

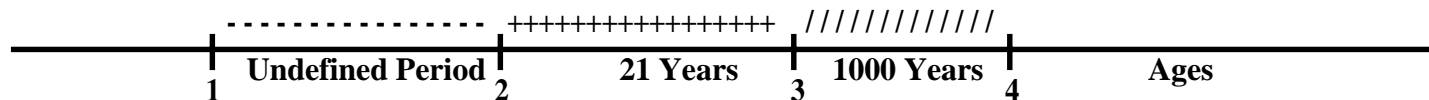
BIBLE EXPLORATIONS

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...to know the love of Christ
which passeth knowledge
that ye might be filled with
all the fulness of God Eph 3:19

Resurrection #15



In earlier articles we suggested that the resurrections mentioned in Scripture might occur in the following sequence: The first and only resurrection which has occurred is that of Jesus Christ. It is indicated at point 1 in the line above. The second will be that of the Church which is Christ's Body, which will rise at the end of God's present purpose for Gentiles. That is shown at point 2.

Next, at point 3 when Christ returns, there will be the resurrection of several parties which are connected to God's purpose for Israel and who have proved worthy of reward. Among those will be God's two witnesses (Rev 11), the faithful saints who lived in the time of the Acts, those who will be martyred in the future during Israel's great tribulation, and others of Israel's calling who lived during Old and New Testament times whom God counted faithful.

These faithful ones will be resurrected earlier than the rest of Israel and before the rest who have the promise of resurrection. They will be rewarded with life to enter Christ's kingdom, which He will set up on earth at His return and which will be administered by Israel.

Ezekiel spoke of that future time when God would cleanse his People Israel and restore their kingdom. He said, **"And David My servant shall be king over them...And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt...even they, and their children, and their children's children for ever: and My servant David shall be their prince for ever."** (Ezk.37:24,25)

David is dead and in the grave, even

as Peter said in Acts 2:29. Therefore he must be resurrected to reign again and reign forever. In addition, his future rule obviously is before all things are complete and perfect for there will still be births and still be sin and death on the earth. (Isa.65:20)

Jesus also spoke of some that lived in Old Testament times who would have part in that future kingdom. During his earthly ministry, while that kingdom was being offered to Israel, He rebuked the wicked Pharisees saying, **"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."** (Lk. 13:28)

Jesus affirmed the resurrection of Abraham, Isaac, and Jacob, and the prophets, and their entrance into His kingdom, but those Pharisees died and did not see them enter it. Why? Because the Jews refused Jesus as their King while He was in their midst, and the kingdom was not established then. When Jesus spoke to them the kingdom was at hand, ready for them, but conditional upon the Jews acceptance of Him. The unrighteous Pharisees will not see Abraham, Isaac, and Jacob enjoy the reward of entrance into Christ's kingdom, for they will not rise in the resurrection of the righteous.

Among the prophets who will rise and have part in that kingdom, one has a major role to play. That is Elijah, whom the Lord said He would send before the day of the Lord to **"restore all things."** (Mat.17:11) Since the Lord's day when He returns to set up his kingdom will be at point 3, we suggest that Elijah's resurrection will be

also connected to that time.

In summary, those whose resurrections are related to point 3 will be: God's two witnesses, the faithful and just of Israel, and those faithful Gentiles grafted into Israel's purpose during the times of Acts. Because of their faith-obedience to the Lord and to their calling, these will be resurrected 1000 years earlier than the rest of the dead believers who sleep in the grave. (Rev.20:5)

Some Bible teachers propose that all those who were faithful, in every age, will rise for reward in that millennial kingdom. However, because it is the time of Israel's preeminence and rule, we suggest that only those who are called to Israel's hope and who are faithful to it will rise to share in that reward and reign which is promised them.

J. Heltzinger

Phoenix Bible Conference

April 23rd-25th at Glencroft Retirement Center, 8711 N 67th Ave., Glendale, AZ. basement of Condos. The featured guest speaker is Alan Schofield from London, England.

Friday

7:00pm Alan Schofield

Saturday

9:00 am - Forrest Cottrell

10:00 am - Alan Schofield

11:15 am Lunch Break

1:30 pm - Alan Schofield

2:30 pm Jim McWilliams

Sunday

9:30 am Barnabas Bagby

10:30 am Alan Schofield

For further information please call Jean Heltzinger at (602)972-7234.

Following Hard

“My soul followeth hard after Thee: Thy right hand upholdeth me” (Ps. 63. 8.)

The title of this Psalm tells us that even in Canaan, though a fruitful country, there were wildernesses. But though David was in a desert, there was no desert in him, for he thirsted for the living God. The whole Psalm is one of the most beautiful in the Psalter. It has been said of it by Donne, that “as the whole book of Psalms is as ointment poured forth upon all sorts of sores, a cerecloth that supple all bruises, a balm that searches all wounds, so there are some certain Psalms that are imperial, Psalms which command all affections, universal Psalms that apply to all necessities. The spirit and soul of the whole book of Psalms is concentrated into this one.”

Truly we do find described many of the exercises, the trials and the changes to which the living children of God are subject. David found that the path of his earthly pilgrimage was one of tribulation; but in the midst of all his darkness, difficulties and doubts, he found a secret something cheering his heart, and keeping him from despair. Though the dark shade of his manifold transgressions hung heavily upon his spirit, and the lowering cloud of perplexing providences wrung many a bitter cry from his heart, yet hope, sweet hope, sought in the gloom for one ray, however faint, of heavenly satisfaction in his God.

This Psalm is divided into two parts: Those who seek after God (vss. 1-8). Those who seek the soul of God’s Servant (vss. 9-11)....

...We have four subjects, each of which we may describe by a word beginning with D: David’s Darkness. David’s Desire, David’s Determination and David’s Delight.

David’s Darkness (vs. 1). Oh! what a mine of experimental truth. How well it agrees, with those Scriptures which describe the heartfelt trials of God’s children! Often in their feelings they are at a distance, and question whether God has really anything to do with them or not. But the very cry, the very anxiety, is the strongest proof we can have that this felt distance would not trouble us except

God Himself had come near to us in His Grace. It is a glorious fact that no trial, no tribulation, no temptation, however fierce, no way, no work, no warfare, however desperate, can make us feel that we have nothing to do with God. We often wonder how God can have anything to do with such unworthy sinners, but we also realize that we must have to do with God.

The heart charged with its bitterness heaves the heavenward sigh, and desires, and cries after the only object that can truly satisfy it. Now David’s experience in verse 1 springs from this fact. He sought for God because no refreshment could be found. The land was barren, the clouds were dark. Hence his resolve: **“Early will I seek Thee.”** In Hebrew, these five words are expressed by one word, *shah-char*, which means to break, cleave, break through. Hence the noun means the dawn, the breaking forth of light, and the verb gets an additional idea of breaking forth, hence to seek carefully or earnestly. In our text the two thoughts are united. Similar is the teaching (though not the same word) in Ps. 46:5 (*marg.*), **“God shall help her, and that right early.”** What volumes do these words contain for Israel and Jerusalem in the future, and for all anxious waiting souls now!

In the dark and dreary nights of trial which we are called to pass through, we wait and watch for the day’s return. **“My soul waiteth for the Lord more than they that watch for the morning”** (Ps. 130:6). As surely as God’s children experience the darkness of the Wilderness, so surely will God help, defend, and comfort them with the morning of His appearing. Yes! God’s deliverances are ‘early’. Look at Exodus 14:24-27. The children of Israel are in straits. They know not what to do. The enemy is in hot pursuit, but **“in the morning watch the Lord looked unto the host of the Egyptians through the pillar of the fire and the cloud, and troubled the host of the Egyptians.”** The Lord *looks destruction* on His enemies; but He *looks mercy and deliverance* to His own. Israel’s enemies are dismayed and destroyed, while

the Redeemed of the Lord break forth with songs of deliverance, and joy, and gladness.

So with Hezekiah, when Sennacherib King of Assyria sent his blasphemous letter. Hezekiah made no stir, marshalled no forces, but went up to the house of the Lord. What was the result? **“When they arose early in the morning they were all dead corpses”** (Isa. 37:36). Ah! it is blessed (and it will ere long be blessed for Israel), after a long night of darkness and sorrow, to behold the rising of the **“Sun of Righteousness, with healing in His wings”** (Mal. 4. 2).

And why did David long to see God’s *power*? (vs. 2). Because his own fancied strength was gone! ... David knew that his own strength was perfect in weakness. He, like Paul, gloried in his infirmity, that the power of Christ might rest upon him.

And why did David long to see God’s *Glory*? Because God had stained all his pride, marred all his beauty, divested him of all boasting and self-glorying. Because the lovingkindness of God was better to him than life, David would praise Him with joyful lips. These were David’s experiences, expressed, not only here, but in Ps. 119:25, where he says, **“My soul cleaveth unto the dust: Quicken Thou me according to Thy word.”** With so firm a foundation as Jehovah’s word, he could look up and say, **“Thou, Which hast shewed me great and sore troubles, Shalt quicken me again, And shalt bring me up again from the depths of the earth.”** (Ps. 71:20). David’s faith was for the night as well as for the day, for the storm as well as for the calm. That is a faith which is worth having, a faith to live in, and a faith to die in.

David’s Desire: **“Thee”**, **“after Thee”**, nothing else could satisfy David’s heart but David’s God. He had a heart for God, and Oh! wondrous mercy, he had God for his heart, though he did not realize it as he would. This is the essence of true faith; it is all in a *Person*. This is the essence of the Gospel. The Gospel of God is concerning His Son, **“A Saviour Christ the Lord.”** **“Ye shall be witnesses unto Me.”**

Following Hard ...cont'd

This, I repeat, is the work of grace, All short of this is only religion, and you see it at every step. What is man (unregenerate man) in search of? Pleasure, Fame, Reputation, Power, Riches, a name in the world. Man will have anything, everything, *without God*. So also with the religious man! He will have his creed, his sect, his belief, his responsibility, his zeal and his earnestness, but if he have not *Christ* he will be lost though he have all the appliances and all the forms and ceremonies of religion. What are these things to my heart, without a knowledge of God in Christ as my *God*? Nothing but deception and delusion.

So with the true Christian. The temptation of our old nature is ever to add something to Christ, as if He were not enough, or to substitute something for Christ as if He were not necessary, instead of being ALL IN ALL. ... We Are told to rest upon the many "**exceeding great and precious promises**"; but promises without the Faithful Promiser to make them good in our experience, are but so many words, meaningless words to make our hearts ache with an unsatisfied longing. "**That I may know HIM**" was the prayer of the Apostle. "**That I may know HIM**" will be the desire and prayer of every Spirit-taught child of God. Yes, Spirit-taught; for look at the first verse of the Psalm "**My soul thirsteth for Thee.**" Now compare this with Ps. 65:9, "**Thou visitest the earth, and waterest it:**" but see the rendering in the *margin*, "After *thou* hadst *made* it to *desire* rain." This brings us to

David's Determination. "**My soul followeth hard after Thee.**" The original word is *dah-vak*, which means literally to stick to, cleave to (as with glue). "**My bones cleave to my skin.**" (Ps. 102: 5). "**My soul cleaveth unto the dust:**" (Ps. 119:25). "**I have stuck unto Thy testimonies:**" (Ps. 119:31) "**The tongue of the sucking child cleaveth unto the roof of his mouth for thirst:**" (Lam. 4:4) But here it is with the preposition "after," and therefore "**followeth hard after,**" suitably supplies the ellipsis and exactly expresses

the meaning. Boaz says, "**Abide here fast by my maidens**" (Ruth 2:8). The word *dah-vak* occurs in Prov. 18:24. "**...there is a friend that sticketh closer than a brother.**" David means, therefore, that he followed after the Lord, not at a distance, but having overtaken Him, he abode fast by Him.

There is everything to make the child of God do this: a world at enmity with Him; the devil at constant war with Him; a deceitful heart that cannot believe in Him; a cowardly self that will not acknowledge Him. Truly my soul followeth hard after Him; we long to breathe our desires to Him; but the flesh is weak, and language is lame, and ability is wanting. We *would* live a life of praise to the God of all our mercies, but we cannot do the thing that we would. We *desire* that love should burn more fervently, but the flames break not forth as we would have them. It is a following hard after God; it is our determination. It is our "**toiling in rowing,**" but Jesus Christ is on the mount of intercession, and soon He will come and bless His toiling ones with His own presence, with the full enjoyment of the peace and quietness which He now deals to them only in measure.

Lastly, we come to *David's Delight*. "**Thy right hand upholdeth me.**" This is closely connected with the other experience, for why do we cleave to the Lord? Because the Lord cleaves to us, and holds us. We have the same word in Gen. 2:24, "**Therefore shall a man leave his father and mother, and shall cleave unto his wife:**" The comment of the Holy Spirit on this is in Eph 5:32, "**This is a great mystery: but I speak concerning Christ and the church.**" It is not, then, we who cleave to Christ, but it is Christ who cleaves to us. "**Thy right hand upholdeth me.**" This is the secret of David's determination to cleave unto the Lord. Were it not for the unseen hand of Jehovah, there would be no following hard. Now it is all explained. David's desire is now understood. .. This is David's delight here. Not Satan's subtlety, nor Saul's cruelty, nor his own infirmities, nor all of them together are of sufficient force to cut

asunder this union with Christ! The cleaving of David's spirit was the work of the Friend that sticketh closer than a brother, it was the cleaving of the Heavenly One Himself. A union of the Lord's making is altogether incapable of the devil's breaking.

But there is more in this "**right hand of the Lord.**" It is a beautiful figure. "**The right hand of the Lord is exalted. . .doeth valiantly.**" (Ps. 118:16) This is the Lord who, having saved His people from their sins, now lives, ever lives to make intercession for them, and at God's right hand is pledged to deliver them from all trial, tribulation, and temptation. David knew this. Hence his prayer, "**That Thy beloved may be delivered; Save with Thy right hand, and hear me**". (Ps. 60:5) As salvation was accomplished by the Lord Jesus, so it is applied by the Holy Spirit; and what a mercy it is to know that all our wants, all our joys, are in the right hand of our risen and exalted Saviour! Blessed with the knowledge of this, the redeemed of the Lord can say, "**O sing unto the Lord a new song, for He hath done marvellous things: His right hand, and His holy arm hath gotten Him the victory**". (Ps. 98:1).

He who triumphed over all our foes will protect and defend us from them until our life's end. But he will teach us to bless and praise Him for His grace, His goodness, and His gentleness, as did the sweet singers of Israel: "**Thou hast also given me the shield of Thy salvation: And Thy right hand hath holden me up, And Thy gentleness hath made me great.**" (Ps. 18:35) Well may we, poor doubting, fearing, trembling ones, whose daily cry is, "**Hold Thou me up, and I shall be safe:**" (Ps. 119:117) apply and feed on this precious promise for our spiritual comfort and refreshment.

"**Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.**" (Isa. 41:10).

(Excerpted from *Things To Come*, July, 1914, E.W. Bullinger.)

Tape Gems

In all our studies we must be careful that we give the honor to the Son. For if one does not honor the Son, then he does not honor the Father (Jn 5:23).

In Hebrews 1:5,6 we find worship being given to the Son, "**And let all the angels of God worship Him** (Christ)." Can or should we worship anyone but God? Christ accepted worship, so if He wasn't God, He certainly was an impostor. Read John 5:23-44; 8:49-54. Especially note these words in John 8:54, "**...it is My Father That honoureth Me**" Should we do less?

We understand from the Scriptures that the Son is none other than God in flesh. The mystery of godliness is God manifest in flesh, (ITi 3:16).

When the Lord spoke of His Father and Himself being One, the Pharisees had no misconception of what He was saying. He was making Himself equal with God, He was making Himself God, but they wouldn't accept it! (Jn 10:30, IJo 5:7)

When the Word of John 1:1 came to earth and was manifest in flesh (Jn 1:14), then there was a need in Scripture to speak of the Sonship aspect (Father/Son relationship) for He (the Word) manifested Himself as the Son of God. (Jn 3:16; Heb 1:2)

To see that He clearly existed before He came to earth look at John 8:58, "**Before Abraham was, I am**". Here He's claiming to be the great I AM of Exodus 3:14. Also, John 17:5, Compan-

ion Bible outline on this passage. Note esp. these words from this reference, "**Who (Christ) is the image of the invisible God**", and compare this with Genesis 1:26 and Hebrews 1:3. So God the Father is invisible as we read in Colossians 1:15 Keep that in mind! Nobody has seen Him at any time (Jn 1:18). He is so remote from us that we know absolutely nothing about Him. When the Lord Jesus Christ came to earth, He was the embodiment of deity (ITi 3:16). He conveys to us all that God is (Jn 1:18). So if we want to know anything about God the Father we look at the Son because He is the perfect replica of God in everything that we need to know about God.

Christ as Creator can be seen in John 1:1-4; Hebrews 1:2; Colossians 1:16; so, therefore, He had to exist before He came to earth as the Babe in the manger (Lk 2:12) in order to do this. Now how do we deal with verses as Ephesians 1:3 if the Lord Jesus Christ is God? It reads in part, "**Blessed be the God and Father of our Lord Jesus Christ ...**". This shows the Lord's dual nature. Now from the human standpoint He is His God, but from the divine standpoint God is His (Christ's) Father. And so then God is both God and Father of our Lord Jesus Christ. Now we can claim the same thing, but only through Christ. If we are in Christ, then we can speak of God as our God and Father, but outside of Christ we can't use that. So that gives

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Christ the pre-eminence (cp Eph 1:2 and 1:17). In I Corinthians 2:8 we read of Christ as the Lord of glory, and here in verse 17 we have the Father of glory (both Who are given supreme praise). Also, in verse 17 we read "**the knowledge of Him**", and in Philippians 3:8 we read that Paul counts all things but loss, "**for the excellency of the knowledge of Christ Jesus my Lord.**"

In Ephesians 1:19,20 we have resurrection power spoken of, "**Which He wrought in Christ, when He raised Him from the dead...**" Here the Father is said to have raised Christ, the Son from the dead, but in John 10:18 Christ claims this same power, "**Noman taketh it from Me, but I lay it down of myself, I have power to take it again. This commandment have I received of My Father.**" Also compare John 3:16 and Titus 2:14 along this same line. Why could He claim the same power that the Father had? And why is He called the Lord of glory, putting Him equal with the Father of glory? Just six words in John 10:30, "**I AND MY FATHER ARE ONE.**"

(Excerpted from TFT Tape: 9-27-83, "The Sovereignty Of God", O.M. Baker)