

There Is To Be No Resurrection of the Dead

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There Is To Be a Resurrection of the Dead (Lk. 20:37; 1Cor. 15:16, 52; Rev. 20:12-13).

There Is To Be No Resurrection of the Dead (Job 7:9; Eccl. 9:5; Isa. 26:14).

Jesus Christ became a ransom (price of a life) for all sinners and, because he was without sin, every sinner who repents and begins living a new life in harmony with God's word (Rom. 6:4) can inherit everlasting life. However, if there is no resurrection of the dead, Christ's sacrifice was in vain and even those who repented of their sins will not be resurrected to eternal life,

For if the dead do not rise, then Christ is not risen. ¹⁷And if Christ is not risen, your faith (trust that you will inherit everlasting life) is futile; you are still in your sins (i.e. it's as if you are still a sinner without any hope of eternal life)! ¹⁸Then also those who have fallen asleep (died) in Christ have perished. ¹⁹If in this life only we (those who have repented of sin) have hope in Christ, we are of all men the most pitiable (1Cor. 15:16-19; Ed. notes in parentheses; NKJV used throughout unless otherwise noted).

This last section of scripture confirms that there will be a resurrection. In fact, other scriptures explain that there will be more than one resurrection (Heb. 11:35b; cf. Rev. 20:4-6). Therefore, any Biblical texts that appear to contradict this truth need to be examined closely because it is highly unlikely they do. The context of the first scripture is Job's commentary on the hopeless situation he found himself in, having lost all his children, property, and now his health,

So I (Job) have been allotted months of futility, and wearisome nights have been appointed to me. ⁴When I lie down, I say (to myself), 'When shall I arise, and the night be ended? For I have had my fill of tossing till dawn. ⁵**My flesh is caked with worms and dust, my skin is cracked and breaks out afresh** (Job 7:3-5; Ed. notes in parentheses; emphasis added).

For many people in this situation, death would be a release and this is the sentiment Job was expressing when he made the next statement,

As the cloud disappears and vanishes away, so he who goes down to the grave does not come up (again, in the same state). ¹⁰He shall never return to his house (original physical body; cf. 2Pet. 1:13; 2Cor. 5:1, 4), nor shall his place know him anymore (Job 7:9-10; Ed. note in parenthesis).

Paul described those who come up in the first resurrection as being very different in appearance from the way they looked during their physical life. He used the analogy of a seed being sown and coming up as a plant that has no resemblance to the seed that was buried in the ground,

But someone will say, 'How are the dead raised up? And with what body do they come?' ³⁶Foolish

one, what you sow is not made alive unless it dies (a seed is buried just as the dead are buried).³⁷ And what you sow, you do not sow that body that shall be (a seed comes up looking very different just as a human being that died will come up looking different when resurrected), but mere grain – perhaps wheat or some other grain.³⁸ But God gives it a body as He pleases, and to each seed its own body (1Cor. 15:35-38; Ed. notes in parentheses).

So also is the resurrection of the dead. The (physical) body is sown in corruption, it is raised in incorruption.⁴³ It is sown in dishonor, it is raised in glory. It is sown in weakness (as Job could identify with), it is raised in power.⁴⁴ It is sown a natural body, it is raised a spiritual body... (1Cor. 15:42- 44a; Ed. note in parenthesis).

Job was describing the same event, but he used the analogy of a cloud vanishing away and not returning. He knew that when he died, he would not return again to his “original house,” or body. Both Peter and Paul made a similar comparison when they likened a person’s physical body to a tent,

Yes, I (Peter) think it is right, as long as I am in this tent (body), to stir you up by reminding you,¹⁴ knowing that shortly I must put off my tent (die and leave this body), just as our Lord Jesus showed me (2Pet. 1:13-14; cf. 2Cor. 5:1, 4; Ed. notes in parentheses).

Job understood there would be a resurrection from the dead, and he waited anxiously for it. Therefore, it is not wise for anyone to quote Job if they are attempting to claim there is a contradiction regarding a resurrection from the dead,

If a man dies, shall he live again? All the days of my hard service (due to his severe trials) I will wait, till my change comes.¹⁵ You shall call (cf. 1Thes. 4:16), and I will answer You; You (God) shall desire the work of Your hands (Job 14:14-15; Ed. notes in parentheses).

The final scripture, that some use to claim there is no resurrection of the dead, is commenting on the fact that when a person dies they are no longer conscious of anything. In other words, they do not float off to heaven or descend into a fictitious underworld after they die (see study: Do We Go to Heaven When We Die?),

For the living know that they will die; but the dead know nothing, and they have no more reward (in this life), for the memory of them is (eventually) forgotten (Eccl. 9:5; Ed. notes in parentheses).

The last scripture that has been used to claim there is no resurrection of the dead is actually commenting on the fact that evil rulers from past ages will never again return to dominate, manipulate, and deceive mankind,

O Lord our God, other masters (i.e. Satan and the fallen host) besides You have had dominion over us (Isa. 14:16-21; cf. Rev. 12:9) but by You only we make mention of Your name.¹⁴ They are dead (in their trespasses; cf. Col. 2:13), they will not live; they are *deceased* (SHD 7496 – proper name of Rephaim), they will not rise. Therefore You have punished them and destroyed them (as with all sinners), and made their memory to perish (as will all who have died; cf. Eccl. 9:5) (Isa. 26:14; Ed. notes in parentheses).

Isaiah 26:14 compares the evil spirit world with evil physical rulers that have influenced mankind since the fall of Adam and Eve. Some of these evil physical rulers apparently were the offspring of fallen angels, and they are referred to by the proper name of Rephaim (Gen. 6:1-5; cf. Job 26:5; Ps. 88:10; Prov. 9:18; 21:16; Isa. 14:9; Jude 1:6).

Isaiah was inspired to write that these rulers will not come again to negatively influence mankind. Instead, they have died and in a future resurrection they will either repent of their sins or cease to exist forever (cf. 2Pet. 3:9).

In conclusion none of the scriptures used in this study, to claim there is no resurrection of the dead, hold up under scrutiny. Instead, they are a ruse and an insult to Christ's work and sacrifice that opened the way to salvation for every sinner who repents and begins living in accordance with every word of God (Mt. 4:4). The three scriptures that supposedly support the position that there is no resurrection are taken out of context. Each of these three texts is a commentary on this life and what happens when someone dies. None of them claim there is no resurrection from the dead.

This document is the collaborative work of individuals who believe God's truth should be given freely (Mt. 10:8; 1Cor. 2:12; 2Cor. 11:7; Rom. 10:14-21) and the message of the one true God should be made available to all nations (Mt. 24:14) as a prerequisite to the return of Jesus Christ as King of kings (Mt. 17:10; 19:17; Mk. 9:11; Lk. 1:17; Rev. 19:11-16).

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