

## **DID THE RESURRECTION HAPPEN IN A.D. 70 OR IS IT STILL IN THE FUTURE?**

The A.D. 70 doctrine, also called realized eschatology, is a doctrine that is less than 200 years old. However, those who teach this doctrine would say that their view of the end times has been around before the first century because they believe that the prophets of old foretold it. They believe that all prophecy was fulfilled by A.D. 70. They believe the second coming, the resurrection, and the judgment day all happened in A.D. 70 when the Romans destroyed Jerusalem. They believe the earth will never be destroyed and that our flesh will never be resurrected to be part of our immortal bodies, but instead our spirits/souls will simply either go to heaven or to hell when we die because the Haden realm (the waiting place) was also emptied out at A.D. 70.

I personally studied with Don Preston for about a year and a half on this topic when I was new to Christianity, but I simply could not accept his doctrine then, and I cannot accept it now. This seems to be a doctrine that people either reject or it really confuses them, or they fully embrace it and can't seem to get enough of it. It seems to me that some are like those Athenians you read about in Acts 17:21.

Another observation I have made regarding this doctrine is that many of their arguments focus on vague verses that have a multitude of views, but they offer the "true interpretation" of those disputed verses and then try to make clear verses work with their "true interpretation" of those vague verses, which many times causes one to spiritualize or make a metaphor out of those clear verses. They will also try and make every phrase or word mean exactly the same thing no matter what context it is found in. Sometimes they will use the Old Testament prophecies, which are not very clear and sometimes have dual applications, and they will use them to try and prove their argument instead of gaining a better understanding of what that Old Testament prophecy is talking about or is not talking about based on what the New Testament says about that given topic.

In this article, I will focus on their resurrection argument in which Daniel 12 is used as their main focus to try and show that the verses found in 1 Cor. 15, Acts 24, Jn. 5, and 1 Thess. 4 are all talking about the same thing as Daniel. Don Preston has written an entire book on Daniel 12 consisting of almost 500 pages titled "The resurrection of Daniel 12:2 Fulfilled or Future." Of course, one of the major arguments he makes is that if Daniel 12 is talking about the same resurrection as these other verses in the NEW TESTAMENT, then it must mean that the resurrection was fulfilled in A.D. 70 because it is:

**Dan. 12:7 when the power of the holy people has been completely shattered, all these *things* shall be finished.**

On the surface, I can understand why Don would want to use Daniel 12 as his cornerstone for his resurrection argument. After all, if Daniel 12 is talking specifically about the resurrection as mentioned in the New Testament verses I gave and, if verse 7 is referring to the destruction of

Jerusalem, you can begin to see how he could claim that the resurrection mentioned in the New Testament verses must mean exactly what Daniel had in mind, which means that the resurrection had to happen at the destruction of Jerusalem. This argument, like many of the others that are put forth, is based on there being no other explanation of the text, but that simply is not the case, which is why the argument is so weak. In fact, there are several different views regarding Daniel 12 that have good points that support their views.

The problem with Daniel 12 is that it is not crystal clear to what it specifically refers to, which is why there are multiple views of what is specifically talking about. Please understand, I am not talking about some random views people made up, I am talking about the views of well-respected scholars from the past. There are many prophecies like this in the Old Testament that gives us a general idea of what is going on, but we cannot fully grasp the meaning of that prophecy until we read about it in the New Testament.

One example that comes to mind is how Philip was able to preach about Jesus to the Eunuch from Isa. 53. The Eunuch did not understand who Isaiah was talking about, but Philip opened his eyes to the truth. Even though there are multiple accounts of how much the Messiah would suffer, be crucified, and raised up in the Old Testament prophecies, and Jesus told His disciples many times that He must die and be raised again, His disciples didn't believe this truth until shortly after He had been put to death and His tomb was empty (Jn. 20:9; Mk. 16:14). The next week, Thomas finally believed (Jn. 20:24-28).

Many more examples could be given, including how the prophets desired to understand more about the prophecies they were making (Mt. 13:16-17; 1 Pet. 1:10-12; Eph. 3:1ff), but it is clear that Old Testament prophecies tend to be a bit vague for the most part, and in some cases, there are some prophecies that applied to Jesus that we would not know applied to Him if the New Testament did not reveal it to us such as Jesus being the spiritual rock of Exodus 17:6 (1 Cor. 10:4). No Jew would ever be able to guess that the serpent being raised up on a pole (Nub. 21:9) would have anything in common with the Messiah being raised up on the cross (John 3:14-18). The details of Psalm 22 being a prophecy of Jesus' crucifixion were not realized until we see how it describes many of the details of His crucifixion that we read about in the New Testament. So, people should not make an Old Testament prophecy their cornerstone for their argument, especially if that prophecy is vague like the one found in Daniel 12. Yet, this is exactly what men like Don Preston have done.

I have no problem saying that the resurrection verses found in 1 Cor. 15, Acts 24, Jn. 5, and 1 Thess. 4 are indeed talking about the same resurrection that will happen at the second coming of Christ, but I would not use Daniel 12 as a proof text in conjunction with these verses and try to force the resurrection to be at A.D. 70. In order to prove that the resurrection was to be in A.D. 70 and was not a bodily one, it would have to be proven from the New Testament verses, which are NOT vague like Daniel 12. Don't miss this point. If Daniel 12 cannot be used as absolute proof for their doctrine, then this strikes a big blow to their view.

In this article, I am not going to begin with Daniel 12. I am going to begin looking at the New Testament texts just as I said we should. Once we see what they are talking about, then we can begin to make some sense of Daniel 12 and its multitude of views. Let's begin with a definition of resurrection from Thayer.

**1. a raising up, rising (e. g. from a seat): Luke 2:34 (opposed to πτώσις; the meaning is 'It lies (or 'is set' A. V.) like a stone, which some will lay hold of in order to climb; but others will strike against it and fall').**

**2. a rising from the dead (ecclesiastical Latin resurrection) (Aeschylus Eum. 648); a. that of Christ: Acts 1:22; 2:31; 4:33; Rom. 6:5; Phil. 3:10; 1 Pet. 3:21; with the addition of νεκρῶν, Rom. 1:4 (a generic phrase: the resurrection-of-the-dead, although it has come to pass as yet only in the case of Christ alone; cf. Acts 17:32; Winer's Grammar, sec. 30, 2 a. at the end); ἐκ νεκρῶν, 1 Pet. 1:3. b. that of all men at the end of the present age. This is called simply ἀνάστασις or ἡ ἀνάστασις, Matt. 22:23, (28), 30; Mark 12:18, 23 Luke 20:27, 33, 36; John 11:24; Acts 17:18; 23:8; 2 Tim. 2:18; by metonymy equivalent to the author of resurrection, John 11:25;**

As you can see, the word “resurrection” can be used in several ways, but one of the ways in which it is used is to describe that which is dead coming back to life like Jesus, and as Thayer suggests, “that of all men at the end of the present age.”

Please keep in mind that the A.D. 70 doctrine demands that our word “resurrection” refers to the church rising up out of Judaism in A.D. 70. Besides the word “resurrection” being able to refer to a dead body being able to rise again, I want to point out two examples of how the word “resurrection” can be used in different ways, which may seem like it helps the A.D. 70 doctrine out, but you will see that it does not.

If you read Ezekiel 37, you will see an interesting event that happens as we see a valley of bones described that come alive by the power of God, but the specific reason for this is given in:

**Ezekiel 37:11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. <sup>12</sup> Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. <sup>13</sup> And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves, <sup>14</sup> And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.**

This vision is about the children of Israel who were in captivity because of their wickedness, but they are going to be restored. They are described as these dry bones without life, and it describes them coming out of the graves because they were dead, not physically, but spiritually. So, they would rise up from that dead state and be brought back to their own land.

Our second example comes from Paul.

**Colossians 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: <sup>12</sup> Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. <sup>13</sup> And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;**

Before a person obeys God's plan of salvation, they are dead spiritually until they are baptized into Christ where the old man dies (Rom. 6:6). and they are raised up with Christ. Again, we see a resurrection in a spiritual sense because obviously we don't physically die when we are baptized, but the point is the same as above in that the person was dead spiritually before he was made alive spiritually through baptism into Christ.

In order for something to be resurrected it has to be dead whether spiritually or physically. This clearly means that in order for the church to be resurrected from Judaism. the church had to be dead either spiritually or physically. This is why the above examples will not help the A.D. 70 doctrine at all because whether we are talking spiritual or physical death, the thing or person must still be dead first, which no one in his right mind could say this about the church between A.D. 30 – 70 because it was very much alive and growing like crazy. In fact, the gospel was preached to the entire known world before A.D. 70 (Col. 1:5, 23; Rom. 10:18; 16:26).

Now, they might try and say that I have this all wrong because it was Judaism that died and since it died, the church was able to rise up since Judaism was no longer alive. However, that will not work because the only thing that can be raised up is that which is dead. So, if Judaism is dead, only Judaism can be raised up. The church cannot be resurrected out of a dead Judaism. Again, go back to my examples regarding a spiritual resurrection and you will see that my logic applies because it was only that which was spiritually dead that could be resurrected and made spiritually alive.

I could stop right here as I have proven that the resurrection could not possibly refer to the church, but let's press on to show that the resurrection being spoken of that happens when Jesus returns will be a bodily one and not a spiritual resurrection of the church. Let's begin with the following text:

**Matthew 22:23 The same day the Sadducees, who say there is no resurrection, came to Him and asked Him, <sup>24</sup> saying: "Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. <sup>25</sup> "Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. <sup>26</sup> "Likewise the second also, and the third, even to the seventh. <sup>27</sup> "Last of all the woman died also. <sup>28</sup> "Therefore, in the resurrection, whose wife of the seven will she be? For they all had her." <sup>29</sup> Jesus answered and said to them, "You are**

**mistaken, not knowing the Scriptures nor the power of God. <sup>30</sup> "For in the resurrection they neither marry nor are given in marriage, but are like angels of God<sup>1</sup> in heaven. <sup>31</sup> "But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, <sup>32</sup> `I am the God of Abraham, the God of Isaac, and the God of Jacob<sup>1</sup> '? God is not the God of the dead, but of the living."**

This teaches us that the Sadducees did not believe in the resurrection of the dead, but they knew that the Pharisees did. They think they have Jesus trapped in this example they have set up with those seven brothers and one wife. They want to know whose wife she will be at the resurrection. It becomes quite clear that they understood the resurrection meant that these seven brothers and one woman would be raised up and not the church, especially since they knew nothing of the church at that time. We know this because the only way their example could come close to trapping Jesus was if these seven brothers were raised from the dead along with the one woman. If everything is the same as it is here on earth at the resurrection, then there is going to be a real problem because now that one woman would be married to seven brothers.

However, Jesus quickly corrects them and lets them know that at the resurrection, life will be different because we are no longer going to be married or getting married. Instead, we will be like the angels. Now tell me how this applies to the church being resurrected? It clearly states that we will be like angels and we will not be married or given in marriage at the resurrection, which the A.D. 70 advocates said took place in A.D. 70, yet Don Preston is married and so are a lot of those who teach the A.D. 70 doctrine.

Take a close look at verse 31-32

**But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, `I am the God of Abraham, the God of Isaac, and the God of Jacob<sup>1</sup> '? God is not the God of the dead, but of the living."**

The Greek word behind "dead" is in the plural form. So, we could say. "the resurrection of the dead ones." Based on context, we can see that Jesus is explaining what the resurrection of the dead is and what it is not. He talks about Abraham, Isaac, and Jacob who have been physically dead for a long time, but when He says that God is the God of the living, this is saying that despite them being physically dead with their bodies being nothing but dust by now, they were still alive. Why? Because the soul/spirit does not die, but the body does. Since these three men were still alive and have absolutely nothing to do with the church, it shows that the future resurrection Jesus is speaking of would include these three men, but it would have to refer to the ONLY thing that could be dead, which was their physical bodies.

Jesus said:

**John 6:39 "This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. <sup>40</sup> "And this is the will of Him who sent**

**Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day."**

Is Jesus talking about raising the church up here? No! He said that everyone who sees the Son and believes is the one He will raise up, which means it cannot refer to the church, but to individuals (See verses 44, 54). This would also be on the last day, but the A.D. 70 advocates would say this is talking about the last day of Judaism, but that idea cannot be found within this context.

Next we read:

**Acts 17:18 Then certain Epicurean and Stoic philosophers encountered him. And some said, "What does this babbler want to say?" Others said, "He seems to be a proclaimer of foreign gods," because he preached to them Jesus and the resurrection.**

Paul is dealing with the Athenians, which is a long way away from Jerusalem, yet Paul proclaims Jesus and the resurrection. I wonder why Paul would preach about the resurrection to these people, which would include the destruction of Jerusalem, even though its destruction would not affect them in the least bit? However, my main thought comes from what Paul says a bit later.

**Acts 17:30 "Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, <sup>31</sup> "because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead." <sup>32</sup> And when they heard of the resurrection of the dead, some mocked, while others said, "We will hear you again on this *matter*."**

Here we learn that Jesus will judge the world on that appointed day. Notice, it did not say Jerusalem, but the world (See Mt. 25). The reason we can know that Jesus is going to do this is because He was raised from the dead. More specifically, His spirit returned to His physical body and His body was raised up. In verse 32, once again the Greek word behind dead is plural, which means that Paul was teaching about Jesus being raised from the dead physically in verse 31, and he is also teaching about the general resurrection of the dead physically. Think about it. If there is so much emphasis on Jesus being raised from the dead physically, why in the world would anyone think that this has nothing to do with our physical bodies, but has to do with some spiritual resurrection of the church out of Judaism.

Next we read:

**Acts 26:6 "And now I stand and am judged for the hope of the promise made by God to our fathers. <sup>7</sup> "To this *promise* our twelve tribes, earnestly serving *God* night and day, hope to attain. For this hope's sake, King Agrippa, I am accused by the Jews. <sup>8</sup> "Why should it be thought incredible by you that God raises the dead?"**

Paul is defending himself before Agrippa, and he makes it clear that this idea of a resurrection from the dead (yes, it is plural here as well) was known to the twelve tribes. In other words, generation after generation of Jews were looking forward to that resurrection from the dead, which could not possibly be referring to the church rising up from Judaism because that would not make any sense. Instead, it makes perfect sense knowing that God would raise them up from the dead.

A little bit later, Paul writes:

**Acts 26:22 "Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come-- <sup>23</sup> "that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the *Jewish* people and to the Gentiles."**

Don't miss this point. Paul is proclaiming that the prophets of old foretold how Jesus would suffer and rise from the dead. Once again, our word "dead" is in the plural. If we translated this literally from this verse it would say, "the first to rise out of the dead ones." Did you notice that Paul said that Jesus would be the FIRST? If He is first, then surely this means there will be more to follow. Paul mentions this same idea in other places as He calls Jesus the firstborn from the dead (Col. 1:18) and the firstfruits of them who have fallen asleep (1 Cor. 15:20), which refers to those dead physical bodies because they are the only part of man that can sleep. Also, "firstfruits" implies that the rest of the harvest (i.e. resurrection) would be of the same crop as was the resurrection of Jesus. Since Jesus was bodily resurrected, as explained in 1 Corinthians 15, the rest of the crop has to be the same, which is a bodily resurrection.

The following verses support the idea that our resurrection will be like that of Jesus' resurrection.

**Philippians 3:20 For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, <sup>21</sup> who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.**

**1 Corinthians 15:49 And as we have borne the image of the *man* of dust, we shall also bear the image of the heavenly *Man*.**

**1 John 3:2 Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.**

Think about it, if Jesus came to this earth to live the perfect life so He could die for us and bring forth the new covenant, and the foundational message of Christianity is Jesus' death, burial, and resurrection, why would we not follow in His footsteps? Why would we be different than Him? In other words, why would He be raised bodily and be called the firstfruits, firstborn, etc. and

then make the resurrection a spiritual one regarding the church rising up out of Judaism? If you really think about it, it doesn't make any sense, but it makes perfect sense that we would follow the same pattern as Jesus and that our bodies will be raised up on the last day just as Jesus' body was raised up after three days. As Paul explained, our physical bodies will be transformed into an everlasting body.

So far, we have mainly focused on the righteous regarding the resurrection and this is the main focus of the New Testament. However, God's Word also teaches us that nonChristians will be resurrected as well.

**John 5:24 "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. <sup>25</sup> "Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. <sup>26</sup> "For as the Father has life in Himself, so He has granted the Son to have life in Himself, <sup>27</sup> "and has given Him authority to execute judgment also, because He is the Son of Man. 28 "Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice <sup>29</sup> "and come forth-- those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.**

Within these verses we have two different ways death is being used, which is spiritual death and physical death. This is why it's important for us to look at how a word is used within its context because a word can have different meanings depending on the context. Verse 24-25 are talking about those who were physically alive but spiritually dead. Please note that verse 25 says that the hour is coming and now is because people could hear that good news about Jesus and obey the gospel and be saved thus moving from being spiritually dead to being spiritually alive. Verses 26-27 focus on Jesus and how He has life Himself and has the authority to execute judgment, which will happen on the last day.

**Acts 17:30 "Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, <sup>31</sup> "because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead."**

Verses 28-29 talks about physical death and how ALL who are in their graves will hear His voice and be raised up both the good and the bad. Remember the word resurrection is used to describe something that is dead being made alive and Jesus specifically mentions these people being in their graves, which can only refer to their bodies. You will also notice that Jesus put this resurrection sometime in the future because He did not say and now is, He just said the hour is coming. So, the dead mentioned in the previous verses cannot be the same as the dead mentioned in these verses.

Think about this, if verses 28-29 we're talking about spiritual death moving to be spiritually alive, how could that be used to describe both the good and the bad? That would have Jesus saying that if you're good when you are made spiritually alive, then you will have eternal life, but if are bad when you are made spiritually alive, then you will be condemned. It just doesn't make sense. Also, I would ask if it's the church that is supposed to be resurrected out of the grave, how do you get good and bad out that? Were there good and bad churches? If the church was in mind, once again, we have the church being dead until A.D. 70., which is ridiculous.

Now, when you apply what the Bible actually teaches about the resurrection happening on the last day, then our verses make perfect sense as we apply them to the physical body being raised because only the physical body is in the grave. On the last day, our bodies will be raised and transformed into everlasting bodies that will further clothe our souls. Those who have lived and died have either lived a good life for God or chose to live their lives for themselves or like the world. This is why on the judgment day there will be a great separation between the good and evil, which is exactly what Jesus is talking about in these verses. The good who are raised will be in heaven for eternity, and the bad will be in lake of fire for eternity. This great separation can be seen in Matthew 25:31-46 in which ALL nations will be gathered and separated.

**Matthew 25:46 "And these (the bad) will go away into everlasting punishment, but the righteous into eternal life."**

I have never seen what the A.D. 70 doctrine advocates say about Mt. 25, but my guess would be is that they would say that all nations is referring to the all nations being represented by all the Jews who came to Jerusalem during the Passover as it was required of them by the Law of Moses. It is true that the Jews came from different nations to be at Jerusalem, and they were there when the Romans surrounded the city, but Jesus did not say that a few Jews from a given nation would be before Jesus, but that ALL NATIONS would be before Him.

How exactly could these verses be applied to the siege of Jerusalem? Who are the righteous and who are the unrighteous? In what way did the righteous, that is those specifically there at Jerusalem, receive eternal life, and in what way did the unrighteous receive everlasting punishment? What about the unrighteous Jews who were not killed during the siege? Are we to believe that no matter what they did from that point forward that they would receive everlasting punishment? Why wouldn't they be able to obey the gospel and be saved and receive eternal life?

There are so many problems with trying to make our verses in Mt. 25 fit the destruction of Jerusalem, but there are no problems making them fit with the final judgment day when ALL NATIONS are gathered and all are separated and judged on that DAY. Jesus used several parables to teach this same idea about there being a final day with a great separation between the good and bad, just read these parables in Mathew 13: The Tares and the wheat, and the Dragnet. Also consider the 10 virgins, and the parable about the talents in Matthew 25. So, there is no

doubt in my mind that Jesus was talking about the general resurrection that will happen when He comes back to judge the world.

The idea of a general resurrection of the physical body was not a new concept as can be seen in:

**Acts 24:14 "But this I confess to you, that according to the Way which they call a sect, so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets. <sup>15</sup> "I have hope in God, which they themselves also accept, that there will be a resurrection of *the* dead, both of *the* just and *the* unjust.**

Paul is giving his defense before Felix and explaining why he was arrested, which was for proclaiming the truth that there was a resurrection of the dead. Paul believed that this idea of a resurrection from the dead ones (yes, it is plural here too) was taught in the Law and in the Prophets. So, without a doubt this was the belief that was held throughout their generations, and if you think for a minute that these Jews thought the resurrection would point to the church rising up out of Judaism, then I would say you have a great imagination because they would not have thought that at all. They believed in a bodily resurrection.

As I have pointed out in this article, the Old Testament is kind of vague about some of its prophecies and about the resurrection, but we do have some hints from the Old Testament regarding a bodily resurrection (Job 19:25; Deut. 32:39; Heb. 11:19; Isa. 26:19; Dan. 12:2). To make matters even more vague, some of these verses I just listed have translation issues and some of them could possibly refer to something other than a bodily resurrection depending on how you look at the context. Perhaps Enoch and Elijah, the only two men who did not die physically and were taken to heaven, were looked at being examples of one being raised up bodily.

No matter how vague the Law and Prophets were, Paul and many of his fellow Jews believed in the general resurrection (Jn. 11:24). The real challenge would be in finding Old Testament prophecies that even vaguely point toward the resurrection being the church coming out of Judaism in A.D. 70 because they don't exist.

Like Jesus, Paul points out that the resurrection will be of the just and the unjust, which makes no sense if we are talking about the church rising up out of Judaism or it referring to a spiritual resurrection from the dead.

Verse 15 contains the Greek word 'mello' and those who teach the A.D. doctrine believe every time this word is used that has to mean that the thing it points to must happen soon. In fact, notice how William Bell points this out in his comment on my YouTube channel.

*Here's another point to consider. Acts 24:14-15 is a direct quote from Daniel 12-2-3, which is the premier tet in the Old Testament that mentions the resurrection of the "just and the unjust". It uses "mello" saying the resurrection was "about to be". For those Amillennialists in the church*

*who want to deny the imminence of mello, Paul also quoted Daniel 12:2 in Romans 13:11-12 and used the word "engus" or "at hand" to speak of the night being far spent and the day being at hand to "awake out of sleep". Isn't that the resurrection also taught in Daniel 12? Isn't it parallel to Acts 24:14-15 and thus a divinely inspired commentary on the world mello. Isn't that Jn 5 and 1 Cor. 15? Cougan, don't put us away according to the Scriptures. Will you respond? Pass it on to David Hester & Daniel Denham and send their responses. By the way, perhaps you will notice that none of the Romans were in a literal grave when Paul said it was time for them to awake from sleep. – Wiliam Bell*

This was my response:

*I finally got around to reading your response, and will deal with your Dan. 12. John 5, and 1 Cor. 15 argument, but one thing I noticed about your argument using mello in Acts 24:14-15 is that you are saying the mello has to happen right away in a short time, though the word mello simply means that a thing will happen whether it be quickly or sometime in the distant future. However, you have proven my point because you are saying that Paul is quoting Dan. 12:2, which would mean the he and his fellow Pharisees, present and past, have been looking for the day of the resurrection since the time of Daniel, which was not a short time by the time this was recorded in Acts 24:14-15. Thanks for showing how mello or the term at hand as you pointed out in Rom. 13:11-12 can mean a long time. – Cougan Collins*

Next, Don Preston joined the discussion and said:

*Cougan, your comments reveal your desperation and willingness to distort what William actually said. He said - and virtually all scholars agree - that in Acts 24 Paul is drawing directly from Daniel 12. Now, Paul was not quoting verbatim from Daniel 12:2 since Daniel does not use the word mello. You should know that, for your "argument" to stand, that Daniel would have had to use mello. But again, he didn't. So, you are misrepresenting the case. And by the way, your claim that all mello means is that something would happen at some point is not supported by the lexicons. Every lexicon that I am aware of gives "about to be" to be on the point of" as the primary definition. So, for you to deny this, you have to be able to show that the lexicons are wrong to give "about to be" as the primary definition. And let me point out that even if you could produce a text where mello does not demand the "about to be" definition, that this in no way negates the normal definition of "about to be." An exception to a normal definition never negates the normal definition. – Don Preston*

This was my response:

Perhaps you don't have BDAG because it clearly gives the definition that I gave and specifically applies that definition to Acts 24:15. **1. to take place at a future point of time and so to be subsequent to another event, be about to, used w. an inf. foll...denotes certainty that an event will occur in the future** μ. ἔσεσθαι (SIG 914, 10 μέλλει ἔσεσθαι; 247 I, 74 ἔμελλε ...

[δῶσε]iv; Jos., Ant. 13, 322; Mel., P. 57, 415) will certainly take place or be Ac 11:28; 24:15; 27:10; 1 Cl 43:6; cp. Dg 8:2. – Cougan Collins

BDAG is a well-respected Lexicon, and some would call it the best. While there are other scholars I can quote that say the same thing, this Lexicon is sufficient enough to prove what I said about the Greek word ‘mello’. While they want this word ‘mello’ and others such “at hand” to always mean a thing has to happen very soon, they do not. These words simply express the idea that they will happen, which can be quickly or much later.

One last comment I want to make comes from what Don wrote above: *"An exception to a normal definition never negates the normal definition."* The fact that exceptions exist proves the normal definition is not always the right one. You have to always consider the context in which the word is found. So, Don’s statement hurts his cause instead of helping it.

Paul teaches us more about the resurrection than any other. For example, consider what he wrote to the Corinthians.

**2 Corinthians 4:13** And since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke<sup>1</sup>," we also believe and therefore speak, <sup>14</sup> knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present *us* with you. <sup>15</sup> For all things *are* for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God. <sup>16</sup> Therefore we do not lose heart. Even though our outward man is perishing, yet the inward *man* is being renewed day by day. <sup>17</sup> For our light affliction, which is but for a moment, is working for us a far more exceeding *and* eternal weight of glory, <sup>18</sup> while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen *are* temporary, but the things which are not seen *are* eternal.

While much could be said about this section of Scripture, I just want point a few things before we move on to chapter five. In verse 14, Paul clearly states that just as Jesus was raised up from the dead in His physical body, we, that is Paul, and those working with him would also be raised up with Jesus and them (1 Cor. 6:14). We are talking about the raising of people who died, just like Jesus, which cannot be twisted into the church rising up out of Judaism.

In verse 16, Paul contrasts the outward body to that of the soul and talks about how his soul is being renewed because he knows that while his body will wear down and can be killed, he is looking forward to eternity. Next, he would expound on this idea of the body and soul.

**2 Corinthians 5:1** For we know that if our earthly house, *this* tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. <sup>2</sup> For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, <sup>3</sup> if

**indeed, having been clothed, we shall not be found naked.** <sup>4</sup> **For we who are in *this* tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life.** <sup>5</sup> **Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee.**

Paul is using some metaphors here. The tent is referring to the body. In fact, the Greek word here is where we get our English word skin from. Strong's defines our word this way:

**metaph. of the human body, in which the soul dwells as in a tent, and which is taken down at death**

Paul is saying that once he dies, he knows he has a building from God, which is a house not made with hands eternal in the heavens. When one reads this, one might be tempted to think that he is talking about heaven itself, but remember, he is using metaphors here. He is talking about the eternal body that we will receive on the judgment day. He is making the comparison between a tent, which is weak and unstable compared to a building or a house. The new body that we will receive from God will be an everlasting transformed spiritual body as Paul talks about in 1 Cor. 15, which we will get to soon.

Paul tells us that when our souls leave our bodies, we are naked. However, when we receive that new eternal bodies, we will be clothed. The meaning of the Greek word behind clothed means **to put on over**. In other words, this new eternal body that comes from God, which is our physical body being transformed is what is put on over our souls. If you keep reading, you will see that Paul continues to talk about the body, which shows he is indeed talking about the physical body. This all fits perfectly with the idea of Paul saying that his body would be raised up as we looked at in 2 Cor. 4:14.

While, this might sound strange to someone for the first time, this idea is also taught by Paul in 1 Corinthians 15. In fact, that chapter tells us more about the resurrection of the dead body and what happens to those who are alive when Jesus returns than any other chapter in the Bible.

I already have a 21-page article I have written on 1 Corinthians 15. If you would like to read it, I would be happy to share it, but for this article, I will just make several points that are specific to our topic at hand.

We find out in this chapter, that some were teaching the false idea that there was no resurrection (12). So, Paul uses this chapter to say, "yes, there is a resurrection." In fact, he makes the point that Jesus' bodily resurrection is proof that we too will be raised from the dead. He says the following:

**1 Corinthians 15:12 Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?** <sup>13</sup> **But if there is no resurrection of the dead, then Christ is not risen.** <sup>14</sup> **And if Christ is not risen, then our preaching is empty and your faith is also empty.** <sup>15</sup> **Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up-- if in fact the dead do not rise.** <sup>16</sup> **For if *the* dead do not rise, then Christ is not risen.** <sup>17</sup> **And**

**if Christ is not risen, your faith is futile; you are still in your sins! <sup>18</sup> Then also those who have fallen asleep in Christ have perished. <sup>19</sup> If in this life only we have hope in Christ, we are of all men the most pitiable.**

Notice how Paul is emphatic about the connection between Jesus being raised from the dead and the rest of us being raised from the dead. Verse 13 says, if there is no resurrection of the dead ones (yes, it's plural here as well), then Jesus was not raised bodily. You have to do some major twisting of the verses to not see that if there is no bodily resurrection for us, then Christ was not raised up either. This same idea is emphasized in the remaining verses. Verse 18 leaves us no doubt that Paul is talking about the body because he says that those who have fallen asleep (died) who are in Christ have perished if Christ was not risen. Remember, it is that which is dead that is raised up, which is referring to the body.

**1 Corinthians 15:20 But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. <sup>21</sup> For since by man came death, by Man also came the resurrection of the dead. <sup>22</sup> For as in Adam all die, even so in Christ all shall be made alive. <sup>23</sup> But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming.**

Christ was risen from the dead ones (plural), and He became the firstfruits of what? Those who have fallen asleep! Since Jesus is the first, as I talked about earlier, it becomes quite obvious there is going to be a second, which happens at the end of time when Jesus returns when all the remaining dead ones will be raised just like Christ.

**1 Corinthians 15:24 Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. <sup>25</sup> For He must reign till He has put all enemies under His feet. <sup>26</sup> The last enemy that will be destroyed is death. <sup>27</sup> For "He has put all things under His feet." But when He says "all things are put under Him," it is evident that He who put all things under Him is excepted. <sup>28</sup> Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.**

This has already happened according to the A.D. 70 doctrine, which means Jesus' reign as mentioned here has already ended and all of Jesus' enemies have been subdued and death has been destroyed. Does anyone really believe that the enemies of Christ have been subdued? If Paul is talking about physical death, then why are people still dying? If this is talking about spiritual death, then no one today can sin or go to hell if spiritual death has been destroyed. Are you willing to accept such a notion?

**1 Corinthians 15:35 But someone will say, "How are the dead raised up? And with what body do they come?" <sup>36</sup> Foolish one, what you sow is not made alive unless it dies. <sup>37</sup> And what you sow, you do not sow that body that shall be, but mere grain-- perhaps wheat or some other grain. <sup>38</sup> But God gives it a body as He pleases, and to each seed its own body. <sup>39</sup> All flesh is not the same flesh, but there is one kind of flesh<sup>1</sup> of men, another flesh of animals, another of fish, and another of birds. <sup>40</sup> There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is**

**another.** <sup>41</sup> *There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory.* <sup>42</sup> *So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption.* <sup>43</sup> *It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.* <sup>44</sup> *It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.*

When we were looking at what Paul said in 2 Cor. 4 and 5, one could say that he was kind of hard to understand, but he is basically saying the same thing in these verses, and they are crystal clear. Notice, the dead are going to be raised up, not the church or the Christian system, and when the dead are raised up (their bodies), it is God that gives us those bodies, which means that they are not made with hands (38). The point could not be made clearer than what Paul says in verse 42-44, which is exactly what Paul was talking about in 2 Cor. 5 as he compared the earthy body, the tent, to that of the heavenly spiritual eternal body, the house.

**1 Corinthians 15:50** *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.* <sup>51</sup> *Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed--* <sup>52</sup> *in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.* <sup>53</sup> *For this corruptible must put on incorruption, and this mortal must put on immortality.* <sup>54</sup> *So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."* <sup>55</sup> *"O Death, where is your sting? O Hades, where is your victory?"*

Not only does Paul tell us how the dead will be raised and their bodies transformed into everlasting bodies, he also tells us that when Jesus comes, those who are alive will not have to experience that nakedness that those who have fallen asleep have experienced because those who are alive will be transformed in a twinkling of an eye. They will receive their transformed bodies right away. At that last trumpet, death will be swallowed up and no longer have a sting, and Hades will be conquered.

One would have to have a lot of outside help to misunderstand what Paul plainly teaches here, which is that we will be raised up bodily just as Jesus was. If we are not, as the A.D. 70 doctrine teaches, then Jesus was not raised from the dead.

I have also found it interesting that we read about a couple of men who were claiming the same thing that the A.D. 70 doctrine does, which is that Jesus has already come.

**2 Timothy 2:16** *But shun profane and idle babblings, for they will increase to more ungodliness.* <sup>17</sup> *And their message will spread like cancer. Hymenaeus and Philetus are of this sort,* <sup>18</sup> *who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.*

While they were saying this before A.D. 70, it proves that saying that the resurrection happened before it has happened can overthrow the faith of some. After seeing what Paul has taught us in 1

Cor. 15, if one teaches the A.D. 70 doctrine, then that person must logically deny the bodily resurrection of Christ, which makes the A.D. 70 doctrine very dangerous.

Finally, we need to examine what Paul wrote:

**1 Thessalonians 4:13 But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. <sup>14</sup> For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. <sup>15</sup> For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep. <sup>16</sup> For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. <sup>17</sup> Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. <sup>18</sup> Therefore comfort one another with these words.**

There was a lot confusion during this time about this topic of what happens to those who have died. Some seemed to think that those who died might miss out on heaven or perhaps not have any reward. They seemed to think that you had to be alive when Jesus came back to reap the benefit of being a Christian, but Paul corrects them on this.

He does not want these Christians to grieve for those that have passed away as if they have no hope. Now, he is not saying that we should not experience sorrow when a Christian passes because we will all grieve when someone we love passes away, but we should not grieve to the same degree as we would for a nonChristian who passes away because we know that a Christian will spend eternity in heaven and that we will see them again if we remain faithful as well, but a nonChristian has no hope because, they will spend eternity in the lake of fire.

Paul makes the argument from Jesus being raised from the dead to show that when Jesus comes again, for the final judgment, He will also bring along those who are asleep, which are those who are dead. Paul lets us know that those who have already passed away will be raised from the dead and given that new spiritual body first. We are not told how much time difference there will be between the dead in Christ being raised and those who are alive, but it will happen on the same day. Those who are alive will also be changed, as we looked at in 1 Cor. 15, and those who are alive will meet Jesus in the air along with the dead in Christ that have been raised. To say this somehow applies to the destruction of Jerusalem is beyond me, but then again Peter said the following:

**2 Peter 3:14 Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; <sup>15</sup> and consider *that* the longsuffering of our Lord *is* salvation-- as also our beloved brother Paul, according to the wisdom given to him, has written to you, <sup>16</sup> as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable *people* twist to their own destruction, as *they do* also the rest of the Scriptures. <sup>17</sup> You therefore, beloved, since you know *this* beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked;**

I could certainly present more arguments from the NEW TESTAMENT, but I feel that I have shown that regardless of how you try and twist the Old Testament prophecies regarding the resurrection or the second coming of Christ, we must allow the New Testament to give us the details and not try and force our view from Old Testament prophecies that are vague and have multiple views from credible scholars. However, this is exactly what Don Preston and William Bell have done. They want to hold you to their view of Daniel 12 and try to force the rest of the verses we looked at to fit within their interpretation, but don't allow them to do this because this is bad hermeneutics, which is destructive (2 Pet. 3:16).

I will conclude this article by taking a brief look at the many views of Daniel 12 so you can see that one cannot use that chapter and be dogmatic about the details of the resurrection or when it is supposed to happen. Before I do that, I want to share a little bit of Christian history about our topic.

While the early writers called "the church fathers" are not inspired and certainly had some strange idea about different things found within Bible that were simply wrong, they also had many things right. Their writings give us insight into what they believed about the Bible, and we can see where some false doctrines were being formed.

Those who teach the A.D. 70 doctrine are confident that they are correct about the second coming and the resurrection happening at A.D. 70 with the destruction of Jerusalem and that we have completely got it wrong suggesting that the second coming and the resurrection of physical bodies is supposed to happen in the future. In fact, they claim the resurrection has nothing to do with the physical body, but points to the church emerging out Judaism at A.D. 70.

While it is true that man has a way of misunderstanding Scripture and could pass down the wrong information to others who blindly accept it, it's also true that if the A.D. 70 doctrine is true, then one would think that at least some of the early writers would have confirmed the A.D. 70 doctrine, but did you know that not one single early writer taught that the second coming or the resurrection happened at A.D. 70? They are not silent on the topic because they all talk about how the resurrection and second coming are still in the future.

Those who teach the A.D. 70 doctrine wished they had at least one early writer that taught their doctrine because then they would have something to point to historically that at least in part agreed with their teaching, but they do not. Since they don't, they will try and dismiss this external evidence against their view, but don't allow them to do this because this is a huge blow to their doctrine even though the early writers are not inspired because the probability of there not being at least one early writer that supported the supposed truth about the end times or at least speaks out against the supposed error of a future resurrection and second coming of Christ being introduced is astronomical. In fact, the A.D. 70 doctrine didn't get its start until much later. Let me share some of the quotes from the early writers so you can see exactly what they wrote. Please note how they all believed the second coming, final judgment, and resurrection were still to come in the future.

... He will come with glory to take the saints to the enjoyment of everlasting life and of the heavenly promises, and to condemn the wicked to everlasting fire. This will take place after the resurrection of both these classes, together with the restoration of their flesh. Tertullian (c. 197, W), 3.249.

... The church acknowledges one Lord God, the Creator of the universe, and Christ Jesus born of the virgin Mary— the Son of God the Creator; and in the resurrection of the flesh. Tertullian (c. 197, W), 3.260, 261.

The rule of faith, indeed, is altogether one, alone immoveable and irreformable. The rule is: to believe in only one God Almighty, the Creator of the universe, and His Son Jesus Christ, born of the virgin Mary, crucified under Pontius Pilate, raised again the third day from the dead, received in the heavens, sitting now at the right [hand] of the Father, destined to come to judge the living and the dead through the resurrection of the flesh. Tertullian (c. 207, W), 4.27.

I believe in the resurrection of the flesh, the remission of sins, the kingdom of heaven, and the life of the world to come. Apostolic Constitutions (compiled c. 390, E), 7.476.

There will be a future resurrection. Clement of Rome (c. 96, W), 1.11. If we please Him in this present world, we will also inherit the future world. For He promised to us that He will raise us again from the dead.

Polycarp (c. 135, E), 1.34. I give you thanks . . . that I can have a part . . . in the resurrection of eternal life, both of soul and body. Martyrdom of Polycarp (c. 135, E), 1.42.

Let none of you say that this very flesh will not be judged, nor rise again. . . . For just as you were called in the flesh, you will also come to be judged in the flesh. Second Clement (c. 150), 7.519.

We expect to receive again our own bodies. Justin Martyr (c. 160, E), 1.169.

He will raise all men from the dead. He will appoint some to be incorruptible, immortal, and free from sorrow in the everlasting and imperishable kingdom. However, He will send others away to the everlasting punishment of fire. Justin Martyr (c. 160, E), 1.257.

Those who maintain the wrong opinion say that there is no resurrection of the flesh. Justin Martyr (c. 160, E), 1.294.

In truth, Christ has even called the flesh to the resurrection. He promises everlasting life to it. . . . Why did He rise in the flesh in which He suffered, unless it was to demonstrate the resurrection of the flesh? Justin Martyr (c. 160, E), 1.297.

We believe that there will be a resurrection of bodies after the consummation of all things.  
Tatian (c. 160, E), 2.67.

That same power can reunite what is dissolved. It can raise up what is prostrate, and restore the dead to life again. It can put the corruptible into a state of incorruption. And the same Being, and the same power and skill, can separate that which has been broken up and distributed among a multitude of animals. . . . He can separate this, I say, and unite it again with the proper members and parts of members. And this is whether it has passed into one animal, or into many, or even if it has passed again from one animal into others. Athenagoras (c. 175, E), 2.150.

The whole nature of men in general is composed of an immortal soul and a body. . . . One living being is formed from the two. . . . This proves that a resurrection will follow of those dead and dissolved bodies. For without this, neither could the same parts be united according to nature with one another, nor could the nature of the same men be reconstituted. . . . But that which has received both understanding and reason is man, not the soul by itself. Man, therefore, who consists of the two parts, must continue forever. . . . The conclusion is unavoidable, that, along with the eternal duration of the soul, there will be a perpetual continuance of the body according to its proper nature. Athenagoras (c. 175, E), 2.157.

It is impossible for the same men to be reconstituted unless the same bodies are restored to the same souls. Athenagoras (c. 175, E), 2.162. God will raise your flesh immortal with your soul; and then, having become immortal, you will see the Immortal, if you now believe on Him.  
Theophilus (c. 180, E), 2.91.

When the number is completed that He had predetermined in His own counsel, all those who have been enrolled for life will rise again. They will have their own bodies, their own souls, and their own spirits, in which they had pleased God. On the other hand, those who deserve punishment will go away into it, they too having their own souls and their own bodies. . . . Both classes will then cease from any longer begetting and being begotten, from marrying and being given in marriage. Irenaeus (c. 180, E/ W), 1.411.

But vain in every respect are they [i.e., the Gnostics] who despise the entire dispensation of God, and disallow the salvation of the flesh, and treat with contempt the regeneration of the flesh, maintaining that it is not capable of incorruption. Irenaeus (c. 180, E/ W), 1.528.

Our bodies, being nourished by it [the Eucharist], and deposited in the earth, and although suffering decomposition there, will rise at their appointed time. For the Word of God will grant them resurrection to the glory of God, even the Father, who freely gives immortality to this which is mortal. Irenaeus (c. 180, E/ W), 1.528.

Surely it was much more difficult and incredible [to have originally created man out of nothing] . . . than to re-integrate again that which had been created and then afterwards decomposed into

earth, . . . having thus passed into those [elements] from which man . . . was formed. Irenaeus (c. 180, E/ W), 1.529.

Although the body is dissolved at the appointed time because of that original disobedience, it is placed, as it were, in the crucible of the earth, to be re-cast again. When it is re-cast, it will not be as this corruptible body. Rather, it will be pure, and no longer subject to decay. To each body, its own soul will be restored. Irenaeus (c. 180, E/ W), 1.570.

In Asia, great luminaries have gone to their rest, who will rise again in the day of the coming of the Lord. This is when He comes with glory from heaven and when He will raise again all the saints. Polycrates (c. 190, E), 8.773.

In the resurrection, the soul returns to the body. Clement of Alexandria (c. 195, E), 2.571. Every man must come forth [in the resurrection] as the very same person who had once existed. This is so that he may receive at God's hands a judgment, whether of good desert or the opposite. And, therefore, the body too will appear. For the soul is not capable of suffering without the solid substance (that is, the flesh). So it is not right that souls [by themselves] should bear the wrath of God. They did not sin without the body. Tertullian (c. 197, W), 3.53.

If the flesh is to be repaired after its dissolution, much more will it be restored after some violent injury. . . . Is not the amputation or the crushing of a limb the death of that limb? Now, if the death of the whole person is rescinded by its resurrection, what must we say of the death of a part of him? . . . Accordingly, for a dead man to be raised again, amounts to nothing short of his being restored to his entire condition. Otherwise, he would still be dead in that part in which he has not risen again. God is quite capable of remaking what He once made. Tertullian (c. 197, W), 3.589, 590.

If the resurrection of the flesh is denied, a prime article of the faith is shaken. . . . He, therefore, will not be a Christian who will deny this doctrine. For it is confessed by Christians. Tertullian (c. 210, W), 3.547.

God would be unjust if He were to exclude from reward the flesh that is associated in good works. God would be idle if He were to exempt it from punishment— when it has been an accomplice in evil deeds. Tertullian (c. 210, W), 3.555.

After all this, we must turn our attention also to those Scriptures that prevent our believing in such a resurrection as is held by your [heretics]. . . . For [the heretical resurrection] is either assumed to be taking place now (as soon as men come to the knowledge of the truth) or else to be accomplished immediately after their departure from this life. Tertullian (c. 210, W), 3.560.

I understand that in the case of Jonah we have a satisfactory proof of this divine power, when Jonah comes forth from the fish's belly uninjured in both his natures— his flesh and his soul. Tertullian (c. 210, W), 3.568.

The flesh that has been committed to the ground is able, in like manner, to rise again by the will of the same God. For although this is not allowed to the sparrows, yet “we are of more value than many sparrows.” This is said because, when fallen, we rise again. Tertullian (c. 210, W), 3.571.

He who has already traveled through Hades is destined also to obtain the change after the resurrection. It is from this circumstance that we definitively declare that the flesh will by all means rise again. Because of the change that is to come over it, it will assume the condition of angels. Tertullian (c. 210, W), 3.575.

The very same flesh that was once sown in death will bear fruit in the resurrection life. It will be the same in essence, only it will be more full and perfect. It will not be another body, although reappearing in another form. For it will receive in itself the grace and adornment that God desires to spread over it, according to its merits. Tertullian (c. 210, W), 3.585.

Do you think that when anything is withdrawn from our feeble eyes, it perishes to God? Every body is withdrawn from us, but it is reserved for God in the custody of the elements. This is so regardless of whether it is dried up into dust, dissolved into water, compressed into ashes, or is vaporized into smoke. Mark Minucius Felix (c. 200, W), 4.194.

For our consolation, all nature suggests a future resurrection. The sun sinks down and arises, the stars pass away and return, the flowers die and revive again. Mark Minucius Felix (c. 200, W), 4.194.

We therefore believe that the body also is raised. For even if it decays, it is not in the least bit destroyed. That is because the earth that receives its remains, will preserve them. They become like seed and are wrapped up in the richer part of the earth. Thereafter, they spring up and bloom. . . . However, the body is not raised the same thing as it is now. Rather, it becomes pure and no longer corruptible. And to every body, its own proper soul will be given again. . . . But the unrighteous will receive their bodies unchanged. They will not be freed from suffering and disease. They will be unglorified, with all the ills in which they died. Hippolytus (c. 205, W), 5.222.

The apostolic teaching is . . . that there is to be a time of the resurrection from the dead, when this body— which now is sown in corruption— will rise in incorruption; and when that which “is sown in dishonor will rise in glory.” Origen (c. 225, E), 4.240.

It will appear to be a necessary consequence that if bodily nature is annihilated, it must also be restored and created again. Origen (c. 225, E), 4.272. If [the heretics] also admit that there is a resurrection of the dead, let them answer us this: What is it that died? Was it not the body? It is of the body, then, that there will be a resurrection. Origen (c. 225, E), 4.293.

We now turn our attention to some of our own [believers] who . . . adopt a very low and abject view of the resurrection of the body. . . . Now, the apostle says that a body which arises in glory,

power, and incorruptibility has already become spiritual. Therefore, if they believe the apostle, it appears absurd and contrary to his meaning to say that the body can again be entangled with the lusts of flesh and blood. . . . But how do they understand the declaration of the apostle, “We will all be changed?” This transformation certainly is to be looked for. Origen (c. 225, E), 4.294.

A law of resurrection is established in that Christ was raised up in the substance of the body as an example for the rest. Novatian (c. 235, W), 5.620.

Believe in the one God, so that when you are dead, you may live and may rise in His kingdom, when there will be the resurrection of the just. Commodianus (c. 240, W), 4.209.

It is patently absurd to think that the body will not co-exist with the soul in the eternal state. Methodius (c. 290, E), 6.364.

It is the body that dies; the soul is immortal. So, then, if the soul is immortal, and the body is the corpse, then those who say that there is not a resurrection of the flesh deny any resurrection at all. Methodius (c. 290, E), 6.367.

Bercot, David W., editor (2005-01-01). Dictionary of Early Christian Beliefs (p. 564). Hendrickson Publishers. Kindle Edition.

The Almighty God Himself will . . . grant us a resurrection with all those who have slept from the beginning of the world. And we will then be such as we are now in this present form, but without any defect or corruption. For we will rise incorruptible. Apostolic Constitutions (compiled c. 390, E), 7.439; see also 1.542– 1.543, 2.158– 2.162, 3.590; extended discussion: 3.545– 3.594, 7.439– 7.441.

Notice what some of the writers say regarding Jesus’ second coming.

But be ready, for you do not know the hour in which our Lord comes. Didache (c. 80– 140, E), 7.382. He speaks of the day of His appearing, when He will come and redeem us, each one according to his works. Second Clement (c. 150), 7.522.

Believing on Him, we may be saved in His second glorious advent. Justin Martyr (c. 160, E), 1.212.

Two advents of Christ have been announced. In the first one, He is set forth as suffering, inglorious, dishonored, and crucified. However, in the other advent, He will come from heaven with glory, when the man of apostasy . . . speaks strange things. Justin Martyr (c. 160, E), 1.253.

All the prophets announced His two advents. . . . In the second one, He will come on the clouds, bringing on the day which burns as a furnace. Irenaeus (c. 180, E/ W), 1.506.

At His coming, only the righteous will rejoice. For they look for the things that have been promised them. And the subsistence of the affairs of this world will no longer be maintained. Rather, all things will be destroyed. Disputation of Archelaus and Manes (c. 320, E), 6.211; extended discussion: 3.414–3.417.

“We must all appear at the judgment seat of Christ, and we must each give an account of himself.” Therefore, let us serve Him in fear and with all reverence. Polycarp (c. 135, E), 1.34.

He . . . will examine all things, and will judge righteous judgment, rendering merited awards to each one. Theophilus (c. 180, E), 2.93.

The advent of the Son comes indeed alike to all. However, it is for the purpose of judging and separating the believing from the unbelieving. Irenaeus (c. 180, E/ W), 1.556.

We get ourselves laughed at for proclaiming that God will one day judge the world. For, like us, the poets and philosophers set up a judgment seat in the realms below. Tertullian (c. 197, W), 3.52.

When even the outward fashion of the world itself . . . passes away, then the whole human race will be raised again. This is in order to have its dues meted out, according to what it has merited in the period of good or evil. Thereafter, it will have these paid out through the immeasurable ages of eternity. Tertullian (c. 197, W), 3.54.

“We must all appear before the judgment seat of Christ, so that everyone may receive the things done in his body, according as he has done either good or bad.” Since, however, there is then to be a satisfaction according to men’s merits, how will anyone be able to reckon with God? By mentioning both the judgment seat and the distinction between good and bad works, he sets before us a Judge who is to award both sentences. He has thereby affirmed that all will have to be present at the tribunal in their bodies. Tertullian (c. 207, W), 3.456.

Since the entire man consists of the union of the two natures [body and soul], he must therefore appear in both natures. For it is right that a man should be judged in his entirety. . . . Therefore, as he lived, he must also be judged. Tertullian (c. 210, W), 3.555.

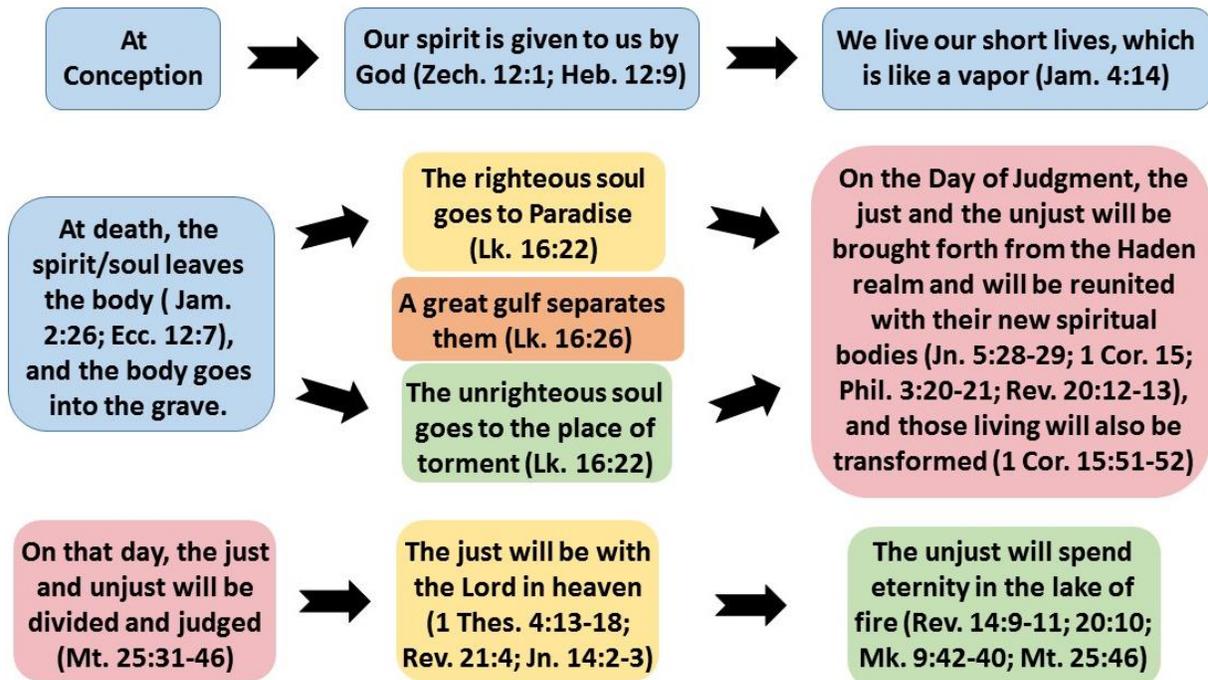
He has appointed an eternal judgment, when both the thankful and unthankful will have to stand before His court. Tertullian (c. 212, W), 3.105.

Everyone—righteous and unrighteous alike—will be brought before God the Word. For the Father has committed all judgment to Him. . . . He, in administering the righteous judgment of the Father to everyone, assigns to each person what is righteous according to his works. . . . “Righteousness is Your judgment.” Of which voice the justification will be seen by awarding to each person that which is just. Those who have done good will be justly assigned eternal bliss. To the lovers of wickedness, there will be given eternal punishment. Hippolytus (c. 205, W), 5.222.

There is no doubt that at the Day of Judgment, the good will be separated from the bad, and the just from the unjust. And all will be distributed according to their deserts, by the sentence of God, throughout those places of which they are worthy. Origen (c. 225, E), 4.293.

Believe that everyone will be judged individually in the future and that every man will receive the just compensation for his deeds— whether they are good or evil. Gregory Thaumaturgus (c. 260, E), 6.17.

More quotes could be given, but it becomes quite clear that early Christian history does not support the A.D. 70 doctrine at all, and this should be an eye opener because if the A.D. 70 doctrine were true, then you would see early writers talking about how some were preaching the false idea that the resurrection, the second coming, and the final judgment are still in the future. Since I have shown from Scripture that the bodily resurrection of all people will happen when Jesus returns, this completely destroys the A.D. 70 doctrine because in order for it to be true, all prophecy, including Jesus' second coming and the resurrection had to take place by A.D. 70. Since Jesus' second coming and the resurrection are still in the future, all things were not fulfilled by A.D. 70, therefore their view is false. I want to share a quick chart with you, and then I will begin discussing Daniel 12.



Since we have examined what the New Testament says about the resurrection, we can now know what Daniel 12 is not saying, which is exactly what the A.D. 70 advocates want it to say. They want to combine verse 2 and 7 together to prove that the resurrection had to happen at A.D. 70. Since verse 2 says:

**Daniel 12:2** *And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt.*

They want this to mean exactly what 1 Cor. 15, Acts 24, Jn. 5, and 1 Thess. 4 mean because it has similar language. They want verse 7 to point to the destruction of Jerusalem and mean that verse 2 had to happen at that time. I have already shared with you how Ezekiel 37 used the idea of dry bones coming back to life to point to the restoration of the Jews. Well, there is another verse that uses similar language as well in:

**Isaiah 26:19** *Your dead shall live; Together with my dead body they shall arise. Awake and sing, you who dwell in dust; For your dew is like the dew of herbs, And the earth shall cast out the dead.*

If I wanted to, I could take the same approach as the A.D. 70 advocates with the verse and say, “See, this proves that the resurrection will include the raising up of the body.” While it would be tempting to do this, I would not use this verse for that purpose because it is vague just like Dan. 12, and some scholars think this section of Scripture is pointing to the final resurrection, while others believe that it’s referring to other things like the restoration of the Jews (Ezekiel 37).

Again, we must allow the New Testament to have the final say and not some vague prophecy from the Old Testament I am going to share with you some differing views of Daniel 12:2, so you can see what others have said.

Dub McIish believes that Dan. 12 is talking about the Roman Empire, which is similar the A.D. 70 doctrine, but he does not hold their view regarding the meaning of verse 2. He wrote:

**This “resurrection” of Daniel 12:2 occurred when the Christ came and established His everlasting spiritual kingdom (John 18:36—God’s spiritual Israel, as noted above). His people were at last given perpetual independence and sovereignty, which overrides all nations and their territorial boundaries (Dan. 2:44). Thus, Peter called the church, God’s “holy nation” (1 Pet. 2:9). It is a great irony in the history of God’s people that old fleshly Israel rejected—and for several years remained the chief persecutor of—God’s new and true spiritual Israel. The great trouble and tribulation of Daniel 12:1 that literal Israel suffered in ad 70 was payment-in-kind in God’s wrath for her rejection of the true King and His kingdom. That some in this resurrection would be raised to everlasting life and some to everlasting contempt refers to the fact that some of the Jews would accept the Savior and others would reject Him. Note how similar the prophecy concerning the Christ-child of the righteous and devout Simeon is to the outcome of the resurrection of Daniel 12:2: “Behold, this *child* is set for the falling and the rising of many in Israel” (Luke 2:34). It is a great tragedy that only a remnant of Jews believed and obeyed the Gospel, while the great majority remained (and remain) infidels (Rom. 10:1-3). While I do not believe this resurrection refers to the literal one that shall finally include all men, what is said of those who are raised is true concerning it. There will be only two classes of persons in the resurrection: those raised to everlasting life and those raised to everlasting contempt (Mat.25:31-46; John 5:28-29). (Refuting Realized Eschatology p.150-151; 2015 Bellview Lectures pdf).**

Wayne Jackson takes the view that Dan. 12:2 is referring to the final resurrection, and he gives some other views of our text in the following quote:

**Due to the clarity of its language, this passage is troubling to those who are repelled by the consequences suggested. As noted in the question cited above, some critics have contended that the thrust of the text is merely temporal, i.e., it is but a figurative reflection of Israel’s deliverance from the seventy-year captivity period under the oppressive hand of pagan Babylon. Others suggest that perhaps the allusion is to a “resurrection” of the Jews from a state of apathy during the time of the persecutions of Antiochus Epiphanes (175-163 B.C.).**

**Some scholars have contended that the primary application of the prophecy was temporal, but that in a secondary sense Daniel clearly foretold a future, universal resurrection from the dead.**

**Occasionally it is the case that the image of a “resurrection” can have a symbolic thrust, as in the case of Ezekiel’s vision of the valley of dry bones, wherein Judah’s restoration from Chaldean captivity is envisioned (Ezek. 37:1-14). Too, Paul describes the deliverance of the Christian from the guilt of sin as a “resurrection” from a state of spiritual death (Col.**

**2:12). John represents the triumph of the persecuted church over its enemies as that of a “resurrection” (Rev. 20:5-6).**

**However, no “figurative” sense of a temporal resurrection fits the setting of Daniel 12:2. A symbolic interpretation is not mandated either by the immediate context or related information elsewhere in scripture. A consideration of this remarkable text may well be studied from a three-fold vantage point.**

### **The Event**

**The event foretold by Daniel is that which shall occur when those who “sleep in the dust of the earth shall awake. ”The expression “in the dust of the earth” is an obvious allusion to the physical curse placed upon humanity as a result of Adam’s transgression, namely a return to the dust from which man initially was taken (Gen. 3:19; cf. Job 34:15; Ps. 104:29; Eccl. 3:20; 12:7). The disassociation of physical death (as well as spiritual death) from the consequence of sin (as attempted by Smith, pp. 15ff) is an exercise in irresponsible Bible exegesis.**

**“Sleep” is a description of the disposition of the body that is planted in the ground upon death. The deceased body is figuratively depicted as “sleeping” due to “the similarity in appearance between a sleeping body and a dead body.” The most common NT word representing death as a “sleep” is the Greek koimaomai, meaning “to lie down. ”The term is related to koimeterion, a “rest-house” for travelers, from which is derived our English “cemetery” – a place for sleeping bodies! Koimaomai is found 18 times in the NT, and only 4 of these refer to literal sleep. The rest allude to the sleep of the body in death. W.E. Vine has clearly shown that only the “body” is in view in these metaphorical references (see: ASLEEP, p. 51). The soul or spirit of man is never said to “sleep” in death (contra Smith, pp. 92ff).**

**The phraseology of Daniel 12:2 thus speaks of the “waking” of the human body, i.e., the resurrection of the body (cf. Jn. 11:11; 1 Cor. 15) at the time of Christ’s return. It constitutes a woeful misuse of this passage to cite it as a proof-text for “soul-sleeping” between the event of one’s death and the resurrection of his body. (What About Daniel’s Prophecy of the General Resurrection? <https://www.christiancourier.com/articles/847-what-about-daniels-prophecy-of-the-general-resurrection>).**

While I could share many more quotes that go back and forth on these different ideas on what Daniel 12 is specifically talking about, I think these two quotes above show just how divided the views are on Daniel 12, which is why I said that we cannot use Daniel 12 as the cornerstone to prove when the resurrection will occur or whether the resurrection talked about in verse 2 is referring to a restoration of the Jews or to the final resurrection of the dead. Even if it is pointing to the final resurrection of the dead, you still cannot dogmatically say that verse 7 puts a time stamp on when that resurrection would occur. In fact, some say verse 7 could be talking about how God’s people would be few in number when Jesus comes back because Jesus said:

**Lk. 18:8 ...when the Son of Man comes, will He really find faith on the earth?"**

In conclusion, when we look at what the New Testament says about the resurrection, it is easy to see that it will be of the just and unjust and that their physical bodies will be raised up on that day when Jesus returns for the final judgment (Heb. 9:28). These bodies will be transformed into everlasting bodies which will further clothe our souls (2 Cor. 5). The soul/spirit cannot be resurrected because it does not die, so the only part of man that can be raised up is his body. As we examined in 1 Cor. 15, those who are living on that day will be transformed immediately. On that day, all nations will be gathered and judged (Mt. 25). The earth will be destroyed that day (2 Pet. 3:10ff) because there will be no reason for an earth any longer because you will either be in heaven or hell (Mt. 25:46).

No Old Testament prophecy can be used to redefine what the New Testament clearly teaches about the resurrection. This would be like taking a few pieces of a puzzle and declaring that it must be a picture of a cat. However, if you really want to know what the picture is, you must put all the pieces together. Basically, what Don Preston and those like him are doing is saying that even though the completed puzzle is a picture of a dog it has to be a cat because those first few pieces looked like a cat.

Since the New Testament clearly shows that the resurrection, judgment, and second coming of Christ is future, it completely disproves the A.D. 70 doctrine.

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