

PRESENTLY, WHERE DO PEOPLE GO AT DEATH?

The Bible says at death, the believer in Christ goes to be with Christ (2 Cor. 5:1-8; Phil. 1:21-23). The person without Christ at death goes into hell and eternal punishment (Luke 16:19-31; Matt. 25:41; John 5:29; Heb. 9:27; Rev. 20:11-15; Dan. 12:2).

Will everybody be raised from the dead to the same end? No!

Each person will be judged by his or her own deeds as to _____
_____:

- The believer will be rewarded (Luke 19:17, 19; Heb. 9:27; 2 Cor. 5:10; 1 Cor. 3:11-15; 1 Cor. 15:39-44, 58).
- The unbeliever will be condemned (Matt. 25:41; John 5:29; Heb. 9:27; Dan. 12:2; Rev. 14:9-12; 20:6, 11-15; 21:8; 22:11).
- Both the believer and the unbeliever are mentioned as being _____ *at the same time*. In Matt.

13:36-43, Jesus taught that there would be a _____
of the wheat and the tares _____
—not seven (“the great tribulation”) or a thousand years
before the end (“the millennial reign”). Paul taught the same in
2 Thessalonians 1:6-10, and the same truth is taught in John
5:28-29, Acts 24:15, and Revelation 11:15-19 and 20:11-15.
To say otherwise is to distort the Word of God and make it
self-contradictory.

- Some of the wicked will receive a greater punishment than others (Luke 12:47; Matt. 10:15).
- The day of judgment has already been set by God (Acts 17:31), and _____ will be the judge (John 5:22).

JESUS TAUGHT A GENERAL RESURRECTION

Matthew 12:40 and 27:31-32 and John 5:28-29 speak of the resurrection of the righteous to life and of the wicked to damnation. *Both* are resurrected and rewarded at the same time: one (_____) resurrection, _____

Jesus demonstrated and proved that there would be a resurrection from the dead. In John 11:25, He said He was the resurrection and the life. In John 11:43-45, He raised Lazarus from the dead, thus demonstrating that He was the resurrection and the life. Matthew 27:51-53 states that many rose from the dead _____
_____ to prove the resurrection.

This agrees with Jesus' teaching in Matthew 25:31-36:

- All nations are to be gathered before Him (v. 32).
- Jesus, seated on the throne of His glory, will come with the holy angels (v. 31).

- He will separate the people as sheep from goats (v. 32), with the sheep on His right hand and goats on the left (v. 33).
- He is the king (v. 34).
- The sheep inherit the eternal kingdom (v. 34).
- The goats on the left depart into eternal fire (vv. 41-46).

Dispensationalists state that at the time when all nations are judged, the righteous will rule over the unrighteous, _____
 _____. If this is true, according to these verses, the millennium will be spent _____.

When did Jesus say the resurrection of the righteous would occur? Jesus taught that the resurrection of the righteous and day of judgment would be _____
 (John 6:39-40, 44, 54). John 11:21-24 states, “Martha said to Him, ‘I know that he will rise again in the resurrection *at the last day.*’”
 And Martha was correct! John 12:47-48 states that judgment will happen _____.

Why is Jesus so insistent in using this phrase? If the resurrection of the righteous is on the last day, then 1 Thessalonians 4:16 has to be the last day, because there the righteous _____!

Believers will be resurrected and changed in a moment in the twinkling of an eye at the last trumpet (1 Cor. 15:51-52).

Revelation 11:15-19 mentions the last trumpet; therefore, this has to be the “last day.”

The Bible itself states _____ that Christ will resurrect and judge both the living and the dead at His coming:

1. First Peter 4:5: Christ is ready to judge the living and the dead.
2. Acts 10:42: Christ is ordained to be the Judge of the living and the dead.
3. Romans 14:9: Christ is Lord both of the living and the dead.
4. 2 Timothy 4:1: Christ is to judge the living and the dead at His appearing and His kingdom.

5. Revelation 11:18: gives the time of the dead, that they should be judged.

6. Revelation 20:11-15: states that at the time of the Great White Throne, the books will be opened, the sea will give up the dead, and the dead will be judged by the things written in the books.

7. Revelation 22:12: “And behold I am coming quickly, and My reward is with Me, to give every one according to his work.”

This all agrees with Daniel 12:1-2, in which everyone found written in the book is delivered and those who sleep in the dust of the ground will awake either to everlasting life or _____
_____.

This is what Jesus taught in John 5:28-29. The Bible, then, teaches a general resurrection from the dead.

There can be no days after the “last day.” The Bible teaches only _____
_____ from the dead that is yet to come,

thus it is only rational to believe that the last day and the “hour” (John 5:28) when the graves are opened are _____

_____.

In his *Bible Handbook*, Joseph Angus says passages “in 1 and 2 Thessalonians and in 1 Corinthians that speak of the resurrection of the dead, are referred to the _____” (Angus 1857, 301). Bengel says Revelation 11:15-18, Matthew 24:31, and 1 Thessalonians 4:16 are _____ (Reese 1934, 74). Bickerseth, a premillennialist, says, “The last trumpet of 1 Cor. 15 and Rev. 11:15 are the same” (Bickerseth 1845, 159).

In Matthew 13:36-43, Jesus taught there would be a separation of the tares from the wheat “at the consummation of the age,” not seven or 1007 years before the end of the age. If these references are not as so stated, the Bible is full of contradictions.

THE ANSWER TO 1 THESSALONIANS 4:13-18

CONCERNING THE *PAROUSIA* OF CHRIST

According to the dispensationalists, the *parousia* is the rapture.

In 1 Thessalonians 3:13, Paul talks about the believers' "hearts being blameless in holiness at the coming [*parousia*] of our Lord Jesus Christ with all His saints." Therefore, the *parousia* is Christ coming with His saints, not just for them. The question is, when will the resurrection of the believer take place?

In 1 Thessalonians 4:13-18, Paul restates Christ's coming. This portion of Scripture is talking about the resurrection of the righteous believer, answering the question of whether the living believer would have an advantage over the believer that had died before the return of the Lord. Much has been read into this text that is not there by stating that Christ coming *for* His saints and _____ are two separate comings, one before the tribulation and the other after the tribulation. But this would render

the verse subject to _____, and to divide the passage where there is no division. (2 Pet. 1:20, 2 Tim. 2:15)

Nevertheless, this is the dispensational position and has resulted in the formulation of a new “doctrine” and speculation as to the time of the resurrection. This doctrine also teaches that there will be _____ bodily resurrection in the future.

However, if you read the text carefully you will see that Christ coming for and with His saints happens _____, which the text calls the *parousia* or rapture. Moreover, 1 Thessalonians 3:13 has already stated that believers will be here until Christ’s coming *parousia* with all His saints.

There is nothing in 1 Thessalonians 4:13-18 that implies when this resurrection will take place, except that it will be when the Lord Jesus returns. At that time, Jesus will descend with a shout, with the voice of an archangel and the trumpet of God. Then the

dead in Christ will arise. The living believer, together with the resurrected believer, will be caught up in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. This is the _____ that Paul calls the “last trumpet” in 1 Corinthians 15:51-52, and it is when the believer is changed in a moment _____.

This is what is to happen to the living believer at Christ’s coming in 1 Thessalonians 4:13-18. Therefore, 1 Corinthians 15:51-52 and 1 Thessalonians 4:13-18 describe the same event.

John speaks of the last trumpet in Revelation 11:15-19. In this passage, it is stated that when this happens:

- The kingdoms of the world will become the kingdoms of our Lord and of His Christ.
- Christ will come to reign eternally, not just for _____
_____.

- It is the time when all the dead are to be judged.
- It is the time when God’s servants, the prophets and the saints are rewarded.

There are not two comings of Christ in this event. To read into the text a pre-tribulation rapture is preposterous, arbitrary, and absurd. It is doing that which 1 Corinthians 4:6 forbids: _____
_____.

We make Bible truths void when we manufacture doctrines and then add them to God’s Word. We decry false cults for doing this, yet “Evangelicals” turn right around and do the very same thing, as if they have _____. Second Corinthians 4:2 strictly forbids us from “handling the word of God deceitfully.”

First Corinthians 15:51-52 verifies the above text and the conclusions reached: “Behold I tell you a _____:
We shall not all sleep, but we shall be changed 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.” Furthermore, Revelation 10:6-7 verifies the events of the last trumpet as being the time when the _____ is finished and *kronos* (time), not delay, will be no longer. Time runs out when the seventh trumpet sounds and eternity begins, _____.

Therefore, a pre-tribulation rapture is purely a human conjecture. To set a date for the rapture as being an event prior to the last day is to add to the text something that is not there, as well as to pre-date the second coming of Christ. Jesus declared in Matt. 24:30-31 that He is coming in the clouds of heaven with power and great glory at the sound of a great trumpet. Then He will gather His elect together from one end of heaven to another. Biblically, this has to be the _____ as in 1 Thessalonians 4:13-18.

WHAT ABOUT 1 CORINTHIANS 15:20-26, 42?

First Corinthians 15 provides proof of the resurrection of the dead and the events that accompany it. Christ is the “first fruits” of the resurrection (v. 23). The first fruits guarantee the full harvest. Jesus said, “The harvest is the end of the age” (Matt. 13:39-40).

Verse 24 states, “Then comes the end.” What end? Is this end different from that told of in Matthew 13:40? Is it different from the last day as taught by Jesus in John 6? Dispensationalists take the word *then (eita)* in 1 Corinthians 15:24, “then comes the end,” to mean _____ other than that of verse 23. At this point, they build a thousand years into the word *then*. However, biblical usage of a word is more important than guess work to fit a man-made theology. In Mark 4:17, *eita* is used with *euthus* to say and mean “immediately.”

In 1 Corinthians 15:51-52, 54, Paul’s teaching is that the living

believer will be changed in a moment in the twinkling of an eye at the last trumpet. Therefore, the believer is here during the time of the trumpets. Paul also states that death will be destroyed at the same time that the living believer is transformed in the twinkling of an eye. After this event, there is no more death!

So, when is the last trumpet? According to Revelation 8:2, there are to be _____ . Revelation 11:15-19 tells us when the last trumpet is: When Christ takes over the kingdoms of this world and comes to reign eternally. This will be the consummation of the age as we know it to be. Revelation 10:7 states that in the days of the seventh angel, the mystery of God is finished. Revelation 10:6 states that time will have run out.

First Corinthians 15:23 states that the resurrection will be at Christ's coming. The Greek word used in this verse is *parousia*, His bodily presence. The same word is used in 1 Thessalonians

4:13-18. Therefore, these two references have to be talking about

_____.

Job 14:12 affirms that the resurrection will be at the time when the heavens are no more: “So man lies down and does not rise, till the heavens _____.” This agrees with 2 Peter 3:9-13 and confirms that there will be new heavens and a new earth at that time. According to 2 Peter 3:4, this takes place at the time of Christ’s *parousia*.

In Hosea 13:14, the prophet spoke of a time when man would be redeemed from the power of the grave. Paul uses this verse as his background in 1 Corinthians 15:54 as death being swallowed up in victory.

In Isaiah 25:8, Isaiah prophesied that God would swallow up death forever, and immediately states that, at the same time, God would wipe away tears from all faces. Revelation 21:1-4 states that

this will happen when we enter the new heavens and the new earth.

All this makes perfect sense when we simply read the Bible.

When we try to separate these events with premillennialism or dispensationalism, we introduce confusion where there is simple clarity.