

# Essential Doctrines

## Part 6 — Death, Rapture & the Lord's Day

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### Expanded Study Guide & Lesson Summaries

## About This Part

Part 6 of Essential Doctrines examines the sixth and final essential doctrine: Physical Death, the Rapture, and the Lord's Day. Drawn from 1 Thessalonians 4–5 and 2 Thessalonians 2, these four lessons establish what physically happens when a member of the Body of Christ dies, what the rapture is and how it differs from the Lord's Day, and why the Body of Christ has no need to know the times and seasons of Israel's prophetic program. This doctrine is designed to produce comfort — not hopeless sorrow — when physical death strikes, and to guard believers from the satanic confusion that merges Israel's program with the distinct hope of the Body of Christ.



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## Lessons at a Glance

| Lesson           | Core Focus  |
|------------------|---|
| <b>Lesson 27</b> | Introducing the sixth essential doctrine from 1 Thessalonians 4–5 — the three issues: physical death, the rapture, and the Lord's Day; why this doctrine is essential; and how the satanic policy of evil targets it            |
| <b>Lesson 28</b> | Physical death examined in detail: what happens when a believer dies; absent from the body, present with the Lord; paradise in the third heaven; the resurrection body; and why 'to die is gain'                                |
| <b>Lesson 29</b> | The order of resurrections from Israel's prophetic program; why Paul reveals the mystery resurrection separately in 1 Corinthians 15:51; the rapture detailed from 1 Thessalonians 4:15–17; and the dispensational context      |
| <b>Lesson 30</b> | The Body of Christ has no need of the times and seasons; we are not appointed to wrath; 2 Thessalonians 2 corrects confusion about the Day of Christ; the restrainer; and the purpose of this doctrine: comfort and edification |

## Lesson Summaries

### L27

#### Lesson 27 — Introduction: Physical Death, the Rapture & the Lord's Day

1 Thessalonians 4:13–5:11; 2 Thessalonians 2:1–3; Titus 2:11–13; 2 Timothy 2:15–18; 1 Corinthians 15:12

*Lesson 27 introduces the sixth and final essential doctrine — Death, Rapture, and the Lord's Day — from 1 Thessalonians 4 and 5. Keith establishes the three interconnected issues Paul addresses under the 'I would not have you ignorant' signal, why this doctrine is essential for godly edification, and how the satanic policy of evil targets all three issues to produce confusion, false expectations, and inordinate sorrow.*

#### Three Issues in One Essential Doctrine (1 Thess. 4:13–5:11)

- Paul addresses physical death, the rapture, and the Lord's Day together because they are inseparably linked — misunderstanding one produces confusion about the others
- Issue 1 — Physical death: 'them which are asleep' (1 Thess. 4:13–14) — what happens to a member of the Body of Christ when they die, and why they should not be sorrowed over as those without hope
- Issue 2 — The Rapture: 'caught up together with them in the clouds, to meet the Lord in the air' (1 Thess. 4:17) — the Lord's distinct coming for the Body of Christ at the end of this dispensation
- Issue 3 — The Lord's Day: 'the day of the Lord so cometh as a thief in the night' (1 Thess. 5:2) — the resumption of God's program with Israel; the day of His wrath
  - Confusing the rapture (our hope) with the Lord's Day (Israel's prophetic program) is one of the most effective and destructive tactics of the satanic policy of evil

#### Why This Doctrine Is Essential: Sorrow, Hope, and Comfort

- '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.' (1 Thess. 4:13) — the primary purpose
- The doctrine is designed to prevent INORDINATE sorrow — not to prevent all sorrow; sorrow at the death of a loved one in Christ is real, genuine, and appropriate
- The doctrine works within to assuage the sorrow and replace it with joy, confidence, and expectation — as the believer understands where the departed has gone and what they are experiencing
- 'Wherefore comfort one another with these words.' (1 Thess. 4:18) — the doctrine is explicitly designed to produce mutual comfort among believers
- 'Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.' (Titus 2:13) — the forward-looking posture grace produces

### The Satanic Policy of Evil's Attack on This Doctrine

- In the Ephesian churches, this doctrine was a wedge used to pry believers away from Paul's gospel and back toward Israel's program — Hymenaeus and Philetus saying 'the resurrection is past already' (2 Tim. 2:17–18)
- At Corinth, corrupted doctrine about physical death led to denial of the resurrection entirely: 'How say some among you that there is no resurrection of the dead?' (1 Cor. 15:12)
- At Thessalonica, a counterfeit letter — claimed to be from Paul — taught that the Day of Christ was already at hand, shaking believers and troubling them greatly (2 Thess. 2:1–2)
- 'Let no man deceive you by any means.' (2 Thess. 2:3) — Paul's strongest warning, knowing all the means the Adversary would employ on this doctrine
  - When physical death enters, grief and disorientation are natural — the Adversary exploits these emotional vulnerabilities to insert false doctrine most effectively

### Physical Death Defined: Body Without the Spirit (James 2:26)

- 'For as the body without the spirit is dead, so faith without works is dead also.' (James 2:26) — Scripture's own definition of physical death
- Physical death is the separation of the soul and spirit from the body — the body returns to dust; the soul and spirit depart
- It is the BODY that 'sleeps' in the grave — not the soul and spirit; the soul and spirit retain full animation and form after departure from the body
  - The expression 'asleep in Jesus' refers to the body resting in the grave in hope of resurrection — not to an unconscious state of the soul and spirit
- Those at Corinth who denied the resurrection were not even viewing physical death correctly: 'How are the dead raised up? And with what body do they come?' (1 Cor. 15:35) — they did not understand even the basics

### The Blessed Hope: A Different Coming Than Israel's (Titus 2:13)

- 'Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.' (Titus 2:13) — our posture is expectant looking, not sign-watching
- We are not watching for signs of the times — those belong to Israel's remnant who will go through the Day of the Lord and must respond to its unfolding calendar
- 'For your redemption draweth nigh' (Luke 21:28) — Israel's remnant will say this as they watch prophetic signs tick by; this is not the Body of Christ's posture
- Our looking is immediate and undated — we watch for the Lord himself at any moment; this distinguishes the rapture from the Lord's Day arrival that Israel's program anticipates

## L28

### Lesson 28 — Physical Death: What Happens When a Believer Dies

2 Corinthians 5:1–8; 12:2–4; Philipians 1:21–23; 1 Thessalonians 4:14–16; Psalm 16:8–11; Luke 16:19–26

*Lesson 28 examines physical death in detail from the perspective of the Body of Christ — what takes place at the moment of death, where the soul and spirit go, what the body awaits, and the doctrinal basis for Paul's remarkable statement that 'to die is gain.' The lesson also draws on Luke 16 and Psalm 16 to establish the soul's animated existence after departure from the body.*

### **Absent from the Body, Present with the Lord (2 Cor. 5:6–8)**

- 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.' (2 Cor. 5:1)
- The body is a temporary tabernacle — an earthly house suited to earth; the resurrection body will be a heavenly house suited to the heavenly places where our inheritance lies
- 'For we walk by faith, not by sight... we are willing rather to be absent from the body, and to be present with the Lord.' (2 Cor. 5:7–8)
- Physical death = absent from the body = present with the Lord — the sequence is immediate; there is no intermediate waiting period in an unconscious state
  - Paul does not desire physical death ('we groan, earnestly desiring to be clothed upon'), but if it occurs, to be absent from the body is to be present with Christ — far better
- 'For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.' (Phil. 1:23) — Paul's personal experience of the doctrine operating effectually within him

### **Paradise in the Third Heaven (2 Cor. 12:2–4)**

- 'I knew a man in Christ... caught up to the third heaven... caught up into paradise.' (2 Cor. 12:2–4) — paradise is a specific location within the third heaven
- Paradise is not merely another name for heaven — it is a particular geographical location in the third heaven where Christ dwells, and where the soul and spirit of every departed member of the Body of Christ goes
- Abraham's bosom (the comfort compartment of Hades, where Old Testament saints waited) is distinct from paradise in the third heaven — the distinction is dispensationally important
  - When Christ ascended and 'led captivity captive' (Eph. 4:8), members of the Body of Christ began going directly to the third heaven at death — not to Abraham's bosom
- Knowing WHERE the departed believer has gone, and what they are experiencing in the presence of Christ in paradise, is an essential component of the comfort this doctrine provides

### **The Soul's Animated Existence After Death (Luke 16:19–26; Ps. 16:8–11)**

- Luke 16 — the rich man and Lazarus — reveals that the soul and spirit retain form and full animation after separation from the body: recognition of fingers, tongue, and faces; conversation; thirst; sight
- This is not a parable but a real account; the Lord cited it to correct the Pharisees' corrupted doctrine about what happens at physical death
- Psalm 16:10–11 — David understood: 'thou wilt not leave my soul in hell... in thy presence is fulness of joy; at thy right hand there are pleasures for evermore' — the soul departs to a location
  - It is the flesh (the body) that 'rests in hope' (Ps. 16:9) — the body in the grave

awaiting resurrection — while the soul and spirit are alive and present with God

### The Resurrection Body: Natural vs. Spiritual (1 Cor. 15:44–46)

- 'It is sown a natural body; it is raised a spiritual body. There is a natural body and a spiritual body.' (1 Cor. 15:44)
- The natural body is suited to the soul — fit for existence on the earth; the spiritual body will be suited to the spirit — fit for the heavenly places where our inheritance lies
- 'Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.' (1 Cor. 15:50) — the body must be transformed to inhabit the heavenly kingdom
- Five-fold changes in resurrection: mortal → immortal; corruptible → incorruptible; weak → powerful; natural → spiritual; earthly → heavenly
  - The resurrection body is not less real than the current body — it is more real; the Lord Jesus in resurrection walked, talked, ate, and was touched (Luke 24; John 20)

### To Die Is Gain: The Doctrine at Work (Phil. 1:21–23)

- 'For to me to live is Christ, and to die is gain.' (Phil. 1:21) — this perspective is the product of doctrine working effectually within, not of natural inclination
- Paul's confidence is not passive acceptance of death — it is active, doctrinal understanding of what physical death means for a member of the Body of Christ
- The doctrine is designed to produce this attitude progressively as believers understand more about physical death, paradise, resurrection, and the glory that shall be revealed
- The sorrow at physical death is real and valid — but the doctrine works to assuage it and to ultimately replace it with the joy and blessedness of understanding where the departed has gone

## L29

### Lesson 29 — The Rapture, the Resurrection & the Order of Resurrections

*1 Thessalonians 4:15–17; 1 Corinthians 15:20–28, 50–57; Acts 1:6–7; 1 Corinthians 10:11*

*Lesson 29 examines the rapture in detail and its relationship to the order of resurrections. Keith shows why Paul establishes the reality of resurrection from Israel's prophetic program before revealing the mystery resurrection in 1 Corinthians 15:51 — and then details the rapture event itself, its instantaneous nature, and its dispensational significance as the close of this age of grace.*

### The Order of Resurrections: Israel's Program (1 Cor. 15:20–26)

- 'But now is Christ risen from the dead, and become the firstfruits of them that slept.' (1 Cor. 15:20) — the first in the order of resurrections
- 'Afterward they that are Christ at his coming.' (1 Cor. 15:23) — Israel's resurrection when Christ returns to the earth at the close of the Day of the Lord's wrath
- 'Then cometh the end... when he shall have delivered up the kingdom to God, even the Father.' (1 Cor. 15:24) — the final resurrection at the close of

the millennial kingdom reign

- Why Paul does not mention the mystery resurrection in 1 Cor. 15:20–28: he is proving the REALITY and NECESSITY of resurrection from Israel's Davidic covenant before the Corinthians who denied it
  - Only after the reality of resurrection is established from Israel's prophetic program does Paul reveal 'Behold, I show you a mystery' — the resurrection specific to the Body of Christ

#### **Behold, I Show You a Mystery: Our Resurrection (1 Cor. 15:51–57)**

- 'Behold, I show you a mystery; We shall not all sleep, but we shall all be changed.' (1 Cor. 15:51) — this is distinct from the resurrections of Israel's prophetic program; never before revealed
- 'In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' (1 Cor. 15:52)
- The change is instantaneous — the dead in Christ are raised and the living are transformed simultaneously, in the twinkling of an eye
- The 'last trump' is not the last in a sequence of trumpets from Israel's program — it is the trump that ends this dispensation and announces the commencement of Israel's program again
- 'Thanks be to God, which giveth us the victory through our Lord Jesus Christ.' (1 Cor. 15:57) — the rapture/resurrection is a victory God gives to us in Christ

#### **The Rapture in Detail: Caught Up Together (1 Thess. 4:15–17)**

- 'We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.' (1 Thess. 4:15) — the living do not go before those who have died in Christ
- '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.' (1 Thess. 4:16)
- '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.' (1 Thess. 4:17)
- Multiple separations become multiple reunions: soul/spirit rejoins the resurrection body; dead in Christ and living gathered together; all caught up to meet the Lord in the air
  - The shout, the voice of the archangel, and the trump of God simultaneously announce the end of this dispensation of grace and the commencement of the Day of the Lord's wrath

#### **The Dispensational Context: Ends of the World (1 Cor. 10:11)**

- 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.' (1 Cor. 10:11)
- This dispensation was brought in against the backdrop of the readiness of the Day of the Lord's wrath to begin — when God diverted judgment to raise up Paul with the message of grace
- Every day of this dispensation is a day of God's longsuffering — Israel's program is ready to resume; only God's patience holds it back
- 'The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.' (Ps. 110:1) — the session that opened grace; its

close opens wrath

- The rapture removes the Body of Christ before the Day of the Lord begins — we are 'delivered from the wrath to come' (1 Thess. 1:10), not preserved through it

#### Times and Seasons: Not Our Concern (Acts 1:6–7; 1 Thess. 5:1)

- Acts 1:7 — 'It is not for you to know the times or the seasons, which the Father hath put in his own power.' — the Lord told Israel's apostles this at the very outset of Acts
- The times and seasons are the detailed calendar of events within the Day of the Lord — the abomination of desolation, the wrath, the gathering; these are for Israel's remnant to watch
- 'But of the times and seasons, brethren, ye have no need that I write unto you.' (1 Thess. 5:1) — confirmed: the Body of Christ is not going through those times
- Israel's remnant will watch for signs and respond accordingly (Matt. 24:15–16 — 'then let them which be in Judaea flee'); we watch for the Lord himself, not for signs

## L30

### Lesson 30 — The Lord's Day & Our Deliverance from Wrath

1 Thessalonians 5:1–11; 2 Thessalonians 2:1–8; Matthew 24:15–16; Acts 1:6–7; Jeremiah 25:15–31

*Lesson 30 — the final lesson in Essential Doctrines — confirms our complete deliverance from the Lord's Day of wrath, addresses the Thessalonians' confusion in 2 Thessalonians 2, and closes the entire series with the God-given purpose of this doctrine: comfort, edification, and stability in the face of death, grief, and prophetic confusion.*

#### No Need for Times and Seasons: We Are Delivered (1 Thess. 5:1–4)

- 'But of the times and seasons, brethren, ye have no need that I write unto you.' (1 Thess. 5:1) — not ignorance but inapplicability; we will not be there when they matter
- The times and seasons are written in Scripture for Israel's remnant going through the Day of the Lord — the specific calendar of events they must recognize and respond to
- 'For when they shall say, Peace and safety; then sudden destruction cometh upon them.' (1 Thess. 5:3) — 'they' not 'ye': the distinction between Israel's program and ours is deliberate
- 'But ye, brethren, are not in darkness, that that day should overtake you as a thief.' (1 Thess. 5:4) — the Day of the Lord is not designed to overtake the Body of Christ
  - We are delivered FROM that day — not merely hidden within it, or protected through it, or raptured partway through it; we do not experience it at all

#### Children of Light: Not Appointed to Wrath (1 Thess. 5:5–9)

- 'Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.' (1 Thess. 5:5) — we belong to the Lord's side when He has His day
- 'For God hath not appointed us to wrath, but to obtain salvation by our Lord

Jesus Christ.' (1 Thess. 5:9) — the appointment language is precise: we have a different appointment

- We are delivered from the wrath — not because we endure it faithfully, but because the rapture removes us before the Lord's day of wrath begins
- 'Wherefore comfort yourselves together, and edify one another, even as also ye do.' (1 Thess. 5:11) — this doctrine completes the full package of comfort begun in chapter 4

## 2 Thessalonians 2: The Day of Christ Is Not at Hand (2 Thess. 2:1–3)

- A counterfeit letter — claimed to be from Paul — had taught the Thessalonians they were already in the Day of Christ, causing tremendous distress and shaking of mind
- 'Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or troubled.' (2 Thess. 2:1–2)
- 'Let no man deceive you by any means.' (2 Thess. 2:3) — the strongest possible warning; the Adversary will use spirit, word, or letter — any means available
- Paul's remedy: remind the Thessalonians of what they already know — specific prerequisites for the Day of Christ that are not yet present
- 'That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.' (2 Thess. 2:3) — these signs have not appeared; the Day is not at hand
  - Paul gets their eyes back on doctrine — not on circumstances — because it is circumstances and emotional distress that the Adversary exploits to insert false prophetic teaching

## The Restrainer and the Purpose of This Doctrine (2 Thess. 2:6–7; 1 Thess. 4:18)

- 'And now ye know what withholdeth that he might be revealed in his time.' (2 Thess. 2:6) — something is currently holding back the revelation of the man of sin
- 'For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.' (2 Thess. 2:7) — the restrainer is removed before the Day begins
- The Day of the Lord's wrath is described throughout the prophets — the cup of God's fury to all nations (Jer. 25:15–31), culminating in the purging of Israel and the kingdom's establishment
- 'Wherefore comfort one another with these words.' (1 Thess. 4:18); 'Comfort yourselves together, and edify one another.' (1 Thess. 5:11) — the purpose stated twice, bookending the entire doctrine
- A believer established in this doctrine will not be shaken by death, by dark times, or by prophetic alarmism — the Adversary has no handle to exploit when the doctrine is known, believed, and operating
  - This concludes all six essential doctrines — Pauline authority, Israel and the mystery, godly sanctification, spiritual gifts, sufferings, and death/rapture/Lord's Day — the complete edifice of essential establishment doctrine

## Key Doctrinal Distinctions

### Physical Death: Absent from the Body, Present with the Lord

Physical death is the separation of the soul and spirit from the body (James 2:26). At death, the body returns to dust and 'sleeps' in hope of resurrection — but the soul and spirit retain full animation and form and immediately depart to be with the Lord in paradise, a specific location in the third heaven (2 Cor. 5:8; 12:4). This is not a state of unconscious sleep. The soul and spirit are alive, aware, and in the presence of Christ. This is confirmed by Luke 16 (where departed souls have form, can speak, see, and feel) and Psalm 16:10–11 (David's confidence about where his soul would go).

### The Rapture vs. The Lord's Day: Two Completely Distinct Events

The rapture is the Lord's coming FOR the Body of Christ at the end of this dispensation — our gathering together unto Him (2 Thess. 2:1). The Lord's Day is the resumption of God's program with Israel — a period of wrath, judgment, and purging leading to the kingdom's establishment (1 Thess. 5:2; Jer. 25:15–31). These two events are NOT the same, do not occur simultaneously, and involve entirely different groups. Confusing them — placing the Body of Christ in or through the Lord's Day — is one of the most damaging errors the satanic policy of evil produces, and it directly causes inordinate sorrow, fear, and doctrinal instability.

### The Mystery Resurrection vs. Israel's Prophetic Resurrections

Paul outlines three resurrections tied to Israel's prophetic program in 1 Corinthians 15:20–26: Christ as firstfruits; those who are Christ's at His coming to the earth; and the final resurrection at the end of the kingdom reign. Distinct from all three is the mystery resurrection revealed in verse 51: 'Behold, I show you a mystery; We shall not all sleep, but we shall all be changed' — an instantaneous transformation of all living and dead members of the Body of Christ at the rapture. This mystery resurrection was never previously revealed and is unique to the Dispensation of Grace.

### The Body of Christ Is Not Appointed to Wrath

Paul explicitly states: 'God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.' (1 Thess. 5:9). The Body of Christ is delivered FROM the Day of the Lord's wrath — removed by the rapture before it begins. The times and seasons — the detailed calendar of events within the Day of the Lord — are written for Israel's remnant who will go through it. The Body of Christ has 'no need' to be written about them (1 Thess. 5:1) because they will not be present. This is not a peripheral issue: it directly affects the comfort, hope, and doctrinal stability of every member of the Body of Christ.

### The Restrainer: What Prevents the Day of Christ from Beginning

The Day of Christ cannot commence until two specific prerequisites are met: a great falling away, and the revelation of the man of sin (2 Thess. 2:3). Currently, something is withholding the man of sin from being revealed (2 Thess. 2:6–7). When the restrainer is 'taken out of the way,' the Day of Christ can begin. This provides believers with a doctrinal answer to false claims that the Day of Christ is imminent or already present: as long as these signs are absent, the Day has not come. Paul's remedy for prophetic confusion is always doctrinal — getting the eyes of understanding back on what God has said.

## Comfort and Edification: The Purpose of the Sixth Essential Doctrine

The doctrine of physical death, the rapture, and the Lord's Day is given entirely for the comfort and edification of believers — not to satisfy prophetic curiosity or to provide a schedule for current events. 'Comfort one another with these words.' (1 Thess. 4:18). 'Comfort yourselves together, and edify one another.' (1 Thess. 5:11). When these doctrines are understood and believed, they assuage sorrow at death, guard against prophetic alarmism and false teaching, and produce stable, hope-filled Christian living. The Adversary exploits grief, fear, and ignorance — doctrine about these three issues removes his handles one by one.

## Key Scripture References

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| <b>1 Thessalonians 4:13</b>    | '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.' — the essential nature of the doctrine |
| <b>1 Thessalonians 4:16–17</b> | 'The dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.'                      |
| <b>1 Thessalonians 4:18</b>    | 'Wherefore comfort one another with these words.' — the doctrine's designed purpose  |
| <b>1 Thessalonians 5:9</b>     | 'For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.'  |
| <b>1 Thessalonians 5:11</b>    | 'Wherefore comfort yourselves together, and edify one another, even as also ye do.'  |
| <b>2 Thessalonians 2:1–3</b>   | 'We beseech you... that ye be not soon shaken in mind... Let no man deceive you by any means.' — the correction of the Day of Christ confusion                                   |
| <b>2 Corinthians 5:8</b>       | 'We are confident... willing rather to be absent from the body, and to be present with the Lord.' — what physical death means for a believer                                     |
| <b>2 Corinthians 12:4</b>      | Paul caught up into paradise — the specific destination of the departed member of the Body of Christ   |
| <b>Philippians 1:21–23</b>     | 'For to me to live is Christ, and to die is gain... having a desire to depart, and to be with Christ; which is far better.'  |
| <b>1 Corinthians 15:51–52</b>  | 'Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump.'                                 |
| <b>1 Corinthians 15:53</b>     | 'For this corruptible must put on incorruption, and this mortal must put on immortality.' — the necessity of the resurrection body   |
| <b>Titus 2:13</b>              | 'Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.' — our expectant posture   |
| <b>James 2:26</b>              | 'For as the body without the spirit is dead...' — the scriptural definition of physical death  |
| <b>Acts 1:7</b>                | 'It is not for you to know the times or the seasons, which the Father hath put in his own power.' — the times and seasons belong to Israel's program                             |

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| <b>2 Timothy 2:17–18</b> | 'Hymenaeus and Philetus... have erred, saying that the resurrection is past already: and overthrow the faith of some.' — the danger of corrupted resurrection doctrine          |
| <b>Psalms 16:10–11</b>   | 'Thou wilt not leave my soul in hell... in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.' — David's confidence about his soul's departure |

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