

As The Cloud Disappears and Vanishes Away, So He Who Goes Down To the Grave Does Not Come Up

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The Hour is Coming, In Which All That Are in The Graves Shall Hear His Voice, and Come Forth (Jn. 5:28-29).

As The Cloud Disappears and Vanishes Away, So He Who Goes Down To the Grave Does Not Come Up (Job 7:9).

When both scriptures in the heading of this study are examined in context, a number of important truths are revealed, including the fact they do not contradict each other. In John 5:28-29, Jesus Christ stated that no one goes to heaven after they die. Instead, everyone who dies waits for Christ's return, at which time they will be resurrected progressively in either the first or second resurrection (1Cor. 15:20-28; cf. Rev. 20:4-6; see footnote*).

God's servant Job knew this truth and spoke about it. He understood that his physical life was very short and when he died he would **not** go to heaven. Job also knew that in a future resurrection of the dead, he would be transformed from a physical being to a spirit being (cf. Job 19:26). As a spirit being, Job would not resemble the person he used to be, nor would he continue living the same way he did prior to his death (cf. Job 7:10). Christ's appearance to his disciples following his resurrection from the dead, as well as his statement regarding those who are resurrected, confirms that everyone will look very different when they inherit everlasting life (Mt. 22:30; Mk. 12:25; cf. Jn. 20:14; 21:4),

My (Job's) days are swifter than a weaver's shuttle, and are spent without hope.⁷ Oh, remember that my life is a breath! My eye will never again see good (again).⁸ The eye of him who sees me will see me no more; while your eyes are upon me, I shall no longer be (following my death).⁹ As the cloud disappears and vanishes away, so he who goes down to the grave does not come up (does not go to heaven).¹⁰ He shall never return to his house, nor shall his place know him anymore (Job 7:6-10; Ed. notes in parentheses; NKJV used throughout unless otherwise noted).

The apostle Paul confirmed what Job and Jesus Christ said,

But someone will say, 'How are the dead raised up? And with what body do they come?'³⁶ Foolish one, what you sow is not made alive unless it dies.³⁷ And what you sow, you do not sow that body that shall be (figurative language referring to a resurrection of the dead), but mere grain – perhaps wheat or some other grain.³⁸ But God gives it a body as He pleases, and to each seeds its own body (1Cor. 15:35-38; Ed. notes in parenthesis).

In conclusion, when Job stated that he would “not come up” following his death, he was referring to the fact that he would not go to heaven after his death, nor would he be able

to come up at a future resurrection of the dead and continue living as he had prior to his death. Instead, his future form and life will be completely different from anything he experienced during his short physical life.

*Footnote: There are two resurrections mentioned in scripture. The first occurs at Christ's return, while the second follows Christ's 1,000 year restoration of God's law and commandments (1Cor. 15:50-54; 1Thes. 4:16-17; Rev. 20:4-6; cf. Isa. 2:1-4; Jer. 31:31-34). Those in the first resurrection will be composed of spirit and inherit everlasting life, while those in the second resurrection will come up for judgment. According to Ezekiel 37:1-14, everyone, who is raised from the dead during the second resurrection, will be composed of flesh and blood. As God is not willing that any perish, in the sense of everlasting death, those in the second resurrection can repent of sin and be transformed both in mind and body; thus becoming spirit-beings like those who preceded them in the first resurrection, which Paul described as the better resurrection (cf. Heb. 11:35).

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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