

**Scriptures and Doctrine :: Those Dead That Came Back to Life****Those Dead That Came Back to Life - posted by TheeOx (), on: 2011/3/1 14:55**

Hi all,

The Bible says that when Jesus died, many things happened, one such instance - many of the Dead arose and came out of their tombs.

Does anyone know what happened to those risen dead as time went on?

Thanks so much,

Thee

**Re: Those Dead That Came Back to Life - posted by RobertW (), on: 2011/3/1 18:37**

Hi Thee,

I think we have to distinguish between being 'raised from the dead' and the first and second resurrection (John 5:29). The Greek word for resurrection is ἀνάστασις (anastasis) and is used exclusively of the final resurrections of the dead. The word for 'arose' is ἐγήγερθη (egerthe) and is a simpler concept that may or may not infer ultimate resurrection.

And the graves were opened; and many bodies of the saints which slept arose, (Matthew 27:52)

Though these had been raised, they were still dressed in mortality. Only Jesus Christ, the first fruits of the resurrection, had as put on His glorified immortal body.

For we know that the whole creation groaneth and travaileth in pain together until now. 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. (Romans 8:22,23)

You will notice that 'the whole creation' and 'ourselves also' wait for the redemption of our body. This is a future event. There were some (Philetus, etc) in the first century that erred and overthrew the faith of some by saying the resurrection had already passed (2 Timothy 2:18). We know then that the resurrection is an eschatological event (end thing). That said, it would be impossible for anyone to have 'put on immortality' other than Christ. (see 1 Cor 15:53ff)

So we see then that though many have been 'raised' from the dead, even in the Old Testament, the sense in which they are raised is not resurrection. Therefore they would have died of natural causes, accidents, etc. just as everyone else. Lazarus died again as well as the young girl that Jesus raised. Again, it is because they were merely 'raised' they were not transformed and given their glorified immortal body. That will happen in the end.

**Re: Those Dead That Came Back to Life - posted by staff, on: 2011/3/1 19:03**

Hi TheeOx,

Are you talking about the dead that appeared on the day of Christ's Crucifixion?

Matt 27

52 The tombs broke open and the bodies of many holy people who had died were raised to life. 53 They came out of the tombs, and after Jesus' resurrection they went into the holy city and appeared to many people.

This is my understanding.

These were Old Testament saints just resurrected who were in a place called paradise or Abraham's bosom. This is what it is meant when it says... he led captivity captive. They were in a good place when they died but still waiting for Christ to bring them to heaven. So these holy people didn't live again on earth but were resurrected when Christ died on the Cross.

When Jesus died on the Cross he said to the thief that he would be with him in paradise that day, but we know that Christ was resurrected three days later so paradise must have not been in heaven but if you like a good compartment of hell, I hope that helps but maybe I answered the wrong question, Staff

**Re: Those Dead That Came Back to Life - posted by TheeOx (), on: 2011/3/2 7:31**

Thanks so much for your time and answers everyone!

Yer Pal,  
Thee

**Re: Those Dead That Came Back to Life, on: 2011/3/2 7:48**

Hi Robert,

I am quite comforted by your reply in this thread, as you may know I'd raised a question about this in staff's trib thread currently on p23. I have one question with regard to your last paragraph.

If these people who were raised, were centuries away from their families - or if whole families were raised - where did they go? Where did they live until they died again?

I had assumed that they returned to their graves, and perhaps, because now Christ was alive, the 'Abraham's bosom' scenario had been changed for the rest of eternity, to 'falling asleep in Christ'.

Hebrews 11:16 But now they desire a better , that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.... 40 God having provided some better thing for us, that they without us should not be made perfect.

Thoughts?

**Re: , on: 2011/3/2 9:13**

Quote:  
-----If these people who were raised, were centuries away from their families - or if whole families were raised - where did they go? Where did they live until they died again?  
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This exact question came to mind for the first time when I was reading this thread. I'd also like to know your guys' opinions on this one.

Pretty fascinating stuff.

**Re: - posted by White\_Stone (), on: 2011/3/2 9:48**

If it was important for us to know, I believe it would be in the Bible.

As for the question about where did they go, what did they do. . . 'all things are possible with God.' If I were to think on this, I would consider that anything they did was for God's Glory and Praise, as with where they went, they would go where He sent them.

It is an interesting thing but not as important for me to study as learning how to control my tongue (that is a life's work).

Kind regards,  
white stone

**Re: - posted by RobertW (), on: 2011/3/2 11:36**

Quote:  
-----I had assumed that they returned to their graves, and perhaps, because now Christ was alive, the 'Abraham's bosom' scenario had been changed for the rest of eternity, to 'falling asleep in Christ'.  
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Good question. As with teachings that deal with demons, angels, etc., we are only given information as is sufficiently necessary. We cannot know beyond what is written, but are left to worship. Some things God has intentionally drawn the veil over against. I would be inclined to think that the raising event was temporary in nature, as it was a great 'sign' among the rest denoting the severity of the crucifixion event. It also would have cast doubt on the belief of the Sadducees that there is 'no resurrection', etc. Many more things we could say, but I think we are in the realm of speculation all together. We simply don't know who they were specifically, or what happened to them. We know the possibilities, but can't say for sure. I would just say that I would oppose the view that they were 'resurrected' unto immortality as I believe this is reserved for the first and second resurrection.

**Re: - posted by staff, on: 2011/3/2 18:51**

Hi thee ox,  
maybe i took you up wrong what particular scripture were you talking about?  
yours staff

**Re: - posted by staff, on: 2011/3/3 6:55**

Hi RobertW,  
Just a few points on the scripture below,  
1.We do know that the people here are dead saints.  
2.The veil rent is a permanent event and it is unlikely the consequences are temporary.  
3.If the event was permanent it would have had the same effect on the sadducees as well.  
4Our views on when resurrections happen filter back and glaze over our view of other scripture,We look through the lens of our resurrection view if we are not careful,instead of looking at what actually is being said.

51 And, behold , the veil of the temple was rent in twain from the top to the bottom; and the earth did quake , and the rocks rent ; 52 And the graves were opened ; and many bodies of the saints which slept arose , 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. 54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done , they feared greatly, saying , Truly this was the Son of God.  
Thanks Staff

**Re: - posted by RobertW (), on: 2011/3/3 7:52**

Hi Staff,

Quote:  
-----1.We do know that the people here are dead saints.  
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My original point was, "We simply don't know who they were specifically..." That is to say, we don't know who they were (Jeremiah, Isaiah, unknown saints, etc.)

Quote:  
-----2.The veil rent is a permanent event and it is unlikely the consequences are temporary.  
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The rending of the Temple veil was no doubt permanent, but that was a sign also. You will know that Jesus Christ is the living torn veil through which we approach God (Hebrews 10:20). The Temple itself would soon be destroyed by Titus.

If those that were 'raised' were raised in a different manor than all others that had been raised in the past (Lazarus, etc.), so that they are now in their glorified body, they would have had to have been taken to heaven. I remain unconvinced.

Quote:  
-----Our views on when resurrections happen filter back and glaze over our view of other scripture, We look through the lens of our resurrection view if we are not careful, instead of looking at what actually is being said.  
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I want to go back and consider this as well:

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This is what is meant when it says... he lead captivity captive. They were in a good place when they died but still waiting for Christ to bring them to heaven. So these holy people didn't live again on earth but were resurrected when Christ died on the Cross.

When Jesus died on the Cross he said to the thief that he would be with him in paradise that day, but we know that Christ was resurrected three days later so paradise must have not been in heaven but if you like a good compartment of hell,  
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Those that have died have indeed passed on into eternity. (Eccl. 12:7) They are disembodied spirits awaiting the resurrection of the body that they might not remain unclothed, but be clothed upon in their glorious body. I agree that Abraham's Bosom is now in the presence of the Lord as Paul said he was 'caught up unto Paradise,' etc. But what is in view in my comments is the physical body, not the immaterial part of man.

There is no doubt that God relocated Abraham's Bosom, but this is very different from the Resurrection of the Dead. We have this statement from Job, "For I know that my Redeemer liveth; and that he shall stand at the latter-day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19)" And again... There shall be a resurrection of the dead, both the of the just and unjust." (Acts 24:15) Our verb here is in the future tense. Hope that clarifies.

**Re: - posted by TheeOx (), on: 2011/3/4 12:27**

Matt 27

52 The tombs broke open and the bodies of many holy people who had died were raised to life. 53 They came out of the tombs, and after Jesus' resurrection they went into the holy city and appeared to many people.

This is my understanding.

Thanks!

Thee

**Re: - posted by staff, on: 2011/3/4 16:58**

Hi,

I have been thinking about this scripture today and on the post replies.

I think what happened is that when Jesus died, he paid the price for our separation, God caused the veil to be rent by an earthquake as a sign that this separation was over as Robert said. The consequence of the price being paid for our separation was that the old testament saints were no longer separated from God's presence. If you notice not all saints appeared but only some. The saints that appeared like the veil were a sign also. The appearance of these saints was temporary lasting only that day. However the consequences were permanent, all the old testament saints were no longer separated from God's presence through Christ.

Yours Staff

**Re: Those Dead That Came Back to Life - posted by kwamenat, on: 2011/3/4 17:25**

TheeOX, Thanks for asking. I have always thought about it myself.

Robert, I enjoyed reading your comments..very sound.

What do you guys think about this excerpt below from a sermon i received a couple of years ago from a friend when i asked the same question

There are six feasts or festivals listed in Leviticus 23—Passover or Unleavened Bread (vv. 4-8; cf. Exo 12:3-20; Deut 16:1-8), First Fruits or Wave Sheaf (vv. 9-11; cf. Exo 34:22; Deut 16:9-10); Pentecost or “Feast of Weeks” (vv. 15-16; cf. Exo 23:16-17; Num 28:26; Deut 16:9-14), Trumpets or Rosh Ha-shanah (v. 24; cf. Num 29:1), Atonement (vv. 26-32; cf. Exo 30:10; Lev 16), and Tabernacles or “Feast of Booths” or “Feast of Ingathering” (vv. 33-36; cf. Num 29:12-38; Deut 16:13). The first three of these were celebrated in the Spring, and the last three festivals took place in the Fall or Autumn.

It should be observed that these festivals were to be celebrated “in their seasons” (Lev 23:4; KJV), that is to say, “at the time appointed for them” (RSV) or “at their appointed times” (NIV). In other words, the dates for these festivals were not arbitrarily chosen. Their sequences were divinely appointed. The timing of these festivals had prophetic significance on God’s prophetic time table. Because of space limitations, we shall only look at the Spring festivals—Passover, First Fruits, and Pentecost.

1. Feast of Passover (Lev 23:5). Passover (and the week of unleavened bread associated with it) was the first of the three spring festivals of ancient Israel. It commemorated God’s redemptive act on the eve of Israel’s exodus from Egypt, when the angel of death “passed over” the Hebrew houses that had a lamb’s blood on the door posts (Exo 12:13). But the feast of Passover also pointed to the death of our Lord Jesus Christ, the “lamb of God who taketh away the sin of the world” (John 1:29).

As predicted, Christ fulfilled the symbolic prophecy of Passover when He was crucified on Easter (Passover) Friday (John 19:14-36). He couldn’t have died on any other day. It had to be on the Passover day. The apostle Paul, therefore, writes that “Christ our Passover is sacrificed for us” (1 Cor 5:7).

2. Feast of Wave Sheaf or First fruits (Lev 23:9-11). In ancient Palestine, the grain harvest lasted seven weeks, beginning with the barley harvest right after Passover and ending with the wheat harvest on Pentecost. Since barley ripens a few weeks before wheat, the ceremony of barley wave-sheaf offering marked the starting point of the fifty days count down to Pentecost.

The purpose of the wave-sheaf offering was to consecrate and inaugurate the Spring grain harvest which lasted about seven weeks. On this day, the priest would take the first sheaves of barley, lift them in the air and wave them in the presence of God. It was an acknowledgement that (i) the first-fruits of man, beast, and harvest belong to God (Ex 13:2; 22:29) and that (ii) the God who had blessed the land with first fruits of grain will bring about an abundant harvest (cf. Deut 26:10).

This festival pointed to the first-fruits of the spiritual harvest of Christ’s redemption. In other words, it pointed to the resurrection of Christ. Since the feast of first fruits or wave-sheaf fell on “the morrow after the Passover sabbath” (cf. Lev 23:15-16), and since Christ died on Friday, the Feast of First Fruits fell on Easter Sunday. Thus, according to the prophetic calendar enshrined in the feasts of ancient Israel, Christ would rise from the dead on the third day. It was on the basis of His knowledge of this prophecy that our Lord Himself repeatedly told His disciples about His impending death and how He would “rise from the dead the third day” (Luke 24:46; cf. Mark 8:31; 9:31; 10:33-34; Matt 12:40; John 2:19-22).

Thus, as predicted by the Old Testament Feast of First fruits, Jesus rose from the dead the third day after His crucifixion as the first fruits of those who rise from the dead. Writes the apostle Paul: “But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ” (1 Cor 15:20-23).

The wave sheaf of the first fruits of the harvest was a type of Christ, the “first fruits,” or pledge, of the great harvest that will follow when all the righteous dead are raised at the second coming of Jesus (1 Cor 15:23; 1 Thess 4:14-16). Christ

rose from the dead on the very day that the wave sheaf was presented in the Temple (Lev 23:13; Luke 23:56; 24:1). As the first sheaf was a pledge and assurance of the ingathering of the entire harvest, so the resurrection of Christ is a pledge that all who put their trust in Him will be raised from the dead.

It is significant to note that during the wave-sheaf ceremony, the priest did not present to the Lord just one head of grain, but a whole sheaf of barley. Similarly, on that Easter Sunday, Jesus did not come forth from the grave alone. Matthew 27:52-53 tells us that on the day Jesus was resurrected, "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, and appeared unto many." The apostle Paul tells us in Ephesians 4:8 that when Christ "ascended on high he led a host of captives." And John the Revelator describes some 24 elders who are currently in heaven (Rev 5:8, 11).

As the offering of the first sheaf of barley was a pledge of the coming harvest, these resurrected saints ascended with Christ to heaven as trophies of His power to resurrect all who sleep in the grave. Their presence in heaven assures us that when Christ appears at His second coming, countless multitudes who sleep in the dust will awaken. There will be a great harvest when Jesus comes.

**Re: - posted by staff, on: 2011/3/4 18:13**

Hi Kwanmenet.

That sermon looks interesting, thanks for posting. It seems to agree with the simple explanation of the text. Staff

**Re: - posted by kwamenat, on: 2011/3/6 12:06**

Ya, It wouldn't make sense for God to raise them and up and then for them to do go back to the grave. Some may ask.. what about Lazarus? Lazarus and others who Christ brought back to life were part of the miracles that Christ did so that the power He had would be manifested so that they may believe. If you read it carefully and in context the people in the grave came back up for a different reason. I don't think it will be going overboard to say they went up with Christ.

**Re: Those Dead That Came Back to Life - posted by TheeOx (), on: 2011/4/8 17:42**

WOW!!

Thanks so much to everyone who answered! Yeah, this topic is a bit of a head buzzer, and as the one respondent said, if we were meant to know what happened to them, that God would have put an answer in Scripture.

You folks are so smart! I have learned much by your posts.

I love you all and thanks again. I can tell I am going to enjoy my time here. I just have to start hanging around here more often!!

God Bless you all,  
Yer Pal always,  
Thee