

*gatherings when I come. 3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.*

After Paul finishes telling Felix about the Ephesian Jews who initially charged Paul with being in violation of Jewish law and customs, and noting how they were now not present, though they should have been if they had such serious objections to Paul conduct, Paul then points to his accusers, who were present, and states: *ACTS 24:20 Or else let these same here say, if they have found any evil doing in me, while I stood before the council, 21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.* In verse 20 Paul asks those present to point out the evil he had done that they had witnessed when he was before them when he was before the Jewish Sanhedrin council. All of the other charges were just "here say," and not true, and Paul had already addressed these false accusations in the previous verses, which we also noted above. The one thing that Paul said that caused an uproar in the council meeting of *ACTS 23:1-10* was his statement referenced here in verse 21: *...I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.* This is the second time that Paul makes reference unto the resurrection of the dead in his defense speech before Felix, for Paul noted in verse 15 how he himself did *...have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.* Here we get a hint of how Paul was always, and ever...*Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.... (TITUS 2:13 & 14).*

## The Doctrine of Resurrection

Now Paul would be the last person in the world you would want to argue with about the resurrection of the dead. For starters, Paul has many times already seen the resurrected Lord and Saviour Jesus Christ himself. The first time was on the road to Damascus, which is recorded for us three times in scripture, in *ACTS 9*, *ACTS 22*, and *ACTS 26*. Paul, a Pharisee, before he was even saved believed in the resurrection. *ACTS 23:8* verifies the belief of the Pharisee's, stating: *For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.* No doubt it was basically the Sadducees who hired Tertullus to present their case before governor Felix, but as noted above, and as we have also previously noted, *...the Sadducees say that there is no resurrection,...* . It was the Sadducees of the Jewish Sanhedrin council who came against Peter and John in *ACTS 4:2*, and were...*grieved that they taught the people, and preached through Jesus the resurrection from the dead.* Paul not only believed in the resurrection from the dead, but himself had by now personally witnessed resurrected Jesus Christ many times more after his first encounter with Him on the road to Damascus.

Paul recalls this first appearance by the Lord Jesus Christ unto him this way in *1 CORINTHIANS 15:3* *For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures: 5 And that he was seen of Cephas, then of the twelve: 6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. 7 After that, he was seen of James; then of all the apostles. 8 And last of all he was seen of me also, (first on the road to Damascus) as of one born out of due time. 9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.*

This is a remarkable portion of scripture in that it gives some added detail that we haven't previously seen in scripture concerning Jesus resurrection from the dead. *GALATIANS 1:18 & 19* states one possibility where Paul could have obtained this information, noting that he had spent fifteen days with Peter upon his return to Jerusalem three years after getting saved on the road to Damascus, and having also interviewed James the Lord's brother. Certainly Peter and James could have related unto Paul how many times they too had seen the Lord Jesus Christ after his resurrection,

detailing how Peter (Cephas) first saw him, then those of the twelve apostles, after which the more than five hundred, who at one time witnessed our resurrected Lord and Saviour. Then how James (the Lord's brother) saw Him, and how of the rest of the apostles again saw our resurrected Saviour again. And next how on the road to Damascus some years later Paul writes of himself witnessing our resurrected Jesus.

The above information from 1 CORINTHIANS 15:3 & 4 also notes another fact about the Apostle Paul himself that we may otherwise miss in studying these verses, and that being his familiarity with the scriptures. Recall back in JOHN 20:9 we are told on the day of Jesus resurrection from the dead that the disciples weren't as familiar with the scriptures; for it states: *For as yet they knew not the scripture, that he must rise again from the dead.* However Paul notes that he did know the scriptures, stating in these verses: *For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:...* The scriptures that Paul references here were contained in the law of Moses, and in the prophets, and in the Psalms, this according to LUKE 24:44. But in LUKE 24:44 it was our resurrected Saviour Jesus Christ who was expounding the Old Testament scriptures concerning Himself, unto His disciples. By the day of Pentecost fifty days later Peter himself had read, and learned some scriptures, for the Holy Ghost brought to his mind Old Testament scripture, which Peter referenced in his first sermon found in ACTS 2 that was preached on the day of Pentecost. Here is some of what Peter said in this sermon, and quoted from Old Testament scripture.

ACTS 2:22 *Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. 29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses.*

Peter here quotes from PSALMS 16, plus he references thoughts from many other Old Testament scriptures. In ACTS 2:25-28 Peter quotes from PSALMS 16:8-11, which reads like this: *I have set the LORD always before me: because he is at my right hand, I shall not be moved. 9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. 10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. 11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.* In ACTS 2:31 Peter again references PSALMS 16:10 stating that David *...seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.* The Apostle Paul quoted from this very same verse in his sermon to those at Antioch in Pisidia as noted in ACTS 13:35, which reads: *Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.*

One of the points that we here need to see is that it was our resurrected Saviour Jesus Christ, who first taught these scriptures unto Peter, and the disciples, and it was our resurrected Saviour Jesus Christ who also took the time to reveal unto the Apostle Paul these very same Old Testament scriptures, which He did by personal appearance, and by the gift of the Holy Ghost. Paul tells of these appearances of the Lord Jesus Christ unto himself in the following portions of scripture. GALATIANS 1:11 *But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.* In 2

CORINTHIANS 12:7 Paul writes of “*the abundance of the revelations*” that were given him of Jesus Christ. In EPHESIANS 3:3 Paul writes “*How that by revelation he (Jesus Christ) made known unto me the mystery;... .*” Now one might argue that the different “revelations” Paul mentioned in the above portions of scripture were not appearances by the Lord Jesus Christ Himself unto Paul, but rather were a disclosure of truth unto him by the Holy Ghost. However the Lord Jesus Christ Himself told Paul on the road to Damascus that He would again many times would appear unto Paul and teach him his gospel message. Jesus stated it like this in ACTS 26:16 *...I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;... .* Jesus said that one of the functions of the Holy Ghost (according to JOHN 14:26) was to bring to your remembrance, whatsoever things I have said unto you. I am confident that the Lord Jesus Christ many times appeared unto the Apostle Paul and revealed things unto him concerning scripture, which things the Apostle Paul later wrote down with the help and inspiration of the Holy Ghost, which things are also now left for us to know and learn as New Testament scripture. That is why we spend, and need to spend so much time learning the Apostle Paul’s doctrine. For to know the Apostle Paul’s doctrine leads one into the whole word of God, which is then magnified through Paul’s gospel, which is also the word of God, which magnifies the true Word of God, Jesus Christ Himself. {Study REVELATION 19:13}. Stated another way, one can not fully know the Word of God, Jesus, without knowing Paul’s gospel.

So we see that it was Jesus Christ, by personal appearance, who revealed these many mysteries unto Paul that he was able to write about. Not only had the Lord appeared unto Paul these many times listed above, but within the last week prior to the events we have been studying about in ACTS 24 the Lord Jesus Christ Himself once again had appeared unto Paul and personally told him something important. Recall what we read in ACTS 23:11 *And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.* “The Lord stood by him” means the Lord once again had appeared unto Paul. Like we said earlier, the Apostle Paul would be the last person in the world you would want to argue with about the resurrection, having himself personally witnessed our resurrected Lord and Saviour Jesus Christ many times in his life already.

Now Jesus Himself knew that there would be many that didn’t believe in the resurrection, so He had the Apostle John write the following account in JOHN 20, which occurred after His resurrection. JOHN 20:19 *Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: 23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. 28 And Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. 30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.*

As we examine some more thoughts concerning the doctrine of resurrection, the phrase will come up concerning “the first resurrection,” which is defined for us in

scripture as follows. In JOHN 5:28 and 29 we read: *Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.* This resurrection of life is also called the resurrection of the just in LUKE 14:14, and is termed the first resurrection in REVELATION 20:5 & 6. REVELATION 20:5 & 6 *But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.* The resurrection of damnation occurs at the end of the Millennial Age unto those unbelievers whose names were not found written in the book of life, and this resurrection of damnation is called the second death in REVELATION 20:14.

The focus of our thinking, and Paul's reasoning here before Governor Felix concerns the first resurrection. The first resurrection occurs in phases over time, and in fact has already started! The simplest scripture to explain this is found in MATTHEW 27:52 & 53, which occurs right after Jesus resurrection from the dead. MATTHEW 27:52 *And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.* Note that MATTHEW 27:52 plainly tells us that "many bodies of the saints," not all, but *...many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.* The Apostle Paul references this same group of people in HEBREWS 12:23 and calls them *...the spirits of just men made perfect,...* . Paul also addresses this same subject, and speaks of these very same group of saints in EPHESIANS 4:8-10. EPHESIANS 4:8 *Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)* These many bodies of the saints that arose after the resurrection of Jesus are indeed the Old Testament worthies of faith found in HEBREWS 11. In HEBREWS 12:1 the very same Old Testament worthies of faith are called "a cloud of witnesses." HEBREWS 12:1 *Wherefore seeing we also are compassed about with so great a cloud of witnesses,....* This "cloud of witnesses," which the Old Testament worthies of faith are, is also found mentioned in close association with Jesus in the following scriptures: ACTS 1:9 *And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.* 1 THESSALONIANS 4:14 describes this cloud of Saints with Jesus like this: *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.* 1 THESSALONIANS 4:17 goes on to state: *Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord* (as part of this ever increasing cloud formation). REVELATION 1:7 tells us: *Behold, he cometh with clouds,...* .

As we noted above, the Apostle Paul would be the last person in the world you would want to argue with about the resurrection. Paul has already written much about the resurrection in the six epistles he already written by our time frame of ACTS 24. These six epistles already written by Paul again are 1 & 2 THESSALONIANS, 1 & 2 CORINTHIANS, ROMANS, and GALATIANS. 1 CORINTHIANS 15 is noted in scripture to be the resurrection chapter. In 1 CORINTHIANS 15 Paul teaches much concerning the resurrection, including ranks in the resurrection, a concept which so many believers do not even fully understand. We have already pointed out in the above verse from 1 CORINTHIANS 15 several different appearances by our Lord and Saviour Jesus Christ unto more than five hundred different witnesses. In ACTS 24:21 Paul repeated before Felix a statement he had made before the Jewish Sanhedrin council in ACTS 23:6, stating: *...Touching the resurrection of the dead I am called in question by you this day.* In 1 CORINTHIANS 15:12-19 raises an interesting question, to which he gives several possible answers that concerns the resurrection of the dead. 1 CORINTHIANS 15:12 *Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 13 But if there be no resurrection of the dead, then is Christ not risen: 14 And if Christ be not risen, then is our preaching vain, and your faith is*

also vain. 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. 16 For if the dead rise not, then is not Christ raised: 17 And if Christ be not raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are perished. 19 If in this life only we have hope in Christ, we are of all men most miserable. Verse 19 also translates this way: "Truly, if our hope in Christ were limited to this life only, then we are unhappy beyond all other men." Yet we know this was not the case, for Paul knew that his preaching was not in vain, for our resurrected Lord and Saviour Jesus Christ had personally appeared unto Paul, first on the road to Damascus, and many times since then, and personally taught Paul the gospel he now preached, which concerned important facts about the resurrection.

Paul continues in 1 CORINTHIANS 15:20 *But now is Christ risen from the dead, and become the firstfruits of them that slept.* 21 *For since by man came death, by man came also the resurrection of the dead.* 22 *For as in Adam all die, even so in Christ shall all be made alive.* 23 *But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.*

There is considerable information in these four verses concerning resurrection. Resurrection means: a rising from the dead, or raised to life again. In verse 20 the resurrection of Jesus is expressed: *But now is Christ risen from the dead,...* . Verse 21 also addresses the concept that through the second man Adam, Jesus Christ, *...came also the resurrection of the dead.* Verse 22 continues expounding this thought, and states: *For as in Adam all die, even so in Christ shall all be made alive.* Note that phrase in verse 22 *...even so in Christ shall all be made alive.* "Made alive" comes from the Greek word "zoopoieo" {dzo-op-oy-eh'-o}, number 2227 in the Strong's Greek Concordance, which translates into English: to make alive, to quicken, to cause to live, and to give life; and always carries with it the thought of, or in the least, an analogy of resurrection life. {This word "zoopoieo" is used twelve times in New Testament scripture, and is found three times in 1 CORINTHIANS 15, (see verses 22, 36 and 45).} In verse 23 Paul introduces the concept of ranks in the resurrection when he writes: *...But every man in his own order:...* . The word "order" comes from the Greek word "tagma" {tag'-mah} (number 5001 in The Strong's Greek Concordance) found only this one time in scripture, and it means: (1) that which has been arranged in order, or a thing placed in order; (2) a body of soldiers, a corps; (3) a band, a troop, a class, a rank. Vine's Expository Dictionary of New Testament Words tells us that "tagma" {tag'-mah} signifies that which has been arranged in order, which is a military term denoting a company, and speaks of the various classes of those who have part in the first resurrection. In the military there are different ranks, and each rank, or band, or troop, marches in different orders at different times. The Apostle Paul likens the resurrection to this. Simply put there are different ranks in the resurrection, and Paul expounds this doctrine in 1 CORINTHIANS 15. Just by studying these four verses we see again that the Apostle Paul would be that last person in the world you would want to argue with about the resurrection.

Let consider some more about ranks in the resurrection for a moment. We have a picture of ranks in the army in EXODUS 12 and 13. In EXODUS 12:17 & 51 we see the Lord God bringing the children of Israel out of the land of Egypt by their armies. Now we also know that the children of Israel had been slaves in the land of Egypt for over four hundred years at this time, and that they didn't have organized armies, but that is not how God saw them, for He saw them by their armies.

We have got to start seeing things like God sees things, and the only way to do this is by having eyes of faith. All full overcomers must have eyes of faith. All full overcomers need to have their eyes of understanding enlightened by the power of the Holy Ghost. {EPHESIANS 1:18.} Study EZEKIEL 1:18; 10:12; REVELATION 4:6 & 8 and see that the full overcomers have these eyes of faith which are enlightened, which see the unseen things, the invisible that the natural eyes can not see; that these eyes of faith are before, and behind, and round about, and within, and clearly see the spiritual things of God. Thus the full overcomer believes God for all things, and everything, and clearly relies on the leading and guiding of the Holy Ghost, knowing by faith that *...we are his*



*workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them....* EPHESIANS 2:10.

Again we have got to see things with our eyes of faith like God sees things, other wise what shot of ever being a full overcomer do we have? The Apostle Paul knew we would have trouble seeing things clearly while here on earth, so he wrote in 1 CORINTHIANS 13:12 *For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.* Brother Hawkins spent three days explaining this verse at this years youth camp, noting three perceptions from this verse as being: (1) we are what we think we are; (2) we are what others think we are; and (3) we are what God thinks we are. We just noted that *...we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them....* EPHESIANS 2:10. Let's be the full overcomer that God wants us to be, and learn to see things with our eyes of faith like God sees things, and become the men and women that God thinks we are.

We referenced above that God saw the children of Israel while they were slaves in Egypt by their armies, even though that the children of Israel had been slaves in the land of Egypt for over four hundred years at this time, and that they didn't have organized armies. We see this in the statement made by the Lord in EXODUS 12:17 *And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.* Now these words were the words of the Lord spoken to Moses in EXODUS 12, but the children of Israel were not yet redeemed from the land of Egypt until later! The Lord saw the children of Israel redeemed from the land of Egypt before it ever happened! The Lord clearly sees things the way they are. Moses had to see the children of Israel by their armies redeemed out of the land of Egypt by faith, because it had not happened yet! This is faith, for *...faith is the substance of things hoped for, the evidence of things not seen...* HEBREWS 11:1. EXODUS 12:51 goes on to state: *And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.*

We noted above that all full overcomers must have eyes of faith, and that we have got to start seeing things like God sees things, and the only way to do this is by having eyes of faith. Full overcomer Joshua had such eyes of faith, and heeded the words of the Lord, and the words of Moses before him: *...Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.* {Study DEUTERONOMY 31:6-9 and JOSHUA 1:5-9.} Then we read this in JOSHUA 5:13 *And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? 14 And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? 15 And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so. Who is the captain of the Lord's host? Is it not our Lord and Saviour Jesus Christ Himself? Jesus wanted Joshua to see that *...we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them....* EPHESIANS 2:10. The Lord wanted Joshua here to see things the same way that God sees things.*

Full overcomer Elisha learned to have eyes of faith, and learned to see things by faith the same way God sees things. In 2 KINGS 6:15-17 the servant of Elisha woke up one day to find that they were surrounded by a large host with both horses and chariots, *...And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.* Elisha's eyes were not focused upon the circumstance, but rather were clearly focused upon the Lord, as must be the case with all full overcomers, who then see victory rather than defeat. All full overcomers learn to see things the way God sees things, and the only way to do this is with eyes of faith.

The only way we are going to see ranks in the resurrection is with Holy Spirit enlightened eyes of faith, which was what we were considering when we did this side track on having eyes of faith. Again we have a picture of ranks in the army in EXODUS 12 and 13. In EXODUS 12:17 & 51 we saw above the Lord God bringing the children of Israel out of the land of Egypt by their armies. Now we also know that the children of Israel had been slaves in the land of Egypt for over four hundred years at this time, and that they didn't have organized armies, but that is not how God saw them, for He saw them by their armies. (And I hope you too can see by faith the armies of the children of Israel like God saw them.) Armies are arranged by their ranks, is this not true. In EXODUS 13:18 we read: *But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.* This word harnessed comes from a Hebrew word "chamush" {khaw-moosh'} (number 2571 in Strong's Hebrew Concordance), and is a military term meaning: in battle array, arrayed for battle by five's, armed; by five in a rank; and thus shows us that it was by grace that the children of Israel were redeemed by the might hand of the Lord out of the land of bondage in Egypt, just like it is by grace that we were redeemed from the life of sin that we were conceived in. What we need to see here is that there were ranks in the redeemed out of Egypt, which is a type to us, and shows to us that there are ranks in the redeemed in the resurrection.

The Apostle Paul goes on and uses several illustrations in 1 CORINTHIANS 15 to demonstrate the different orders, the different ranks in the resurrection. He talks about different seeds, and he talks about different kinds of flesh, and then he talks about different celestial (heavenly) bodies to illustrate different ranks in glory. 1 CORINTHIANS 15:41 *There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.* 42 *So also is the resurrection of the dead.* We all know the sun is much brighter than the moon, and the moon is much brighter than even the brightest star, and that some stars are far brighter than other stars. In other words we can rank their brightness. This is what Paul is saying here; there is a glory of the sun which ranks brighter than the glory of the moon, which ranks brighter than the glory of a star, and even the glory of the stars rank in degrees of brightness. *So also is the resurrection of the dead...* (verse 42). Put in other words, Paul is saying here that there are ranks in the resurrection.

In MALACHI 4:2 we read of the bright sun glory of Jesus Christ: *But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.* The Apostle Paul, as Saul of Tarsus, got to witness the brightness of Jesus Sun glory on the road to Damascus. He tells us of the brightness in ACTS 26:13 *At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.* The brightness of the glory of that light blinded Saul of Tarsus for a period of three days, during which time many things were revealed unto him concerning Jesus, and God's plan for him for the rest of his life. Ananias of Damascus then came to him, and laid hands on him, and requested of the Lord that Saul of Tarsus once again receive his sight, and the Holy Ghost. The very second Saul of Tarsus received the Holy Ghost, he also received his natural sight, and because he was filled with the Holy Ghost, his spiritual insight was enlightened also. In time the Lord revealed unto Paul the different ranks in the resurrection, and Paul had no trouble illustrating it like he did in 1 CORINTHIANS 15. Again we see that Paul would be the last person in the world you would want to argue with about the resurrection.

Paul explains in 1 CORINTHIANS 15:42-50 the differences between corruption and incorruption, and the distinction between the natural body and the spiritual body, noting that the natural body is corrupt, and the spiritual body is incorruptible. Then in 1 CORINTHIANS 15:51-54 Paul explains the change that will take place when the corruptible puts on the incorruptible. In explaining this Paul is talking about the resurrection. 1 CORINTHIANS 15:51 *Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,* 52 *In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.* Note there is a "last trump." In order for there to be a "last trump," there must be a "first trump," and some trumps in between. Each rank of believers will

hear a trump, and it will be a "last trump" for them. To this agree the words of Paul in 1 THESSALONIANS 4:14-18. 1 THESSALONIANS 4:14 *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.* 15 *For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.* 16 *For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:* 17 *Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.* 18 *Wherefore comfort one another with these words.* In his concluding words to this thought Paul writes: 1 CORINTHIANS 15:53 *For this corruptible must put on incorruption, and this mortal must put on immortality.* 54 *So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*

Paul has already by the time frame of ACTS 24 written many more things than what we just read in 1 CORINTHIANS 15 concerning the resurrection of the dead. One of these statements Paul wrote is found in 2 CORINTHIANS 1:8-10, which reads: *For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:* 9 *But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:* 10 *Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;...* . It was with much experience as an Apostle that Paul could write this statement. In fact on his first missionary journey with Barnabas we find that the Apostle Paul was stoned with the intent of those throwing the stones to kill him. We read this in ACTS 14:19 *And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.* Wikipedia web based encyclopedia reports that stoning refers to a form of capital punishment where by a group of people throw stones at an individual until that person dies. In other words it was a cruel form of execution. No wonder then that Paul writes in 2 CORINTHIANS 11:25 *...once was I stoned...* . He could have just as well have written *...once I was killed...* . Thus we assume that the stoning in ACTS 14:19 left Paul dead, and certainly this text notes that after *...having stoned Paul, drew him out of the city, supposing he had been dead.* But ACTS 14:20 tells how Paul was raised to life again. ACTS 14:20 *Howbeit, as the disciples stood round about him, he rose up, and came into the city:...* . The inference from verses 19 and 20 is that Paul's recovery from this brutal stoning was miraculous. Furthermore after being stoned like he was it would have been nigh impossible to walk, or even function had not the Lord healed him from the effects of the stoning. Certainly Paul was miraculously healed here, and this sudden recovery must have left a lasting impression in the minds of these few disciples who witnessed this miracle. Paul then went with the disciples back into the city of Lystra, and no doubt was the guest that night of one of these disciples. They must of had a wonderful prayer meeting this night, thanking the Lord for His many benefits.

We conjecture that it was at this time of ACTS 14:19 when the events of 2 CORINTHIANS 12:1-4 happened in the life of Paul, even though he doesn't so state that this happened to himself. 2 CORINTHIANS 12:1 *It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.* 2 *I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.* 3 *And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) 4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.* These words emphasize the statement we read in 2 CORINTHIANS 1:9 & 10 above: *But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;...* . Once again we see how futile it would be to argue the fact of the resurrection from the dead with the Apostle Paul. Later in life Paul will write Timothy, and remind him of the events we just looked at in ACTS 14. 2 TIMOTHY 3:10-12: *But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, 11 Persecutions, afflictions, which*



*came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. 12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.*

Another experience that the Apostle Paul had concerning the resurrection of the dead was on his most recent missionary journey as he passed through Troas in ACTS 20. ACTS 20:6-13 tell us that Paul was in Troas for seven days, and on the first day of the week, which is Sunday, we find Paul was long in preaching. We don't read of any one complaining about the long winded Apostle, but we do read of a young man named Eutychus who fell asleep before midnight. ACTS 20:9 & 10 records: *And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. 10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.* Certainly here Paul again was being tested on what he had already written above in 2 CORINTHIANS 1:9 above: *...that we should not trust in ourselves, but in God which raiseth the dead:...* . We are not told what Paul had preached about up to midnight when Eutychus fell out the window, however we can be assured that one of the topics discussed after midnight concerned the resurrection of the dead. ACTS 20:11 & 12 tells this of Paul after praying for life to again come into Eutychus: *When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. 12 And they brought the young man alive, and were not a little comforted.* Again we see that the Apostle Paul was a man with much experience on the topic of the resurrection of the dead.

We have mentioned a couple of times in this study already how that the word "resurrection" is not found in the Old Testament, yet the concept of the resurrection from the dead is found in the Old Testament in several places. {Review pages 391 & 782 of these notes.} Here is some of what we noted.

The book of JOB was probably the oldest book of the Old Testament. Job himself believed in the resurrection of the dead, and wrote in JOB 19:23 - 27: *Oh that my words were now written! oh that they were printed in a book! 24 That they were graven with an iron pen and lead in the rock for ever! 25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: 26 And though after my skin worms destroy this body, yet in my flesh shall I see God: 27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.* PSALMS 16 is a prayer of David's, and in verse 10 we read: *For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.* This was the scripture referenced in JOHN 20:9 after Jesus resurrection, which states: *For as yet they knew not the scripture, that he must rise again from the dead.* Fifty days later Peter preaches his first sermon, and quotes PSALMS 16:10, which we can read in ACTS 2:27 *Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.* The Apostle Paul quoted PSALMS 16:10 in his sermon to those of Antioch in Pisidia, stating in ACTS 13:35 *Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.* So we note that the subject of the resurrection from the dead is taught in the Old Testament, and the Scribes, and Pharisees believed in the resurrection even though the Sadducees did not, a point covered when we studied ACTS 23:6-9.

The Apostle Paul in his preaching, and in his writings had much to say about Abraham, and, as we will now see, Paul used Abraham to illustrate several facts concerning the resurrection of the dead. The first thing we need to remember concerning Abraham is the meaning of his name, which is the father of a great multitude, or as noted in GENESIS 17:4 & 5 the father of many nations. The Apostle Paul acknowledged this fact in ROMANS 4:17 & 18, and expounded further that Abraham was also the father of the faithful, which is to say that Abraham is the father of those who walk by faith like Abraham himself did! Paul states it this way in ROMANS 4. ROMANS 4:3 *...Abraham believed God, and it was counted unto him for righteousness. ...11 ...that he might be the father of all them that believe,... ...12 ...who also walk in the steps of that faith of our father Abraham,... ...16 ...to that also which is of the faith of Abraham; who is the father of us all,...* . GALATIANS 3:7-9 expounds upon this same thought, and states: *Know ye therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the heathen through faith,*

preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham. Of course we expect to find Abraham, the father of the faithful, as an Old Testament full overcomer mentioned by name in HEBREWS 11:8-19.

Now let's go back to ROMANS 4 and see how Paul already has used Abraham, the father of the faithful, to illustrate several facts concerning the resurrection from the dead. Paul noted in ROMANS 4 how Abraham believed God, and in so doing he also believed in the resurrection of the dead. Abraham believed, before he was a father of Isaac, in God raising his own body now dead, in raising Sarah's body, and the deadness of her womb, and in turn God raised their bodies from the dead, as it were, with the end result being Isaac! ROMANS 4 tells it like this: 17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. 18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what he had promised, he was able also to perform. Further more GENESIS 25:1 & 2 tells us that after Sarah died more than thirty seven years later that Abraham married Keturah, and had six more sons! Truly God raised from the dead Abraham's body, and made him fruitful in his old age! Paul then concludes the 4th chapter of ROMANS, where he wrote many more things about Abraham, by giving a further lesson on the resurrection of the dead. ROMANS 4:23 Now it was not written for his sake alone, that it was imputed to him; 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25 Who was delivered for our offences, and was raised again for our justification.

Abraham believing in the resurrection of the dead didn't just stop at his believing he was going to be able to have children, as noted by Paul here in ROMANS 4. Abraham believed that God would indeed raise the dead! This is illustrated in GENESIS 22 where Abraham took Isaac and offered him as a burnt offering unto God, believing that God would also raise Isaac from the dead.

GENESIS 22:1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. 2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. 3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. 4 Then on the third day Abraham lifted up his eyes, and saw the place afar off. 5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. 6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. 7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? 8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. 9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. 10 And Abraham stretched forth his hand, and took the knife to slay his son. 11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. 12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. 13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. 14 And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen. 15 And the angel of the LORD called unto Abraham out of heaven the second time, 16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast

not withheld thy son, thine only son: 17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; 18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. 19 So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.

What a beautiful typical picture we have in GENESIS 22 of God offering His only begotten Son Jesus Christ on the altar of Calvary. Yes, God did indeed provide Himself a Lamb, the Lamb of God, Jesus, for a perfect sacrifice for sinful mankind. HEBREWS 10:10 tells us: *By the which will we are sanctified through the offering of the body of Jesus Christ once for all.* Paul stated it this way in 1 CORINTHIANS 5:7 *For even Christ our passover is sacrificed for us.* Again Paul continues in 1 CORINTHIANS 15:3 & 4 stating: *For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures.* Then in HEBREWS 11 The Apostle Paul gets back to Abraham, and commenting on this portion of scripture we read above in GENESIS 22, noting especially how Abraham believed in the resurrection of the dead. Here is what Paul wrote: HEBREWS 11:17 *By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.*

Having now considered much about the Apostle Paul's understanding of the doctrine of resurrection; his believing in the resurrection of the dead; his teaching of it; and his vast personal experience with it, having himself personally many times witnessed resurrected Saviour Jesus Christ; having also witnessed others being raised from the dead; and having been raised from the dead himself at Lystra; we come to a most climatic portion of scripture that the Apostle Paul later wrote in PHILIPPIANS 3 concerning his own anticipation of being resurrected out from among the dead, where he boldly declares in verse 10 *That I may know him, and the power of his resurrection,....* We will ponder this statement in it's context.

In PHILIPPIANS 3 we see the spiritual focus of a New Testament full overcomer being on winning Christ; not as Saviour, because Christ is already the Saviour of the world to those that believe on Him; but rather on winning Christ as Bridegroom! This is *...the high calling of God in Christ Jesus...* mentioned in PHILIPPIANS 3:14. This *...high calling of God in Christ Jesus...* is the reason Paul wrote in PHILIPPIANS 3:17 *Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.* The example Paul left for us to follow is laid out for us in these following verses from PHILIPPIANS 3.

PHILIPPIANS 3:4 *Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: 5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; 6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. 7 But what things were gain to me, those I counted loss for Christ. 8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, 9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 If by any means I might attain unto the resurrection of the dead. 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus.*

Before we narrow our attention on that statement Paul makes in verse 10 *That I may know him, and the power of his resurrection,....* let's notice where Paul's

eyes were fixed in verses 4-14 above. Simply put, Paul's eyes were focused upon Jesus. Paul references Jesus Christ one way or another a dozen times in this portion of scripture. Paul also references himself sixteen times in the above text: four in a personal context concerning his earthly heritage, and twelve times concerning his heavenly vision of being found in Christ; of him knowing the high calling of Jesus; of winning Jesus as His Bridegroom, and realizing the power of His resurrection like he had not yet experienced it! Simply put Paul's spiritual focus, and his conversation in this life emphasized Jesus. We don't find the Apostle Paul comparing himself to others, nor focusing his attention upon what other people were doing, or what they had done either. Paul had a heavenly vision, and his eyes remained fixed upon Jesus, whom he first saw on the road to Damascus. Paul even concludes PHILIPPIANS 3 stating: *20 For our conversation (our citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*

We should see by now that the Apostle Paul, who knew so much, and taught so much about the resurrection, still wanted to know Jesus better, and experience ...the power of his resurrection... for himself! Paul realized in order for him to know ...the power of his resurrection... for himself, he also need to know Jesus better, that he needed to know the fellowship of His sufferings, meaning to share with Christ in His sufferings, as he stated in PHILIPPIANS 1:29 *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;* and he need to share the likeness of Jesus death. This is what PHILIPPIANS 3:11 states: *If by any means I might attain unto the resurrection of the dead.* Conyebare's translation of PHILIPPIANS 3:10 & 11 reads: *"...that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, sharing the likeness of His death; if by any means I might attain to the resurrection from the dead."* The original Greek translation of verse 11 states: *if by any means I might attain to that resurrection out from among the dead.*

Brother Hill stated when he did his last PHILIPPIANS study that chapter 3 focused on Christ my prize. I would like to add some wrapping to what is written in PHILIPPIANS 3, and note that all of what Paul was hoping to accomplish, and encouraging each one of us to pursue, is to be done by faith. Paul wanted to know ...the power of his resurrection... and the only way he was going to do this was by faith. HEBREWS 11:5 tells that Enoch too wanted to know ...the power of his resurrection..., and states: *By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.* Faith comes one way, according to ROMANS 10:17, which reads: *So then faith cometh by hearing, and hearing by the word of God.* Paul defines faith in HEBREWS 11:1 noting: *Now faith is the substance of things hoped for, the evidence of things not seen.* In ROMANS 1:17, GALATIANS 3:11, and HEBREWS 10:38 Paul quotes from HABAKKUK 2:4, and writes: *The just shall live by faith.* Read about the Old Testament overcomers in HEBREWS 11, and note that they lived their live "by faith." The phrase "by faith" is found thirty-seven times in scripture, and is significant because thirty-seven is the number that has to do with THE WORD OF GOD. REVELATION 19:13 defines THE WORD OF GOD, noting that it is one of the names of Jesus. REVELATION 19:13 *And he was clothed with a vesture dipped in blood: and his name is called The Word of God.* The Apostle Paul wanted to know Jesus better, and experience ...the power of his resurrection... for himself, and the only way this was going to be accomplished in his life was "by faith!" It will take the same ...power of his resurrection... "by faith" to translate each and every one of us! The Bride of Christ will know ...the power of his resurrection... !!! The Bride of Christ will know THE WORD OF GOD, and believe what is written in THE WORD OF GOD "by faith."

ROMANS 7:4 *Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*