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1 Corinthians 15:51 Behold, I tell you a mystery [μυστήριον (*mustérion*)⁴]; we will not all sleep [experience physical death], but we all will be changed [from previous physical bodies],

1 Corinthians 15:52 in a moment [ἄτομος (*átomos*)⁵], in the twinkling of an eye, at the last trumpet [of the Church Age]; for the trumpet will sound, and the dead [physically] will be raised imperishable and we will be changed.

6. We now know that an atom can be divided which Harry Truman proved twice in convincing the Japanese to holler, “Calf rope!”
7. How long it took the Lord to create the universe or change our bodies into resurrection bodies is as short as we are able to define short. Yoctosecond is the latest in this effort.

The prefix yocto- is derived from the Greek word for the number eight: ὀκτώ (*októ*).

Yocto: from the fact that 10^{24} is the eighth power of 10^3 : one septillionth. Yoctosecond: one septillionth of a second.^{6 7}

8. The Lord is our Creator. He is the prototype of the resurrection body. It was His victory over sin and over death.
9. We have full confidence in the reality of the future provision of a resurrection body, but its timing and, if not in our lifetime, the timing of our physical deaths.
10. If and when we die physically, our soul and spirit go into the presence of the God in the Third Heaven and accompanied by Christ who indwelt us at salvation.

⁴ A doctrine unknown to Old Testament believers but revealed to those in the Church Age, in this case, the Rapture of the Church age believers.

⁵ The alpha privative α “without,” and *tomé* “to divide”: “indivisible.” “This is the word from which ‘atom’ is derived, that which cannot be divided. When referring to time, it means an indivisible point of time, an instant, a moment” (Spiros Zodhiates, ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. [Chattanooga: AMG Publishers, 1993], 286.)

⁶ *Merriam-Webster’s Collegiate Dictionary*, 11th ed., s.vv. “yocto-,” “yoctosecond.”

⁷ 0.00000000000000000000000000000001 equals one yoctosecond and is the best currently available term we have to define the word *átomos* (“moment” [NASB]) in 1 Corinthians 15:52.

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2 Corinthians 5:8 We keep on having confidence and are willing to be absent from the body and to be at home with the Lord. (NASB)

11. Again yoctosecond comes into view in this verse, indicated in the phrase, “to be absent from the body and to be at home with the Lord.”
12. Within that phrase is the prepositional phrase “at home.” This requires a little exegesis and we get it from this source:

In 2 Corinthians 5:8, the aorist active infinitive ἐνδημέω (*endēmēō*), meaning “to be at home,” followed by the preposition πρὸς (*prós*)⁸ and the accusative of harmonious relationship, direct object Κύριος (*Kúrios*) means “to be present face-to-face with the Lord” and implies that our souls and spirits are housed in an interim body in heaven while we await resurrection (Job 19:25–26; John 11:25). The Bible never speaks of disembodied souls. “Face-to-face” also means that we will be recognizable in our interim bodies. We have a new home (John 14:1–6), and a realization of eternal life (John 10:28). This knowledge that loved ones are in a perfect state of happiness in an interim body is a source of great comfort to those we leave behind.⁹

13. Beginning at the virgin birth, our Lord possessed two natures: undiminished deity and true humanity. This is referred to as the hypostatic union. It was His true humanity that others were able to see, observe, and communicate.
14. As He hung on the cross, he was accompanied on each side by a person who had received the death penalty from the Romans. His conversation with these two men contains important doctrines:

Luke 23:39 One of the criminals who were hanged there was hurling abuse at Him, saying, “Are You not the Christ? Save Yourself and us!”

⁸ The preposition πρὸς is defined as “expressing direction ‘on the side of,’ ‘in the direction of.’ A marker of direction; marker of closeness of relation or proximity; of place near, at, by; marker of movement toward someone; by, at, near, or with someone” (Walter Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev and ed. Frederick William Danker [Chicago: The University of Chicago Press, 2000], 873–875 passim).

⁹ R. B. Thieme, Jr., *Dying Grace*, 3d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2004), 35.

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v. 40 But the other answered, and rebuked him said, “Do you not even fear God, since you are under the same sentence of condemnation?”

v. 41 “And we indeed are suffering justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong.”

Luke 23:42 And he was saying, “Jesus, remember me when You come into Your kingdom!”

v. 43 And He said to him, “Truly I say to you, today, you shall be with Me in Paradise.”
(NASB)

15. Before the ascension of Jesus, the souls and spirits of believers who experienced physical death did not go instantly into heaven.
16. Instead, their souls and spirits were retained in interim bodies in a compartment of Hades called Paradise. They could not go to heaven until Jesus Christ ascended first.
17. At high noon, the divine judgment of our Lord began. God the Father imputed every sin of human history—from the original sin of Adam and Eve to the last sin of the Millennium—to Jesus Christ.
18. For three hours, these sins were judged by God the Father:
2 Corinthians 5:21 God made the one who did not know sin [Jesus] to be sin for us, so that in Him we would become the righteousness of God.
(NET)
19. When the judgment was over at 3 o'clock in the afternoon, the Lord uttered the most important statement in all of human history:
John 19:30 Therefore when Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit.
(NASB)
20. “It is finished,” is one word in the Greek, the perfect passive indicative of the verb **τελέω (teléō)**. The perfect tense is intensive and it:

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... may be used to **emphasize the results or present state produced by the action. Use of the perfect does not exclude the notion of a completed act; rather, it focuses on the resultant state.**¹⁰

21. The resultant state is the open door to eternal life. The passive voice refers to the judgment imposed upon Him which He successfully endured. The indicative mood confirms that this is a statement of fact.
22. What was also finished was our sin problem. Jesus had been judged in our place. Consequently, the issue before the bar of God is no longer sin.
23. Instead, what is now required is recognition and belief that Jesus Christ has been judged for all humanity's sins
24. Salvation now rests on whether or not each individual will place his personal faith in the Person and successful work of Christ.
25. With His work finished, Jesus made the decision to undertake the rest of His obligations for the future of the human race. We sang this morning the third verse of the hymn, "Christ the Lord Is Risen Today":
Love's redeeming work is done, / Fought the fight, the battle won, / Death in vain forbids Him rise, / Christ hath opened paradise. / Alleluia!¹¹
26. When the Lord dismissed his spirit, it went into the care of God the Father, His body was put into a grave provided by Joseph of Arimathea, and, in interim body, His soul was in the care of the Holy Spirit.
27. During His body's three days and three nights in the tomb, the Lord went to the Paradise compartment of Hades where He informed all Old Testament believers that in about forty days He would be transferring them to Heaven.
28. Every biblical hero you may remember had been retained there awaiting his transfer into heaven at the ascension of Christ.

¹⁰ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 574, 575.

¹¹ Charles Wesley, "Christ the Lord Is Risen Today," in Robert J. Morgan, *Then Sings My Soul: 150 of the World's Greatest Hymn Stories* (Nashville: Thomas Nelson, 2003), 50.

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29. The list of names is myriad, but a few include Adam, Seth, Shem, Abraham, Isaac, Jacob, Judah, David, Solomon, Nathan, Joseph, Mary, and also that man on the cross whom Jesus told, “today you shall be with Me in Paradise.”
29. After His resurrection, Jesus went to the Tartarus compartment of Hades and delivered a victorious proclamation to the fallen angels incarcerated there.
30. These demons are the ones that sought to destroy the human race by infiltrating the pre-diluvial population by executing Operation Concupiscence with human women.
30. In his book on the subject, R. B. Thieme, Jr., summarizes the content of that proclamation by first quoting:
- 1 Peter 3:19** By means of the Holy Spirit [see v. 18], Jesus went and made a pronouncement to the demons in prison [**Ταρταρόω (Tartaróō): Tartarus, a compartment of Hades**],
- v. 20a** which fallen angels were disobedient, when the patience of God waited in the days of Noah, while the ark was being constructed.
- Jesus Christ proclaimed or announced a certain doctrine to all the fallen angels incarcerated in Tartarus. The content of His proclamation is suggested in 1 Peter 3:18. He informed these fallen angels that they had failed in their attempts to destroy true humanity and that God’s plan had progressed through every satanic attack. Christ declared that He had gone to the cross as planned.¹²
31. After the Resurrection, the Lord was seen by as many as 500 people including his apostles. During that time, His appearances provided us eight characteristics of the resurrection body.
32. John informs us of what our resurrection bodies will be like at the Rapture of the Church:

¹² R. B. Thieme, Jr., *Victorious Proclamation*, 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2002), 22. This title is available at the bookcase.

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1 John 3:2b We know that whenever it is revealed [or “**when the Rapture occurs**”], we will be like Him, because we will see Him as He is.
(NET)

33. We know that Jesus now exists in a resurrection body. We do have some idea of its makeup but we do not have precise details. Here’s what we do know:

Characteristics of the Resurrection Body:

1. It 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:¹³ Luke 24:51, Acts 1:9.
 8. It is imperishable and immortal: 1 Corinthians 15:54 cf. Philippians 3:21.
1. The omnipotence that raised Jesus Christ from the dead will also raise you as believers at the Rapture of the Church.
 2. The omnipotence of God the Father will provide the resurrection body for all the dead in Christ at the Rapture.
 3. The omnipotence of the Holy Spirit will provide a resurrection body for all who are alive on the earth at the Rapture.

Philippians 3:20 For our citizenship keeps on existing in heaven and from which place we eagerly anticipate the Savior, the Lord Jesus Christ;

¹³ “Relating to or denoting (fictional or hypothetical) space travel by means of distorting space-time: *warp speed*” (The New Oxford American Dictionary (2001), s.v. “warp.”)

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v. 21 Who will transform the body of our humble station in conformity with the body of His glory, according to the power Jesus has to subject all things to Himself. (EXT)

4. This is the destiny of every person in human history that has placed his personal faith in Jesus Christ for salvation.
5. The gospel of salvation is based on information about who Jesus is. He is the One Who delivers anyone who believes in Him from the lake of fire and imputes to them eternal life. John 3:16 sums it up.
6. When the Lord spoke to Nicodemus in John 3, He presented him with a choice that, if made, would result in two things. There is an important word in John 3:16, a conjunction pronounced *hē'-näi*. It is generally translated into English by the word "that." In this context it introduces both a purpose and result. Let's take a look at the verse:

John 3:16 "God loved the world so much He gave [δίδωμι (*dídōmi*): this is grace, no gift can be a gift that requires anything on the part of the recipient] His uniquely-born Son, so that [ἵνα (*hína*): introduces both purpose and result] whoever believes in Him [πιστεύω (*pisteúō*): this is the necessary condition to achieve the purpose and the result] shall not perish [ἀπόλλυμι (*apóllumi*): purpose of believing: Nicodemus would be delivered from the lake of fire after he dies] but have eternal life [ζωή αἰώνιος (*zōḗ aiōnios*): result of believing: Nicodemus would be imputed eternal life and would go to heaven when he dies]. (EXT)

7. If there is anyone here this morning who has not placed his personal faith in Jesus Christ, this is your opportunity to make that decision. You have the privacy to consider what we have revealed this morning.

Jesus Christ is the answer to all who ponder the question, "What happens after death?" We have learned that the soul never dies. Where your soul spends eternity will be determined by the decision you make here today.



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The freedom to spend eternity in heaven is as simple as making a volition decision to respond positively to John 3:16 and the simplicity of this verse:

John 16:31 “Believe in the Lord Jesus, and you will be saved.”

(End ES17-01: The Power of His Resurrection.)