

(1) that one cannot lie in the indicative (but cf. Acts 6:13), and (2) that one cannot be mistaken in the indicative (but cf. Luke 7:39). Thus it is more accurate to state that the indicative mood is the mood of assertion, or presentation of certainty.<sup>1</sup>

66. Deliverance from the bulls' horns and the lions' jaws was the propitiation of the Father Who accepted as efficacious the work of Christ as full payment for humanity's sins.
67. Deliverance from the death of the grave was provided by physical death itself, followed three days and three nights later by the resurrection of our Lord. The resurrection of Christ is itself a prophecy of the resurrections yet to come. Paul provides the program of the resurrections in:
- 1 Corinthians 15:20** - But now Christ is risen from the dead [ intensive perfect passive indicative of ἐγείρω, *egeirō*: His resurrection is a completed action in the past with the result He will remain alive forever in resurrection body ], and becomes the first fruits [ the first product of a harvest ] of those who sleep [ believers who have died ].
68. It is important to understand the significance of Christ being designated as "the first fruits of those who sleep." A brief description is provided by this excerpt:
- Firstfruits marked the beginning of the cereal grain harvests in Israel. Barley was the first grain to ripen of those sown in the winter months. For Firstfruits, a sheaf of barley was harvested and brought to the Temple as a thanksgiving offering to the Lord of the harvest. It was representative of the barley harvest as whole and served as a pledge or guarantee that the remainder of the harvest would be realized in the days that followed.<sup>2</sup>
69. Jesus Christ was resurrected on the Feast of First Fruits and thus became the "pledge or guarantee that the remainder of the harvest would be realized." Paul designates the resurrected Christ as "First-Fruits of those who sleep." Jesus was God's First-Fruits offering. As "God of the harvest," He will in turn resurrect all who believe Jesus is the Christ. Each resurrection occurs at the end of its respective dispensation.

<sup>1</sup> Wallace, 488.

<sup>2</sup> Kevin Howard and Marvin Rosenthal, *The Feasts of the Lord* (Nashville: Thomas Nelson Publishers, 1997), 75.

**1 Corinthians 15:21** - For through a man [ Adam ] came death [ spiritual death ], so also through a Man [ Christ ] came the resurrection of the dead [ believers ].

**v. 22** - For as in Adam all die [ spiritual death at physical birth ], so also in Christ [ those who have been baptized by the Holy Spirit and possess top-circle assets including eternal life ] shall all be made alive [ resurrection body at the Rapture ].

**v. 23** - But every man in his own order [ τάγμα, *táigma*: a unit of soldiers, e.g., a company ]: Christ the first fruits [ Company A ]. Afterwards those who are Christ's at His coming [ Rapture of Company B: Church Age believers ],

**v. 24** - then comes the end [ of the Tribulation & the dispensation of Israel at the Second Advent ] when He hands over the kingdom [ resurrection of Company C: Old Testament saints plus those of the Tribulation ] to the God even the Father, when He shall have put down all rule [ Lucifer removed as ruler of this world ], and all delegated authority [ Lucifer's lieutenants, e.g., Beelzebub, Abaddon & possibly, Raphael and Uriel ] and all power [ the demon army ].

70. This final verse is Paul's confirmation of the Lord's arrival to establish His millennial kingdom at the close of the dispensation of Israel which occurs at the end of the seven-year Tribulation. Daniel was the first among the Hebrew prophets to report it in detail through direct revelation from Jesus Christ in Daniel 12:1-4.

**Daniel 12:1a** - "Now at that time [ the Tribulation, the future dénouement<sup>3</sup> of the angelic conflict ] Michael,<sup>4</sup> the great prince who stands guard over the sons of Your people, will stand up [ עָמַד *'amath*: military context: to take a position; to form up; to go out to war ].

<sup>3</sup> "day noo' mah, the clearing up or 'untying' of the complications of the plot in a play or story: usually a final scene or chapter in which mysteries, confusions, and doubtful destinies are clarified" (Chris Baldick, *The Concise Oxford Dictionary of Literary Terms* [New York: Oxford University Press, 1990], 55).

<sup>4</sup> Michael is a seraph-rank (six-wing) archangel who is assigned the duty of instructing, defending, and protecting Israel throughout the course of the angelic conflict. He is mentioned by Daniel in Daniel 10 and 12, the latter occurring during the Tribulation, the last of Daniel's seventy heptads (see 9:24-27).

**Daniel 12:1b** - And there shall be a time of distress, such as never occurred since there was a nation until that time [ beginning with the Exodus and the first Passover ]; and at that time [ the Tribulation ] your people shall be delivered [ physical deliverance by the Lord ], everyone who shall be found written in the book [ the Book of Life retaining the names of Jews saved during the Tribulation ], will be rescued [ Second Advent ].

**v. 2** - “And many [ but not all ] of those who sleep in the dust of the ground [ believers who died during the dispensations of the Gentiles, Israel, and the Tribulation ] will be caused to awake [ the resurrection of Company C ], these to everlasting life, but others to disgrace and everlasting contempt [ after the Millennium, unbelievers who have been retained in Torments will be brought before the Great White Throne for the final judgment ].

**v. 3** - “Those [ the 144,000 Jewish evangelists of the Tribulation ] who are caused to be wise shall shine [ as the premier theologians of the Millennium] as the bright ones of the heavens [ the light of Bible doctrine compared to the all the stars of outer space ]. Those who cause the many to receive righteousness [ evangelism in the Tribulation ] are as the stars that shine forever and ever [ a metaphor: as stars shine in the darkness of outer space so does the Word of God in the darkness of the devil’s world ].”

**v. 4** - “But as for you, Daniel, conceal these words and seal up the book<sup>5</sup> [ Daniel could have written more but God retained that information for a later time, primarily by the Book of Revelation ] until the end of time; many will go back and forth [ during the Tribulation believers will communicate revealed truth ], and knowledge will increase [ as doctrine is taught ].”

---

<sup>5</sup> The Tanakh is arranged in three divisions. Daniel is one of three books found in the Historical division called the *Kethuvim* or the Writings.

71. As time passed and Daniel's final few, prophesied heptads culminated in the birth, life, crucifixion, death, and resurrection of Jesus, the apostles began to grasp the relationship between the Tanakh's multiple prophecies that identify the Messiah and the historical reality that Jesus was their fulfillment.
72. The Acts of the Apostles introduces the birthday of the Church Age and its incipency which were to be explained first of all by the apostles and many disciples.
73. When Jesus gathered the apostles together in Acts 1, He disabused them of the idea that He was about to establish His kingdom:
- Acts 1:6 -** So when they [ "the apostles whom He had chosen," v. 2 ] had come together, they were asking Him saying, "Lord, is it at this time You are restoring the kingdom to Israel?"
74. After three years of close association with Jesus, even the apostles were still convinced that the kingdom was at hand. To this the Lord responds in:
- Acts 1:7 -** He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority."
75. The phrase, "not for you to know" is the Lord's way of saying that these men did not comprehend what He communicated to them during the Last Supper, but what they would have to come to know later.