

26-0318wc - Detailed Summary

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26-0318 - The Resurrection

Summary of Transcript (0:04 - 52:18), Teacher: Jim Lokenbauer

(0:04 - 0:54) Introduction to the Resurrection Study

This evening's devotional and Bible study focuses on the resurrection as presented in the Old Testament. Teacher Jim explains that he has gathered all the mentions he could find, demonstrating that the concept of resurrection existed in Old Testament thought. Jesus faced a ridiculous challenge from the Sadducees, to which he responded by stating they knew neither the Scriptures nor the power of God, and he corrected their misunderstanding on the topic.

(0:55 - 3:33) What Distinguishes Christianity

The teacher poses the question of what truly separates Christianity from all other world religions, encouraging open answers. A participant (Mike) correctly identifies the resurrected Savior as the key difference. Jesus is alive, ruling creation from heaven with all authority granted to him. Over 500 witnesses saw him after his resurrection, providing strong testimony that could stand in any court. The teacher contrasts this with detractors, including Jewish leaders who bribed the tomb guards to spread the false story that the disciples stole the body while the guards slept. Even today, many practicing Jews, particularly their leaders, speak derogatorily about Jesus and remain lost. The teacher then cites Webster's definition of resurrection as arising again, chiefly the revival of the dead human race or return from the grave, especially at the general judgment.

(3:34 - 4:00) Description of the General Resurrection

The resurrection occurs when Christ returns the second time, signaled by the archangel blowing the trumpet and angels gathering the church. Those alive will meet him in the air, while those in the graves will be called up. The teacher notes there is a biblical order to the raising of bodies from the dead.

(4:03 - 7:12) Refutation of Premillennialism and the Rapture Doctrine

The teacher addresses Daniel 12:2 and John 5:28-29 (with a possible reference to Mark 7) as harmonious verses that describe the resurrection. These passages contradict the common Protestant belief in two separate resurrections: first the faithful church raptured to heaven, followed by three years of tribulation under the Antichrist, then Christ's return to defeat evil,

establish a thousand-year earthly kingdom, and later raise others. The teacher labels this a "different gospel" and a millennial idea to be refuted. The term "rapture" does not appear in the Bible; it derives from the Latin "rapio" (to seize or snatch) and is read into 1 Thessalonians 4:17, which actually describes the resurrection. Premillennialism, specifically dispensational premillennialism with its pre-tribulation rapture, originated with 19th-century scholar John Nelson Darby, who influenced the Darby Bible translation.

(7:12 - 8:14) Historical Origin and Current Popularity of the Rapture Idea

John Nelson Darby developed the idea of the church being raptured before tribulation, followed by trouble and a later resurrection after the millennium, creating a confusing sequence. This teaching is gaining renewed attention due to current events in the Middle East, where some believe it signals the beginning of the end times. The teacher urges rejection of this notion.

(8:32 - 13:05) Resurrection as a Foundational Teaching

Daniel 12:2, John 5:28-29, and Mark 9:1 quickly refute the two-resurrection theory. The resurrection of the dead is one of the six elementary teachings of Christianity listed in Hebrews 6:1-2, providing new believers a solid foundation for a healthy Christian worldview. The occasion for Jesus becoming the first to rise from the dead was Passover (Pesach), which this year begins April 1 and ends April 9. Easter (the Day of the Resurrection) falls on April 5, aligning more accurately with the Jewish lunar calendar. Paul provides the most comprehensive teachings on resurrection in his letters to the Corinthians and Thessalonians. In the Old Testament, resurrection was veiled and ambiguous, requiring careful study to glean hope, but it was expected knowledge among believers.

(13:05 - 13:29) Setting Up the Sadducees' Challenge

The Sadducees, who denied the resurrection, approached Jesus (Matthew 22:23-32). They posed a hypothetical based on levirate marriage from Moses: if a woman married seven brothers in succession (each dying childless), whose wife would she be in the resurrection?

(13:30 - 18:22) Jesus' Response to the Sadducees

Jesus rebuked them for not knowing the Scriptures or God's power. In the resurrection, people neither marry nor are given in marriage but are like the angels in heaven. He cited God's words to Moses—"I am the God of Abraham, the God of Isaac, and the God of Jacob"—proving He is God of the living, not the dead. This response demolished the Sadducees' denials: resurrection exists, no marriage or procreation occurs, angels are real, and heaven is real—contradicting their secular beliefs (they rejected heaven, spirits, and angels, unlike the Pharisees). The teacher notes the pun: Sadducees are "sad, you see," while Pharisees are "fair, you see."

(18:23 - 20:29) First Old Testament Hope - Job 14:7-15

The earliest resurrection hope appears in the patriarchal-era story of Abraham and Isaac (to be covered in the April 5 sermon). The teacher turns to the ancient Book of Job, one of humanity's oldest writings and a remarkable poetic work. Job 14 discusses death extensively. Verses 7-15 use the metaphor of a cut-down tree that sprouts again with water to illustrate hope. A man dies and lies low, not rising until the heavens pass away, yet Job rhetorically asks if God might hide him in

Sheol (the grave) until anger passes and then remember him. He questions, "If a man dies, will he live again?" and expresses willingness to wait for his renewal, confident God will call and he will answer, as the work of God's hands.

(20:29 - 21:39) Context of Job's Suffering and Hope

Job suffered extreme physical decay (necrotic flesh), appearing grotesque, leaving his friends speechless initially. Their later accusations—that his suffering stemmed from unconfessed sin—tormented him further. Even his wife urged him to curse God and die. Despite this, Job drew hope from the tree metaphor: just as roots can find water and cause regrowth, he hoped for human revival after death. The Holy Spirit provides this early scriptural "gold nugget" of resurrection hope.

(21:40 - 22:01) Transition to Stronger Hope in Job 19

Job's hope strengthens as his dialogue with friends continues. The teacher prepares to examine Job 19:25-27 next.

(22:10 - 23:07) Job's Declaration of the Living Redeemer

In Job 19:25-27, Job declares, "I know that my Redeemer lives, and at the last He will stand upon the earth." Even after his skin is destroyed, from his flesh he will see God, whom his own eyes will behold, not as a stranger. His heart faints within him from excitement at the prospect of seeing his Redeemer, who is God Himself. Job believes God will redeem him from death. In his suffering, he trusts that even if God does not intervene immediately and he dies, after his body returns to dust, he will live again to see the Redeemer.

(23:08 - 29:02) Job's Suffering, Afterlife, and Hades

Job's condition was horrific, with scholars suggesting elephantiasis (among other afflictions permitted by God through Satan), causing his legs and joints to swell, burst, turn black, and ooze sores. He knew he would return to dust, as all humans do. Upon death, everyone goes to Hades, divided by an impassable chasm into two parts: one peaceful (Abraham's bosom or paradise, where believers like Lazarus rest), and the other tormenting (where the rich man awoke in flames). The story of Lazarus and the rich man illustrates this division. Disembodied souls go to one of these places; the body decays to dust, the spirit returns to God, and the eternal soul continues in paradise or torment. No one returns from the dead unless God commands it, as in the rare case of Saul consulting the witch of Endor, where God allowed Samuel's spirit to appear and curse Saul. This led to Saul's torment by an evil spirit. The teacher warns against occult practices, noting Israel's command to execute witches to prevent inviting demonic influences—a public service announcement.

(29:05 - 30:46) Transition to Psalm 16 and Messianic Prophecy

Returning to Job, his belief in seeing the Redeemer after death points to Christ. The phrase "I know that my Redeemer lives" appears in Scripture and was recognized by a participant from a recent psalm reading. In Psalm 16, David speaks prophetically through the Holy Spirit about his promised heir, the Messiah (Christ), who would leave Sheol by resurrection after three days without his body seeing decay. The teacher asks for questions or comments on Job's elephantiasis (a tropical disease

possible in the Holy Land's latitude) before proceeding.

(30:47 - 37:06) Psalm 16: Resurrection of the Holy One

In Psalm 16:9-10, David expresses gladness and hope: his heart rejoices, his flesh rests in hope, for God will not leave his soul in Sheol nor allow His Holy One to see decay. Though it seems David speaks of himself, his tomb remained, proving decay occurred for him. The Holy Spirit prophesies the Messiah's resurrection. Ancient Jews hearing this psalm would understand someone would rise from the dead without corruption. Christ's body was preserved with spices (Nicodemus and Joseph used about 100 pounds) and wrapped in burial cloths, yet He rose before decay set in.

(37:08 - 37:24) Psalm 17: Awakening in God's Likeness

Psalm 17:15 states, "As for me, I will see your face in righteousness; I shall be satisfied when I awake in your likeness." This uses resurrection language, indicating believers will awaken transformed into Christ's likeness, as John describes in 1 John (we shall be like Him). The resurrection involves a change or metamorphosis (Greek "morphio"), where corruptible bodies cannot inherit incorruptible life, and flesh cannot enter the spiritual realm. Physical bodies remain in the grave, but souls from paradise rise at the trumpet blast. Those alive at Christ's return never taste death.

(37:25 - 38:31) Paul's Mystery of Instant Transformation

Paul reveals a mystery: not all will die, but in a flash, in the twinkling of an eye, believers will be changed. This aligns with common resurrection language. A participant notes Psalm 17:15 means satisfaction in being transformed into Christ's likeness and seeing His face, not merely seeing Christ's likeness while remaining unchanged.

(38:31 - 44:13) Blessing of Faith Without Sight

The hope of seeing Christ excites believers, though currently they walk by faith. Jesus blessed those who believe without seeing (as with Thomas). Modern believers receive a special blessing for faith without eyewitness evidence, part of God's grace. Christ's blood continually cleanses, allowing believers to stand spotless despite failures. God gave clues through David that believers will become spiritual beings in the resurrection.

(44:18 - 44:25) Isaiah 25: Swallowing Up Death

Isaiah 25:7-8 prophesies that on a mountain, God will swallow up the covering (veil or shroud) over all peoples and nations, metaphorically representing death's burial shroud that enfolds everyone. He will swallow up death forever, wipe tears from all faces, and remove reproach from His people.

(44:26 - 45:11) Christ on the Mountain Conquering Death

The mountain refers to one of Jerusalem's hills, specifically Calvary (Golgotha), where Christ died and rose. Isaiah foretells Christ swallowing up death forever. Satan once held the keys of death, but Christ took them upon His resurrection, declaring victory over death.

(45:15 - 46:13) No Fear of Death and Future Tears Wiped Away

Life and death are now in Christ's hands; believers need not fear death because He swallowed it up. After the resurrection, every tear will be wiped away. Tears arise from various reasons, setting the stage for further discussion on the post-resurrection state.

(46:19 - 47:04) Reasons for Tears in This Life

The teacher continues explaining why people cry in this present life, noting that tears can come from physical suffering. God promises to wipe away all such tears in the future state after the resurrection.

(47:06 - 48:05) Tears Over Lost Loved Ones

Another source of tears will be the absence of people we know who will not be present in the resurrected state. God Himself will comfort each believer individually, wiping away those tears and assuring everyone that everything will be okay. This points to a joyful, comforting occasion in the resurrection.

(48:20 - 49:02) Closing with Isaiah 26:19

The teacher concludes the study by reading Isaiah 26:19, which he presents as a clear shout of resurrection from the rooftops. He marvels that Jesus plainly told His disciples He would die and rise on the third day, yet they did not understand or grasp it, simply going along with their existing mindset.

(49:02 - 50:11) Divine Concealment from Satan

A participant (Mike) suggests the disciples' lack of understanding may have been by divine design. The teacher agrees, explaining that God did not fully reveal the plan of salvation so Satan could not see His "cards" or full strategy. If the complete plan had been clear, Satan would have ensured Christ was not put to death. This is why Jesus spoke in parables and why many biblical subjects, including the resurrection, remain somewhat ambiguous or veiled in Scripture.

(50:12 - 52:18) Martha's Faith and Unfulfilled Plans

When Lazarus died, his sisters Martha and Mary told Jesus that if He had been present, Lazarus would not have died. Jesus declared, "I am the resurrection," though the full realization of what that meant was about to unfold shortly. Martha believed in the resurrection based on the Scriptures and understood what Jesus meant when He rebuked the Sadducees for not knowing the Scriptures. The teacher notes they had planned to cover additional Old Testament references—the angel of the Lord showing Ezekiel the valley of dry bones, and Jonah's three days and three nights in the fish's belly before being vomited onto shore—but time has run out.

(52:18 - 52:18) Closing Prayer and Farewell

The teacher leads the group in a closing prayer: He thanks the Holy Father for the hope given in His Word, the assurance of rising with Christ to see new days in heaven, and the excitement the Scriptures provide about the future. He asks for help to keep faith in the present, no matter what

challenges come, to share this good news that this life is not all there is, and to be with everyone as they return home. He prays for their return to worship on Sunday and thanks God for the Savior, closing in Jesus' name. Amen. The teacher thanks everyone for their attention, ending the session.