

Jonathan Kwiat - Awakening From Death

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Now, several months ago, a question was asked at our New Haven Ecclesia meeting, and there were a variety of answers. The question was, if you could crystallize Jesus resurrection down to one word, what one word would it be? I'd like to give you a moment to think of an answer, and then I'll share the responses from that ecclesiastical discussion.

Now, if you could crystallize the event down to one word, what word would it be? The responses were victory, triumphantly, overcomer, salvation, historic redemption, Hallelujah, love, magnificent, firstborn life, everlasting revival, peace, preeminent assurance, restoration, fulfillment, spiritual, transcendent, indescribable, significant, relevant, glorious, promised, dispensational, powerful, and progress this afternoon we'd like to review a few Old Testament events and see the scriptural situations connected to awakening from death throughout the generations. In these comments, there are episodes of awakening from the dead occurring at least eight times in the scriptural accounts. Marvelous blessings and incomparable because we know the experience of death passed down from the original sin of Adam has always been inescapable.

So these episodes attract our curiosity. Who was involved? What were the circumstances were these resurrections? Before we list and review the eight scriptural episodes of awakening from sleep of death, please turn to Genesis, chapter 17, verses 1 through 8, and we will consider Abraham Reading from the Revised Version, approved and corrected. Verse 12 begins and when Abram was 99 years old, Jehovah appeared to Abram and said unto him, I am God Almighty, walk before me, and be thou perfect, and I will make my covenant between me and thee, and will multiply thee exceedingly.

And Abram fell on his face and talked with him, saying, as for me, behold, my covenant is with thee, and thou shalt be the father of a multitude of nations have I made thee and I will make thee exceedingly fruitful, and and will make nations of thee and kings shall come out of thee and I will establish my covenant between thee and thy seed after thee throughout their generations for an everlasting covenant to be a God unto thee and to thy seed after thee throughout the generations to be a God unto thee and thy seed after thee and I will give unto thee and to thy seed after thee the land of thy sojournings all the land of Canaan for an everlasting possession and I will be thy God.

Now please turn five chapters later in the Book of Genesis, where we will read the memorable account of Abraham and Isaac on Mount Moriah, Genesis 22, verses 1 through 19, we see remarkable faith and actions and an Outcome with a picture to consider. Now many years have passed since chapter 17 events just read first verse, and it came to pass after these things that God did prove Abraham, and said unto him, Abraham, and he said, here I am.

Some translations use tempted new. King James Version uses tested and the Rvic uses God did prove, and he said, take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah and offer him there for a burnt offering upon one of the mountains that I will tell thee of, and Abraham rose early in the morning and saddled his ass and took two of his young men with him, and Isaac his son, and he clave the wood for the burnt offering and rose up and went unto the place of which God had told him.

On the third day Abraham lifted up his eyes and he saw the place afar off, and Abraham said to his young men, abide here with the animal, and I and the lad will go yonder, and we will worship and

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come again to you. I'd like to repeat that anticipation of Abraham was said, we will come back to you, and Abraham took the word of the burnt offering.

The wood of the burnt offering. I'm sorry, and laid it upon Isaac his son, and he took in his hand the fire and the knife, and they both went of them together.

And Isaac spake unto Abraham his father, and said, my father, and he said, here am I, my son, and he said, behold the fire and the wood. But where is the lamb for a burnt offering? And Abraham said, God will provide himself the lamb for a burnt offering, my son.

So they went, both of them together. Note Abraham said, God will provide himself the lamb, and they came to the place which God had told him of, and Abraham built the altar there and laid the wood in order, and bound Isaac his son and laid him on the altar and took the knife to slay his son, and the angel of Jehovah called out unto him out of heaven and said, Abraham, Abraham.

And he said, here am I, and he said, lay not thy hand upon the lad, neither do thou any thing to him. For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me, and Abraham lifted up his eyes and looked, and behold behind him a ram caught in the thicket by his horns, and Abraham went and took the ram and offered it for a burnt offering in the stead of his son.

And Abraham called the name of the place Jehovah Jireh, as it is said to this day, in the mount of Jehovah it shall be provided. Jehovah Jireh means Jehovah will provide. Abraham said it with faith in verse 8, and Jehovah did it in verse 13, and the angel of Jehovah called upon Abraham a second time out of heaven and said, by myself I have sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy Son, thine only Son. Then in blessing I will bless thee and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore and thy seed shall possess the gates of his enemies and in thy seed shall all the nations of the earth bless themselves, because thou hast obeyed my voice.

So Abraham returned unto his young men, and they rose up and went together to Beersheba, and Abraham dwelt at Beersheba. What words of praise and gratitude and devotion must have been shared by Abraham and Isaac following the sacrifices that Lamb so you might be wondering, why are these scriptures from Genesis being read in a discourse dealing with scriptural awakening events? They seem better suited to a character study on faith or obedience Devotion hope To answer that with a few paragraphs from the Clinto and Strong's Encyclopedia and Pastor Russell's writings from the encyclopedia entry on Isaac and McClintocks and Strong's it says the next recorded event in the life of Isaac is the memorable one connected with the command of God to offer him up as a sacrifice on a mountain in the land of Moriah. Genesis chapter 22 BC circa 2047 nothing is said of his age, except that he is called a lad, perhaps 16 years of age.

According to the writer Josephus, he was 25 years old. That Isaac knew nothing of the relation in which he stood to the divine command came affectingly out in the question he put to his father while they journeyed together. Behold the fire and the wood. But where is the Lamb for the burnt offering? Even then the secret was not revealed to him, and only it would appear, when the act was in the process of being consummated, did the awful truth burst upon his soul that he himself was to be the victim of the altar.

Yet the sacred narrative tells of no resistance struggle on the part of this childhood promise, no strivings for escape, no cries of agony or pleadings for deliverance. He seems to have suffered,

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surrendered himself as a willing sacrifice to the call of heaven of him who had the law of God in his meanwhile take the place of the seed of blessing in the surrender by the Father of his only Son, and the concurrence of the Son's will with that of the Father's. The sacrificial death which virtually took place and in the resurrection from the dead whence Abraham received his God in figure Hebrews 11:19 are all points of analogy which cannot be overlooked. End of comment in McClintock's and Strong's encyclopedia. This cross reference to Hebrews chapter 11, verse 19 in that final sentence is important for this afternoon's study, and we will consider it shortly.

I'd like to take a few minutes and read a few paragraphs from reprint 5702, which are under a paragraph heading How God tempted Abraham Published June 1, 1915 when we look back into the Old Testament, we read that God did tempt Abraham. Some translations said it this way, saying, take now thine only son Isaac, whom thou lovest, and offer him for a burnt offering. The question arises, how shall we reconcile this statement with the statement from the apostle James that God tempteth no man? Let no man say, when he is tempted, I am tempted of God for God cannot be tempted of evil neither tempteth he any man. But every man is tempted when he is drawn away of his own lust and desire and entice James 1:13, 14.

The reply is that the Apostle James in our text is limiting the word to temptations to do evil. God tempts us to do good. He sets before us the exceeding great and precious promises, the wonderful promises he has made to us. They act as magnets drawing us, as we might say, in this sense of the word. We are tempted of God, but God does not tempt us to do evil, to commit sin.

God tempted Abraham and tested him, not with a view to do him harm, but with a view to doing him good, and because Abraham stood the test, God could accord to him the greater blessings, and he did so. He gave him greater blessings in this life, as well as a promise of greater blessings to be his in the life to come in the resurrection. So we have an interesting point given in these readings. Abraham had an idea that God could raise Isaac up from the dead.

Now is this speculation or documented in the Scriptures? Back to Repron 5702. The test for Abraham was that he should offer and sacrifice his son Isaac, in whom centered all the promises. By his prompt obedience Abraham gave proof of his loyalty. He accounted that God was able to raise his son up from the dead, that the promises might be fulfilled.

Hebrews 11:18 and 19. Let me repeat that sentence a second time. By his prompt obedience Abraham gave proof of his loyalty. He accounted that God was able to raise his son up from the dead, that the promises might be fulfilled when his loyalty had been tested to the limit when the knife was raised to slay his son, the Lord through the angel stayed his hand and provided him with a ram for a sacrifice.

Lets turn to the scriptures cited in McClintock's and Strong's writing and reprint 5702 from Hebrews, chapter 11, verses 17 through 19, where it summarizes Abraham briefly along with other fabled servants. Using the new King James Version, it says, by faith when he was tested, not tempted in this translation he offered up Isaac and he who had received the promises as he offered up his only begotten Son, of whom it was said in Isaac, your seed shall be called accounting that God was able to raise him up even from the dead, from which he also received him in a figurative sense. Most likely it was the Apostle Paul who wrote Hebrews. No signatures attached to the book and we value his inspired scripture verse 19 accounting that God was able to raise him up even from the dead. But Abraham had faith, superb faith, trust and obedience in this episode quite remarkable.

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Reprint 4387 because God could raise up Isaac, Isaac could live and God could fulfill his every promise given to Abraham before the events on Mount Moriah. Reprint 1623 Abraham trusted in God's love and believed his wisdom superior to his own and accepted his authority paramount to every other consideration. Reprint 1158 When God Commanded Abraham to sacrifice his son Isaac, it was reasonable for Abraham to comply and to leave the fulfillment of the promises which centered in Isaac to go on.

Abraham did not need to remind Jehovah about the covenant. Abraham had developed strong and loyal character satisfactory to Jehovah. We might ask why did Jehovah ask such a severe test of Abraham sacrificing a human being his son? We tremble at the thought that divine providence had that ram caught in the thicket Abraham to substitute the situation and test was under control. Abraham was tested to do good.

If Isaac were raised from the dead after being sacrificed on the altar, he and Abraham would have been profoundly blessed and the promise to Abraham would have still been viable. But Isaac would have been under condemnation given to Adam that of death for original sin. Abraham's faithful sacrifice of Isaac would have resulted in a living sacrifice of Isaac and a resurrection perhaps that very day. But it did not merit life everlasting for Isaac because the sacrifice did not meet the standard of divine justice, which we know to have been a perfect human life. If Isaac were raised from the dead, it would have been inevitable he would sin in time.

So we would identify this experience as an awakening, not a resurrection opportunity as we see detailed in the New Testament.

In the Lord's Wisdom, Isaac was not sacrificed and he was not raised from the dead in reality. Rather, Genesis chapter 22, verse 13 told us there was a ram in the thicket caught there by his horns. It was acceptable to God because Abraham was willing to do God's commandment. This exhibited obedience and faithfulness of Abraham was so extraordinary that unlikely anyone up to this generation could have approached that behavior. Marvelous Patriarch A couple minutes ago I shared McClintockson's strong summary of the event on Mount Moriah and there was one sentence to repeat in emphasis now for Isaac to act this way was to prove himself the fitting type of him who had the law of God in his heart and came not to do his will, but the will of him that sent him so true.

This is another lesson given to us in the event Isaac was a foreshadowing of Jesus willing to sacrifice as directed by Abraham who pictures Jehovah in this parallel picture. With this application in mind, we see the appropriateness of Isaac's character serving as an innocent, acquiescent, non resistant, cooperative, willing sacrifice. However, let us not reason that this testing of Abraham was a light matter because he believed God could raise up Abraham from the dead. It wasn't a small test. In fact, Jehovah was so pleased with Abraham's actions that the Covenant in chapter 17, verses 1 through 8 blessing to be unique God to Abraham and to obtain the land of Canaan was expanded in chapter 22 verse 18 and your seed shall all the nations of the earth be blessed, because you have obeyed my voice.

Abraham was not selfish in the sacrifice test with Isaac as indicated he had a distinguished character appropriately suited for blessing others through his descendants.

One more point to consider from this account of Abraham and Isaac. Where was Mount Moriah located? In the mountain area of Sinai or in the Negev desert? In the land of Edom, actually Jerusalem, Israel. Reprint 5,180 comments about Mount Moriah Long centuries afterward, in the

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time of King Solomon, it was the site of Solomon's Temple.

The very rock upon which Isaac is supposed to have been bound became the very location of the brazen altar of the Temple. Isn't that encouraging? The Clinto and Strong's concludes a summary of Mount Moriah. Interesting line of connection between the sacrifice of Isaac the later erection of King Solomon's temple and the offering of God's only begotten son. These events and activities of extraordinary sacrifice were all very close, all in the vicinity of this little section of Jerusalem.

Overruled by Jehovah the study on Abraham and Isaac raises a question that I had not considered in the past. If Abraham believed God could raise up Isaac, perhaps Isaac too shared the same conviction of faith and belief about raising up from death. Would 125-year-old Abraham have previously shared his belief with his 25 year old son? Possibly. We read how Isaac was bound and placed on the altar.

Non resistant, cooperative, faithful, obedient. He was dramatically prefiguring Jesus actions in his crucifixion generations later. Maybe Isaac had been well trained in this blessed hope of awakening of dead by his father Abraham.

I read one comment in Bible Resources that calculated from Sarah's birth at age at birth to Isaac to her date of death was the oldest Isaac could have been when he was on Mount Moriah was 37 years old. It wondered if Isaac could have been 33 and a half years old, just like Jesus at his crucifixion. Possibility. As mentioned a few minutes ago, there were eight incidents of humans awakening from the death in the Bible. I'm going to look at these in the next couple of minutes.

I'd like to start with First Kings, chapter 17, verses 17 through 24. In this account, Prophet Elijah raises a Zarephath woman son. He had died and she was heartbroken. Prophet Elijah reanimated, revived him back to life through the power of Jehovah. This boy was not given an awakening to everlasting life, but it was certainly a blessing to be raised from the dead by the prophet.

Recall how this woman had great compassion and love and obedience to Elijah. Before this event, she and her son were almost dying of hunger, yet shared their final provisions with Elijah. The meal in the jar and the cruse of oil as Elijah requested.

Their past child was the first ever to joy and faith in Jehovah. Second episode in Second Kings, chapter 4, verses 32 through 30 supportive of these prophets, the awakening process was quite similar. Both awakening episodes foreshadowing the time when all will be called from their graves to opportunities the Messianic kingdom here on earth. Third episode in Second Kings, chapter 13, verse 21 we see an experience after Elijah had died. He had served roughly 65 years as a faithful busy prophet.

After Elijah and bands from Moab were invading Israel, grave diggers were burying a man who had just died. The workers saw a band of Moabite soldiers headed toward them, so they hastily cast the body into the sepulcher of Elisha. When the corpse touched the bones of Elisha, the dead man revived and stood up on his feet. Reprint 2354. Possibly it was to draw the minds of the people back again to Elisha and to his teaching, to restore their confidence in the Lord that this miracle occurred in connection with his bones.

Now to the New Testament for five more miracles of Awakening from the dead. Fourth Episode the Awakening from Death of the Son of Widow in the City of Nain From Luke chapter 7, verses 11 through 15 and it came to pass on the next day that Jesus went to a city called Nain, and his

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disciples went with him and a great multitude. Now when he drew near to the city of the gate, behold, there was carried out one that was dead, the only son of his mother, and she was a widow, and much people of the city were with her, and when the Lord saw her, he had compassion on her and said unto her, weep not, and he came nigh and touched the coffin, and the bearers stood still, and he said, young man, I say unto thee, arise.

And he that was dead sat up, and he began to speak, and he gave him to his mother, and reverence took hold on all, and they glorified God, saying, a great prophet has arisen among us, and God hath visited his people, Jesus. He approaches Jesus to come help her at their home. But multitudes are thronging Jesus, some legitimately helpful Jesus agrees to go to Jairus home, but a messenger brings news that she unfortunately died while they were in transit. It was futile now, but Jesus persisted and raised the daughter from death. Miracle Reprint 2618 clarifies this episode for us.

The maid awakened to life and consciousness. She did not come back from heaven or hell, but merely awakened out of the sleep of death and renewed the experiences of life as before. Such an awakening from sleep, such a restoration of the life forces that had been temporarily suspended, is of the nature of a resurrection, but it is not a resurrection. We are to remember that the maiden was not alive before that perfect life has not been enjoyed by any member of Adam's race since Father Adam's fall into disobedience, and was under the divine sentence of death. As the apostle declares in Adam, all die, and again death passed upon all.

And the maiden was no exception to the rule. She had been in a dying condition. Our Lord, in speaking on the subject, implied that none have life in any sense of the word, except those who accept him, and then only in a reconnaissance by faith. His words were, let the dead bury the dead.

He that hath the Son hath life. As the maiden was therefore legally dead without perfect life and without the right to it before she fell asleep. So likewise, when she awakened in answer to the Lord's command, she was awakened merely to the death condition in which she previously was to have resurrected her. He would have meant to have lifted her completely out of death in every sense of the word, out of mental, moral and physical degradation, up to the grand heights of perfection of mind and body as represented in the person of Father Adam, and our Lord did nothing of this kind.

He merely awakened her, leaving her on the same plane of death which she had been born and must live for 12 years. There is no hope of a future life without a resurrection, and there is no hope of a resurrection except in Jesus, that he died for our sins and thus paid the death penalty which was against us, and thus permitted the wages of sin and death to become merely a temporary sleep from which he will awaken mankind. That they might be blessed under the great and wonderful privileges of his kingdom during the millennial age.

Otherwise, in Scripture called a day of judgment or trial of the world, as this present gospel age is in the trial for the church, for the world, it will be a resurrection by judgment trial, a blessed opportunity of coming to number six episode Jesus Awakened Lazarus. John, chapter 11, verses 1 through 44. Now a certain man was ill, Lazarus of Bethany. It was Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was ill. So the sisters said to him, saying, lord, he whom you love is ill.

But when Jesus heard it, he said, this illness doth not lead to death. It is for the to the disciples, let us go to Judea again. The disciples said to him, rabbi, the Jews were just now seeking to stone

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you. Are you going there again? And Jesus answered, are there not 12 hours in the day?

If anyone walks in the day, he does not stir, stumble, because he sees the light of this world. But if anyone walks in the night, he stumbles because the light is not in him. After saying these things, he said to them, our friend Lazarus has fallen asleep, but I go to awaken him. The disciples said to him, lord, if he has fallen asleep, he will recover. Jesus had spoken of his death, but they thought he meant taking rest and sleep.

Then Jesus told them plainly, Lazarus has died, and for your sake I am glad that I was not there so that you may believe. But let us go to him. So Thomas called the twins, said to his fellow disciples, let us also go that we may die with him. Now when Jesus came, he found Lazarus had already been in the tomb four days.

Bethany was near Jerusalem, about two miles off, and many of the Jews had come to Martha and Mary to console them concerning their brother. So when Martha heard that Jesus was coming, she went and met him. But Mary remained seated in the house. Martha said to Jesus, lord, if you had been here, my brother would not have died.

But even now I know that whatsoever you ask of God, God will give you. Jesus said unto her, I am the resurrection and the life. Whosoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die. Do you believe this?

She said to him, yes, Lord. I believe that you are the Christ, the Son of God who is coming into the world. Once she had said this, she went and called and go out. They followed her, supposing that she was going to the tomb to weep there. Now, when Mary came to where Jesus was and saw him, she fell at his feet, saying to him, lord, if you had been here, my brother would not have died.

When Jesus saw her weeping and the Jews who had come with her weeping also, he was deeply moved in his spirit and greatly rejoiced, and he said, where have you laid him? They said to him, lord, come and see. Jesus wept. So the Jews said, see how he loved him.

Some of them said, could not he who have opened the eyes of the blind also have kept this man from dying? Then Jesus, deeply moved, again came to the tomb. It was a cave and a stone laid against it. Jesus said, take away the stone. Martha, the sister of the dead man, said to him, lord, by this time there will be an odor, for he has been dead four days.

Jesus said to her, did I not tell you that if you believed, you would see the glory of God? So they took away the stone, and Jesus lifted up his eyes and said, father, I thank you that you have heard me. I knew that you always hear me. But I said this on account of the people standing around that they may believe that you sent me.

When he said these things, he cried out with a loud voice, Lazarus, come forth. The man who had died came out, his hands and feet bound with linen strips and his face wrapped with a cloth. Jesus said to them, unbind him. Let him go.

Later in this chapter, we read that the members of the Sanhedrin who opposed Jesus were so infuriated by this miracle that they wanted to kill Lazarus, rather than have his presence and inspiration for the faithful followers.

Sometime shortly afterward we read that the members of the Sanhedrin, who post oh, sorry, John 12:13 Jesus, therefore six days before the passover, came to Bethany, where Lazarus was whom

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Jesus raised from the dead. So they made him a supper there, and Martha served but Lazarus was one of them that sat at meat with them. Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odor of the ointment. From reprint 2743 this feast was at the home of Simon the leper yet Simon is not mentioned in connection with the narrative, and it's quite possible that he was then dead. It is conjectured that Simon was either the father of Lazarus, Martha, and Mary, or else that Martha was the widow of Simon, and that Lazarus and Mary were younger than she.

These matters are merely tradition, nothing in the Scriptures throwing any light on the matter. We remember that on the occasion of a previous visit to this home, our Lord was entertained, and Mary became so absorbed in listening to the gracious words that proceedeth out of his mouth, that for the time she neglected the ordinary affairs of life, until her more practical, and possibly less spiritually inclined sister commented upon the fact that which brought forth our Lord's declaration to the effect that while service is quite acceptable and appreciated, veneration and fellowship are still more appreciated. Mary hath chosen the finer part. The two sisters had the enviable privilege of serving our Lord, and ministering to his comfort in the feast of our lesson, just before the agonies which closed his earthly life. As before, so now the service of the two sisters took somewhat different form, but probably this time by mutual agreement and prearrangement.

Martha thus served the table, with others assisting, and Mary was left free to render her peculiar service, of which this lesson is a memorial. From some source she had procured a valuable alabaster vase of choice perfume she had neither purchased. She had either purchased a vase, and manufactured the perfume herself, at great expense of time, or had spent for its purchase a considerable sum of money. She had anticipated our Lord's coming, and had fully arranged matters, so that at this feast she might treat him in a manner in which very few, except the worldly great, were ever treated. Kings and emperors were thus anointed with a perfume but very rarely could others afford such a luxury for the facilities of manufacturing perfume then were quite inferior to what they are now, and even if the perfume were of home manufacture and of fine quality, the cost and time, etc.

Would be great, and the perfume would be so valuable that it was unusual to sell it other than to the very wealthy.

The feast had begun, and Jesus with his disciples and other guests were at the table, which, according to the Eastern tradition, was long and narrow, with guests not seated upon chairs, but reclining upon couches or divans, with the head extended over the table and the feet extending back to the rear. Which, with the weight of the shoulders poised upon the left elbow while the right hand was used in the partaking of the food. While Martha and associates were serving, Mary came forward, and breaking the seal upon her alabaster vase, she began to pour the precious perfume upon our Lord's head. Mary's affection for our Lord was so deep and so strong that it could not be satisfied with any of the usual means of expression.

If the kings of earth were perfumed and anointed, much more did she esteem it fitting that her friend, her Lord, the Messiah, should be anointed with the best that she could procure for him. Her love was so intense that it knew no economy. Nothing could be too good for her beloved. She would give expression to the rich sentiments of her heart by giving him the finest and most costly of sweet natural odors. Our Lord appreciated the matter fully.

The sweet odor of the heart which prompted the act still more than the sweet odors which filled the entire house. So by this act of anointing Jesus with perfume and washing his feet, Mary evidenced

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her gratitude for awakening her brother Lazarus from death.

In Joppa there was a disciple named Tabitha. In Greek, her name is Dorcas. She was awake. She was always. I'm sorry.

She was always doing good and helping the poor. About that time, she became sick and died, and her body was washed and placed in an upstairs room. Lydda was near Joppa. So when the disciples heard that Peter was in Lydda, they sent two men to him and urged him, please come at once.

Peter went with them, and when he arrived, he was taken upstairs to the room. All the widows stood around him, crying and showing him the robes and other clothing that Dorcas had made. While she was still with them. Peter sent them all out of the room. Then he got down on his knees and prayed.

Turning toward the dead woman, he said, tabitha, get up. She opened her eyes and seeing Peter, she sat up. He took her by the hand and helped her to her feet. Then he called for the believers, especially the widows, and presented her to them. Alive.

This became known all over Joppa and many people believed in the Lord. Like the episodes of the Woman of Zarephath and the Shunammite woman discussed earlier. Tabitha was charitable and generous to those in need, loving in act with her garment making and mending skills. Next is episode 8 Paul awakened Eutychus who died in a fall from the third floor window Acts 20 verses 7 through 12 on the first day of the week we came together to break bread. Paul spoke to the people and because he intended to leave the next day, kept on talking until midnight.

There were many lamps in the upstairs room where we were meeting. Seated in the window was a young man named Eutychus who was asleep as Paul talked on and on. When he was sound asleep he fell to the ground from the third floor and was picked up dead comforted so the Bible gives us eight examples of awakening from death, but these blessed ones eventually died at a later date. Yet they provide a foretaste of a great resurrection hope the awakening of all in their graves who have the opportunity of resurrection process in the favorable environment of blessing and favor. Reprint360 is helpful to clarify these eight events entitled Anastasis Resurrection Our time is Collapsing quickly from 1 Corinthians 15:21 Diaglog for since through a man there is death, through a man also there is a resurrection Anastasis from the dead.

For as an Adam all die, so by the anointed all will be resurrected to life. Recognizing death as a reality we have long seen and often pointed out that a resurrection of death is God's remedy for the removal of the sin curse. Not until we until very recently, however, did we recognize the full force and steep scope of the word resurrection. An examination proves that these restorations are a faint spark of life. We're never called to resurrection in the Scriptures.

An examination of the Greek word from which resurrection is translated anastasis, proves that its meaning is broader and fuller than we had supposed, and that we have been in the habit of misapplying it. When applied to such partial restorations of life as above are mentioned, it's really defined by Little and Scott's Greek lexicon as a setting up again, a rebuilding or restoration. So we'd like to consider these awakenings in these eight episodes as really being just temporary restorations, resuscitations, awakenings, but certainly not a resurrection as such. It'll be seen in the millennial kingdom to come. So at this point we'd like to thank the brethren for their attention and just close with those words that were crystallized to represent the resurrection by our brethren in

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New Haven.

Some of these words that were chosen were victory, triumphantly overcomer, salvation, historic redemption, hallelujah, love, magnificent, firstborn life, everlasting revival, peace, preeminent assurance, restoration, fulfillment, spiritual, transcendent, indescribable, significant, relevant, glorious, promised, dispensational, powerful, and progress. Brother Fred.