

GLEANINGS — June 7, A.D. 2015  
"Resurrection Through the Bible"

Although Genesis is the first book of Scripture in the CANON\*, Job is probably the OLDEST book of the Bible. One of its most precious passages is this one: "For I know that my Redeemer lives, and He shall stand at last on the earth; and after my skin is destroyed, this I know, that in my flesh I shall see God, Whom I shall see for myself, and my eyes shall behold, and not another. How my heart yearns within me!" (Job 19:25-27)

And so through the ages the hearts of God's saints have yearned with Job for that final state of bodily resurrection, concerning which that tried and true man spoke. Job understood that though his physical body (represented by his satanically afflicted skin, cf. Job 2:4-8) would go the way of the all earth, yet he would again in his flesh see God. Ancient Job believed in the resurrection of the dead!

Through Isaiah came these inspired words: "Your dead shall live; together with my dead body 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." (Isaiah 26:19). The prophet Ezekiel's vision of the valley of dry bones in chapter 37 of the book of his prophecy also foreshadows the resurrection.

Exiled in Babylon, where he had been taken captive as a youth and where his earthly life would end, Daniel received comforting words from an angel of God about his future resurrection: "But you [*i.e. Daniel*], go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days." (Daniel 12:13, cf. vs. 2)

In the New Testament the doctrine of the resurrection of the dead is plainly taught in many places, such as John 5:28, 29, 1 Corinthians 15, 1 Thessalonians 4, etc.) The New Testament also gives us infallible interpretation of Old Testament passages which foretell or foreshadow the resurrection of the dead, but not as plainly.

For example, in Hebrews 11:17-19, the Holy Spirit speaks about the occasion (recorded in Genesis 22) of Abraham's call to sacrifice Isaac – that most difficult test of Abraham's faith. The inspired writer to the Hebrews depicts Abraham as reckoning by faith that God was able to raise Isaac from the dead, and that he did receive him back from the dead in a figurative way.

In Acts chapters 2 and 13, the apostles Peter and Paul respectively expound on the resurrection based on Psalm 16's foretelling of Christ's resurrection. We can reason by the analogy of faith regarding the 22<sup>nd</sup> Psalm, Hosea 6:2, (*a verse which speaks of resurrection in way that shows the unity of Christ and His people*), and other passages.

Before any of the New Testament was written, Martha's faith in the coming of that glorious day when the dead will rise shone through her grief over the loss of her brother Lazarus, for she said to Jesus: "I know that he will rise again in the resurrection at the last day." (John 11:24)

Because Jesus IS the resurrection and the life, as He said of Himself in response to Martha's good confession, those IN Jesus surely will rise as He did. Christ is the "firstfruits" of the resurrection (1 Corinthians 15:20, 23). Lazarus, Jairus' daughter, the son of the widow from Nain, Tabitha/Dorcas, and other Biblical persons who were raised back to an earthly existence will receive a final and more glorious resurrection along with Christ the firstfruits of it!

"And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books." (Revelation 20:12)

\* CANON (meaning "rule") is the word used to identify the God-breathed holy writings. There are thirty-nine CANON-ICAL books in the Old Testament and twenty-seven in the New Testament. Thus the sixty-six books of the Bible are the full CANON of Scripture.