

# LAMPLIGHTER

*"Prophecy is like a lamp shining in a dark place." - II Peter 1:19*

Vol. XXIV

March 2003 April

No. 2



He is risen!

*Keith Johnson*  
2003



# Observations by the Editor

## The Garden Tomb

My mind is full of wonderful memories of the Holy Land. One in particular stands out because it touched my heart so deeply.

It occurred at the Garden Tomb located north of the Old City of Jerusalem near the Damascus Gate. I had a group with me. I had been there many times, and I was not expecting anything special. I was spiritually off guard, and the Lord "snuck" up on me.

The usual procedure is to listen to a brief lecture by one of the caretakers, then walk through the garden, view the crucifixion site, step into the tomb, and conclude with a communion service.

The caretakers who deliver the lectures rotate about every three or four months. Most of them are evangelical preachers from European countries, mainly England. They are always most cordial, and they never hold up a group for very long.

They usually speak about five minutes explaining how the site was found, emphasizing that they cannot prove its authenticity, and making the point that the only important thing to keep in mind is that the tomb of Jesus, wherever it is, is empty. I knew the talk by heart.

### Words of Power

That particular day, the man who came out to speak to us was a young Dutchman. His physical appearance was unattractive. He was tall and very thin, almost skeletal. He was completely bald-headed and had large ears that stuck out. His nose looked like it had been broken several times. It wandered all over his face. When he started speaking, I was startled to hear a heavy lisp. I was even more startled by what he had to say.

Instead of the usual tourist prattle, he simply said, "I want to take a moment to share with you what Jesus has done for me in my life."



**Dr. David Reagan**

I don't remember what he said after that. All I know is that I was translated into the presence of Jesus, and my heart was touched by the power of the Lord's Spirit.

When he finished, we all just sat there dumbfounded by what we had experienced. A lady next to me, who was a member of another group, turned to me and said, "You know, for the first time I think I understand why the Apostle Paul was such a powerful evangelist. I think he must have been like this man, with no strength or beauty in himself. Yet, in his weakness, the power of God was displayed."

In three sentences that lady preached one of the most powerful sermons I had ever heard. All I could say was "Amen" and "Thank you, Lord." ✝

**Cover Art:** The beautiful picture on the cover of this month's issue is entitled "Morning Glory." It was painted by Keith Goodson, one of Christendom's most gifted artists. You can find a great selection of his paintings at the following website: [www.absolutearts.com](http://www.absolutearts.com). The artist's studio can be contacted at [daystar@digital.net](mailto:daystar@digital.net) or at 863/385-7922. Prints can be purchased directly from the artist's studio.

### *The Lamplighter*

is published bi-monthly  
by Lamb & Lion Ministries

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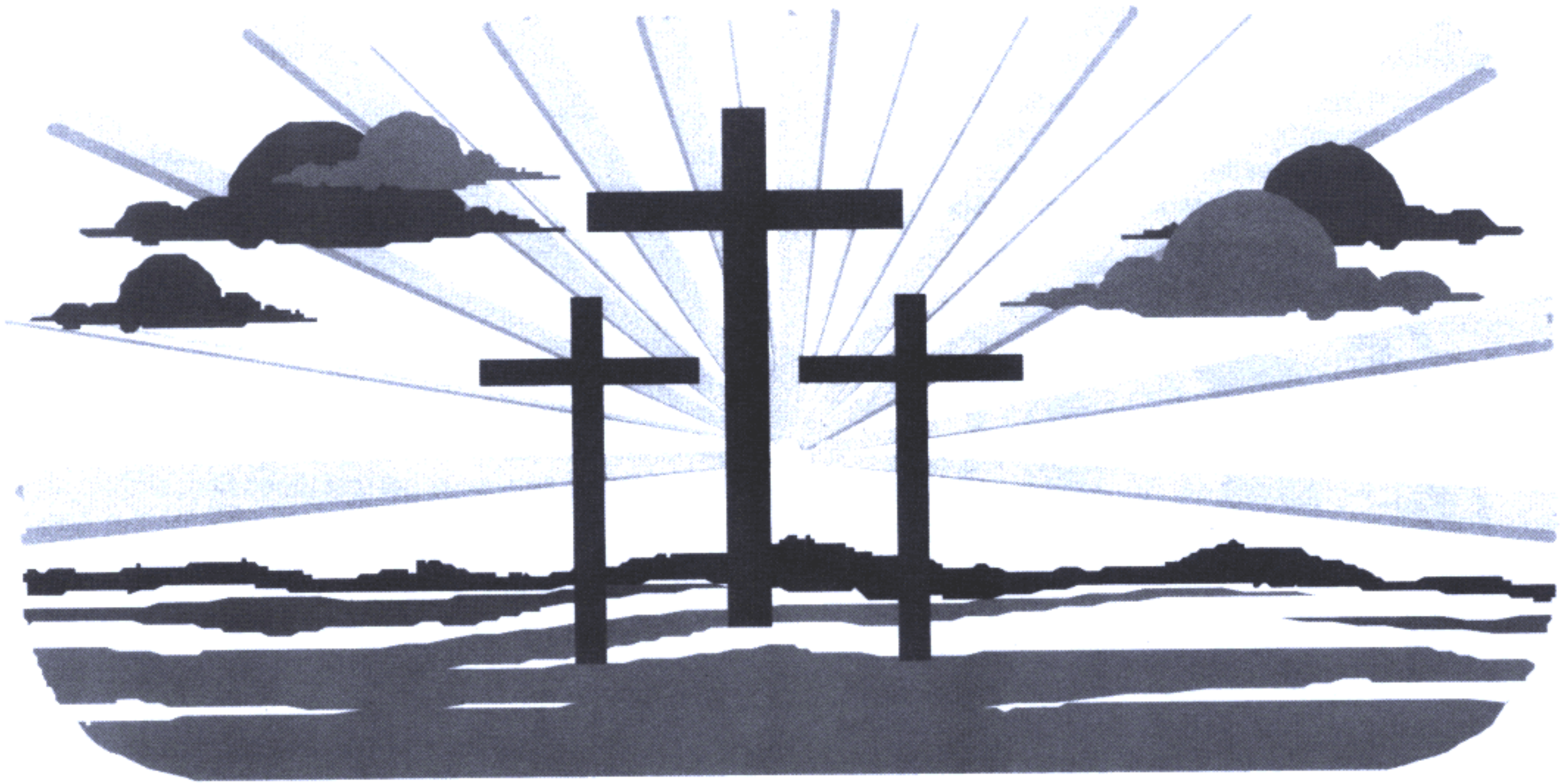
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# *The Resurrection in Bible Prophecy*

*An analysis by Dr. David R. Reagan*

**T**he resurrection of the Messiah was well established in the Hebrew prophetic scriptures long before the death and resurrection of Jesus.

## **The Prophecies of David and Isaiah**

The most straight forward and best known of the resurrection prophecies is the one penned by David in Psalm 16:10, written a thousand years before the birth of Jesus: "For Thou wilt not abandon my soul to Sheol; neither wilt Thou allow Thy Holy One to undergo decay."

On the Day of Pentecost, when Peter preached the first Gospel sermon, he boldly asserted that God had raised Jesus from the dead (Acts 2:24). He then explained that God had performed this miraculous deed in fulfillment of David's prophecy in Psalm 16. In fact, he quoted the words of David in detail as contained in Psalm 16:8-11. Years later, Paul did the same thing when he spoke to the Jews of Antioch in Pisidia. Like Peter, he declared that God had raised Jesus from the dead in fulfillment of Psalm 16:10 (Acts 13: 33-35).

The resurrection of the Messiah is strongly inferred in another of David's psalms — namely Psalm 22. The first eighteen verses of this incredible psalm describe the suffering of the Messiah in vivid detail, even mentioning the nature of His death: "They pierced my hands and my feet" (Psalm 22:16). Then, in verses 19-21, the suffering Savior prays for deliverance "from the lion's mouth" (a metaphor for Satan). This desperate prayer is then followed immediately in verses 22-24 by a hymn of praise in which the Messiah thanks God for hearing His prayer and

delivering Him. The resurrection of the Messiah is clearly inferred between the ending of the prayer in verse 21 and the beginning of the praise song in verse 22.

The resurrection is spoken of more pointedly in Isaiah's famous "Suffering Savior" passage in Isaiah 53. After prophesying that the Savior would suffer for our sins and then be "cut off out of the land of the living," Isaiah states that He "will see His offspring" and that God the Father will "prolong His days" (Isaiah 53:5, 8 & 10). Isaiah proceeds to reaffirm the promise of the resurrection in different words: "As a result of the anguish of His soul, He will see light and be satisfied . . ." (Isaiah 53:11).

## **The Prophecies of Jesus**

But prophecies of the resurrection are not confined to the Old Testament. The New Testament contains many of them in the teachings of Jesus. Perhaps the earliest one is recorded in John 2 which tells the story of Jesus' first visit to Jerusalem after the inauguration of His ministry. The Jews asked Him for a sign to prove that He was the Messiah. Jesus responded with a startling statement: "Destroy this temple, and in three days I will raise it up" (John 2:19). The Jews thought He was talking about Herod's Temple, but John says, "He was speaking of the temple of His body" (John 2:21). And John adds an interesting observation: "When therefore He was raised from the dead, His disciples remembered that He had said this; and they believed the Scripture and the word which Jesus had spoken" (John 2:22).

Later, in His Good Shepherd discourse recorded in John 10, Jesus stated that the day would come when He would lay down His life on His own initiative. But, He immediately

asserted that just as He would lay down His life on His own authority, He had the authority to "take it up again" (John 10:17-18).

At the tomb of Lazarus, right before Jesus demonstrated His power over death by raising Lazarus from the dead, Jesus said to Martha: "I am the resurrection and the life; he who believes in Me shall live even if he dies" (John 11:25).



**M**any times throughout His ministry, Jesus spoke privately to His disciples about His death and resurrection. For example, right after Peter's famous confession of Jesus as the Son of God, we are told that "from that time, Jesus Christ began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day" (Matthew 16:21 and Mark 8:31).

In Matthew's gospel it is revealed that immediately after His Transfiguration, Jesus told His disciples that they should not share the experience with anyone until after He was raised from the dead (Matthew 17:9). Mark relates the same story in his gospel, but he adds that the disciples "seized upon that statement [that He would be raised from the dead], discussing with one another what rising from the dead might mean" (Mark 9:9-10). It appears that the disciples never fully comprehended the meaning of Jesus' prophecies about His resurrection until after the resurrection had actually occurred.

Even though the disciples always seemed to be bewildered by statements about His resurrection, Jesus continued to make the claim to them that He would be killed and then resurrected on the third day (Matthew 17:22-23; 20:18-19; 26:31-32; Mark 10:32-34; and Luke 18:31-33).

### **Symbolic Prophecies**

In speaking of His resurrection, Jesus often resorted to the use of a powerful symbolic prophecy. He called it the "sign of Jonah." When the Jews would ask Him for a sign (that is, a miracle) to prove that He was the Messiah, he would respond by saying, "An evil and adulterous generation seeks after a sign; and a sign will not be given it, except the sign of Jonah" (Matthew 16:4). On at least one occasion, He defined exactly what he meant by this rather enigmatic expression: "Just as Jonah was three days and three nights in the belly of the sea monster, so shall the Son of Man be three days and three nights in the heart of the earth" (Matthew 12:40).

The resurrection is also symbolically portrayed in the life of Joseph. His brothers betrayed him just as Jesus was betrayed by His Jewish brethren. Joseph's brothers then

threw him in a pit and told his father that he was dead. Jesus actually died at the hands of His brethren. But Joseph was rescued from the pit in a symbolic resurrection that pointed to the actual resurrection of the Messiah. Later, Joseph presented himself to his brothers, and they received him as their savior, just as Jesus will one day reappear when the Jewish people are willing to look upon Him who they have pierced and cry out, "Blessed is He who comes in the name of the Lord!" (Zechariah 12:10 and Matthew 23:39).

One of the most beautiful and moving portrayals of the resurrection in symbolic prophecy can be found in the life of Abraham when he was told by God to sacrifice his precious son, Isaac. As Abraham was ready to plunge the knife into his son, an angel restrained him, and his son's life was given back to him as a symbol of the Messiah's resurrection. The writer of Hebrews recognized the symbolism of this story when he wrote: "He [Abraham] considered that God is able to raise men even from the dead; from which he also received him [Isaac] back as a type" (Hebrews 11:19).

### **The Fact of the Resurrection**

These prophecies were fulfilled when Jesus of Nazareth was raised from the dead. His triumph over the grave certifies that He was who He said He was — namely, the Son of God (Acts 13:33).

Jesus has overcome death, the great enemy that is feared by all mankind (Hebrews 2:15). He has therefore been given authority over both death (the body) and Hades (the spirit). Jesus Himself proclaimed this great truth to John on the island of Patmos: "Do not be afraid; I am the first and the last, and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades" (Revelation 1:17-18).

One day soon Jesus will appear in the heavens. He will bring with Him the spirits of those who have died with their faith placed in Him. He will resurrect their bodies in a great miracle of restoration, and then He will reunite their spirits with their bodies, giving them glorified bodies that will be perfect and immortal (1 Thessalonians 4:13-18 and 1 Corinthians 15:42-44, 51-54). ✚

### **Maranatha!**



# A Bible Prophecy Problem Concerning the Resurrection

*Did the resurrection fulfill  
the prophecy of Jonah?*

*Dr. David R. Reagan*

The most significant prophecy in the Bible concerning the resurrection of Jesus is known as "the prophecy of Jonah." It is a symbolic prophecy represented by the three days and three nights that Jonah spent in the stomach of a great fish (Jonah 1:17).

Jesus explained the prophetic symbolism of this unique event on an occasion when He rebuked the Pharisees for seeking a "sign" from Him. By a "sign," they meant a miracle that would validate Jesus' claim to be the Messiah.

## The Prophecy's Meaning

Jesus took their word and played with it by telling them that the only "sign" they would be given would be "the sign of Jonah." Jesus then proceeded to explain what He was talking about: "for just as Jonah was three days and three nights in the belly of the sea monster, so shall the Son of Man be three days and three nights in the heart of the earth" (Matthew 12:38-40).

Jesus clearly and distinctly prophesies here, using the example of Jonah, that He will spend three days and three nights in the tomb before His resurrection will occur.

This prophecy, like all Messianic prophecies, had to be fulfilled in the life of Jesus if He truly was the Messiah of God. Jesus emphasized this point Himself after His resurrection when He told His disciples, "All things which are written about Me in the law of Moses and the Prophets and the Psalms must be fulfilled" (Luke 24:44).



## The Prophecy vs. Tradition

But was the prophecy of Jonah really fulfilled in the burial experience of Jesus? According to the traditionally accepted chronology of events, it was not!

The traditional chronology places the crucifixion on Friday morning and the burial on late Friday afternoon. It fixes the resurrection on Sunday morning. Thus, according to the traditional view, the body of Jesus was in the tomb only one full day (Saturday) and two full nights (Fri-

## COMMEMORATING HIS RESURRECTION



"HE THAT  
DESCENDED  
IS THE  
SAME  
ALSO THAT  
ASCENDED  
UP FAR  
ABOVE ALL  
HEAVENS,  
THAT HE  
MIGHT FILL  
ALL THINGS."  
— EPH. 4:10

day and Saturday). Jesus said His body would be in the tomb three days and three nights.

There have been many attempts to reconcile the problem that is raised here by the divergence between the prophecy and the traditional view of its fulfillment, but all the attempts I have read have always fallen short of producing a true fulfillment of the prophecy. Jesus said all Messianic prophecy had to be fulfilled in Him, and I believe He meant every detail of every Messianic prophecy. Otherwise, it could be argued that He was not the Messiah.

## The Source of the Problem

Let's consider the events in the last week of Jesus' life to see if we can find some clues that will solve the problem. Perhaps the best place to begin is with the problem itself. It is rooted in Mark 15:42 where it says that the crucifixion took place on "the day of preparation before the Sabbath."

This verse has led most people to assume that the crucifixion took place on a Friday since the Jewish Sabbath is Saturday. And that assumption has in turn led to the conclusion that the crucifixion had to take place in either 30 or 33 AD because those are the only two years in the general time period of Jesus' death when the day of preparation (14 Nisan on the Jewish calendar) fell on a Friday.

## Peculiarities of the Jewish Calendar

**A** careful study of Jewish calendar practices will show that the assumption that the day of preparation in the year of Jesus' death had to fall on a Friday is invalid! Such an assumption is based upon Gentile ignorance about Jewish feast days.

What the Gentile church has failed to recognize over the centuries is that the first day after Passover (15 Nisan) is a feast day, or "high day" because it is the beginning of the Feast of Unleavened Bread. It is therefore considered to be a Sabbath, regardless of which day of the week on which it falls. Read Numbers 28:16-18. Verse 18 clearly indicates that the first day after Passover, Nisan 15, is to be observed as a Sabbath — and so it has been throughout Jewish history to this day.

Now, the Gospel of John makes it clear that the Sabbath after the crucifixion was not a regular Sabbath. Rather, it was a feast day Sabbath, marking the beginning of the Feast of Unleavened Bread. Consider the words of John 19:31 — "The Jews, therefore, because it was the day of preparation, so that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and that they might be taken away."

### Solving the Problem

Again, the point of all this is that Jesus did not have to be killed on a Friday in order for His crucifixion to precede the Sabbath because there could have been two Sabbaths during the week of His crucifixion, depending on what day of the week the high feast day fell on. If it fell on Saturday, then there was only one Sabbath. But if it fell on another day of the week, as it usually does, there would be two Sabbaths.

Take the year 31 AD for example. In that year the 14th of Nisan, the Passover day on which Jesus would have been crucified, fell on Wednesday, April 25th. The next day, Thursday, would have been the high feast day, and therefore it would have been a Sabbath.

Thus, if Jesus was crucified in the year 31, He would have been crucified on Wednesday and buried that evening before the high feast day Sabbath began. His body would have remained in the tomb for three days (Thursday, Friday and Saturday) and three nights (Wednesday, Thursday and Friday), just as He predicted. That means His resurrection would have taken place on Saturday evening, April 28th. To the Jew, that would place the Lord's resurrection on Sunday, the first day of the week, because the Jewish day begins at sundown.

### The Crucial Clue

There is a clue in the Scriptures that the crucifixion week had two Sabbaths. In Mark 15:47 we are told that Mary Magdalene and Mary the mother of James remained at the tomb after Jesus had been buried.

In Mark 16:1 it says that the two of them bought spices to anoint the body of Jesus *after* the Sabbath was over.

But in Luke 23:56 it says they bought the spices *before* the Sabbath and then rested on the Sabbath before proceeding to the tomb on Sunday morning.

There seems to be only one explanation of the apparent contradiction in these verses. After resting on the high day Sabbath on Thursday, the ladies bought the spices on Friday and then rested again on the regular weekly Sabbath on Saturday before proceeding to the tomb on Sunday morning. This explains how they could have bought the spices both before and after the Sabbath. They bought them after the high Sabbath on Thursday but before the regular Sabbath on Saturday.



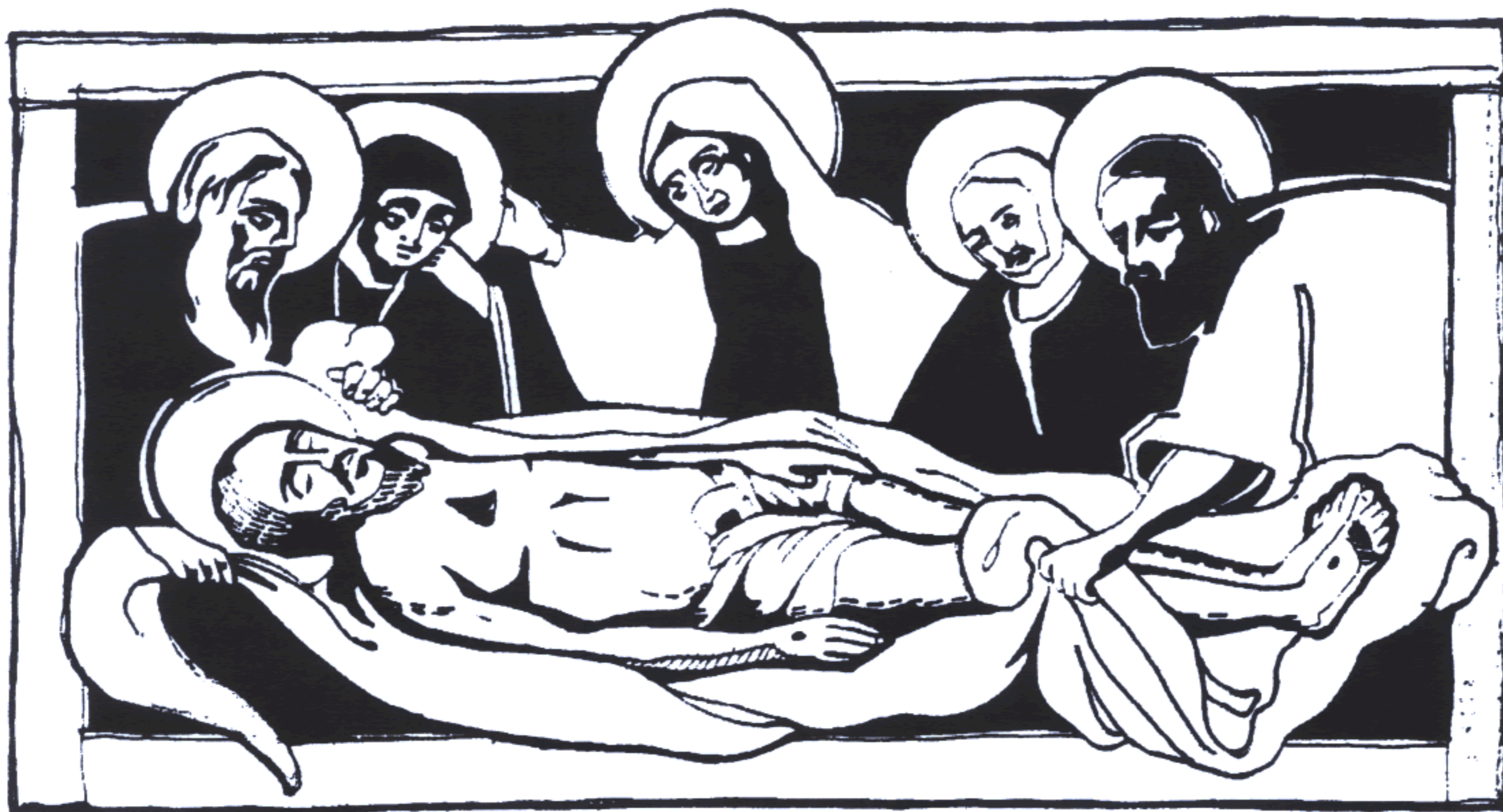
### An Amazing Corroboration

A fascinating fact that also indicates that the resurrection occurred in 31 AD is to be found in the writings of Josephus, the First Century Jewish historian. He says the last Jubilee that was celebrated in the land (before the Roman conquest in 70 AD) began in the fall of 27 AD.

That date most likely marks the beginning of Jesus' ministry, for His ministry was a symbolic fulfillment of the Jubilee promises. This is indicated by the scripture that Jesus read in the synagogue in Nazareth when He launched His public ministry (Luke 4:16-24 & Isaiah 61:1-2):

The Spirit of the Lord is upon Me,  
Because He anointed Me to preach the  
Gospel to the poor.  
He has sent Me to proclaim release to the  
captives,  
And recovery of sight to the blind,  
To set free those who are downtrodden,  
To proclaim the favorable year of the Lord.

It is commonly agreed that the ministry of Jesus lasted 3½ years. A launching date in the fall of 27 AD to coincide with the beginning of the Jubilee would place His death in the spring of 31 AD — the year in which the Passover week had two Sabbaths.



### A Final Problem

**A**nother point of controversy about the resurrection week concerns the nature of the Lord's last supper with His disciples. The church has traditionally taught that this was the Passover meal. But the scriptures clearly indicate that the meal was eaten the evening before Passover.

Jesus was crucified on the day of preparation for the Passover. In fact, He died at three o'clock in the afternoon at the precise moment that the Passover lambs were being slaughtered for the Passover meal that evening (Matt. 27:45-46). Jesus and His disciples had eaten their last meal together the evening before Passover. Yet, Jesus referred to His last meal with His disciples as "keeping the Passover" (Matt. 26:18). So, it must have been a Passover meal that was celebrated one evening early.

Professor Harold Hoehner of Dallas Theological Seminary has proposed a solution to this problem. He says there is evidence that the Galilean Jews reckoned time differently from the Judean Jews. Whereas the Judean Jews counted a day from sunset to sunset, the Galilean Jews, according to Hoehner, counted a day from sunrise to sunrise. If this is true, then Jesus and His disciples, being Galileans, would have celebrated Passover one evening earlier than their Jewish brethren in the Jerusalem area. (See *Chronological Aspects of the Life of Christ* by Harold W. Hoehner.)

### A Summary of the Order of Events

- 1) Jesus and His disciples ate the Passover meal on a Tuesday evening (April 24th) in the Upper Room on Mount Zion.
- 2) After the Passover meal, Jesus and His disciples departed the Upper Room and walked to the Garden of

Gethsemane in the Kidron Valley between the Old City and the Mount of Olives.

- 3) Jesus was betrayed and arrested early Tuesday evening. His various trials lasted throughout Tuesday night and early Wednesday morning.
- 4) Jesus was crucified at about 9:00 am on Wednesday morning (April 25th). At noon, darkness filled the land. At about 3:00 pm Jesus died.
- 5) Jesus was buried on Wednesday about sunset.
- 6) The two Marys waited until after the high Sabbath on Thursday (April 26th) to purchase the spices for the anointing of Jesus' body. They bought the spices on Friday (April 27th) and then rested again during the regular Sabbath on Saturday (April 28th) before returning to the tomb on Sunday morning (April 29th).
- 7) The resurrection of Jesus occurred on Saturday evening (Sunday by Judean reckoning of time). The resurrection was discovered on Sunday morning when the women returned to the tomb.

### What Difference Does It Make?

Lest you be tempted to write all this off as much ado about nothing, let me explain why I think it is important. Prophecy and its fulfillment validate Jesus as who He said He was — namely, God in the flesh. Prophecy and its fulfillment also validate the Bible as the inspired Word of God. Prophecy must be fulfilled precisely, not approximately.

The precise fulfillment of prophecy regarding the First Coming of Jesus is our assurance that all the prophecies regarding His Second Coming will also be fulfilled completely to the last detail. God will not forget or overlook anything. He is true to His Word. God keeps His promises. Hallelujah! ✚

# The Crucifixion Week in 31 AD – An Overview

Traditionally, the Crucifixion has been set in the year of 30 AD because the Bible says Jesus was crucified on the day before the Sabbath, and in 30 AD the Day of Preparation for the Passover (the day of the Crucifixion) fell on a Friday, placing it on the day before the Sabbath.

But a careful study of the biblical record reveals that the Crucifixion week had two Sabbaths, not one. How can a week have two Sabbaths? The answer is that when Passover falls on a day other than Saturday, as it usually does, it is considered to be a "High Sabbath" and is observed as a day of rest, just like a regular Sabbath.

John 19:31 states that the Passover of the Crucifixion week was a "High Sabbath." And the Gospel accounts state that Mary Magdalene and her associates purchased burial spices "after the Sabbath" and then rested until another Sabbath was over before going to the tomb. This clearly indicates that the week contained a day between two Sabbaths — which was the case in 31 AD.

<p><b>Friday<sup>1</sup></b> <b>Nisan 9</b></p> <p>Jesus travels to Bethany from Jericho "six days before the Passover."</p>	<p><b>Saturday<sup>2</sup></b> <b>Nissan 10</b></p> <p>Jesus enters Jerusalem — the day of His triumphal entry.</p>
<p><b>Sunday<sup>3</sup></b> <b>Nisan 11</b></p> <p>Jesus curses the fig tree on the Mt. of Olives. Jesus cleanses the Temple of traders. Jesus leaves the city at sunset.</p>	<p><b>Monday<sup>4</sup></b> <b>Nisan 12</b></p> <p>Jesus returns to Jerusalem, teaching His disciples en route at the site of the fig tree. Jesus teaches and answers questions in the Temple. Jesus delivers His Olivet Discourse en route back to Bethany where He is anointed by Mary. Judas goes to the priests to betray Jesus.</p>
<p><b>Tuesday<sup>5</sup></b> <b>Nisan 13</b></p> <p>Jesus and His disciples celebrate the Passover (the "Last Supper") this evening, one day early. After supper, they go to the Garden of Gethsemane where Jesus is betrayed. He is then subjected to repeated trials throughout the night.</p>	<p><b>Wednesday</b> <b>Nisan 14</b></p> <p>The Day of Preparation for Passover and the day of the Crucifixion. Jesus is tried by Pilate and condemned. Jesus is crucified at nine in the morning. He dies at 3:00pm, and is buried by Joseph and Nicodemus.</p>
<p><b>Thursday</b> <b>Nisan 15</b></p> <p>First day of Passover. This day was a "High Sabbath" (John 19:31). Jesus' grave is secured by a special guard of Roman soldiers.</p>	<p><b>Friday</b> <b>Nisan 16</b></p> <p>Mary and Martha buy spices this day "when the Sabbath was over" to anoint Jesus.</p>
<p><b>Saturday</b> <b>Nisan 17</b></p> <p>The regular Sabbath. The women rest on this day before going to the tomb with their spices. The resurrection of Jesus occurs in the evening of this day after sunset, which would have placed it on Sunday, according to Jewish time.</p>	<p><b>Sunday</b> <b>Nisan 18</b></p> <p>The tomb is found empty at "early dawn," while "it was still dark."  Matthew 28:1-10; Mark 16:1-8; Luke 24:1-12; and John 20:1-18</p>

**Notes:**

- 1) **Friday, Nisan 9** — Jesus' journey from Jericho to Bethany could not have taken place on Saturday (according to the traditional chronology) because traveling such a distance would have violated the Sabbath.
  - 2) **Saturday, Nisan 10** — Mark 11:11 indicates that the day of Jesus' triumphal entry to Jerusalem was a Sabbath because the passage states that Jesus simply "looked around" the Temple and left. He evidently did not see any of the traders that He encountered there the next day.
  - 3) **Sunday, Nisan 11** — There is no "Palm Sunday" since Jesus rode into the city on Saturday rather than Sunday.
  - 4) **Monday, Nisan 12** — Mark 14:1 says that the events of this day were "two days before" the Passover.
  - 5) **Tuesday, Nisan 13** — We are told nothing about Jesus' activities during this day. The focus of the Gospel narratives is the Passover Meal which Jesus and His disciples celebrated that evening, one day early.
- Jesus said He would fulfill the prophecy of Jonah by staying three days and three nights in the grave (Matthew 12:40). This scenario fulfills that prophecy. If the Crucifixion had been on Friday, there is no way Jesus could have spent three days and nights in the grave.



# The Evidence of the Resurrection

*Dr. David R. Reagan*

Why do you seek the living One among the dead? He is not here, but **He has risen**. — Luke 24:5-6

There is simply no way to overemphasize the importance of the Resurrection to the Christian faith, for the resurrection of Jesus *is* the Christian faith. Christianity stands or falls on the validity, the historical reality, of the Resurrection.

Paul says in 1 Corinthians 15:17 that “if Christ has not been raised, your faith is worthless.” Peter makes a similar statement in 1 Peter 1:3 where he states that our hope is based on “the resurrection of Jesus Christ from the dead.”

## Apostolic Preaching

The Resurrection was *the* theme of the apostles’ preaching. We are told in Acts 4:33 that “with great power the apostles were giving witness to the resurrection of the Lord Jesus.” On the day of Pentecost, when Peter preached the first gospel sermon, the focal point of his message was the Resurrection: “This Man [Jesus the Nazarene], delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. And God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power” (Acts 2:23-24).

Paul made it crystal clear that the heart of his gospel message was the Resurrection. He defined the gospel in 1 Corinthians 15:3-4 in the following terms: “that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures.”

## The Significance of the Resurrection

The overwhelming significance of the Resurrection is to be seen in the fact that it sets Christianity apart from all other world religions.

The Resurrection is the unique stamp of Christianity, for only Christianity claims an empty tomb for its founder. No resurrection has ever been claimed for Abraham, Buddha, Confucius, or Mohammed.

Again, as Paul puts it in Romans 1:4 — “[Jesus] was declared the Son of God with power by the resurrection from the dead.” In other words, it is the Resurrection that validates Jesus as God in the flesh.

There is no way to get around the fact that the Resurrection of Jesus is either one of the most wicked, vicious, heartless hoaxes ever foisted upon the minds of men, or it is the most fantastic truth of history!



## The Empty Tomb

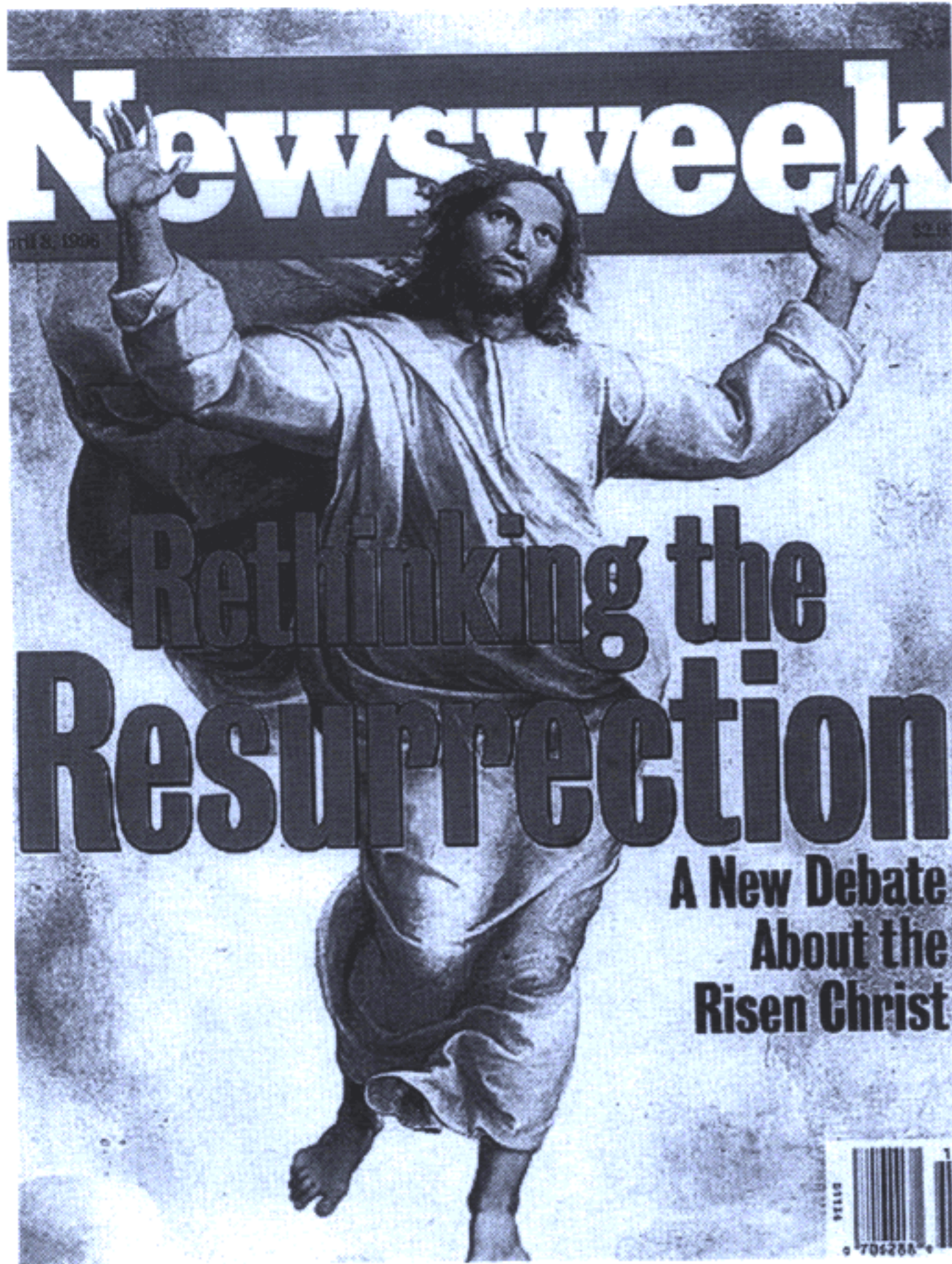
Let’s consider the evidence of the Resurrection. And in doing so, we must start with **the fact of the empty tomb**.

The Gospels tell us that Jesus was buried in the tomb of a wealthy man, Joseph of Arimathea. Three days later that tomb was empty. It was empty despite the fact that it had been sealed by a huge stone weighing close to two tons and despite the fact that it had been guarded continuously by a special contingent of Roman soldiers (Matthew 27:62-66).

When the soldiers reported their startling discovery of an empty tomb to the chief priests of the Jews, they were given a bribe to tell the people that “His disciples came by night and stole Him away while we were asleep” (Matthew 28:11-15).

The significant thing about the reaction of the Jewish leaders is that they did not challenge the fact that the tomb was empty. That’s because the tomb was empty. They simply could not argue with that reality, and so they made up a story to explain why the tomb was empty.

And men have been concocting explanations ever since that time. Let’s consider some of those explanations, and as we do so, I think you will begin to sense that the shallowness of their arguments speaks louder in many respects than the counter arguments of Christians.



### Explanations of the Empty Tomb

**1) Confusion** — Perhaps the silliest argument of all is that the disciples went to the wrong tomb! Yes, some supposedly learned men have proposed this theory over the years.

Yet, the Gospel accounts tell us that Mary Magdalene and Mary, the mother of Jesus, both accompanied Joseph of Arimathea and Nicodemus to the tomb and watched them prepare the body for burial (Matthew 27:57-61 and John 19:38-42). Are we to suppose that when the women returned they could not find their way?

And even if they did get lost and looked in the wrong tomb, did Peter and John do the same thing? Did the Roman soldiers forget which tomb they were guarding? Did Joseph of Arimathea suddenly have a memory lapse as to where his tomb was located? And why didn't the Jewish leaders simply go to the right tomb and produce the body?

The answer is simple: **the tomb was empty!**

**2) Theft** — The oldest explanation of the empty tomb is the one the Jews made up and bribed the soldiers to tell — namely, that the body of Jesus was stolen by His disciples. Yes, this explanation would have us believe that Peter, Andrew, James and John were body snatchers!

Now wait a minute. Are we really to believe that a small rag-tag band of followers who were scared witless at the arrest of Jesus and who fled into the night to save their own skins, suddenly found the courage three days later to

take on a guard of Roman soldiers?

Even more significant, what would have been the motivation of the disciples to steal the body? We're told over and over again in the Scriptures that they did not understand that Jesus was to be resurrected (Mark 9:30-32). Their behavior after the crucifixion testified to this as they sat around in despair mourning the loss of their leader.

And yet, this very group suddenly came alive with hope and went forth boldly proclaiming the Resurrection at the risk of their lives. Are we really to believe that a group of frightened disciples could be transformed into a courageous band of fearless proclaimers by snatching a body, hiding it, and then committing their lives to a lie? That's more difficult to believe than the Resurrection!

**3) Hallucination** — One of the popular modern day theories has been the idea that the disciples experienced a series of hallucinations. As one advocate of this novel concept has put it, "They experienced a disruption of the physio-chemical structures of the brain in such a way as to be able to see what they desperately wanted to see."

I will grant that Mary Magdalene might have had an hallucination. After all, she was a frightened and frustrated young woman wandering around in a cemetery at day break. As a matter of fact, the reaction of the disciples to her news of the empty tomb and her encounter with angels who informed her of the resurrection indicates that they thought she had been "seeing things" (Luke 24:11).

But what about the appearance of Jesus to all the apostles on three different occasions, or His appearance to 500 believers on a Galilean mountain, or His ascension before a host of disciples? (1 Corinthians 15:5-7 and Acts 1:1-11)

An hallucination is a highly subjective experience and a very personal one. Like beauty, it is in the eye of the beholder. To believe that 500 people could have the same hallucination simultaneously takes more faith than a belief in the Resurrection! And furthermore, the hallucination theory does not explain the empty tomb.

**4) Hypnosis** — Another modern theory is that the disciples experienced mass hypnosis. The advocates of this idea argue that the disciples so desperately wanted Jesus to rise from the dead that they created an aura of auto-suggestion (or mental hypnosis) and thus, whenever the name of Jesus was mentioned, His disciples believed they could see Him.

Now, mass hypnosis is a probability, with even as many as 500 people, given precisely the right type of controlled environment and the proper mass medium like radio, television, or film. But mass hypnosis without some form of mass media, and without a professional hypnotist, and without ideal conditions, is utterly outside the realm of sound reasoning.

So, I ask you, how could 500 people in the open air of a countryside, before the invention of mass media, and before the discovery of hypnosis, be subject to mass hypnosis? And how does this explain the fact of the empty

tomb? I think it's obvious that the skeptics are grasping at straws.

**5) Fainting** — This leaves us with a centuries old theory that has recently been popularized by an apostate Christian named Hugh Sconfield. It's called the "swoon theory."

This is the idea that Jesus really didn't die on the cross. Instead, He just passed out and then woke up three days later. Sconfield has revived this idea in his book called *The Passover Plot*.

Mr. Sconfield would ask us to believe that after Jesus was scourged and crucified, and after He had laid in a cold, damp tomb for three days without food or water, He suddenly revived, removed His burial wrappings, rolled back the stone, and ran around the country side for 40 days — without the benefit of even a dose of penicillin or a tetanus shot. Only a fool could believe such utter nonsense!

**6) Nostalgia** — There is one other theory that has become very popular among modern day liberal theologians. It is what I call the "nostalgia theory." It's the idea that the Resurrection occurred only in the hearts of the disciples.

A few years ago *The Dallas Morning News* reported this theory had been proposed to the students of SMU by a professor of New Testament theology from the Perkins School of Theology (SMU's seminary). He stated in his incredible Easter "sermon" that Jesus had not really risen from the dead in any literal way. What happened instead, he explained, is that Jesus came alive in the hearts of his disciples as they sat around and discussed his life and teachings — just as had been the case with the followers of Martin Luther King after his assassination!

Such a ridiculous concept is a natural outgrowth of liberal apostasy because it leaves them with the kind of Jesus they like — one who was only human. Their "messiah" turns out to be a man who meant well, but who in reality was a deluded fool who thought he was God in the flesh.

This theory denies the well documented post Resurrection appearances of Jesus, and like all the other theories, it fails completely to explain the fact of the empty tomb.

### A Summary

The tomb of Jesus was empty. It was empty not because it was the wrong tomb. Nor was it empty because the body had been stolen.

The fact of the empty tomb was not based on hallucinations or hypnosis. It certainly was not based on daydreaming or wishful thinking. **The tomb was empty!**

That is an historical fact.

But let me hasten to say that the greatest evidence of the Resurrection of Jesus is not the empty tomb.

### Powerful Evidence

The greatest evidence of the Resurrection in Scripture is to be seen in the transformed lives of Jesus' disciples. For within 50 days of His crucifixion, His disciples had been miraculously transformed from a defeated, frustrated, hopeless group of individuals into a confident band of Christian soldiers determined to win the world for their Lord.

Jesus' own brother, James, who did not believe in Him while He was alive, became the leader of the Church in Jerusalem. Peter, who denied Him three times in a fit of cowardice, began to proclaim Him boldly, even before the very Sanhedrin Council that had condemned Jesus to death (Acts 4:1-12). A young Christian by the name of Stephen gave his life for Jesus (Acts 7:51-60). And the most ruthless persecutor of the church, Saul of Tarsus, became the greatest missionary in the history of the church — all because he encountered the risen Lord on the road to Damascus (Acts 9:1-9).



# He's Alive!

I ask you, what more evidence could one demand?

### The Most Convincing Evidence

Well, there is more evidence, and I consider it to be the most convincing evidence of all. I have in mind the way in which people's lives continue to be transformed today through their encounter with a living Jesus.

Have you met Him? Have you been born again by placing your faith in Him? Romans 10:9 says "if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved."

Salvation is to be found in a personal relationship with a living Jesus. Here's how Jesus expressed it: "This is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent" (John 17:3).

When one of Jesus' disciples named Thomas finally encountered Him after His resurrection, he cried out, "My Lord and my God!" Jesus replied, "Because you have seen Me you have believed. Blessed are those who have not seen and yet believe" (John 20:28-29). I challenge you to believe in the risen Lord, "that believing you may have life in His name" (John 20:31). ✚

# Future Resurrections & Judgments

## How Many and When?

*Dr. David R. Reagan*

**M**y boyhood church always taught that there would be one resurrection and one judgment. Everyone who had ever lived would be resurrected at one time, and all of us — the just and the unjust — would be judged at the same time. The sheep would be separated from the goats at the Great White Throne Judgment pictured in Revelation 20:11-15.

But this concept is all wrong. The Bible reveals that there will be more than one resurrection and more than one judgment.

### Multiple Resurrections

Concerning resurrection, Jesus clearly taught that there would be more than one resurrection. In John 5:29 He refers to a “resurrection of life” and a “resurrection of judgment.” The apostle Paul confirmed this concept in his defense before Felix when he stated that he believed the teaching of the prophets “that there shall certainly be a resurrection of both the righteous and the wicked” (Acts 24:15).

Of course, it could be argued that the two resurrections referred to in these scriptures will occur at the same time. Thus, because they will happen simultaneously, there is, in effect, only one resurrection. However, the Scriptures establish the fact that the resurrection of the righteous will occur in stages.

In other words, the Bible does not teach one resurrection or even two resurrections in number. Rather, it teaches that there will be two resurrections in type which will be conducted in stages, resulting in several resurrections — at least four, to be specific.

### The Resurrection of the Just

That the resurrection of the righteous will occur in stages is clearly taught in 1 Corinthians 15:20-24. In fact, the first stage of the resurrection of the righteous has already happened, for verse 20 says that “Christ has been raised from the dead, the first fruits of those who are asleep.”

Verses 22 and 23 go on to explain that all who have died in Christ shall be made alive, “but each in his own order: Christ, the first fruits, after that those who are Christ’s at His coming.”



The judgement of Jesus as portrayed by Antonio Ciseri (1821 - 1891) in his painting, “Behold the Man.”

The imagery of the harvest that is used in these verses is a key to understanding the first resurrection — the resurrection of the righteous.

### **The Harvest Imagery**

In Bible times the harvest was conducted in three stages. It began with the gathering of the first fruits which were offered as a sacrifice of thanksgiving to God.

It proceeded with the general harvest. But not all was taken in this harvest. Some of the crop was left in the field to be gathered by the poor and the needy. This was called the gleanings (Leviticus 19:9-10).

Using this imagery, the Bible presents the resurrection of Jesus as the "first fruits" of the resurrection of the righteous. The gathering of the Church Age saints, living and dead, at the appearing of the Lord (the Rapture) is thus the general harvest stage of the resurrection of the righteous (John 14:1-3 and 1 Thessalonians 4:13-18).

But there is a third and final stage to this resurrection of the righteous. It is the gleanings, and it occurs at the end of the Tribulation when the Lord's Second Coming takes place. At that time two final groups of the righteous will be resurrected: 1) the Tribulation martyrs (Revelation 20:4), and 2) the Old Testament saints (Dan 12:2).

Some people are startled by the thought that the Old Testament saints will not be resurrected until the end of the Tribulation. But keep in mind that the Rapture is a promise to the Church, and the Church only. Also, the book of Daniel makes it clear that the Old Testament saints will be resurrected at the end of the "time of distress" (Daniel 12:1-2).

So the first resurrection, the resurrection of the righteous, occurs in three stages, beginning with Christ, continuing with the Church at the Rapture, and culminating with the Tribulation martyrs and the Old Testament saints at the return of Jesus.

### **The Resurrection of the Unjust**

The second type of resurrection, "the resurrection of the wicked" (Acts 24:15), will take place all at one time at the end of the millennial reign of Jesus. This is at the time of the Great White Throne Judgment, the judgment of the damned (Revelation 20:11-15).

Every person who ever failed to relate to God in faith will be resurrected at this time, regardless of when he or she may have lived and died — whether before or after the Cross. This resurrection will also include the unjust who died during the Tribulation and the Millennium.

There will be no need for an additional resurrection of the righteous at the end of the Millennium, because all those born during that time who accept Jesus as their

Savior will live to the end of the Lord's reign (Isaiah 65:19-20). "As the lifetime of a tree, so shall be the days of My people,' . . . says the Lord" (Isaiah 65:22,25). In other words, life spans during the Millennium will be returned to what they were at the beginning of time, before the flood.

### **The Certainty of Judgment**

Resurrection will be followed by judgment. Solomon wrote, "Fear God and keep His commandments . . . For God will bring every act to judgment, everything which is hidden, whether it is good or evil" (Ecclesiastes 12:13-14).

The apostle Paul emphasized the certainty of judgment. In Romans 2:16 he wrote, "God will judge the secrets of men through Christ Jesus." And in Romans 14:10,12 he stated, "We shall all stand before the judgment seat of God . . . So then each one of us shall give account of himself to God." The writer to the Hebrews summed it up succinctly: "It is appointed for men to die once and after this comes judgment" (Hebrews 9:27).

### **The Completed Judgment**

But not all people are going to be judged at the same time. Just as there are going to be several resurrections, there are also going to be several judgments.

One judgment has already taken place. It is the judgment of believers for their sins.

This comes as a surprise to most Christians. Some find it hard to believe. I'll never forget when I realized it from my study of Scripture. I became filled with so much joy that I felt like jumping pews all day!

Let me put it to you in another way. If you are truly born again, then you will never stand before the Lord and be judged of your sins. That's because the judgment for your sins took place at the Cross.

You see, all your sins, and mine, were placed upon Jesus as He hung upon the Cross, and the wrath we deserve was poured out upon Him (2 Corinthians 5:21). He became our substitute. He took our judgment for sin (Romans 8:3 and Galatians 3:13).

If you have appropriated the blood of Jesus to your life by accepting Him as your Lord and Savior, then your sins have been forgiven. They have also been forgotten in the sense that God will never remember them against you again (Isaiah 43:25 and Hebrews 8:12).

Think of it — forgiven and forgotten! That is grace!

### **The Judgment of the Just**

If the Redeemed will never be judged of their sins, then what will they be judged of, and when will the judgment take place?



The Bible teaches that the Redeemed will be judged of their works, not to determine their eternal destiny, but to determine their degrees of reward.

Christians do not work to be saved; they work because they are saved. In fact, the Bible says they are saved to do good works (Ephesians 2:10 and Titus 2:14). Such good works, if properly done, will be done in the power of the Holy Spirit (1 Peter 4:11) and for the glory of God (1 Corinthians 10: 31).

### The Significance of Spiritual Gifts

Paul says in 1 Corinthians 12 that every person who is born again receives at least one supernatural spiritual gift from the Holy Spirit. A person may receive more than one gift. And, if you are a good steward of the gifts you receive, then you may receive additional gifts as you develop spiritually (Luke 19:26).

God expects us to use our spiritual gifts to advance His kingdom. This is what the judgment of works will be all about. Each of us who are redeemed will stand before the Lord Jesus and give an accounting of how we used our gifts to advance the kingdom of God on earth.

We will be judged as to the quantity of our works (Luke 19:11-27; Romans 2:6-7). We will be judged as to the quality of our works (1 Corinthians 3:10-14). Finally, we will be judged as to the motivation of our works ( 1 Corinthians 4:5).

I can imagine some famous evangelist being brought before the Lord for judgment.

"How did you use your spiritual gifts to advance my kingdom?" asks the Lord.

"I used my gifts as a teacher and evangelist to preach the gospel to millions," replies the preacher.

"Yes," says the Lord, "you certainly did that. But, I know your heart, and thus I know your motivation. You preached not because you loved Me but because you wanted to become famous. You wanted to have your picture published on the cover of Time magazine. You accomplished that in February of 1953. Here's your picture. That's all the reward I have for you!"

And then I can imagine the Lord calling up a little old lady that no one has ever heard of.

"Dear, on the day you accepted Me as your Lord and Savior, I gave you one gift — the gift of mercy. And every time someone was ill, you were the first to offer comfort and encouragement. You were the one who organized the prayer chain. Every time someone went to the hospital, you were the first to visit them. Every time someone died, you were the one who organized the meals. And you did all of these things simply because you loved me."

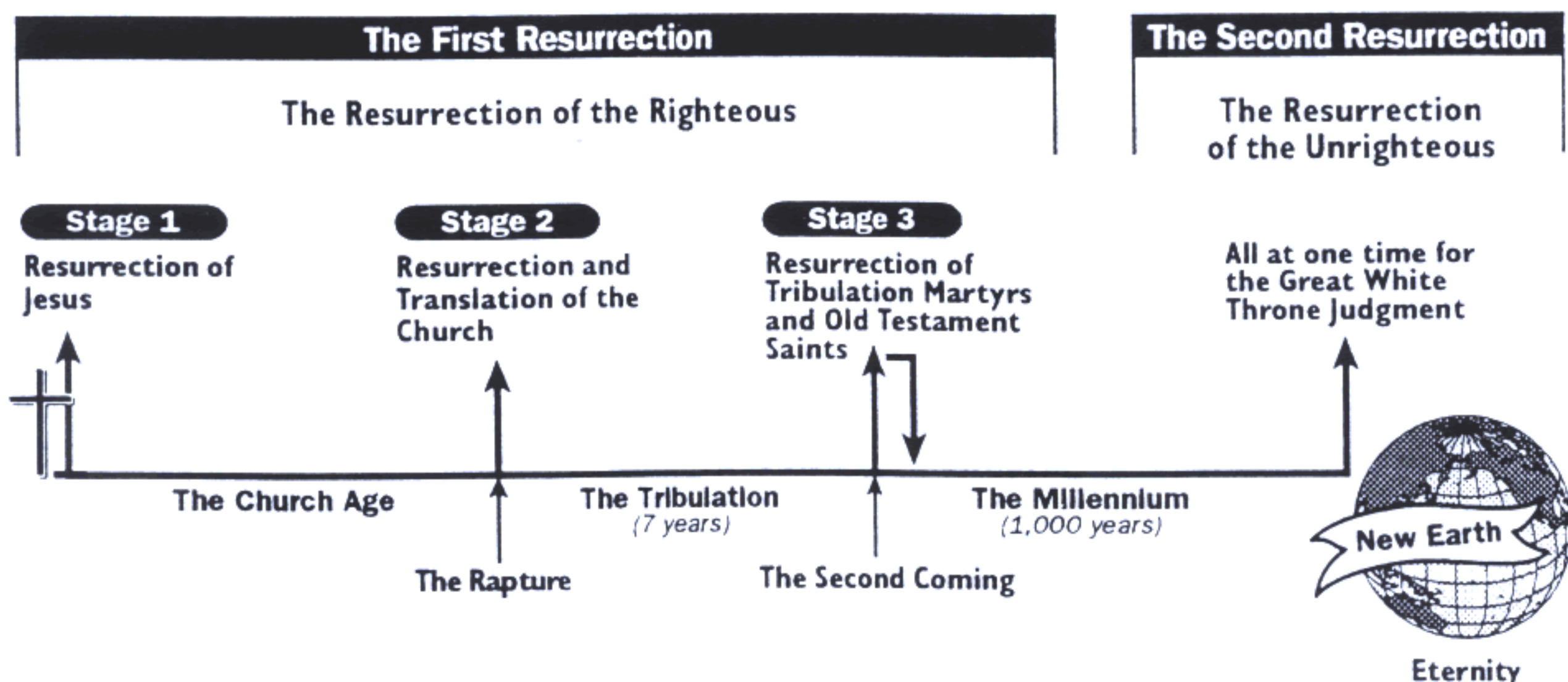
The Lord will give her a crown full of so many jewels that she will have a neck ache for eternity!

Seriously, there will be degrees of rewards. They will be manifested in the crowns we receive (2 Timothy 4:7-8), the robes we wear (Revelation 19:8), and the degrees of ruling authority which we exercise with the Lord (Luke 19:11-27).

### The Timing of the Judgments

When and where will the judgment of the Redeemed take place? The Bible indicates the judgment of believers who have lived and died during the Church Age will occur

## The Resurrections of the Just and the Unjust



in Heaven before the judgment seat of Jesus, immediately following the Rapture of the Church (2 Corinthians 5:10 and Revelation 19:6-9).

Those who are saved and martyred during the Tribulation will be judged at the end of that period when they are resurrected at the Second Coming of Christ (Revelation 20:4). The Tribulation saints who live to the end of that terrible period are another group that will be judged at the Second Coming of Jesus in "the sheep and goat judgment" portrayed in Matthew 25:31-46. The Old Testament saints will also be judged at the time of the Second Coming (Ezekiel 20:34-38).

All the unrighteous who have ever lived will be resurrected and judged at the end of the millennial reign of Jesus.

### **The Judgment of the Unjust**

The terrible judgment of the unrighteous is pictured in Revelation 20:11-15. It is called the "Great White Throne" judgment.

We are told that the wicked also will be judged of their works. But their judgment will be radically different from the judgment of the Redeemed. Whereas the Redeemed are judged of their works to determine their degrees of reward, the lost are judged of their works to determine their eternal destiny. And since no one can be justified before God by their works (Isaiah 64:6 and Ephesians 2:8-10), all will be condemned to Hell. That's why I call this judgment "the judgment of the damned."

The unjust are also judged for another reason. There are going to be degrees of punishment (Luke 12:35-48; 20:45-47).

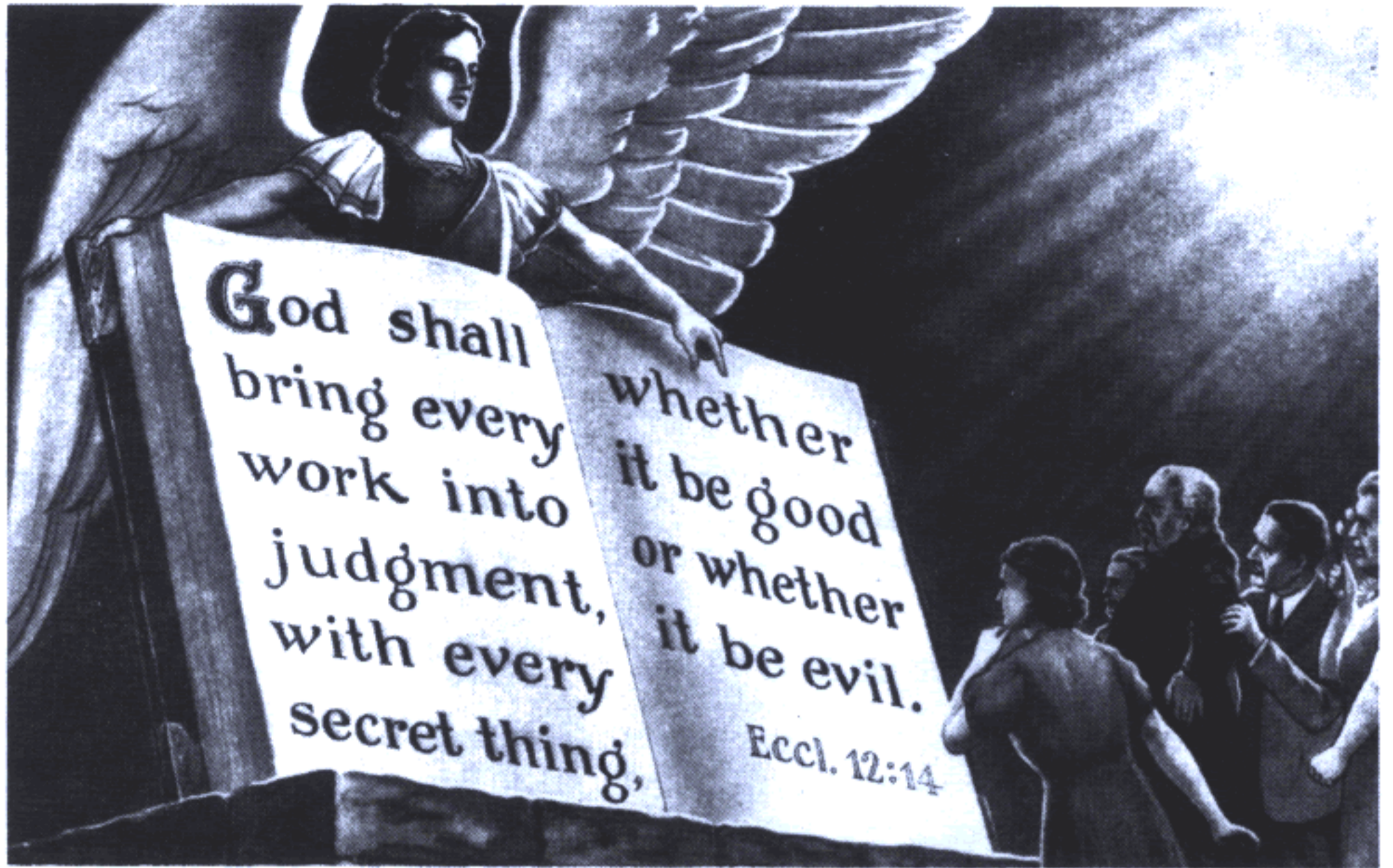
There is a popular myth in Christendom that says, "All sin is equal in the eyes of God." That is not true. The only way in which all sin is equal is that any sin, whether a white lie or murder, condemns us before God and necessitates a Savior.

But all sin is not equal in the eyes of God. For example, Proverbs 6:16-19 lists seven sins that the Lord particularly hates, including "hands that shed innocent blood." And the Bible makes it very clear that idolatry is a sin that is especially heinous in the eyes of God (Exodus 20:3-5).

Because God considers some sins worse than others, there will be degrees of punishment (Revelation 22:12), and these degrees will be specified at the Great White Throne judgment.

### **A Call to Repentance**

Where do you stand with respect to the inevitable judgment which you will face before the Lord?



If you are a Christian, do you know what spiritual gifts you have been given? Are you using them to advance the Lord's kingdom? Is your motivation a love of the Lord?

If you have never confessed Jesus as your Lord and Savior, do you really want to participate in the judgment of the damned? Do you realize that the Bible says, "Every knee shall bow and every tongue confess that Jesus is Lord"? That means Hitler and every vile person like him who has ever lived will one day make the confession of Jesus' lordship. You will too.

I urge you to make that confession now so that you can participate in the resurrection and judgment of the righteous. As you consider your decision, weigh carefully the following words from the book of Hebrews:

Christ also, having been offered once to bear the sins of many, shall appear a second time for salvation without reference to sin, to those who eagerly await Him — Hebrews 9:28

Notice carefully that this verse promises that for those who are ready for Him, Jesus will come "without reference to sin." That is a wonderful promise. ✚

# **HOSANNA**



# *A Contrast in Tombs: Jesus and Napoleon*

*A Comparison by Dr. David R. Reagan*

One of my favorite places in the Holy Land is the site called the Garden Tomb. It is located in Jerusalem just a couple of blocks north of the Damascus Gate.

It is often referred to as "the Protestant site" of the crucifixion and burial of the Lord. That's because the Church of the Holy Sepulcher, a Catholic Church, stands on the more traditional site that is located within the walls of the Old City.

## **The Tomb of Jesus**

The Garden Tomb is also sometimes called "Gordon's Calvary" because the site was discovered by a British army general by the name of Gordon.

Whether or not the Garden Tomb is the authentic site of Jesus' death and burial is really irrelevant. All agree that it captures the essence of the site as it is described in the Gospels. It is located next to a craggy hill in which can be seen the outline of a skull. The garden contains a First Century tomb that is chiseled from solid rock, and it has a trough in front for a rolling stone to seal it.



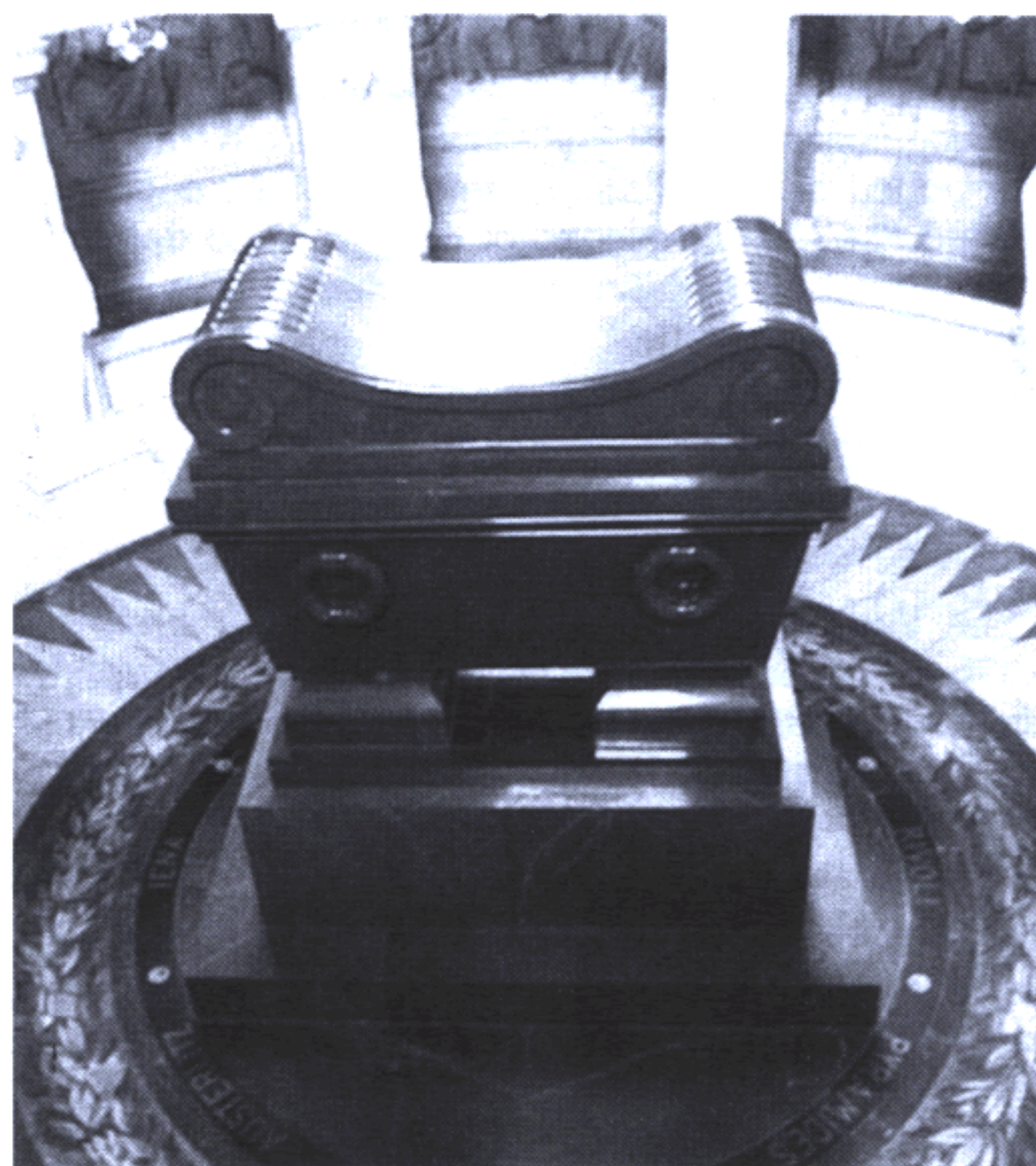
The simplicity of the tomb and the beauty of the garden are simply overwhelming. It is awesome to sit there and contemplate the fact that the Son of God was buried in a place like this. It brings to mind the words of Paul in Philipians 2:6-7 where he wrote these words about Jesus: "though He existed in the form of God, He did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant."

## **The Tomb of Napoleon**

Several years ago on our way home from Israel, our pilgrimage group stopped off for three days in Paris. One of the most remarkable sites we visited there was the tomb of Napoleon.

Napoleon's tomb is the epitome of splendor. It is located at the rear of a cathedral beneath a colossal gold plated dome. As you enter the room, all you see at first is a circular railing that surrounds a hole in the floor that is about one hundred feet across. You must lean over the railing and look down to see the actual tomb. It is located one floor below inside a majestic sarcophagus carved from a rare, dark brown stone. As our group stood at the railing looking at the tomb, the first response uttered by anyone was a humorous one: "Wow! This guy really had a Napoleon complex!"

But the humor quickly faded from my thoughts, for the Lord began to impress upon my heart the contrast between the tombs of Napoleon and Jesus. And as I meditated upon the tombs, I began to think about the differences in the lives.



One man surrendered the glory of Heaven to become a suffering servant. He reached out to people in love and compassion, feeding and healing them. When they demanded that He become their king, He rejected the offer and chose instead to give His life for their sins. He was buried in a borrowed tomb.

The other man rose from rags to riches. In the process, he manipulated people and used them as cannon fodder.



His megalomania led him to crown himself as Emperor. Millions died for him or because of him. He specified that his glorious tomb was to be designed in such a way as to require people to bow before it (which you must do as you lean over the railing to look down at it!).



When Jesus of Nazareth was asked to define the fundamental guideline for life, He said, "You are to love the Lord your God with all your heart and mind and soul." One of Napoleon's contemporaries wrote that when the Emperor entered a room everyone could see written on his face the words, "Thou shalt have no other god but me."

What a contrast in lives. How that contrast is reflected in the respective tombs.

## The World View

Which man is honored by the world? The self-crowned emperor or the suffering servant? The answer, of course, is the arrogant one who lusted for power. His name is synonymous with splendor and majesty. The other man, the one who chose the path of sacrificial love and humility, is despised by the world. His name is a curse word.

And so it is that as I stood at the tomb of Napoleon, I came to a fuller realization of what the Scripture means when it says, "Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him." (1 John 2:15)

What about you? Whom do you admire? Are your heroes the people of the world like Donald Trump, Madonna, and Nelson Mandela? Do you love the world or do you love the Lord?

One final thought. There are many contrasts between the tombs of Napoleon and Jesus, but the most significant one, the one that makes all the difference, is that the tomb of Jesus is empty. Praise God! ✚

## A Plea in Behalf of the Garden Tomb

The Garden Tomb Association, which owns and maintains the Garden Tomb in Jerusalem, has fallen on hard economic times, due to the collapse of the tourist industry.

Since the latest Arab Intifada (uprising) broke out in September of 2000, the flow of tourists to Israel has dried up. Even though the Garden Tomb Association has never charged an admission fee, their income has always been dependent on tourism. Their income is derived from donations that are made by Christian pilgrims and from sales of a variety of items in their gift shop.

For example, each time Dr. Reagan takes a group to the Garden Tomb for a tour and a communion service, the group takes up an offering that usually amounts to \$150 to \$200. And then the group completes their visit by browsing through the gift shop.

With almost no tourism for the past two years, the Association has been forced to cut its staff back to only two people, one of whom is in his eighties. They have also been forced to cut back the hours they are open to the public to afternoons only.

### An Earnest Plea

Here is a statement that appears on the Association's website ([www.gardentomb.com](http://www.gardentomb.com)): "These are difficult days, but we are not downcast or defeated. We know the One who conquered fear and death. In His strength we face the future with hope and joy. We also look to our friends throughout the world to prayerfully support our ministry at this critical time."



The sign above appears on the door that leads into the rock hewed tomb that is preserved by the Garden Tomb Association in Jerusalem.

We here at Lamb & Lion Ministries would like to raise a minimum of \$5,000 to assist the Garden Tomb Association with the continuance of its important ministry. If you have been there and have been blessed by this ministry, please return the blessing at this time with a special donation designated for "The Garden Tomb."

If you have never been there, we still appeal to you to join us in this effort to preserve this important site for Christian pilgrims. You can make a donation by credit card by calling 1-800-705-8316. Or you can send a check made payable to Lamb & Lion to P.O. Box 919, McKinney, TX 75070. Be sure to designate the gift for "The Garden Tomb." Thank you, and God bless you! ✚

# Update on Television

Dr. David R. Reagan

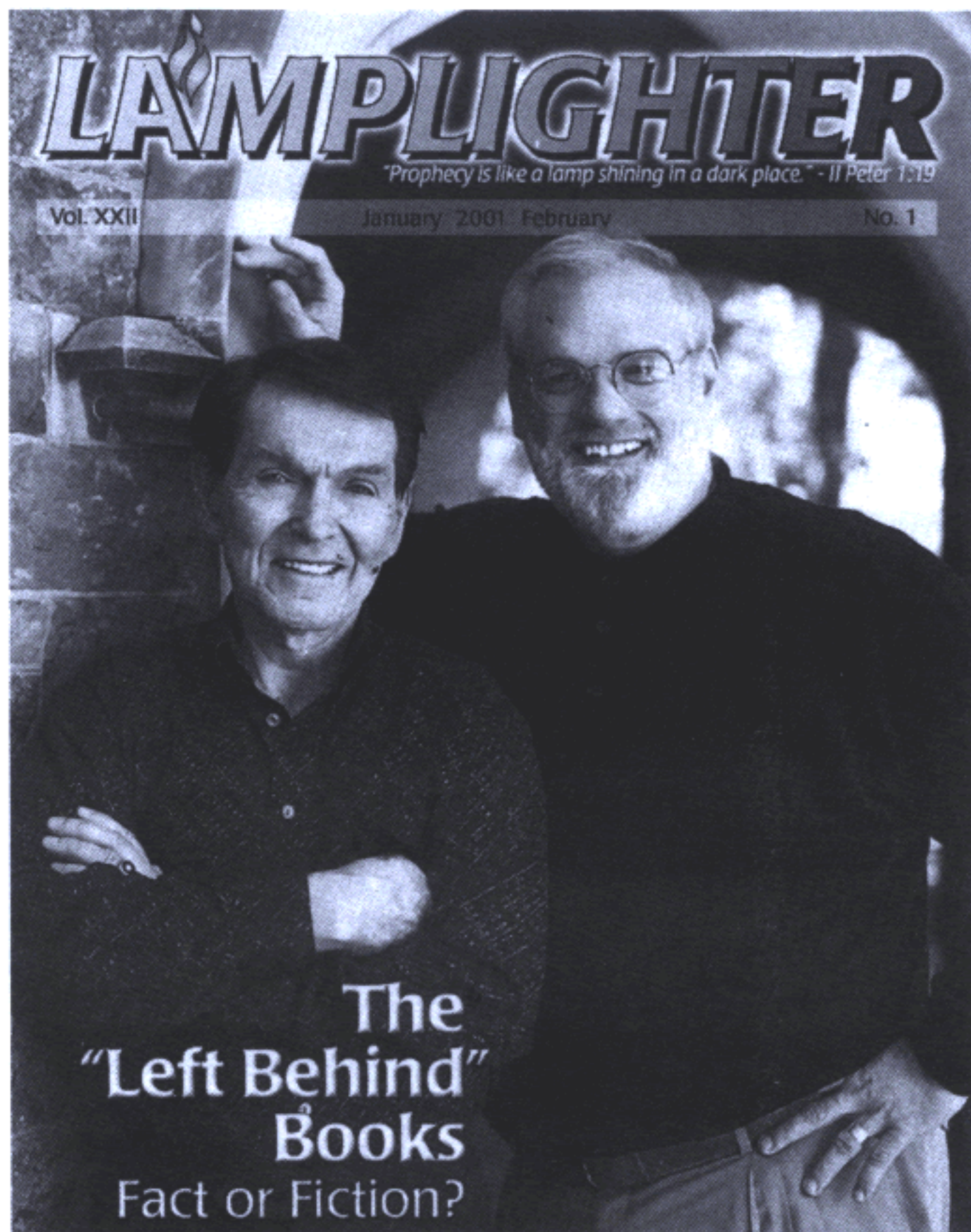
We are pleased to announce that our television program is now available throughout the state of New Mexico via station KAZQ in Albuquerque (channel 32). See the schedule below for the specific times of the broadcast.

On January 15th we broadcast a special interview that I conducted recently with Tim LaHaye, one of the authors of the best selling "Left Behind" series of books. In the interview Mr. LaHaye discussed in detail his amazing working relationship with Jerry Jenkins, his co-author. Mr. LaHaye explained that he comes up with the biblical outline for each book, including ideas for translating that outline into story form. Mr. Jenkins then takes the outline and uses it to guide his writing of the fiction story.

Mr. LaHaye was just one of 21 Bible prophecy experts that I interviewed on video tape last December at the Dallas meeting of the Pre-Trib Study Group. We plan to transform many of these interviews into future television programs.

Our financial needs for the television ministry remain great. We need to raise an additional \$100,000 above our budget for production and broadcast costs. Additionally, we need funds for a number of equipment items.

We also need to raise \$15,000 to cover the cost of sending a video crew to Israel for ten days to shoot footage for future programs. ✚



Tim LaHaye and Jerry Jenkins, the co-authors of the "Left Behind" series of books were featured on the cover of the January-February 2001 issue of our magazine. We have depleted our supply of this issue, but the lead article about the "Left Behind" books is available on our website.

## DayStar Television Network Coverage

**Times:** Wednesday at 6:00pm and a replay on Monday at 12:30am (Central time).

### Stations:

Little Rock	AR	KKAP	36
Phoenix	AZ	KDTP	39
Tucson	AZ	KPCE	29
Modesto	CA	KACA	61
Stockton	CA	K52CK	
Sacramento	CA	KRJR	47
San Francisco	CA	KDTS	22
Denver	CO	KRMT	41
Tampa	FL	WSVT	18
Atlanta	GA	WDTA	53
Gainesville	GA	W28CD	
Macon	GA	WDMA	32
Honolulu	HI	KWBN	44
Boston	MA	WYDN	48
Las Vegas	NV	KTVY	63
Buffalo	NY	WDTB	39
Apex	NC	WACN	34
Raleigh	NC	WWIW	66

Oklahoma City	OK	KOCM	46
Philadelphia	PA	WELL	8
Knoxville	TN	WDTT	38
Memphis	TN	WJRJ	59
Nashville	TN	WIIW	14
Dallas	TX	KMPX	29
Houston	TX	KLTJ	22
San Antonio	TX	KQVE	46
Seattle	WA	KWDC	56

### Satellites:

DirecTV	National	Ch. 369
Dish Network	National	See below
Sky Angel	National	Ch. 9713
Webcast	World	daystar.com

**Dish Network:** Boston 8763, Dallas 8413, Houston 8383, Seattle 8622, Phoenix 8333, and Denver 8207.

**Note:** Station numbers will be different on cable. So, if you are on cable, consult your TV guide for the proper channel number.

### Family Vision Network

Our program is also available over the Family Vision Network in Southern Louisiana. It is broadcast on Wednesday evenings at 7:00pm and on Monday mornings at 8:30am over three stations:

KAJN-TV (Ch. 40) in Lafayette  
KAGN-TV (Ch. 65) in Crowley  
KFAM-TV (Ch. 58) in Lake Charles

### TV 32 in Albuquerque

Tuesdays at 9:30pm  
Fridays at 12:30pm  
Also available on the Dish Network on channel 8817 and on the following cable channels: Comcast Cable (22), Comcast Cablevision (32), Cable One (9), USA Media (22), GST Home (78), and Chamesa Future Vision (22).

### Internet

To see the program live, go to [www.daystar.com](http://www.daystar.com) and click on "Watch LIVE!"

**Israel Pilgrimage** — Dr. Reagan plans to lead a pilgrimage group to the Holy Land in early June. The exact dates are May 31st through June 11th. The tour will include two nights in Netanya (Tel Aviv area), two in Tiberias (Sea of Galilee area), and five in Jerusalem. For a detailed brochure, call 1-800-705-8316.

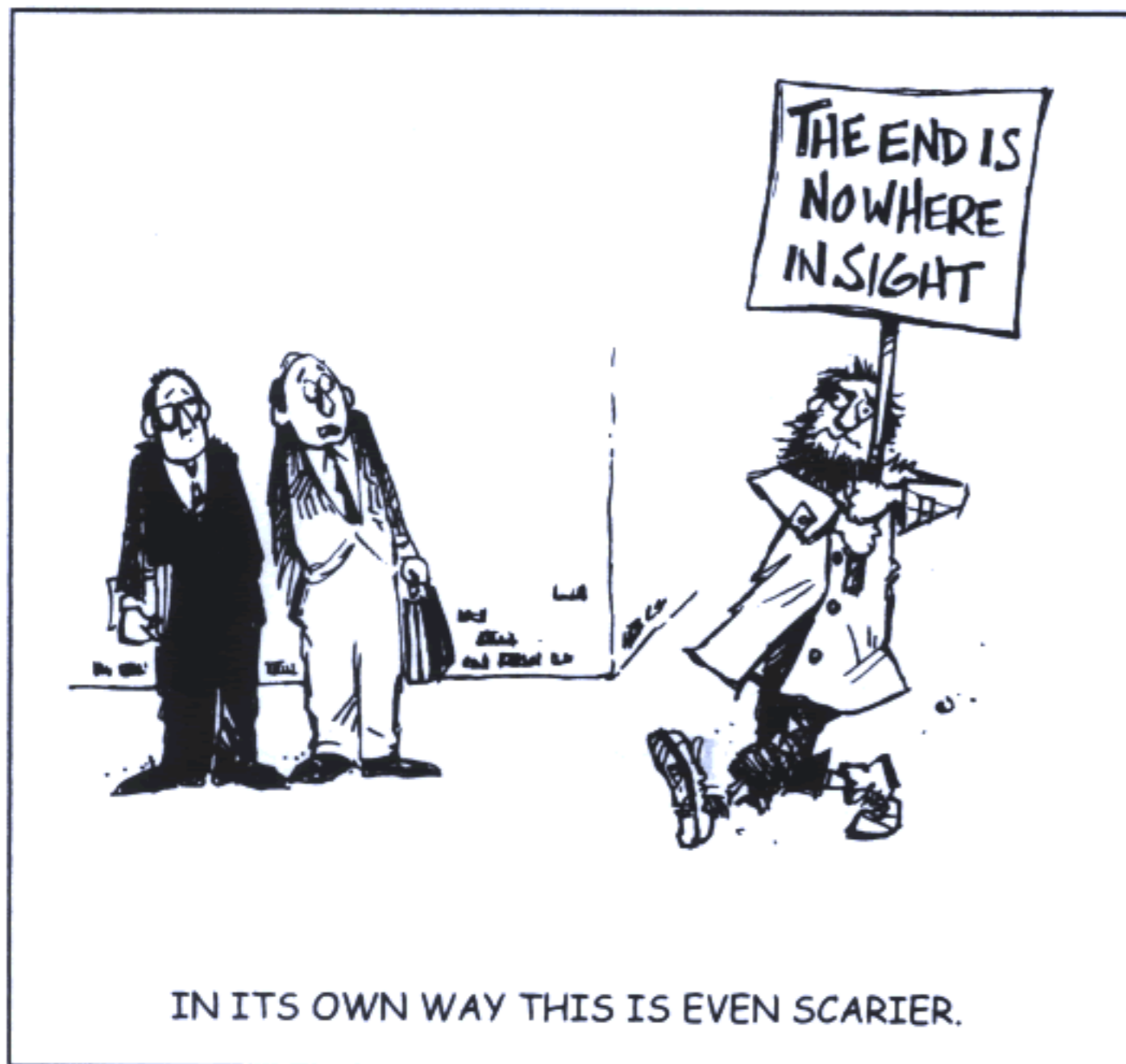
# GOOD NEWS

Go tell it... EVERYWHERE!

**Jack & Sally Hollingsworth** — Most of you are familiar with Acts 29, the ministry of Jack and Sally Hollingsworth. This year they will be celebrating their tenth year on the road for the Lord. They provide a musical ministry, combined with teaching, preaching and counseling. They are especially effective in ministering to the homeless, prisoners, and alcoholics. Jack also serves as the featured vocalist on Lamb & Lion's television program. In celebration of their ten years of selfless service in the Lord's kingdom, someone recently established a fund to enable them to make a pilgrimage to the Holy Land. The total needed is \$5,000. If you would like to help with this gift to them, please designate your gift for "Acts 29 Pilgrimage." Thank you!

**"LAST ISSUE"** — If these words appear on a label on the back page of this magazine, the message means that this is the last issue you will receive unless we hear from you. The magazine is free of charge, but in order to be good stewards of our resources, we stop sending it to people who have not contacted the ministry for a period of three years. We want to make sure that the magazine is going to people who want to receive it. So, if your copy contains a "LAST ISSUE" notice, and you want to continue receiving the magazine, please call us at 972-736-3567. And when you do, please keep in mind that it costs us about \$20 a year to print and send six issues of the magazine to any address. We would appreciate a donation for that amount or more, but again, a donation is not necessary.

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**Calendar** — In **June** Dave will be hosting a tour to Israel. The last weekend of the month the entire Lamb & Lion staff will be involved in hosting a conference for Prophecy Partners. It will be held at the ministry's headquarters in Princeton, Texas (27-28) In **July** Dave will be speaking three times on Bible prophecy at the North American Christian Convention in Indianapolis (7-11), and later that month he will return to the city to speak at North Eastwood Christian Church (26-27). In **August**, Dave will be at Abundant Life Worship Center in Newark, Texas (3). Newark is in the Ft. Worth area. The next weekend Dave and Dennis will speak at a prophecy conference at Friendship Baptist Church near DeRidder, Louisiana (9). Dave will conclude the month speaking at a prophecy conference in San Diego, California sponsored by According to Prophecy Ministries.

## WEB PAGE

**www.lamblion.com** — Have you visited our Website recently? Many changes have been made. For example, on the bottom of the home page is a new button titled "Recent Photos." Click on it and enjoy recent photos from the ministry. Or go to any article, scroll to the bottom and select one of eight languages for it to be translated into. Then, watch as the translation takes place before your very eyes! A whole new section of articles about the First Coming of the Messiah has recently been added. If you will click on the "Audio Programs" button on the home page, you will find four years of our old radio programs and copies of our monthly Prophecy Update tape which we started recording last October.

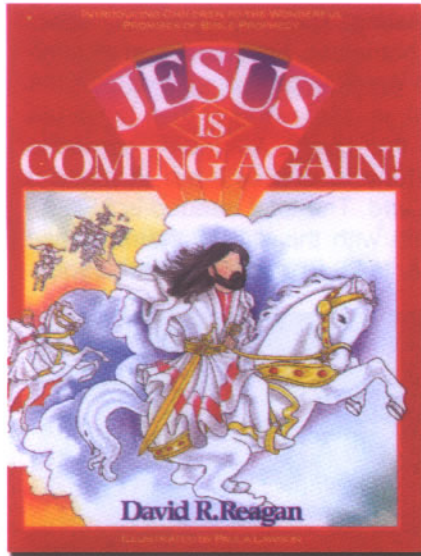
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## DROP US A LION!



# Prophecy Study Resources for All Ages and Levels of Knowledge

## For Children



This is the only book that has ever been published for children about end time Bible prophecy. It is designed for pre-school and elementary children.

The book begins with the Rapture of the Church and continues through the Tribulation and Millennium to the creation of the New Earth. It focuses on the positive promises of God for believers, such as the provision of glorified bodies.

At the back of the book there are two special pages for parents, one with Scripture notes and the other with teaching tips. There is also a coloring page at the end.

The book is printed in a large size (8½ x 11") and comes with a very durable cover. It contains 28 pages of full color illustrations. It sells for \$5, plus shipping cost.

## For Serious Students



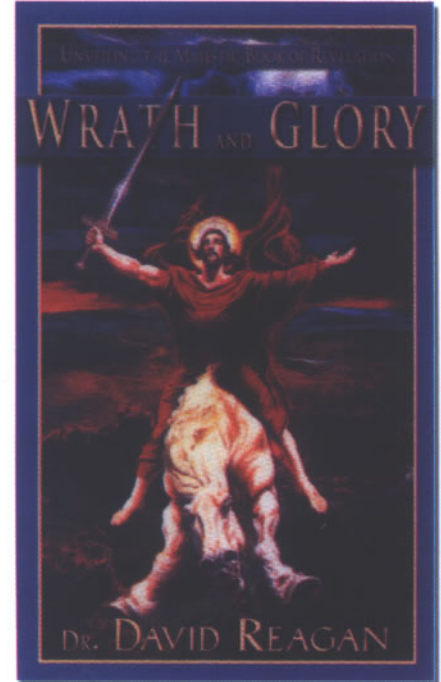
Although this book was designed for the serious student of Bible prophecy, it has proved to be one of the ministry's most popular publications. It was first published in 1987. A second, revised edition came out in 2001.

The Guide provides a listing of every prophecy in the Bible concerning both the First and Second Comings of the Messiah. The prophecies are arranged in chronological order. The Guide also contains a detailed scripture index and subject index.

The Guide runs 150 pages in length and is spiral bound for easy access. It contains charts and diagrams that illustrate the truths it presents.

The cost is \$15 plus \$5 for mailing.

## For General Readers



This is Dr. Reagan's newest book. It provides a chapter-by-chapter, down-to-earth explanation of the book of Revelation.

This is an easy to understand book for the layman. The book is designed to clear away the mystery of Revelation, showing what it means about the future while making it relevant to daily living in the present. It contains helpful charts and diagrams.

The book runs 240 pages in length and sells for \$10, plus the cost of shipping.

To order any of these books, call 1-800-705-8316.



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