowing the trumpets. But here's the thing. There's no shouting. There's no shouting whatsoever. They can't make a peep. Only the trumpets are to sound, and the trumpets are for letting them know what's happening.

By comparison, it's just like that in Revelation. Just as God had the Israelites march around Jericho blowing trumpets, these first six trumpets in Revelation are letting the world know what is coming, but on the seventh "day," the trumpets are going to be blown seven times, and on that day they will give a shout, and the kingdoms of this world become the Kingdoms of God. That is crazy!

I could take this so much further; it would blow your mind because when you read Revelation regarding the seventh trumpet sounding, there is something interesting that happens. After the trumpets we read about seven bowls of wrath. We have seven bowls of wrath coming into the seventh trumpet.

That picture is much deeper, but I won't cover it all today. However, Joshua's men were to march around once a day for seven days, but on the seventh day they were to march around seven times. So you have seven within seven. This is the same picture you're given, seven within seven, in the book of Revelation. I am telling you this stuff is deep, and God is profound. There's no end to His wisdom, His mystery, and what He has given to us in His word. If you think the Bible is boring, you're not reading it right. That's what I'm telling you. There's something wrong. You need a good dosage of the Spirit of God. Amen?

Back to Revelation 11:18—**The nations were angry, and Your wrath has come, and the time of the dead, that they should be judged** (emphasis added). That's interesting because the Bible is so specific about the time tables. At the seventh trumpet, the last of the great trumpet, that's when the dead are to be judged. That's when judgment comes. So now we understand the end of the age, the resurrection of the dead is a time of judgment. This is the time the nations are coming to judgment.

Continuing in Revelation 11:18—**and that You should reward Your servants the prophets and the saints.** It is interesting that this doesn't happen till the seventh trumpet, which is the last trumpet, the great trumpet, the resurrection of the dead, the end of the age, and the Coming of the Messiah. There is no reward until that time. Again—**and that You should reward Your servants the prophets and the saints, and those who fear Your name, small and great, and should destroy those who destroy the earth.**

Let me take you to something Yeshua says in Luke 14:13-14—¹³ **But when you give a feast invite the poor, the maimed, the lame, the blind,** ¹⁴ **and you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just** (emphasis added). This is when we get the reward.

Matthew 16:27—**For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works** (emphasis added). Look at Revelation 22:12—**And behold, I am coming quickly, and My reward is with Me to give to everyone according to his work** (emphasis added). Do you see it? It is not until the second coming.

This is a huge aspect of us looking forward and putting faith in this resurrection. Our reward is coming; we will be rewarded. We are not to seek our reward here on Earth. We are not to build our kingdom here on Earth. Unfortunately, so many of us get caught up in doing that very thing. The reason is you lost sight of the resurrection of the dead. You become distracted; the enemy has put stumbling blocks in front of you, and you're not focused.

Now is the time to get focused. Psalm 27:13— **I would have lost heart, unless I had believed That I would see the goodness of the LORD In the land of the living.** We need to take those words, Holy Spirit inspired words by King David, to heart.

Daniel 12:13—**But you go your way till the end; for you shall rest and will arise to your inheritance at the end of the days** (emphasis added). This is the end of the age, the last day. It is over when everything's done in this age. When Jacob's hand grabs Esau's heel, that's when we get our inheritance. You need to understand that's synonymous with entering into the Kingdom of God.

So the whole thing about this is we have been promised an inheritance. Yeshua said—I go to prepare a place. There is an inheritance. There is a preparation for us, but we do not receive that until the resurrection of the dead, which does not happen until the end of the age.

Paul was acquainted with this notion as well. 2 Timothy 4:6—**Finally there is laid up for me the crown of righteousness, which the LORD, the righteous Judge will give to me on that Day [he is referring to the last day, which is the very thing Yeshua told us], and not to me only but also to all who have loved His appearing** (emphasis added).

So as you start looking at all these passages, all of a sudden your eschatology starts to get ordered and all these passages show you the truth. Truth is consistent, and passage after passage is showing it. Then it is so much easier to read particular parts of the Bible where they no longer are confusing and where you just walk away and say, “I don't really understand” and just move on. When you have the truth, no lie is of the truth. But if you attempt to go through Scripture, and you have a lot of misunderstandings and a lot of falsehoods you're working with, it is such a challenge to walk away feeling good.

With that said, there's one more leg of this that I want to get into. I want to bring a special Festival to the table because we're talking about this particular elementary principle, and that is Rosh HaShanah. I know many of you are familiar with Rosh HaShanah, but for those of you who are not familiar with it, it is a biblical holiday. When I say biblical holiday, it is mandated in the Torah that you observe it as a Sabbath and confess it as holy. As we begin to go through this a little bit, you're going to understand why.

So here is the thing. Rosh HaShanah takes place on the first day of the seventh month in the Jewish calendar. It has been marked out by God to be observed. Now this name Rosh HaShanah is the traditional name given to it. Rosh means head and Shanah means year. In Numbers 29 you will find the formal name is Yom Teruah. Yom Teruah literally means day of shouting. Some people translate it to Feast of Trumpets. Now think about that for a second. Think about what we just talked about in Joshua 6 with Jericho. Only on the 7th Day were they allowed to shout, and when they shouted in conjunction with the trumpet blast, the walls fell down. See how this starts to tell us something very powerful about this Festival?

There have been several names ascribed to Yom Teruah, to the day of shouting, to this Festival known as the Feast of Trumpets or Rosh HaShanah. It has several names that have been attributed to it because they all bear characteristics of the day itself. So this is important. Therefore, I want to take you to one of the other names it possesses. It's called The Day of the Resurrection of the Dead. That's what this is called.

You see, during Rosh HaShanah you are blowing the trumpet. That is interesting because that's exactly what we learned from Scripture in regard to the dead rising. It's not just called that, and here is where we get into the convergence of terms, it is called Yom HaMelekh; Melekh means King. So it means the Day of the King. This is interesting because the Bible talks about the gates of heaven being opened on the last day. Traditionally in Judaism, it is the coronation of the King. The king is revealed, and He's coordinated. He's declared and He's rejoiced over.

This gets fascinating especially when you read this in Matthew 23:39— **for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the LORD!'** You might say, “What does that have to do with anything? What does this have to do with the coronation of the King?” Well, go back to Matthew 21 as Yeshua was making His triumphal entry into Jerusalem. The people were laying down palm branches, and the prophecy said in Zechariah 9:9—**behold, your king [your Melekh] comes to you riding lowly and on a donkey.** That is what Yeshua was doing. Do you know what the crowds were saying? They were saying, “Baruch Haba Hashem, Adonai.” They were saying, “Blessed is he who

comes in the name of the LORD.” This is what they were saying. They were coordinating Yeshua as King by laying palm branches down and rejoicing.

Now pay close attention. He says in Matthew 23:39—**for I say to you, you shall see Me no more till you say, ‘Blessed is He who comes in the name of the LORD!’** (Emphasis added). They said, “Baruch Haba Hashem, Adonai”. This is the thing; Israel is going to call upon Yeshua; they are going to coronate Him as King, and the gates of Heaven are going to burst open. It's going to be the day of Yom HaMalik. It is going to be the Day of the King. It's going to be the resurrection of the Dead. This is what's going to happen.

Another name given to this holiday is Yom HaKeseh. It means day of the hiding. This is important for us to know because this is critical with resurrection of the dead. If we're going to understand this and convey this to others, we need to understand Yom HaKeseh. Here is why? Let me take you back to the passage we read in Isaiah 26:19-20—¹⁹ **Your dead shall live; together with their dead bodies they shall arise. Awake and sing you who dwell in dust; for your dew is like the dew of herbs, and the earth shall cast out the dead.** ²⁰ **Come, my people, enter your chambers, and shut your doors behind you; hide yourself, as it were, for a little moment, until the indignation is past** (emphasis added).

Do you understand Yom HaKeseh? Do you understand the resurrection of the dead? What happens when we are resurrected? We are taken into Shamayim, into heaven and we are hidden? Why? Because Dad is angry! Have you ever been in a house, if you had siblings, and the siblings are telling you to, “Run! Run! Dad is angry”? What do you do? You go find a good place to hide. You make yourself scarce. Right?

This is exactly what's going to happen. Our Abba is going to be angry, and we are going to hide ourselves in His Pavilion. Look at Psalms 27:5— **For in the time of trouble He shall hide me in His pavilion; In the secret place of His tabernacle He shall hide me; He shall set me high upon a rock** (emphasis added). The resurrection of the dead is the time where we go up to heaven and get hidden because God is going to lay waste to the universe. It is going to be a hellish and a very quick war.

Zephaniah 2:3—**Seek the LORD, all you meek of the earth, who have upheld His justice. Seek righteousness, seek humility. It may be that you will be hidden in the day of the LORD'S anger** (emphasis added). It may be Yom HaKeseh, the day of the hiding.

Think about this in regard to the resurrection of the dead, the end of the age, and the coming of the Messiah. There's another aspect where Yom HaKeseh kind of works that's really interesting. The day itself is hidden because we read Yeshua's words in Matthew 24:36—**But of that day and hour no one knows, not even the angels of heaven, but My Father only.**

The day is hidden. No one knows the exact day or hour. That is why we are to pray and watch as Yeshua says—**watch and pray lest you enter into temptation** (Matthew 26:41). Peter says the same thing in 1 Peter 4:7—**But the end of all things is at hand; therefore be serious and watchful in your prayers.** Why do we do this? Because Yeshua is going to come upon them as a thief. They're not going to be ready. They were not focused on the resurrection of the dead or focused on the things above where Messiah is seated.

There are two more names we are going to cover. Yom HaZicharon, which means Day of Remembrance. This is a characteristic of the resurrection of the dead. This is a characteristic of the coming of the

Messiah. It is a day of remembrance, and we covered this last week. So I'm not going to spend too much time on this. Look at Numbers 10:9—**When you go to war in your land against the enemy who oppresses you** [which is what is happening right now], **then you shall sound an alarm with the trumpets, and you will be remembered before the LORD your God, and you will be saved from your enemies** (emphasis added). So the Day of the Resurrection it is a Day of Remembrance. The day of the coming of Yeshua is a Day of Remembrance. Jacob holding Esau's heel is a Day of Remembrance.

One more name is Yom HaDin, which is the Day of Judgment. Traditionally, it is understood this is a time where the world comes into judgment, and Scripture absolutely supports this. In fact, let me take you to Matthew 12:40-41 to show you this—⁴⁰ **for as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.** ⁴¹ **the men of Nineveh will rise up in judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah is here** (emphasis added).

That's absolutely fascinating. The men of Nineveh will rise up; we're talking about the resurrection. Rise up and judgment are synonymous. These terms are being brought together intentionally, ecologically, to show us these are the same thing. So this is going to be the resurrection, the coming of the LORD, the seventh trumpet, and the last trump at the end of the age. This is going to be a time of judgment which is why one of the names for Rosh HaShanah is Yom HaDin. It's a day of judgment. Right?

This is an amazing thing! Let me take it a step further because there's so much you can glean out of this. Look at what it says—**the men of Nineveh will rise up...with this generation.** Keep in mind the men of Nineveh existed seven hundred years before the first generation, and yet Yeshua is saying, "Guess what? They are going to rise up together, and they're going to condemn them." That is mind-blowing!

Let me take it a step further in Matthew 12:42—**The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here** (emphasis added). There are several things to pull from this verse. It is amazing the Queen of Sheba came to visit Solomon, but how many of you read it in the context that she received salvation? Solomon made such an impact on her that she is going to experience the resurrection of the dead for the righteous. So whatever Solomon said, trust me it was life altering. She's been redeemed. Yeshua said it; it will come to pass. She is saved.

Notice how the Queen of Sheba lived hundreds of years before Nineveh. We're talking over 900 years before Nineveh. Yet Yeshua tells us she is also going to rise up in judgment with this generation, and she is going to condemn it. The Apostle Paul tells the Gentiles in 1 Corinthians 6:2— **Do you not know that the saints will judge the world?**

It is amazing how all of these components start to come together as we begin to investigate the resurrection of the dead.