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Volume 37
Issue 923

The Resurrection of Today's Calling: The Out-Resurrection

by — Tom L. Ballinger

Key Points:

We will enter our inheritance before any other of God's callings. We will be the first to be raised. 7801
The resurrection of today's present calling is unique. It is the

"first of all" resurrections, and the highest in nobility. It is the best of all resurrections. 7808

Is the resurrection of today's calling unique? The short answer to the question posed is, "Yes." There are a number of reasons why the hope of the resurrection of the Church (Ecclesia) which is His Body (Ephesians 1:22-23) is unique. **We will enter our inheritance before any other of God's callings. We will be the first to be raised.**



I CORINTHIANS 15

The resurrection associated with the Hope of the Mystery is unique inasmuch as it is not connected with, or related to, the resurrections mentioned in I Corinthians 15:22-23.

*For as in Adam all die, even so in Christ shall all be made alive. But **every man in his own order:** Christ the Firstfruits; afterward they that are Christ's at His Coming [Parousia].*

When the Apostle Paul wrote these inspired words, he knew nothing of the Sacred Secret of the present dispensation. As we know, the Mystery was "hid in God," and was "not made known to the sons of men" until Paul made the truth known *after* the Acts of the Apostles ended. He also stated that the Mystery had been "hid from ages and generations, but **NOW is made manifest to His saints**" (Colossians 1:26). Therefore, the Ecclesia over which Christ is the Head

cannot be incorporated into the resurrections mentioned in the phrase, "*but every man in his own order.*"

Not only that, but our great expectation is *not* found in the secret that Paul makes known in I Corinthians 15:51-52.

Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Here, Paul revealed a mystery (i.e., secret) to the Corinthians pertaining to the Coming (*Parousia*) of Jesus Christ. There is a distinct Jewishness associated with this particular mystery. Israel was always associated with the call of a trumpet. Check this out by referring to a concordance. Under Moses, the sound of the trumpet was a signal for the gathering of Israel.

When the trumpet soundeth long, they shall come up to the mount (Exodus 19:13).

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The sound of the trump or trumpet will signify the gathering of believing Israel at the Second Coming (*Parousia*) of Christ. Trumpets are never associated with the “*Church which is His Body*.”

An astute student will notice that *when* this trumpet sounds for Israel, it is said to be “*at the last trump*.” For it to be “*the last*” trumpet blast, it MUST be preceded by others. In Revelation, we read of seven angels standing before God and they had seven trumpets.

And the seven angels which had the seven trumpets prepared themselves to sound (Revelation 8:6).

When the seventh angel sounded the seventh trumpet the Great Tribulation comes to an end, this is the “*last trump*” that Paul was writing about:

And the seventh angel sounded [the trumpet]; and there were great voices in heaven, saying, “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He

shall reign for ever and ever” (Revelation 11:15).

This ushers in the 1000-year *Parousia* of Christ upon the Earth.

The realization of the hope of the present calling is also unique in that it is *prior* to all other future resurrections or changes.

I THESSALONIANS 4

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming [Parousia] of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord (I Thessalonians 4:15-17).

Bible Student’s Notebook™

Paul Our Guide – Christ Our Goal

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This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God’s abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the universality of death and resurrection (I Corinthians 15:21);
- the unique gospel of Paul – which he calls “my gospel” (Romans 2:16; 16:25; II Timothy 2:8; I Corinthians 15:1-4; Acts 13:28; Acts 20:24);
- the “*preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past*” (Romans 16:25);
- the epistles of the present Secret Administration being Ephesians & Colossians (Ephesians 3:2, 9; Colossians 1:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the One Body (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the One Body (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);

- union in His death, burial and resurrection and ascended seated position among the celestials (Romans 6; Ephesians 2:6);
- adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God’s storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any “church,” “denomination,” “movement,” “organization,” “mission,” “creed,” “meeting,” “school,” “conference” or “fellowship.”

We are always open for discussion, but never for disputation. – André Sneidar

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For definitions of abbreviations/acronyms, see the [online key](#).

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This is foreign language to the hope of our calling. The Ecclesia of the Mystery is not tied-in with the archangel, or the trump of God. Our resurrection and change is unique in that sense.

Here, again, is the Jewish flavor: “*the voice of the archangel*” (Michael) “*with the trump of God*.” This is at the *Parousia* of Jesus Christ. The “*dead in Christ*” who shall rise first are the martyrs who will be killed after the “*beginning of sorrows*” (Matthew 24:8), and when it can be said,

For then shall be great tribulation, such as was not since the beginning of the world (Matthew 24:21).

I Corinthians 15:51-52 and I Thessalonians 4:15-17 should be read in the context of the events mentioned in II Thessalonians 2:3-12.

Let no man deceive you by any means: for that day [Day of the Lord] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming [Parousia]: even him, whose coming is after the working of Satan

with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

When God's will is done in Earth as it is in Heaven (Matthew 6:10), one of the significant facets of His will will be that of resurrections. When the Kingdom of the Heavens becomes manifest in the Earth, then He will begin to judge the living and dead (II Timothy 4:1). That is to say, He will determine [adjudicate] who qualifies to live under His benevolent Government. *This will be an era when resurrections take place in an orderly manner — “every man in his own order” will be made alive* (I Corinthians 15:23), to live on Earth during the Kingdom of the Heavens. Every man in his own order does not speak of a general resurrection.

This will be “*the last day*” that Martha spoke about when she said of her dead brother, Lazarus,

... I know that he shall rise again in the resurrection at the last day (John 11:24).

The “*last day*” is another phrase used to identify the Kingdom of the Heavens.

The resurrection and change which I Corinthians 15:51-53 and I Thessalonians 4:16 speak about occur during the period of the Kingdom of the Heavens, with the final of these resurrections occurring at the *Parousia* of the Lord Jesus Christ which is *the*



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consummation of the pre-millennial Kingdom of the Heavens.¹

Today's believers will experience a unique resurrection or change *prior* to the resurrections mentioned in I Corinthians 15. We will be the first to be raised. This fits in with a biblical principle: *The last shall be first, and the first shall be last* (Matthew 20:16).

A dispensational change took place when the Apostle Paul pronounced a judicial blindness upon Israel, signifying that "*the hope of Israel*" was set aside. This resulted in all of the signs, wonders, miracles, and gifts belonging to Israel also being shut down.

... Well spake the Holy Spirit by Esaias the prophet unto our fathers, saying, "Go unto this people, and say, 'Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive': For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it" (Acts 28:25-28).

Philippians was the first epistle that Paul wrote after Israel was set aside. A careful reading suggests that

1. [Editor:] The resurrections at the "Great White Throne" (Revelation 20:11-13) and the consummation ("the end," I Corinthians 15:24) are not included as they occur after the millennial reign of Christ and after the last age.

the Apostle Paul hadn't as yet revealed the Sacred Secret of the present dispensation. He knew the Hope of Israel was placed in abeyance.²

At the very outset of this epistle, Paul was absolutely confident of this very thing, that He Who has begun a good work in you will most certainly bring it to completion right up to the time of the Day of Jesus Christ (Philippians 1:6). His confidence rested in the faithfulness of God.

Paul, not yet having received the revelation of the Mystery when he wrote Philippians, was still confident in Him Who had called him. The idea given to him was that they (the believers and him) were to keep pressing forward.

If by any means I might attain unto the resurrection of the dead (Philippians 3:11).

"*If by any means*" is not implying the uncertainty of the issue, but rather Paul's struggle and the indefatigable means which he would expend in order to keep on "*pressing toward the mark for the prize of the high calling of God in Christ Jesus*" (Philippians 3:14).

2. [Editor:] For a look at the unique nature of Philippians, see:

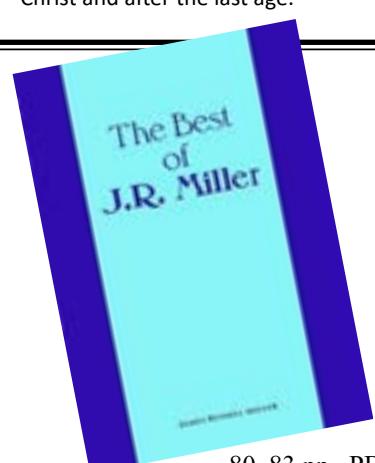
– *"Philippians: Paul's Pivotal Letter Pressing Toward the Mystery,"* Clyde L. Pilkington, Jr., [Bible Student's Notebook #788](#).

Ephesians and Colossians are the present truth for the current dispensation. Ephesians introduces the Secret Administration in which we live, while Colossians, its companion epistle, completes the Word of God. There are no other Secret Administration letters beyond Ephesians and Colossians. For a consideration of these post-Acts epistles of Paul, and their uniqueness in contrast with his earlier epistles, see the book:

– *"Ephesians and Colossians: Scripture for the Present Administration,"* Clyde L. Pilkington, Jr., see [order form](#) under "Pilkington."

The Best of J.R. Miller, Vol. 1, Vol. 2

by — James Russell Miller (1840–1912)



80, 83 pp., PB

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under "Miller."

Miller was a prolific author, born of Irish/Scottish descent to James Alexander Miller and Eleanor Creswell, near Frankfort Springs, Beaver County, PA. He was a graduate of Westminster College (New Wilmington, PA), and Allegheny Theological Seminary (Allegheny, PA). Miller pastored churches in New Wilmington, PA, Philadelphia, PA, and Rock Island, IL, and was the author of over 60 published books, as well as countless booklets and pamphlets. He also served as supervisor of over two dozen periodicals with a combined annual circulation of over 66 million copies at the time of his death. This is the first in a collected series of his best selected articles.



Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, (Philippians 3:12-13)

He is stretching-out like a runner in a race, bending forward toward the tape at the finish line.

*I press toward the mark for the **PRIZE** of the high calling of God in Christ Jesus (:14).*

THREE GREEK WORDS TRANSLATED “RESURRECTION”

There are three New Testament Greek words which are translated “resurrection.”

Anastasis

The first we will look at is the word *anastasis*, which is used forty-two times. It means “standing up again.” *Anastasis* is Strong’s number G386. In 3 verses it is translated as “rising again” (Luke 2:34), “that should rise” (Acts 26:23), and “raised to life again” (Hebrews 11:35).

The other thirty-nine times it is translated “resurrection.” We will not list all of the thirty-nine occurrences because of space limitations. Here are some samples:

*Then come unto Him the Sadducees, which say there is no **resurrection** [anastasis] (Mark 12:18).*

*And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the **resurrection** [anastasis] of the just (Luke 14:14).*

*And shall come forth; they that have done good, unto the **resurrection** [anastasis] of life; and they that have done evil, unto the **resurrection** [anastasis] of judging (John 5:29).*

*Martha saith unto him, I know that he shall rise again in the **resurrection** [anastasis] at the last day. Jesus said unto her, I am the **resurrection** [anastasis], and the life: he that believeth in Me, though he were dead, yet shall he live (John 11:24-25).*

*And have hope toward God, which they themselves also allow, that there shall be a **resurrection** [anastasis] of the dead, both of the just and unjust (Acts 24:15).*

*And declared to be the Son of God with power, according to the spirit of holiness, by the **resurrection** [anastasis] from the dead (Romans 1:4).*

*But if there be no **resurrection** [anastasis] of the dead, then is Christ not risen (I Corinthians 15:13).*

*Blessed and holy is he that hath part in the first **resurrection** [anastasis]: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years (Revelation 20:6).*

Egersis

The second Greek word translated “resurrection” is *egersis* and means “a resurgence from death.” It is Strong’s number G1454. *Egersis* is used only once.

*And came out of the graves after His **resurrection** [egersis], and went into the holy city, and appeared unto many (Matthew 27:53).*

Exanastasis

The third Greek word translated “resurrection” is the subject of this study. It is used only once in the Greek New Testament. Its usage is most profound. The word is *exanastasis*, and is found in Philippians 3:11.

*If by any means I might attain unto the **resurrection** [exanastasis] of the dead.*

It is extremely significant that *exanastasis* is used in Philippians 3:11 instead of the commonly used *anastasis*. The God-breathed words should be treated



with the utmost respect. The words of God were given by inspiration, not haphazardly. In Philippians 3:10 the word chosen by the Spirit was *anastasis*, and in :11, the word chosen was *exanastasis*. Notice the two verses:

*That I may know Him, and the power of His resurrection [*anastasis*] (10).*

*If by any means I might attain unto the resurrection [*exanastasis*] of the dead (11).*

It is significant that *anastasis* is used forty-two times referring to “resurrection,” but *exanastasis* is used for “resurrection” only in Philippians 3:11. The prefix *ex* is added to *anastasis*— *ex-anastasis*.

There is bound to be a reason for the difference. Why the use of different words unless *exanastasis* carries with it a more unique and profound meaning than *anastasis*? If this is the case, as students of the words of God, then, by His grace, we must earnestly seek the truth that is being conveyed.

This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words (I Corinthians 2:13).

It should be our purpose to set aside words taught us by human wisdom, concerning *exanastasis*, and try to be a diligent seeker of the truth of the word “taught by the Spirit.”

THE OUT-RESURRECTION

Ex, or *ek*, is a primary preposition meaning “from out of, out from, or forth from.” It is denoting the origin (the point from which action or motion proceeds), from, out (of place, of time, or cause; literal or figurative; direct or remote).³

This provides some insight into what *ex*, or *ek*, adds to the meaning of the word *anastasis* (resurrection). It is a resurrection from *out-of-the-place-of-the-dead*. *The action proceeds out from those who are dead and remain so.*

But, that's not all; it should be noted that in the Greek, the word which follows *exanastasis* is *ek*, which stands alone.

So, *ex* is attached to *anastasis*, and then, we have *ek* standing alone. That means we have a double use of the word meaning from out of, or out from.

Literally, it says,

I might attain unto the out-resurrection from out of the dead.

This may not make grammatical sense in English.

The *King James Version* translators oversimplified it when they rendered the verse as, “*If by any means I might attain unto the resurrection of the dead.*”

(see **RESURRECTION**, last page)

3. *Thayer's Lexicon of the New Testament.*

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Editor's Desk



Premillennial Kingdom Progression

For the last four years, from time to time, as I write things myself or find supporting material from other authors, we've

been running Premillennial Kingdom articles here in the *BSN*. It has been a slow process. We appreciate our readers bearing with us as we develop this theme. It is our plan that these materials will eventually be combined into a thorough compilation on the subject.

After a lifetime of traditional views of unfulfilled prophecy, it is quite a challenge to wrap our heads around such a different concept. Especially since it appears to have been presented somewhat only piecemeal in the past. It is our heart to correct this issue with what is, in the end, a clear presentation. We have some wonderful summarizations planned in the coming months.

We started this journey in earnest with the editorial in *BSN* 705 (*An Overview of Events from Greek Scripture*). At that time, I termed this period of prophecy “The Pre-Tribulational Kingdom,” but have since adopted the more common expression “The Pre-Millennial Kingdom” – however, the Scripture term is “*The Kingdom of the Heavens*,” Christ ruling His footstool (Earth¹) from His throne far above all Heavens, during the “*Day of Christ*.”

The reason for spending so much time looking at Israel's prophecy has been to allow us to be better able to “*distinguish between things that differ*” (Philippians 1:10, *MKJV*). This results in a greater realization of the *hope of our calling, and a worthy walk in it*.

... according as you were called also with one expectation of your calling; ... the eyes of your heart having been enlightened, for you to perceive what is the expectation of His calling, and what the riches of the glory of the enjoyment of His allotment among the saints ... I am entreating you, then ... to walk worthily of the calling with which you were called ... And let the peace of Christ be arbitrating in your hearts, for which you were called also in one body; and become thankful.²

If some of you have not as of yet been able to follow us in this journey of understanding, it is my prayer that, in the days ahead as we attempt summarizing this concept more clearly, you will be granted the same clarity of understanding that motivates us onward with this important theme.

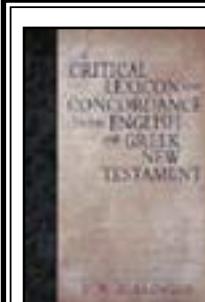
My love and appreciation for each of you,

Clyde L. Pilkington, Jr.
The Pilkington Abbey
Paint, PA

TOPICS:

Major: Editor's Desk; Premillennial Kingdom
Minor: Prophecy

2. Ephesians 1:18; 4:1, 4; Colossians 3:15.



Critical Lexicon & Concordance to the English & Greek New Testament

by — E.W. Bullinger (1837-1913)

1040 pages, HB – See [order form](#) under “Bullinger.”

English words appear in alphabetical order along with the equivalent Greek words, their literal and derivative meanings, and a list of passages in which they appear. Includes a comprehensive Greek-English index. A key reference work in the study of the Scriptures.

1. Psalm 110:1; Matthew 22:44; Mark 12:36; Luke 20:43; Acts 2:35; Hebrews 1:13; 10:13.

RESURRECTION (continued from page 7806)

W.E. Vine, in his *Expository Dictionary of New Testament Words*, certainly tried to address this problem when he wrote,

When *exanastasis* is followed by *ek*, the literal translation would be,

“the out-resurrection from among the dead.”

The Companion Bible is not silent concerning Philippians 3:10-11, on page 1778 it states in part;

The *exanastasis* must therefore mean a further selection of some before the *anastasis* of I Thessalonians 4:15-17.

“*Exanastasis ek*” must, therefore, mean those selected to be partakers of this resurrection who are the first of God’s redeemed to be resurrected.

This certainly makes the resurrection of the Church, over which Christ Jesus is the Head, a most unique one. Unique, in that it is the only resurrection where God uses the phrase “*exanastasis ek*.”

This resurrection is not found in the Four Gospels, or in any of the Acts period epistles which includes the Book of Revelation. It is uniquely associated with the calling of the Mystery. The hope of our calling (Ephesians 4:4), that is to say, the “*out-resurrection from out of the dead*” is the *first* hope realized in all of God’s callings.

When we are raised, all of those of the other callings of His redeemed will be left behind sleeping in

their graves. We are raised when our Lord speaks from Heaven and brings in the blessings of His long-promised worldwide rule.

The “*church in the wilderness*” (Acts 7:38) and the “*Church of God*” of the Acts period, as well as all of those whom the Righteous Judge, Jesus Christ, deems worthy to live under His Divine rule, will wait in the sleep of death until He raises “*every man in his own order*” (I Corinthians 15:23).

The other callings will find their resurrections after the Kingdom of the Heavens begins, and well before the *Parousia* of Christ which will be the consummation of that Kingdom.

The Ecclesia of the Mystery will be raised from the dead before the Lord Jesus Christ assumes sovereignty over the world, [i.e., “the Kingdom of the Heavens”], before every man is raised in his own order, or rank.

In conclusion, the resurrection of today’s present calling is unique. It is the first of all resurrections, and the highest in nobility. It is the best of all resurrections.⁴ **BSN**

(edited abridgment)

TOPICS:

Major: Acts 28; I Corinthians 15:51-52; I Thessalonians 4:15-17); *Exanastasis*; Out-Resurrection; Philippians; Resurrection; Secret Administration
Minor: *Ek/Ec*; *Anastasis*; *Egersis*;

4. [Editor:] For more on the *exanastasis*, see:

- “The ‘Out-Resurrection,’” Clyde L. Pilkington, Jr., *Bible Student’s Notebook #912*;
- “The Out-Resurrection: Rising Before Others,” G.J. Paupit, *Bible Student’s Notebook #916*.

Ephesians & Colossians *Scripture for the Present Administration*

by — Clyde L. Pilkington, Jr.

Ephesians and Colossians are the present truth for the current dispensation. Ephesians introduces the Secret Administration in which we live, while Colossians, its companion epistle, completes the Word of God. There are no other Secret Administration letters beyond Ephesians and Colossians.

62 pp, PB

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