

# Reasoning out of the Scriptures by Allegory & Type



Signs in the book of Acts

Study 5 Resurrection of the Dead

# Signs in the Book of Acts

## Class 5—Resurrection of the Dead (Acts 20)

John 12:24-25 “Verily, verily, I say unto you, *Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.* He that loveth his life shall lose it; and he that hateth his life in this world SHALL KEEP IT UNTO LIFE ETERNAL”

*The literal is the teacher of the figurative*

- “When a true believer dies, HE FALLS ASLEEP IN CHRIST. He corrupts; and when the process of decomposition is complete, he is reduced to dust, which is all that remains of his former self. Nevertheless, he reappears, his restored consciousness claims his former self as his. *The dust to which he is reduced is at once the debris of his former, AND THE NUCLEUS OF HIS FUTURE, SELF.* In reference to this nucleus, or detritus of the animal body SOWN into the grave, Paul says in I Cor. 15:53, ‘It is necessary that this corruptible put on incorruptibility, and this mortal put on deathlessness’.”—J. Thomas, *Eureka*

**Act 20:6** And we sailed away from Philippi after the days of UNLEAVENED BREAD, and came unto them to Troas in FIVE days; where we abode *seven days*.

**Unleavened bread**—time of passover, when the Lord “our passover” was crucified, then resurrected (Mar 14:1, 12; Mat 26:17-19; 1Cor 5:7-8).

**Troas**—*Thayer* “Trojan.” Name appears SIX TIMES in Scripture: number of man—flesh. It’s last appearance is where Paul instructs Timothy to bring “the cloke that I left in Troas” along with “the books, but especially the parchments” (2Tim 4:13). Both essential for atonement.

- **Man created in the 6<sup>th</sup> day—Gen 1:27-31**
- **Man of Sin marked by 6—Rev 13:18**
- **Goliath, brothers marked by 6—1Chr 20:4-8**

**Five days**—the notable number marking God’s grace, by process of sacrifice; offering (Tabernacle notes: Exo 27:1-4 “five cubits” horns of mercy on corners; five offerings, five animals, five utensils).

**Abode Seven days**—the foremost number in the Bible, related to the plan and purpose of Yahweh: regeneration of the earth, and the regeneration of His saints upon the earth (Gen 2:1-3; Heb 4).

Act 20:7 And upon *the first day of the week*, when the *disciples came together to break bread*, PAUL PREACHED UNTO THEM, ready to depart on the morrow; and *continued his speech until midnight*. (*lampstand & shewbread—doctrine, fellowship Act 2:42*)

**First day of the Week—also the 8<sup>th</sup> day.** Jesus rose from dead, marking a newness to spirit-life (Rom 6:4). It is also the day of the “new creation” (Eph 2:10; 2Cor 5:17; Col 1:12-18). Born by principle of light (Gen 1:1-5 cf. 2Cor 4:1-6); and children of light (1The 5:5-8), as Christ’s own resurrection was “at the sun’s rising” (Mar 16:1-2). 1Cor 16:2

**Disciples—Gk. “to learn.”** (*follows Christ—Mat 10:1-2; Luke 22:39; 14:26*)

**Came together—many parts of the body** (Rom 12:4-5; 1Cor 12:12,20): *for remembrance AND also education as “students” and “learners”.*

**Preached—trans. “reasoned with them out of the Scriptures”** (Act 17:2), and Act 18:4,19; 24:25. Also “disputed” 6x. *Gk. Scriptural proof.*

**Midnight—the dark period of Gentile night and death** (Exo 11:4-5; 12:29; Job 34:20). *The apostle’s “speech”—as the light of Truth—is in contrast to this great period of worldly darkness.*

• *Acts 20: the darkness of ignorance without...but light of truth within!*

Act 20:8 And there were *many lights* in the UPPER CHAMBER, *where they were gathered together.* **Altar, Zion, Mountain—high**

**Upper Chamber**—where disciples assemble (Luk 22:12; Acts 1:11-13). *Elevated from earthy into heavenlies (Eph 2:6; Eze 8:3). Exalted and closed off from others, with the “doors shut” (John 20:26)—not open to all. The word means “higher” part of the house: pinnacle of fellowship.*

**Gathered together**—assembled parts of the Christ-body (Act 2:44; 1Cor 12): all with diversities of spirit to “profit withal” (1Cor 12-14).

**Many Lights**—enlightened by the Gospel (2Cor 4:4), saints are the “light” in the dark Gentile times (Phi 2:15), thus a “lightstand” (Rev 1:20). Ecclesial health relies upon “many lights” (Psa 119:105; Pro 6:23)

**Together brethren** are “many lights”—“lightstand.” The prophetic word is “light” shining in dark times until the “day” of the appearing of the Sun (2Pet 1:19). A lack of this Word is fatal for any ecclesia—

**Rev 1:20** “The seven *lampstands* which thou sawest are the seven churches”

**Rev 2:4-5** “Do the first works; or else I will come unto thee quickly, and will remove *thy lampstand* out of his place, except thou repent”

**Lev 24:1-4 “Command THE CHILDREN OF ISRAEL, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually. Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it \*from the evening unto the morning before the LORD continually: it shall be a statute for ever in your generations. He shall order the lamps upon the pure lampstand before the LORD continually” \*period of Paul’s teaching**

**☐ “The light was caused by the combustion of oil supplied to the lamps morning and evening...Inspiration itself is but the intelligence of God apart from a living medium...The Word as oil becomes in them light WHEN COMBUSTED IN THEIR UNDERSTANDING, and by this light they walk in darkness. This will enable us to understand why the lamps had to be replenished morning and evening...The only light we can have at the present IS THE LIGHT OF ILLUMINATED BRAINS, and this is not a fixed light, but a light that requires constant renewal by supplies of the oil of the Word... Nothing less than daily reading of the Word can answer to this type” —R.R. Law of Moses, pg 127-129**

**Gathered together**—there are two significant times when brethren “gather together.” **FIRST**, for the breaking of bread; **SECOND**, for the assembling of saints at the resurrection and judgment: the ultimate bestowing of immortality (Heb 12:22-24). *Remember this point...*

2The 2:1 “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him...”

Eph 1:10 “That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him”

- **The first “gathering” is in anticipation of the second “gathering”:**

Mat 26:26-29 “Jesus took bread, and blessed it, and brake it... And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. *But I say unto you, I will not drink henceforth of this fruit of the vine, UNTIL THAT DAY WHEN I DRINK IT NEW WITH YOU IN MY FATHER'S KINGDOM*”

- *Significantly, Israel will be “gathered together”—nucleus of Kingdom*

Act 20:9 And there sat in a **WINDOW** a CERTAIN YOUNG MAN named *Eutychus*, being *fallen into a deep sleep*: and as *Paul was long preaching*, he *sunk down with sleep*, and fell down from the **THIRD LOFT**, and was taken up *dead*.

**Window**—the source of light, thus as the way of escape from death: for David, Paul and the two spies (1Sam 19:1-2; 2Cor 11:33; Jos 2:15).

**Young Man**—“new man” of spirit; contrast with “old man” (2Cor 5:17; Eph 4:22-24; Col 3:9-10). Begotten by the Word of God (Jam 1:18).

**Eutychus**—Gk. root “to hit the mark” (Thayer)! Note the root word:

2Tim 2:10 “they might also *obtain* salvation which is in Christ Jesus.”

Heb 11:3 “that they might *obtain* a better resurrection”

**Sleep...Dead**—this “deep sleep” of saints is very different than those that “perish” in death (Luke 8:52; John 11:11-13), which have no hope (see: 1Cor 15:6-18; Psa 1:6; 49:10-12; Pro 10:28; 11:7; 2Pet 3:6).

**Long Preaching**—apostolic doctrine thru Gentile darkness; some “*fall asleep*” as the Truth is maintained in the ecclesia, until Christ’s return

**Third loft**—Gk. root “three” i.e Lord’s resurrection (Mat 12:40). Where Elijah covered the woman’s son three times to raise him (1Kin 17:19-24)



Act 20:10 And Paul WENT DOWN, *and \*fell on him*, and *embracing him* said, Trouble not yourselves; *for his life is in him*.  
*\*cover over him in death*

**Went Down**—same Gk. phrase regarding Christ who “CAME DOWN from heaven” (Joh 3:13); as the manna-bread “which COMETH DOWN from heaven” (Joh 6:33). “I CAME DOWN from heaven, not to do mine own will” (Joh 6:38). “I am the bread which CAME DOWN from heaven” (Joh 6:41)

John 6:50-51 “This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which CAME DOWN from heaven: if any man *\*eat of this bread, he shall live for ever*: and the bread that I will give is my flesh, which I will give for the life of the world”  
*\*representatively done in breaking of bread*

**Fell on Him**—“*embrace with affection.*” This Greek word reps. a thing done of affection/love: to “fall upon his neck” (John 13:25; Act 20:37); fig. of Christ’s atoning work; “tasting death for every man,” being made a partaker of “flesh and blood” (Heb 2:9-17; Heb 4:15; Rom 8:3; 2Cor 13:4).

**Embracing him**—wrap around, create a union. *The root word: “if we be dead WITH Christ, we believe we shall also live WITH him” (Rom 6:8)*<sup>8</sup>

Act 20:10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; *for his life is in him.*

**His life is in him**—How could this be stated when he is, in fact, dead? Identification with Paul (rep. Christ) was critical for Eutychus's life: Joh 11:25 “Jesus said unto her, I am the resurrection, and the life: he that believeth in me, *though he were dead, yet shall he live*” (Joh 3:36)

**1Cor 15:22-23** “For as in Adam all die, *even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming*”

- ONLY because Eutychus was a brother among the “many lights” of the ecclesia was he worthy of resurrection: a critical teaching in this sign. 1Pet 1:23-25 “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And THIS IS THE WORD WHICH BY THE GOSPEL IS PREACHED UNTO YOU” *the word is a germinating seed* <sup>9</sup>

**Rom 8:1-11** “**TO BE CARNALLY MINDED IS DEATH; BUT TO BE SPIRITUALLY MINDED IS LIFE AND PEACE... *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.* Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, *\*the body is dead because of sin; BUT THE SPIRIT IS LIFE BECAUSE OF RIGHTEOUSNESS. But IF THE SPIRIT OF HIM THAT RAISED UP JESUS FROM THE DEAD DWELL IN YOU, HE THAT RAISED UP CHRIST FROM THE DEAD SHALL ALSO QUICKEN YOUR MORTAL BODIES BY HIS SPIRIT THAT DWELLETH IN YOU*” *\*Eutychus***

□ **Eureka Vol 2, pg 250**—“Now, the scriptures teach that **THE SEED** of immortality in a believing man **IS CHRIST**; and therefore he is styled by Paul in writing to saints in Colosse, ‘Christ our life.’ ‘I am,’ said Christ, *\*‘the truth and the life’*... A man of such an understanding has life in him in this sense; and in the same sense it is, that ‘he believing into the Son hath everlasting life’ (John 3:36); for ‘my words,’ saith Christ, ‘are spirit and life’ (John 6:63). *From this testimony, it will be perceived, that the principle of a man's immortality is not physical or material, BUT DOCTRINAL—the truth revealed and believed.*” *\*the Truth corresponds with Life* 10

❑ “Their resurrection is the opening of the Book of Life... *Spirit-Truth* inscribed them on His memory, and *Spirit-Power*, THE SAME Spirit of God that revealed the DOCTRINE through prophets and apostles, raises them from the dead... Thus, ‘that which has been produced from the Spirit is spirit’ (John 3:6)”—*J. Thomas, Eureka*

The planting of the “Spirit-Word” seed (Eph 6:17) is the very thing that will raise the faithful to “Spirit-Life.”

- “It is *the spirit that quickeneth (resurrects)*; the flesh profiteth nothing: the WORDS that I speak unto you, THEY ARE SPIRIT, *and they are life*” John 6:63.
- “I am not ashamed of the GOSPEL of Christ: for *it is the power of God unto salvation* to every one that believeth...” Rom 1:16.
- “If ye live after the flesh *ye shall die*, but if, through the SPIRIT, ye do mortify the deeds of the body, *ye shall live*”—Rom. 8:13
- “He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the SPIRIT shall of the SPIRIT reap life everlasting”—Gal. 6:8-9.

Accordingly, angels are called “spirits” (Heb 1:14; 1Kin 22:21-22)

**Thus, the Truth is called “the Word of this Salvation”—Act 13:36**

- **For Christ to be “formed in us” (Gal 4:19; Col 1:27), we must have the “word of Christ dwelling in us richly,” becoming fruitful in knowledge unto all good works (Col 3:16-17; 2Pet 1:1-11). Men are alienated from God through ignorance (Eph 4:18).**

**2Tim 3:15-17 “THE HOLY SCRIPTURES, WHICH ARE ABLE TO MAKE THEE WISE UNTO SALVATION” (Eph 4:14-16)**

- **The “manna” provided by Yahweh from heaven reps the “Word” that sustains during the wilderness (Deu 8:3). Significantly, the “manna” is connected with eternal life (Rev 2:17). To become “firstfruits” of the resurrection we must be begotten by “the word of Truth” (Jam 1:18; 1Cor 15:23). For this reason, Jesus told Nicodemus:**

**John 3:5-6 “Jesus answered, Verily, verily, I say unto thee, Except a man be *born of water and of the Spirit*, HE CANNOT ENTER INTO THE KINGDOM OF GOD. That which is born of the flesh is flesh; and that which is *born of the Spirit is spirit*” (it is “the word of the Kingdom”<sub>12</sub>)**

Act 20:11 When he therefore was *come up again, and had broken bread*, and eaten, and *talked a long while*, even *till break of day*, so he departed.

**Come up again**—typical death/resurrection of Christ. It is not merely “the death” of the Lord that accomplished the work of the Atonement, but his “resurrection.” Rom 5:10-11 “For if, when we were enemies, we were reconciled to God by the death of his Son, *much more, being reconciled, we shall be saved by his life*. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement” (Rom 14:8-9; Col 3:1)

**Broken bread**—1Cor 11:24-26 “For as often as ye eat this bread, and drink this cup, YE DO SHEW THE LORD'S DEATH TILL HE COME” (Mat 26:29)

**Till the Break of Day**—the disciples “break bread” and receive exhortation “a long while” until the Lord’s return! (see 1Cor 15:23)

See: Phi 1:6, 10; 2:16; 1Cor 1:8; 1The 5:2 **Break bread first day, raised at last day**

John 6:39-54 “And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should *raise it up again at the last day*.”

**Act 20:12** And *they brought* **THE YOUNG MAN** *alive*, and were not a little comforted.

**John 11:25** “Jesus said unto her, I AM THE RESURRECTION, AND THE LIFE: he that believeth in me, THOUGH HE WERE DEAD, YET SHALL HE LIVE”

***As the firstborn from the dead (among many brethren—Rom 8:29-30), the Lord’s PERSONAL PRESENCE is essential for resurrecting his brethren.***

- “Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body”—Phi 3:20-21
- “Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory”—Col 3:4
- “When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away”—1Pet 5:3-4 (1Pet 3:3-7; 2Tim 4:8)
- “When he shall appear, we shall be like him”—1John 3:3

**Young Man**—description given to angels (Mar 16:5). Renewed man in baptism by the Word will become a renewed man in Spirit!

Act 20:12 And they brought the young man alive, and were *not a little comforted*. *What a lovely conclusion*

**Comforted**—this exact Gk word appears in this context:

1Th 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, **EVEN AS OTHERS WHICH HAVE NO HOPE.**

1Th 4:14 For if we believe that Jesus died and rose again, **EVEN SO THEM ALSO WHICH SLEEP IN JESUS WILL GOD BRING WITH HIM.**

1Th 4:15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: **AND THE DEAD IN CHRIST SHALL RISE FIRST:**

1Th 4:17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Th 4:18 **WHEREFORE COMFORT ONE ANOTHER WITH THESE WORDS.**



**Mat 27:52-53** “And the GRAVES were opened and many bodies of the saints which **slept** arose, And came out of the GRAVES after his resurrection and went into the holy city”

**Joh 5:28-29** “Marvel not at this: for the hour is coming, in the which all that are in the GRAVES shall hear his voice, And shall come forth; they that have done good, unto **the resurrection of life**; and they that have done evil, unto the resurrection of damnation”

**The Grave—Greek: a place of remembrance: John 11:17,31,38**

- G3419 μνημεῖον mnēmeion **FROM**
- G3420 μνήμη mnēmē **TRANS. “in remembrance” (2Pet 1:15)**

**2Pet 1:15** “I will endeavour that ye may be able after my decease to have these things always IN REMEMBRANCE”

**Mal 3:16** “They that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name”

- “The book of life”—the faithful (Phi 4:3; Rev 3:5; 20:12-15; 21:27).

## **Holy Spirit rep. an Earnest or Portion of Man's Future Redemption**

- The manifestation of the Holy Spirit in the first century was then an “earnest” deposit of full benefits of redemption to be realized at the return of the Lord Jesus Christ. Thus, the “holy spirit” is called “the powers of the world to come” Heb 6:4-5.

**2Cor 5:4-5** “For we that are in *this* tabernacle do GROAN, being burdened: not for that we would be unclothed, but clothed upon, THAT MORTALITY MIGHT BE SWALLOWED UP OF LIFE. Now he that hath wrought us for the selfsame thing *is* God, *who also hath given unto us the earnest of the Spirit*” (Eph 4:30)

**Eph 1:13-14** “In whom ye also *trusted*, after that ye heard the word of truth, THE GOSPEL OF YOUR SALVATION: in whom also after that ye believed, *ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory*”

**Rom 8:23** “And not only *they*, but ourselves also, *which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, THE REDEMPTION OF OUR BODY*”

**Jam 1:18 “Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures”**

**1Cor 15:23 “But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming”**

## **Truth and Life are synonymous—the Word is the Creator of Life**

- **Mat 13:18-19 “Hear ye therefore the parable of the SOWER. When any one heareth THE WORD OF THE KINGDOM” which is “sown in the heart”**
- ***The “word” is the “seed” of “the kingdom”—future and everlasting***

**1Cor 15:37-38 “And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body”**

- **The construction of this verse means: “*the whole plant not is buried, only the seed*”; and the body is “a manifestation of the seed.” The “seed” brings forth only the plant that is attributed to its own “seed.”**
- **Thus, the *new “Creation”—Gen 1:11-13 God said of every plant “the seed is in itself” and it brings forth fruit “after its kind.” And, “THE MORNING AND THE EVENING WERE THE THIRD DAY.” Resurrection!***

## **The Word—Deep Sleep, Then Resurrection—Eureka Vol 1, pg 160-161**

- **“This first vision John beheld is the same that Daniel saw; and the proximate condition of both seers in beholding it, was the same. DANIEL, AS WELL AS JOHN, BECAME THE SUBJECT OF SYMBOLICAL DEATH AND RESURRECTION ...WHEN, THEREFORE, THESE THINGS ARE AFFIRMED OF LIVING MEN, AS OF DANIEL AND JOHN, THEY ARE SYMBOLICALLY DEAD. ZECHARIAH WAS IN THE SAME DEATH STATE, AND "WAS WAKENED OUT OF HIS SLEEP" that he might behold the Seven-Branched Golden Lightstands, which, when burning with the Golden Oil, illuminate the earth with glory, after the resurrection of the dead ch. 4:1. THESE CONDITIONS, THEN, HAPPENED TO THESE PROPHETS THAT THEY MIGHT BE TESTIFIED; AND THAT THEY MIGHT CONSTITUTE BOUNDARY MARKS, BY WHICH THE READER MIGHT KNOW WHETHER THE VISIONS RECORDED RELATED TO THE TIMES BEFORE OR AFTER THE RESURRECTION OF THE DEAD. *The Spirit-Man John saw said to him, after he had laid the power of his right hand upon him, by which he was brought out of the death-state, ‘I am living in the Aions,’ or thousand years, by which we are taught that the Spirit did not refer to any period of that duration before the resurrection, but to a course of a thousand years after that event, dramatized in John's person”***

## ➤ Sign of the Prophets and Apostles—“the deep sleep” interval

### **The interim between the Word and its Fulfillment: A Deep Sleep**

**Dan 10:7-12** “And I DANIEL ALONE SAW THE VISION: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I WAS LEFT ALONE, AND SAW THIS GREAT VISION, and THERE REMAINED NO STRENGTH IN ME: for MY COMELINESS WAS TURNED IN ME INTO CORRUPTION, and *I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a DEEP SLEEP ON MY FACE, and my face toward the ground. And, behold, an hand touched me, WHICH SET ME UPON MY KNEES AND UPON THE PALMS OF MY HANDS. And he said unto me, O Daniel, a man greatly beloved, UNDERSTAND THE WORDS THAT I SPEAK UNTO THEE, AND STAND UPRIGHT: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I AM COME FOR THY WORDS”*

- ***Daniel continues to hear the voice as he is in a deep sleep, corruption state. Thus, the word within him is the preserver in the death state.***

## ➤ Sign of the Prophets and Apostles—“equal unto the angels” Lk 20

### **The interim between the Word and its Fulfillment: A Deep Sleep**

**Eze 3:22-24** “The *hand of the LORD* was there upon me; and he said unto me, Arise, go forth into the plain, and *I will there talk with thee*. Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: AND I FELL ON MY FACE. Then THE SPIRIT ENTERED INTO ME, and SET ME UPON MY FEET, and spake with me, and said unto me, Go, shut thyself within thine house”

**Dan 8:15-18** “And it came to pass, when I, even I Daniel, HAD SEEN THE VISION, AND SOUGHT FOR THE MEANING, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the *banks of Ulai*, which called, and said, Gabriel, make this *man* to understand the vision. So he came near where I stood: and when he came, I was afraid, and FELL UPON MY FACE: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision. Now AS HE WAS SPEAKING WITH ME, I WAS IN A DEEP SLEEP ON MY FACE TOWARD THE GROUND: *but he touched me*, and SET ME UPRIGHT”

***This same process is experienced by Abraham, Jacob—Eureka Vol 1, pg 14, 139***

## **The Incorruptible Seed (1Pet 1:23)—“word of the Kingdom” (Mat 13:19)**

**Zec 4:1-4** “And the angel that talked with me came again, and WAKED ME, AS A MAN THAT IS WAKENED OUT OF HIS SLEEP, And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof: And two olive trees by it...” (V. 10-14) the fulfillment

**Rev 1:10,17-18** “I was in the Spirit on the Lord's day, *and heard behind me a great voice, as of a trumpet...* And when I saw him, I FELL AT HIS FEET AS DEAD. And HE LAID HIS RIGHT HAND UPON me, saying unto me, Fear not; I am the first and the last: *I AM HE THAT LIVETH, AND WAS DEAD; AND, BEHOLD, I AM ALIVE FOR EVERMORE, AMEN; AND HAVE THE KEYS OF HELL AND OF DEATH*”

- ❑ “The prophet was symbolically awakened by an angel out of a symbolic sleep, to show that what was about to be revealed would in its consummation, be manifested after he should rise up from among the dead” —*Eureka, Vol 3, pg 219*
- ❑ “In this we find John in a like situation with Zechariah. They are both in the presence of an angel, and both asleep” —*Eureka, Vol 3, pg 224*<sup>22</sup>

**Isa 26:19-21 “Thy DEAD MEN SHALL LIVE, TOGETHER WITH MY DEAD BODY SHALL THEY ARISE. *Awake and sing, ye that dwell in dust:* FOR THY DEW IS AS THE DEW OF HERBS, AND THE EARTH SHALL CAST OUT THE DEAD”**

- **“Dew” is equated to “doctrine”—Deu 32:1-2**

**1Th 4:13** But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

**1Th 4:14** For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

**1Th 4:15** For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

**1Th 4:16** For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

**1Th 4:17** Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

**1Th 4:18** Wherefore comfort one another with these words.



## **His Life Is In Him—BECAUSE HE WAS AMONG THOSE WHO BROKE BREAD**

**Joh 6:10** “Jesus said, Make the men sit down. Now *there was much grass in the place*. So the men sat down, in number about five thousand...”

- **All flesh is as grass...mortal man in need of salvation**

**Joh 6:12-13** “When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered *them* together, and *filled twelve baskets* with the fragments of the five barley loaves”

- **The “Israel of God” redeemed by the Lord’s sacrificial bread**

**Joh 6:32-33** “Jesus said unto them, Verily, verily, I say unto you, \*Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and *giveth life unto the world*”

**\*law of death vs law of life**

- **Christ: the bread of everlasting life to those who eat of it**

**Joh 6:47-51** “He that believeth on me HATH EVERLASTING LIFE. *I am that bread of life*. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: *if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world*”

## BASF—Sin, Physical Law Of Our Nature

V.—That Adam broke this law, and was adjudged unworthy of immortality, and sentenced to return to the ground from whence he was taken—a sentence which defiled and became a physical law of his being, and was transmitted to all his posterity.—Genesis 3:15-19,22,23; 2 Corinthians 1:9; Romans 7:24; 2 Corinthians 5:2-4; Romans 7:18-23; Galatians 5:16,17; Romans 6:12; 7:21; John 3:6; Romans 5:12; 1 Corinthians 15:22; **Psalm 51:5**; Job 14:4.

Psa 51:5 “Behold, I was *shapen in iniquity*; and *in sin* did my mother conceive me”

John 3:5-7 “Except a man be born of water and *of the Spirit*, he cannot enter into the kingdom of God. *That which is born of the flesh is flesh*; and that which is born of the Spirit is spirit”

1Cor 15:22 “For as *in Adam all die*, even so in Christ shall all be made alive”

□ “Every son of Adam is ‘conceived in sin and shapen in iniquity,’ and therefore ‘sinful flesh;’ on the principle, that ‘what is born of the flesh is flesh.’”—*Elpis Israel*

## The Atonement

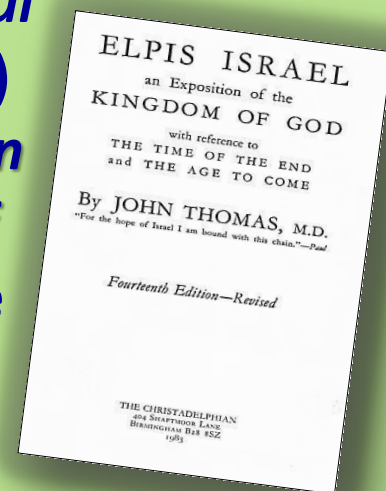
1Cor 15:21-22 “For *since by man came* DEATH, by man came also the resurrection of the dead. For *as in Adam all die*, even so in Christ shall all be made alive.” (Mat 19:17; Eph 2:1-3)

Rom 7:22-24 “For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me *from* THE BODY OF THIS DEATH?”

Rom 6:6, 12 “Knowing this, that our old man is crucified with him, *that* THE BODY OF SIN *might be destroyed*, that henceforth we should not serve sin...Let not *sin therefore reign in your mortal body*, that ye should obey it in the lusts thereof”

□ “Children are born sinners or unclean, because they are born of sinful flesh; and that which is born of the flesh is flesh, or sin. This is a misfortune, not a crime”—*Elpis Israel*

***“Sin, I say, is a synonym for human nature. Hence, the flesh is invariably regarded as *unclean*. It is therefore written, ‘How can he be clean who is born of a woman?’ (Job 25:4). ‘Who can bring a clean thing out of an unclean? Not one’ (Job 14:4)...This view of sin in the flesh is enlightening in the things concerning Jesus. The apostle says, ‘God *made him sin* for us, who knew no sin’ (2Cor. 5:21); and this he explains in another place by saying, that ‘He sent His own Son *in the likeness of sinful flesh*, and for sin, condemned sin *in the flesh* (Rom. 8:3) in the offering of his body once’ (Heb. 10:10, 12, 14). *Sin could not have been condemned in the body of Jesus, if it had not existed there.* His body was as unclean as the bodies of those he died for; for he was born of a woman, and ‘not one’ can bring a clean body out of a defiled body; for ‘that,’ says Jesus himself, ‘which is born of the flesh is flesh’ (Jn. 3:6).” —*Elpis Israel****



## The Atonement

□ “The word *sin* is used in two principal acceptations in the scripture. It signifies in the first place ‘the transgression of the law’; and in the next, it represents that physical principle of the animal nature, *which is the cause of all its diseases, death and resolution into dust*”—*Elpis Israel*

2Cor 5:21 “For he hath made him to be *sin for us*, who *knew no sin*; that we might be made the righteousness of God in him”

Rom 8:3 “For what the law could not do, in that it was weak through the flesh, God sending his own Son in *the likeness of sinful flesh*, and for sin, condemned *sin in the flesh*”

John 8:34 “Jesus answered them, Verily, verily, I say unto you, Whosoever *committeth sin* is the *servant of sin*”

Rom 6:10 “For in that he died, *he died unto sin once*: but in that he liveth, he liveth unto God”

X.—That being so begotten of God, and inhabited and used by God through the indwelling of the Holy Spirit, Jesus was Emmanuel, God with us, God manifest in the flesh—yet was, during his natural life, of like nature with mortal man, being made of a woman, of the house and lineage of David, and therefore a sufferer, in the days of his flesh, from all the effects that came by Adam’s transgression, including the death that passed upon all men, which he shared by partaking of their physical nature.—Matthew 1:23; 1 Timothy 3:16; Hebrews 2:14; Galatians 4:4; Hebrews 2:17.

1Tim 3:16 “*God was manifest in the flesh*, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory”

Heb 5:7-9 “Who *in the days of his flesh*, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, *yet learned he obedience by the things which he suffered*; And being made perfect, he *became* the author of eternal salvation unto all them that obey him”

## The Atonement

Jesus partook of the very same nature as all other men

Heb 2:14-17 “As the children are partakers of flesh and blood, *he also himself likewise took part of the same*; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily *he took not on him the nature of angels; but he took on him the seed of Abraham*”

Rom 8:3 “For what the law could not do, in that it was weak through the flesh, God sending his own Son *in the likeness of sinful flesh*, and for sin, condemned sin in the flesh”

2Cor 13:4 “For though he was *crucified through weakness*, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you”

Gal 4:4 “But when the fulness of the time was come, God sent forth his Son, *made of a woman, made under the law*”

# The Atonement

## Jesus Shared Our Same Nature

Rom 1:3-4 “Concerning his Son Jesus Christ our Lord, which was made of *the seed of David according to the flesh*”

Col 1:21-22 “And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled, *In the body of his flesh through death*, to present you holy and unblameable and unreprieveable in his sight”

1Pet 2:24 “Who his own self *bare our sins in his own body* on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed”

Job 14:4 “Who can bring *a clean thing out of an unclean?* not one”  
(Job 25:4)

□ “A sinless man made subject to the consequence of sin”—  
*Law of Moses, R. Roberts*



- ❑ **“The statement that that he did these things ‘for us’ has blinded many to the fact that he did them ‘for himself’ first—without which he could not have done them for us; for it was by doing them for himself that he did them for us. *He did them for us only as we may become part of him, in merging our individualities in him by taking part in his death, and putting on his name and sharing his life afterwards*” —Law of Moses, R. Roberts (Heb 5:3; 7:27; 9:7, 12-14; Lev 16:11,17)**
- ❑ **“It was a sacrifice operative on himself first of all; for he is the beginning of the new creation, the firstfruits of the new harvest, the foundation of the new temple...As such, it was needful that he should himself be subject of the process and the reaper of the results. Hence the testimony (Heb 13:20)...that by his own blood, entering into the holy place he obtained (middle, or self-subjective, state of the verb) eternal redemption (“for us” is interpolated) Heb 9:12. The Father saved him from death for his obedience unto death (Heb 5:7-9; Phil 2:8-9; Rom 5:19).” —Law of Moses**

## BASF—Bearing Our Condemnation

IX.—That it was this mission that necessitated the miraculous begetting of Christ of a human mother, enabling him to bear our condemnation, and, at the same time, to be a sinless bearer thereof, and, therefore, one who could rise after suffering the death required by the righteousness of God.—Matthew 1:18-25; Luke 1:26-35; Galatians 4:4; Isaiah 7:14; Romans 1:3,4; 8:3; 2 Corinthians 5:21; Hebrews 2:14-17; 4:15.

Lev 12 cp. Luke 21:21-24

- “According to this *physical law*, the seed of the woman was born into the world. *The nature of Mary was as unclean as that of other women; and therefore could give birth only to ‘a body’ like her own*, though especially ‘prepared of God’ (Heb 10:10,12,14). Had Mary’s nature been immaculate, as her idolatrous worshippers contend, an immaculate body would have been born of her; which, therefore, would not have answered the purpose of God; which was to condemn sin in the flesh; a thing that could not have been accomplished, if there were no sin there.” *Elpis Israel*

**Although sharing our nature, Jesus never guilty of transgression**

**Heb 4:15 “For we have not an high priest which cannot be touched with the feeling of \*our infirmities; but was in all points tempted like as we are, *yet without sin*” \*context: our nature (Mat 8:17; 1Pet 2:24)**

**Heb 2:14 “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that *through death he might destroy him that had the power of death, that is, the devil*”**

**2Cor 5:21 “For he hath made him to be sin for us, *who knew no sin*; that we might be made the righteousness of God in him”**

**□ “Sinful flesh being the hereditary nature of the Lord Jesus, HE WAS A FIT AND PROPER SACRIFICE FOR SIN; especially as he was himself ‘innocent of the great transgression,’ having been obedient in all things” *Elpis Israel***

## The Atonement

Although sharing our nature, Jesus never guilty of transgression

Phi 2:8 “Being found in fashion as a man, he humbled himself, *and became obedient unto death*, even the death of the cross”

Heb 9:26 “For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared *to put away sin by the sacrifice of himself*”

1Pet 4:1 “Forasmuch then *as Christ hath suffered for us in the flesh*, arm yourselves likewise with the same mind: *for he that hath suffered in the flesh hath ceased from sin*”

➤ Filled with the spirit-word, sin was never conceived in the mind of Christ. BASF does not relate the below reference to Christ:

Jam 1:14-15 “But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (this describes sin as a process of death, not Christ’s mind)

□ “Possessing *sinful flesh* was no sin in him, *who kept it under perfect control*, and ‘did always those things that pleased the Father.’ At the same time, being the sinful flesh derived from the condemned transgressors of Eden, it admitted of sin being publicly condemned in him, without any collision with the claims of his personal righteousness, which were to be met by an immediate and glorious resurrection” — *Law of Moses*



□ “He was *“made sin for us”* (2 Cor. 5:21); that he was made of a woman in the likeness of sinful flesh (Gal. 4:4; Rom. 8:3), and that *by a figure* God hath laid on him the iniquities of us all (Isa. 53:6), and that he bore our sins in his own body to the tree (1 Pet. 2:24)” — *Law of Moses*

