

The Resurrections

Prologue

The hymn, “He Lives,” copyrighted in 1933 by Alfred Ackley, reminds us that “we serve a risen Savior.” Confirmation of this fact was given 19-hundred years earlier by an angel in the year A.D. 33 to Mary Magdalene and Mary, the mother of James and Joseph, in Matthew 28:6.

Our Lord was resurrected on that Sunday morning, confirming His mission to be judged for the sins of the world had been successfully accomplished. He was the Father’s authorized Substitute to be judged for our sins.

Jesus was absent a sin nature at conception. He did not commit one personal sin during his earthly life in true humanity. He did not reject the imputation of humanity’s sins while being judged in our place on the cross.

Yet, even in light of this unique accomplishment, His work was not yet done. His testimony in the Divine Court of Appeal provided the focal point for believers in the new dispensation of the Church.

For the dispensation of the Church to be inaugurated, Jesus had to first withdraw from the scene, accomplished by His ascension documented in Acts 1:1:9–11. Shortly after His ascension came His session when God the Father commanded Jesus to, “Sit at My right hand until I make Your enemies a footstool for Your feet” (Psalm 110:1).

Back on earth, ten days later, the intensified stage of the angelic conflict began with the inauguration of the Church Age on the Day of Pentecost, April A.D. 33 in Jerusalem.

Our study this Easter is going to take up a summary of these post-crucifixion events that guaranteed the strategic victory of Jesus Christ in the denouement of the angelic conflict.

First, we observe the historical impact of His resurrection, His post-resurrection ministry for forty days, followed by His ascension out of the universe into the third heaven, and finally, His session at the right hand of the Father.

These events established our eternal future with Him in the millennial kingdom and later in the new heavens and the new earth. However, these things could not come to pass without the resurrection of believers who placed their faith in Him.



The Crucifixion, Death, and Burial of Jesus Christ

Jesus Christ died twice on the cross in order that we might be born twice. From high noon to three in the afternoon, Jesus experienced spiritual death when He was separated from the Father while being judged for our sins.

Psalm 22:1a; Matthew 27:46b “My God, My God, why have You forsaken [Hebrew and Greek verbs אָזַב ('azav) and ἐγκαταλείπω (*enkataleípō*): “to estrange”] Me?”

The English word, “strange” best defines this broken relationship between God the Father and God the Son:

Estrange. To withdraw or remove from usual association; to cease to be familiar with; to alienate the affections of; to turn from an affectionate attitude to an indifferent or hostile one.¹

During this spiritual estrangement from God the Father during the three hours of judgment on the cross, the Lord was sustained by the filling ministry of the Holy Spirit:

1. We see this ministry revealed in both the Old and New Testaments.

Isaiah 11:2 The Spirit of the Lord will rest on Him, the spirit of wisdom and understanding.

Isaiah 42:1 “Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations.”

Hebrews 9:14b ... how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God ...

2. Following the judgment, His work was completed. The Lord died physically following His final statement from the cross:

¹ Webster's New Twentieth Century Dictionary of the English Language: Unabridged, 2d ed. (1962), s.v. “strange.”



Luke 23:46b “Father, into Your hands
I commit My spirit.”

3. We also know that the Lord’s soul was transferred to the Paradise compartment of Hades by the Holy Spirit. While the Lord was still on the cross, one of the two criminals beside him arrogantly said to Jesus, “Are you not the Christ? Save Yourself and us” (Luke 23:39)!
4. The other criminal showed grace orientation by his response to the man’s demands of Jesus, “We are receiving what we deserve for our deeds; but this Man has done nothing wrong. Jesus, remember me when You come into Your kingdom” (Luke 23:41b–42)!
5. The Lord’s response confirmed that this man, virtually immovable while hanging on a cross and thus incapable of performing any “good works,” had just expressed by his statement that he had placed his personal faith in Christ which the Lord acknowledged in His response:

Luke 23:43 “Truly I say to you,
today you shall be with Me in Paradise.”

6. The place referred to by the Lord is the compartment of Hades called, **Παράδεισος (Parádeisos)**, the location where the souls of dead believers were retained until Jesus Christ ascends into heaven, mentioned in:

Ephesians 4:8 “When He ascends on high, he took many captives and gave gifts to His people.”

v. 9 (What does “He ascended” mean except that He also descended to the lower, earthly regions [Hades, Paradise compartment]?)

v. 10 He who descended is the very one Who ascended higher than all the heavens.) (NIV)

7. This passage can be confusing. The parenthetical comments in verses 9 and 10 give insight to the meaning of the passage.
8. The “captives” are the souls and human spirits of believers that were retained there over the course of time between Adam and Eve up to the ascension of Christ.



9. No one could enter heaven until Jesus Christ, the First Fruit, entered first.² This is why Old Testament saints are described as “captives.” Captives in the sense that they could not be transferred to heaven until Jesus ascended there first.

Romans 8:11a But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

10. Returning to the Resurrection, the Holy Spirit accompanied Jesus on a quick return trip to the compartment of Hades called, “Tartarus,” where a certain category of fallen angels are still held captive.

2 Peter 2:4 If God did not spare the angels when they sinned [demons who, prior to the universal flood, led astray all but Noah and his family], but cast them into hell [ταρταρόω (tartarōō): Tartarus³] and committed them to pits of darkness, reserved for judgment.

11. Following the Resurrection, the Holy Spirit accompanied Jesus on a mission to Tartarus to inform those demons about His ultimate victory by virtue of His resurrection.

1 Peter 3:18 For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the Spirit [the resurrection].

12. Peter informs us that Jesus Christ, following His resurrection, went to the Paradise compartment of Hades. Before exiting Hades, the Holy Spirit accompanied Him on a visit to the compartment of Torments where a certain category of fallen angels were held captive.

² “Figurative. Christ was ‘the first fruits of those who are asleep,’ i.e., the first who rose from the dead (1 Corinthians 15:20, 23; 16:15; cf. Romans 11:16)” (Merrill F. Unger, “First Fruits,” in *The New Unger’s Bible Dictionary*, rev. ed., ed. R. K. Harrison [Chicago: The Moody Bible Institute of Chicago, 1988], 430).

³ “ταρταρόω (Τάρταρος), thought of by the Greeks as a subterranean place lower than Hades where divine punishment was meted out, and so regarded in Israel as well” (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], 991).



13. These fallen angels remain imprisoned in the Tartarus compartment of Hades. Their infiltration of the human race in Genesis 6 was a desperate effort to corrupt the genetic line of Messiah by their cohabitation with human women.
14. The offspring of this evil coitus produced the giants mentioned in:

Genesis 6:4 The Nephilim [נפילים] (*Nephiylym*): “giants,” offspring of fallen angels and human women] were on the earth in those days when the sons of God [i.e., see “angels/demons” in 2 Peter 2:4] were having sexual relations with the daughters of humankind, who gave birth to their children.

15. The universal flood and Noah’s boat served to cancel this satanic strategy. These demons remain imprisoned in Tartarus and the Nephilim were killed in the universal deluge.
16. Jesus’ trip to Tartarus was to deliver a victorious proclamation to the demons. It was a brief encounter, informing the demons that their doom was sure. He was now resurrected and qualified to pass judgment on them at the great white throne.
17. Prior to the events in Tartarus, God the Father had restored the Lord’s human spirit. He came out of Paradise trichotomous: body, soul, and spirit, in a resurrection body.
18. Leaving Tartarus, the Lord returned to Jerusalem. He then exited the tomb to begin his forty-day, post-resurrection ministry.
19. All of these things, Jesus accomplished in His resurrection body under the enabling power of the Holy Spirit.

The Resurrections of Jesus Christ and Church-Age Believers

1. The resurrection of Jesus Christ involved a three-fold exercise of divine power:
 - (a) The power to restore the Lord’s human spirit to the His resurrection body was provided by God the Father into Whose care Jesus Christ had dismissed it on the cross:



Luke 23:46 Jesus, crying out with a loud voice, said, “Father, into Your hands I commit My human spirit.”

The power that God the Father used to take custody of His human spirit is the same power that was used to return it to the Lord’s resurrection body.

- (b) The power to restore the Lord’s soul to His resurrection body was provided by the Holy Spirit into whose care Jesus Christ dismissed it prior to His visit to Hades:

Luke 23:43 “Truly I say to you, today you shall be with Me in Paradise.”

Psalms 16:10 For You will not abandon My soul in Sheol [שְׁאוֹל (*Sheol*)⁴]; nor will You allow Your Holy One to undergo decay.⁵

- (c) The power to provide a resurrection body for the reception of the Lord’s human spirit and soul was provided by God the Father:

Ephesians 1:17 The God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation ...

v. 18 so that you will know ...

v. 19 what is the surpassing greatness of His power ...

v. 20 which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places.

⁴ שְׁאוֹל (*Sheol*) is the Hebrew equivalent of the Greek ᾗδης (*Hádēs*). Both refer to a location that contains several compartments: (1) **Paradise**: prior to the resurrection of Christ, the place where the souls of believers who died were retained (Luke 23:43); (2) **Torments**: the place where the souls of unbelievers are retained until the Great White Throne Judgment, post-Millennium (Luke 16:23); (3) **Tartarus**: the place where the fallen angels who cohabited with human women of Genesis 6:1–6 are imprisoned until the Great White Throne Judgment (2 Peter 2:4); (4) **the Abyss**: throughout most of world history, the place of incarceration for certain demons who violated the rules of engagement during the Invisible War (Luke 8:31; Revelation 9:1–2, 11; 11:7; 17:8; 20:1–3), and (5) **the Sea Doors**: since the Nephilim were half-breeds, half-human and half-angel, they were not qualified to enter any compartment of Hades so they were relegated to the Sea Doors of the Abyss (Job 38:8 cf. Revelation 20:13).

⁵ See Peter’s statement of the fulfilment of David’s prophecy in Acts 2:31, “David looked ahead and spoke of the resurrection of the Christ, that He was neither abandoned in Hades, nor did His flesh suffer decay.”



2. Although resurrection is understood in the Old Testament, its function does not occur until the New Testament account of the resurrection of Jesus Christ, reported by the angel in:
 - (1) Matthew 28:6, “He is not here, for He has risen,”
 - (2) Mark 16:6, “He has risen; He is not here,”
 - and (3) Luke 24:6, “He is not here, but He has risen.”
3. Jesus Christ’s resurrection is the prototype for the resurrection of all who place their personal faith in Him:

Prototype: The first or primary type of anything; the original thing of which another is a copy; a pattern, model, standard, exemplar, archetype.⁶
4. Therefore, the resurrection bodies of believers will be a copy of that possessed by Jesus Christ.
5. The resurrection body of our Lord is described in 1 Corinthians 15:20 as, “the first fruits of those who are asleep.” This refers to all believers who have died.
6. The next resurrection will be of Church-Age believers whose exit resurrection occurs in two stages: (1) those who are physically dead at the Rapture of the Church, followed by (2) those who are physically alive when the Rapture occurs:

1 Thessalonians 4:15 ... we who are alive and remain until the coming of the Lord [His appearance in the “clouds,” v. 17], will not precede those who have fallen asleep.

v. 16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.

v. 17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so shall we always be with the Lord.
7. The first group to be resurrected following that of the Lord’s is the roster of believers throughout the Church Age, noted above in the 1-Thessalonians-4 passage.

⁶ *The Oxford English Dictionary* (1971), s.v. “prototype.”



8. Our eternal destiny is dependent upon possession of a resurrection body which Jesus Christ demonstrated with His resurrection body.
9. The attributes observed of His body are the same ones that ours will possess beginning with the Rapture of the church:

1 John 3:2 We know that when He appears [at the Rapture], we will be like Him.

10. The following characteristics are observed to describe the unique attributes of the resurrection body of Jesus. It is a checklist that gives us Bible-based certification of features common to our future resurrection bodies:
 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, Luke 25:51; Acts 1:9.
 8. It is imperishable and immortal, 1 Corinthians 15:54 cf. Philippians 3:21.
11. The resurrection of the Church begins with those who are physically dead at the moment of the Rapture. Their souls and human spirits return to the places where their physical bodies are located, at which point they will be reunited with their new resurrection bodies.
12. Immediately following in a yoctosecond, believers alive at the Rapture will then receive their resurrection bodies. Note the sequence in:

1 Thessalonians 4:14 If we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep [died physically] in Jesus.



1 Thessalonians 4:16c ... the dead
in Christ will rise first.

v. 17 Then we who are alive and
remain will be caught up together with them
in the clouds to meet the Lord in the air, and
so we shall always be with the Lord.

12. Here is a mental exercise you may indulge whenever you find yourself at a cemetery, inside a mausoleum, or within a catacomb. Especially at a cemetery, just casually look around at the tombstones and markers. All around you, but underneath the grass, are caskets containing dead bodies.
13. Then imagine that the Rapture occurs as you are standing there. Suddenly you would see many bodies—resurrection bodies—of some carried upward from their tombs into the sky while other areas were left unaffected.
14. As a believer, you would have to also imagine that in a flash you would be suddenly changed to follow quickly, meeting up with them and the Lord in the air.
15. Also, were you to stand within the family plot when the Rapture occurs, you will be uplifted among those within your family who had placed their personal faith in Jesus Christ.
16. Note the sequence of events that begins this process: First of all, the Lord Jesus Christ will descend into the second heaven with a “shout,” the noun, **κέλευσμα** (*kéleusma*): “a summons to carry out a procedure, e.g., battle engagement. Cry of command of a signal for engagement in battle: the Lord will come down with a cry of command = 1 Thessalonians 4:16.”⁷
17. This command is obviously directed to Michael the archangel who in turn gives a verbal command to the trumpeter whose sound will deploy pursuivant angels from the angelic college of heralds throughout the world:

Matthew 24:31 “And He [Jesus]
will send forth His angels with a great
trumpet and they will gather together His
elect from the four winds, from one end of
the sky to the other.

⁷ Bauer, “κέλευσμα,” in *A Greek-English Lexicon of the New Testament*, 3d ed. (2000), 538.



18. After this deployment is completed, “the dead in Christ will rise first.”
19. What follows a yoctosecond later is the rapture of all believers in human bodies who still possess human bodies. They will be transformed into resurrection bodies “who will be caught up together with them [the resurrected formally dead believers] in the atmosphere” (1 Thessalonians 4:17).
20. This latter group will have the distinction of never having experienced physical death. Their moral bodies will be instantly changed from a body of corruption to a perfect resurrection body which they will possess for all eternity.
21. For the rest, those who throughout history did not place their faith in Messiah, will remain in Torments if deceased, or if alive on earth to confront the trials of the Tribulation.
22. Throughout the Tanakh, God is assigned several sobriquets which, on occasion, refer to either God the Father or Jesus Christ. Here are a few:
 1. **אֱלֹהִים** (*'Elohim*): The first form of the divine name in the Bible, Genesis 1:1; in the New Testament Greek it is **Θεός** (*Theós*): “God.” (p. 1265)
 2. **אֲדֹנָי** (*'Athonay*): “Lord.” Its most significant service in the Tanakh is the use of its vowels to point the unpronounceable tetragrammaton **יהוה** (*YHWH*), indicating that the word *'Athonay* should be spoken instead of *Yahweh*. This combination of vowels and consonants gives the transliteration, **יהוה** (*Jehovah*). (p. 1266)
 3. Often associated with *'Athonay* is the noun **צְבָאוֹת** (*Seva'oth*): “Armies,” and together form the title, “Lord of the Armies” which refers to Jesus Christ.⁸ (1267)
 4. Another title for the Lord is also found in the Tanakh and that is the noun, **מָשִׁיחַ** (*Mashiyach*): “Messiah.” This title is expressed in the New Testament Greek with the noun **Χριστός** (*Christós*): “Christ.” (p. 2039)⁹

⁸ James Orr, gen. ed., *The International Standard Bible Encyclopaedia*, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 2:1265, 1266, 1267.

⁹ *Ibid.*, 3:2039.



23. There is a second major passage on the Rapture of the Church found in 1 Corinthians 15 that gives similar information but has a little more to add to the subject.

1 Corinthians 15:51 I tell you a mystery; we will not all sleep [not all die physically], but we will all be changed [into a resurrection body],

1. The word “mystery” is the noun **μυστήριον (*mustérion*)**: “esoteric knowledge.” There is no prophecy in the Church Age except for its initiation in Acts 2 and its conclusion at the Rapture.
2. Paul speaks of the latter event which provides Church-Age believers with information about the termination of the dispensation and their certain destiny.
3. That destiny cannot be fulfilled in their bodies of corruption. Therefore, a transformation must occur which is described in the following verses.
4. This transformation involves the transfer of the believer’s soul and human spirit out from the physical human body over to the perfect resurrection body.
5. The Lord is the prototype¹⁰ for this transition while believers are the subsequent copies. This transformation is described next in:

1 Corinthians 15:52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

6. The time factor that closes the dispensation of the Church is described by the word “moment,” the noun **ἄτομος (*átomos*)**: “a moment.”
7. The alpha privative prefix, **ἄ (*á*)**, is used to negate the noun that follows which is “-*tomos*,”: “to cut.” Therefore, *átomos* means the expanse of time which cannot be divided, such as we commonly do with seconds, minutes, or hours.

¹⁰ “Prototype: denoting the original of which something else is a copy or derivative” (*The New Oxford American Dictionary* [2001], s.v. “prototype). “πρωτότυπος (*prōtótupos*): archetype, original.”



8. Our research has determined that the most “uncut” length of time that has been discovered is the yoctosecond or a fraction indicated by the term “one septillionth” of a second or, when written out: .00000000000000000000000001 or 10^{-24} .
9. In the first century, without a word to describe an “*átomos*” of time, Paul need an illustration to describe how quickly these transformations would occur. He chose to use the noun, **ῥιπή** (*rhípe*): “in the blink or twinkle of an eye.”
10. Within the development of the doctrine of the Rapture, there are three approaches to its timing: **(1)** prior to the Tribulation, **(2)** at the midpoint of the Tribulation, and **(3)** at the close of the Tribulation or at the Second Advent.
11. Revelation 3:10 documents that it occurs before the Tribulation begins:

Revelation 3:10 Because you have kept the word of My perseverance, I also will keep you from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell on the earth.
12. The pretribulation Rapture removes all believers from the earth prior to the beginning of the Tribulation. The subsequent seven years begin and complete Daniel’s seventieth heptad of his 490-year prophecy in the Book of Daniel.
13. Next Paul describes the transformation of human bodies to resurrection bodies:

1 Corinthians 15:53 For the perishable must put on the imperishable, and this mortal must put on immortality.
14. This verse demonstrates the two categories of people who receive a resurrection body. Those who are “perishable” are those who have died, that is, have perished, ergo, who have expired. They will never experience death again.
15. The imperishable are those who are alive at the Rapture. They will receive an immortal body, so they are never subject to physical death.
16. The Rapture of the church is the ultimate victory for the Royal Family of God. All believers, from A.D. 33 to that prophesied future yoctosecond, have responded to the grace of salvation.



17. This group is a mixed throng. Some advanced, others did not. Some had positive historical impact, some negative. There will be both winners and losers. Yet, all will bow to the Lord at the post-Rapture convocation of the Royal Family of God. All will appear before the Lord's *bēma* at His Evaluation Tribunal.

Categories of Resurrections for Man and Angels

1. **Eternal Life:** (a) All angels were created simultaneously by God in eternity past at which point He imputed to them Eternal Life (Colossians 1:16).ⁱⁱ (b) Certain people, regardless of dispensation, were imputed Eternal Life at the moment each of them expressed faith in Jesus Christ for salvation.

NOTE: Eternal Life is eternal. The fallen angels therefore did not lose their Eternal Life when they rebelled. All angels, elect or fallen, possess Eternal Life. Their bodies are perfect and will not die. Believers are provided a human spirit to which Eternal Life is imputed at the moment of salvation.

2. **Perfect Life.** This type of life defines the trichotomy of Adam and Ishah in Eden. Jesus Christ created perfect bodies and souls for them to which a human spirit was imputed providing Perfect Life. This life was potentially never ending, but with the possibility of termination (Genesis 2:16–17).

This remained their status quo until they committed the original sin (Genesis 3:6) at which point they died spiritually (Genesis 2:17 cf. 3:6). They lost their Perfect Life in exchange for Human Life minus the human spirit.

Upon placing their faith in Messiah, they were regenerated with the re-imputation of a human spirit to which Eternal Life was also imputed. (Genesis 3:21).

Perfect Life describes the conditional life of Adam and Ishah's human spirits in Eden between their creation and the Fall.

3. **Human Life:** This is the status of all Homo sapiens from physical birth to physical death with regard to their human bodies. It was also the status of Adam and Eve between the Fall and physical death (Genesis 3:6–20).

ⁱⁱ "It is assumed from Colossians 1:16–17 that all angels were created simultaneously. In like manner, it is assumed that the creation of angels was completed at that time and that none will be added to their number. They are not subject to death or any form of extinction; therefore, they do not decrease as they do not increase. The plan by which the human family is secured through propagation has no counterpart among the angels" (Lewis Sperry Chafer, "Angelology," in *Systematic Theology* [Dallas: Dallas Seminary Press, 1947], 2:11).



4. **Forever Life:** Refers to every person that has not believed in Jesus for salvation. Their souls possess Forever Life in time. At physical death, all unbelievers' souls go directly to Torments in interim bodies. Following the close of human history, they are summoned to appear before the Great White Throne. After judgment is affirmed, they are then transferred to the lake of fire in resurrection bodies forever and ever.

NOTE: Remember that the soul never dies. The sentence to the lake of fire is for all eternity. A perfect resurrection body must be provided for unbelievers to carry out the sentence. Their classification is Forever Life instead of Eternal Life.

Principle: Everybody lives forever. Where you live it is the issue each person must decide during his time on earth as either a witness for the Prosecution, or not.

5. **Immortality:** Refers to the human soul and applies to those that possess Eternal Life whose eternal destiny is in heaven and to those who possess Forever Life whose eternal destiny is in the lake of fire.

The Resurrection, Ascension, and Session of Jesus Christ

1. The resurrection of Jesus Christ is documented in the Gospels of Matthew, Mark, and Luke, noted above.
2. We have recently studied Peter's oration in the streets of Jerusalem in Acts 2 when he taught the Jews assembled in the streets. In his closing argument, Peter calls on David to remind the Jews of the king's prophecies of the Messiah's resurrection, ascension, and session in:

Acts 2:29 [**Argument:** λόγος (*lógos*): **evidence**] "Men and fellow Jews, let me speak boldly and with complete confidence to you regarding the patriarch David that he both died and was buried, and his sepulcher is with us today here in Jerusalem.

v. 30 "And so, because David was a prophet and knew that God had made a sovereign decision in eternity past and has communicated it to him supported by an oath whose content promises to seat one of his descendants on his throne,



Acts 2:31 he, David, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Paradise, neither did His corpse experience decay.

v. 32 “This Jesus God resurrected, about which we keep on being firsthand witnesses.

v. 33 “Therefore having been exalted to the right hand of the Father by means of the session and having received from the Father the promise of the Holy Spirit, He has poured out exceedingly abundantly that which you see and hear.

NOTE: the following color code simplifies the reading of Acts 2:34–35:

KEY: Peter: “... David: ‘...’ God the Father: “...”

Acts 2:34 - [Argument: πάθος (*páthos*): passion] “For it was not David who ascended into heaven, but he [David] himself says: ‘The LORD [יהוה (Jehovah): Jehovah: God the Father] said to my [David’s] LORD [אֲתֹנַי (’Athonay): Messiah], “Sit at My right hand [session],

v. 35 - until I make Your enemies a footstool for Your feet [at the 2d Advent].”

v. 36 - [Peroration] “Therefore let the people of the twelve tribes of Israel be caused to know without doubt and with certainty that Yahweh has made Him both God and Messiah in hypostatic union—this Jesus whom you were complicit in His crucifixion.”

3. In 1933, Alfred Ackley wrote a hymn in response to a radio preacher’s heretical assertion: “Good Morning—it’s Easter! You know, folks, it really doesn’t make any difference to me if Christ be risen or not. As far as I am concerned, His body could be as dust in some Palestinian tomb. The main thing is, His truth goes marching on!”¹² With that, Ackley sat down and wrote a musical rebuttal to the preacher’s sacrilege. Today it is one of the popular songs sung at Easter. Therefore, let us dismiss by standing to sing the hymn, “He Lives.”

(End ES19-01: The Resurrections.)

¹² Robert J. Morgan, “He Lives” in *Then Sings My Soul* (Nashville: W Publishing, 2011), 291.

