

**1 Corinthians 15:52** in a moment, in the twinkling of an eye, at the last trumpet [ ἔσχατος + σάλπιγξ (*éshatos* + *sálpigx*) “latest trumpet” ]; for the trumpet; will sound, and the dead will be raised incorruptible, and we [Church Age believers alive at Rapture] shall be changed.

**v. 53** For this perishable must put on the imperishable [ believers dead at the Rapture ], and this mortal [ believers alive at the Rapture ] must put on immortality.

3. This resurrection occurs instantly. It is not a prolonged process. The universe was created instantly. God imputed life to your soul at physical birth instantly. God provides resurrection bodies faster than you can “twinkle” your eye. This is Paul’s way of describing a yoctosecond.

- (1) The mention of the “latest trumpet” refers to the one Paul describes in 1 Thessalonians 4:16. It is not the same trumpet as the one in Revelation 11:15 from which comes the erroneous assumption that it refers to a post-tribulational Rapture:

**Revelation 11:15** Then the seventh angel sounded [ the 7th trumpet in a series of seven trumpets<sup>5</sup> ]; and there were loud voices in heaven, saying, “The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever.”

- (2) The seventh angelic herald’s sounding of the seventh trumpet begins the inauguration Jesus Christ as the new Ruler of the world introduced by an angelic choir.
- (3) The trumpet sounding of 1 Corinthians 15:52 is the method of assembling troops in the Angelic Order of Battle. Here, it initiates the first phase of the Rapture with the resurrection of believers who are dead.
- (4) This trumpet sounding is used only for those who are already dead, living in heaven in interim bodies under ideal conditions of great happiness. So those who have died will receive their resurrection bodies first. Then, a yoctosecond later, those alive at the Rapture will receive their resurrection bodies.

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<sup>5</sup> Revelation 8:2 introduces the Seven Trumpet Judgments. To each of seven pursuivant messenger angels of the angelic college of heralds is issued a trumpet. As each trumpet is sounded, a stage of the seven trumpet judgments commences from 1 through 7. See Revelation 8:7–9:20 for the descriptions of the first six. Between the sixth and seventh trumpet soundings is a parenthesis that includes Revelation 10:1 through 11:14. The seventh is not referred to as the “last” trumpet but the final one in the series of seven trumpet soundings (Revelation 11:15–19).



- (5) So two categories of resurrections are mentioned here. The first category receives its resurrection bodies following physical death. The second category is alive at the Rapture and receives its resurrection bodies without ever experiencing physical death.

### E. It's a Hard and a Heavy Load

1. On the day of the crucifixion, Jesus was subjected to six trials. The **first trial** was before Annas, the former high priest. He still held titular authority over Jewish legal matters and determined which cases should be transferred to the Sanhedrin and specifically before Caiaphas, the current high priest and Annas' son-in-law. (John 18:12–14)
2. The **second trial** before Caiaphas was illegal from the start since the Sanhedrin was not allowed by Jewish jurisprudence to conduct official business at night. But the Passover was to occur the next day so he wanted to expedite the matter.
3. Before an inquisition before the members of the Sanhedrin, Caiaphas implored the Lord to certify before them if He was the Messiah:

**Matthew 26:63** “I adjure you by the living God, that You tell us whether You are the Christ [ Greek: Χριστός (*Christós*): “Christ”; Hebrew: מָשִׁיחַ (*Mashiach*): “Messiah” ], the Son of God.”

**v. 64** Jesus said to him, “You have said it yourself; nevertheless I tell you, hereafter you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven [ **2d Advent** ].”

**v. 65a** Then the high priest tore his robes and said, “He has blasphemed! What further need do we have of witnesses?”

4. At that point the members of the Sanhedrin filed by, spat in his face, beat Him with their fists, and others slapped Him. (Matthew 26:67)
5. When morning came, the chief priests and elders met to determine what to do next. They convened a council which became the **third trial** and interrogated the Lord, “If You are the Christ, tell us.”
6. To this the Lord responded, “From now on the Son of Man will be seated at the right hand of the power of God.” The council then asked the logical question, “Are You the Son of God, then?” to which Jesus responded, “I am.”



7. That response precipitated the **fourth trial** as Jesus was then taken before Pontius Pilate who was the Roman procurator of Judea and served under the authority of Tiberius, the emperor of Rome (A.D. 14–37).
8. Pilate's residence was called the Praetorium, which was the provincial governor's official residence while in Jerusalem. The title for these men was procurator and the residence was next door to the Jewish temple.
9. Pilate's interrogation of Jesus commenced with the question, "Are You the King of the Jews?" to which Jesus responded, "My kingdom is not of this world." (John 18:33–34)
10. Pilate pressed the issue with this final query, "So You are a king." Jesus' response was, "You say correctly that I am a king. Everyone who is of the truth hears My voice."
11. Pilate's final comment became famous, "What is truth?" He then returned to the Jewish retinue and said, "I find no guilt in Him. But you have a custom that I release someone for you at the Passover; do you wish then that I release for you the King of the Jews?"
12. Intent to remove Jesus as a threat to their power over the Jews, they selected instead a thief by the name of Barabbas. They took up their cause again by insisting that Jesus was a rabble-rouser Who started in Galilee and now was sowing discord all over Judea.
13. This observation gave Pilate the opportunity to get Jesus out of Jerusalem. Herod Antipas, the tetrarch, or ruler, of Galilee, was in town. Herod had heard of Jesus and was pleased to give Him an audience.
14. Jesus provided nothing new to the situation, so Herod sent Jesus back to Pilate (Luke 23:8–12).
15. Pilate had had enough. He decided some form of punishment was necessary to quiet the crowd before an uprising occurred among the Jews. He ordered Roman soldiers to scourge Him. This was administered by a whip:

**The Romans commonly used a scourge weighted by pieces of bone or metal. Scourging usually followed condemnation to crucifixion, but seems to have preceded it in the case of Jesus, since Pilate thought the Jews might have been satisfied with this degree of punishment.<sup>6</sup>**
16. Adding cruelty to brutality, the soldiers formed a crown of thorns and thrust it down upon the Lord's scalp, clothed Him in a purple robe, and mocked Him with the chant, "Hail, King of the Jews!" followed by slaps across the face.

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<sup>6</sup> W. J. Cameron, "Scourge," in *The Zondervan Encyclopaedia of the Bible*, gen. ed. Merrill C. Tenney (Grand Rapids: Zondervan Publishing House, 1976), 5:298.



17. Again Pilate displayed the Lord before the throng in His humiliated state and said, "Behold the Man!" In other words, "surely this is enough punishment for a person I believe is not guilty of anything."
18. To this the chief priests and officers cried out, "Crucify, crucify!" Pilate turned Him over to the Jewish mob and told them to crucify Him. Roman law prohibited the Jews from using capital punishment. If Jesus was to die, the Romans would have to do the job.
19. With this, Pilate took Jesus into the Praetorium again and asked, "Where are You from." But Jesus gave no answer, so Pilate then asked, "Do You not know that I have authority to release You, and I have authority to crucify You?"
20. The Lord then gave the response that summed up the legal conclusion of this entire affair:

**John 19:11** "You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin."

21. With this, Pilate brought Jesus out in front of the hostile crowd and said, "Behold, your King!" But the Jews cried out, "Away with Him, away with Him, crucify Him!"
22. Pilate, knowing Jesus was completely innocent, but not wanting an uprising in the city, betrayed Whom he knew was in matter of fact the King of the Jews." He said to the Jews, "Shall I crucify your King?" The chief priest answered, "We have no king but Caesar." With that Pilate handed Him over to be crucified.

**John 19:17** They took Jesus, therefore, and He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew, Golgotha.

23. The word "cross" is the Greek noun **σταυρός (staurós)** or the "crosspiece," referred to in Latin as the *patibulum*, which is estimated to weigh about 110 pounds.
24. Jesus was completely exhausted; nevertheless, He hoisted the *patibulum* upon His shoulder and began the long trek toward Golgotha bearing a hard and a heavy load.
25. He did not have the physical stamina to make it all the way and finally collapsed on the road. A man named Simon of Cyrene was pressed into service to carry the *patibulum* up Golgotha to the site of where the cross would be installed.



26. Awaiting there were Roman soldiers with the vertical beam, called in Latin the *stipes*, lying on the ground. They attached it to the *patibulum* to which they nailed Jesus hands and then His feet to the *stipes*. By lifting the cross into place, our Lord Jesus Christ was crucified.
27. Above the *patibulum* was an extended section of the *stipes*, called in Latin the *titulus*, designed to display a message which on this occasion it was ordered by Pilate to read in capital letters, “JESUS THE NAZARENE, THE KING OF THE JEWS.” (John 19:19)

**John 19:20** Many of the Jewish residents of Jerusalem read this notice because the place where Jesus was crucified was near the city, and the notice was written in Aramaic (Hebrew), Latin, and Greek.

**John 19:21** The chief priests of the Jews said to Pilate, “Do not write, ‘The king of the Jews,’ but rather, ‘This man said, I am king of the Jews.’”

**v. 22** Pilate answered, “What I have written, I have written.” (NET)

Jesus really was *the King of the Jews*, although he was a king rejected by his own people. Pilate’s own motivation for placing the title over Jesus is considerably more obscure. He may have meant this as a final mockery of Jesus himself, but Pilate’s earlier mockery of Jesus seemed to be motivated by a desire to gain pity from the Jewish authorities in order to have him released. More likely Pilate saw this as a subtle way of getting back at the Jewish authorities who had pressured him into the execution of one he considered to be an innocent man.<sup>7</sup>

## F. Resurrection and the Omnipotence of God.

1. Christ died twice on the cross so that we might be born twice. He died spiritually to provide salvation. He died physically because His work was finished.
  - (1) Our first birth is natural generation, in which God the Father creates human life by imputing soul life to biological life at physical birth.
  - (2) The second birth is regeneration, by which God the Holy Spirit creates from His omnipotence a human spirit for the imputation of eternal life.

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<sup>7</sup> The NET Bible (Dallas: Biblical Studies Press, 1996–2005), 2094sn19.



- (3) In both the first and second births, the omnipotence of God is involved.

**Principle:** The power that sustained the humanity of Christ on the cross enabled Him endure the judgment of our sins. It is this same power made available to us for our advance to the sophisticated spiritual life.

- (4) The omnipotence of God is made available to every Church Age believer to access the teaching ministry of the Holy Spirit by which he may achieve tactical victory in the Angelic Conflict.
- (5) The advance to spiritual maturity is the environment in which the believer best represents the absence of Jesus Christ in the Devil's world. We are in the Lord's army and our motivation should be to achieve the rank of **πρόμαχος (prómachos)**: "one who fights as a front ranker in the Lord's phalanx."
- (6) The royal family of God is designed and empowered to glorify God. This becomes the highest destiny ever given to any group of believers in any dispensation.
2. In physical death, our Lord Jesus Christ had a trichotomous separation. His body went into the grave. His human spirit went into the presence of God the Father in the third heaven. His human soul went into Paradise, the first compartment of Hades, where all the Old Testament believers resided until the ascension of Christ.
3. When we die, our souls and spirits go into the presence of the Lord in heaven in interim body. For we are said to be "absent from the body and *face to face* with the Lord":

**2 Corinthians 5:8** We are confident, I say, and willing rather to be absent from the body, and to be present [ ἐνδημέω (*endēméo*): "face to face" ] with the Lord. (KJV)

4. The verb *endēméo* means "to be at home, to be present in any place or with any person."<sup>8</sup>

<sup>8</sup> Spiros Zodhiates, ed., "ἐνδημέω," *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 585.





The desire of the Christian is to live in communion with Christ in the sphere in which He is. This communion is a face-to-face relationship. Hence Paul desires ... to be translated out of the sphere of this world and its corporeality into that of the *Kúrios* [Lord].<sup>9</sup>

5. There is no separation of the soul and the spirit in the death of the believer. However, being “face to face” implies that we have a recognizable interim body in heaven until the Rapture.
6. In the meantime, our Lord’s body was in the grave for three days and three nights. Matthew 12:40; 20:19; Mark 8:31; 9:31; 10:34 document this clearly.
7. When the work of salvation was finished, our Lord said to the Father, “Father, into Your hands I dismiss My spirit” (Luke 23:46), and His human spirit went into the presence of the Father.
8. He said to the dying thief in Luke 23:43, “Today shall you be with Me in Paradise.” His soul went into Paradise compartment of Hades.
  - (1) Psalm 16:10 prophesied, “You will not leave my soul in Hades.”
  - (2) Acts 2:27, “His soul came out of Hades.” (Cf. Ephesians 4:9)
  - (3) While He was there, according to 1 Peter 3:18-21, the Holy Spirit guarded the soul of our Lord in Hades. And by means of the Spirit, the soul of our Lord went down to Tartarus, where He made the victorious proclamation to certain fallen angels.<sup>10</sup>
9. Just as our Lord’s spiritual death was unique—He was judged for all of our sins—so His physical death was unique—He had a trichotomous separation.
10. God the Father is said to be the agent of the resurrection, Ephesians 1:20. Colossians 2:12, 1 Thessalonians 1:10, Romans 6:4, and 1 Peter 1:21 all reveal that God the Father raised Him from the dead.
11. But Scripture also says the Holy Spirit raised Him from the dead, as in Acts 2:24, Romans 1:4, 8:11 and 1 Peter 3:18. So God the Holy Spirit is also the Agent of the resurrection.
12. The omnipotence of the Father restored our Lord’s human spirit to His body in the tomb. Simultaneously, the omnipotence of the Holy Spirit returned His human soul from Hades to His body in the tomb.

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<sup>9</sup> Walter Grundmann, “*δῆμιος, ἐνδημέω*,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. & ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 2:64.

<sup>10</sup> R. B. Thieme, Jr., “The Divine Judgment,” in *Victorious Proclamation*, 2d ed. (R. B. Thieme, Jr., Bible Ministries, 2002), 14–16.



13. Now rejoined in the resurrection body, our Lord walked through the stone. Later on, an angel rolled away the stone so that the world could see and verify the resurrection.

**Matthew 28:1** Now after the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to look at the grave.

**v. 2** And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it.

**Matthew 28:5** The angel said to the women, "Do not be afraid; for I know that you are looking for Jesus who has been crucified.

**v. 6a** "He is not here, for He has risen."

#### G. Characteristics of the Resurrection Body

**1 John 3:2** We know that when He appears, we will be just like Him, because we will see Him just as He is.

1. The resurrection body does not appear unusual. Luke 24:13–32; John 20:11–16
2. It can vanish from sight. Luke 24:31
3. It can move through barriers. Matthew 27:65–66 cf. 28:5–6; John 20:19, 26
4. It retains stigmata. Luke 24:39–40; John 20:20, 27 (at least for Jesus)
5. It is made of flesh and bones. Luke 24:39
6. It is capable of taking food. Luke 24:41–43; John 21:15
7. It can move through interstellar space at warp speed. Luke 24:51; Acts 1:9
8. It is imperishable and immortal. 1 Corinthians 15:54 cf. Philippians 3:21

*(End ES18-01 The Power of His Resurrection)*

