

LAZARUS' FOURTH DAY RESURRECTION

"After two days [the 2000-yrs given the Church] will he revive us: in the third day [the 7th millennium] he will raise us up, and we shall live in his sight." [After three days, on the "fourth day" (the time of the WTJ) He will raise the rest of the dead, **saved** & **sinner** (Rev 20:11-15).]

Hosea 6:2

The verse above is clearly one of the better depictions that is found in the Bible pertaining to what can be called the "fourth day" resurrection, meaning after the seventh millennium has expired (beginning at the WTJ). Now Hosea 6:2 does not come right out and mention a fourth day per se, but it's revealed as the natural progression of the verse is carried further. The fourth resurrection will not be just for **sinners**, but for **marginal Christians** as well (**0-30-folders**), meaning those that died like the thief on the cross, or what 1-Thessalonians 4:14-16 calls those which "**sleep IN Jesus**" vs. "the dead IN Christ." Basically, we are talking about someone who went no further than repenting and asking for initial **salvation** (Eph 1:13-14; Php 2:12). The story of Lazarus really brings to light the existence of the multiple resurrections ("every man in his own order" 1-Cor 15:23) that are described all throughout the Bible (see link 1; link 2; link 3).

It still puts me in awe every time God confirms His Word by opening up one of these "hidden manna" stories to reveal the message within the message. To start with, there are certain Bible based qualifiers that precede those who will come forth in the "**first resurrection**" from the dead, which same resurrection takes place at the beginning of the thousand year reign (Rev 20:4-6). We are told all others (the remaining dead both saved and sinner) must wait until the thousand years have ended to resurrect from the dead. However, we are also told there will be some who "**resurrect**" so to say throughout the next millennium, but these believers will have never died in the first place. These will be the "**mystery**" brethren who will not "sleep," they will just be "**changed in the twinkling of an eye**" from **corruptible** to **incorruptible** as they too submit to the sanctifying work of the **Holy Spirit**. The fourth day resurrection is when those that "**sleep in Jesus**" shall arise because it says "after two days He will revive us, in the third day He will raise us [overcomers: Rev 20:4 + those who remain alive: 1-Thess 4:17] up..." Hosea 6:2, yet these last brethren who are only "sleeping in Jesus," must wait until the WTJ. This last resurrection is shown in type in Numbers 31:19-24 at the bottom of this page. This resurrection fits right in with the judgment of the "small and great" who are mentioned in Revelation 19:5. This resurrection takes place at the time of the White Throne Judgment "**after the thousand years** have expired."

The main events and types in the story of Lazarus' resurrection seem to deliberately focus themselves around a certain number of days. These "days" are ascertained by studying the last-day types of creation, where a day equals a thousand years. Thus, if we are to ascribe the first "two-days" in this story to symbolically represent the first two thousand years after Jesus resurrected (the **dispensation of Grace**), then the other reference to "four days" in this same story should also be ascribed in like manner, i.e., four thousand years since Yeshua Christ brought forth the Church. Very seldom if ever does God change the interpretation or usage of a

type in midstream, especially when addressing the same subject matter. So the question arises; why did Jesus have to wait "four days" to raise Lazarus from the grave? Was He just too busy at the moment, or was it because the Father wanted to show us the power and the hope that remains for even those who must wait to resurrect at the very last-day of resurrection?:

"Now a certain man was sick [1-Cor 11:30], named Lazarus, of Bethany, the town of **Mary** and her sister **Martha**. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved **MARTHA**, and her **sister**, and **Lazarus**. When he had heard therefore that he was sick, he abode **TWO DAYS** [two thousand years/"two pence"] still in the same place where he was [at the right hand...]. Then after that saith he to his disciples, Let us go into Judaea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again... [two thousand years later]" John 11:1-8

"Then when Jesus came, he found that he had lain IN the GRAVE FOUR DAYS already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then MARTHA, as soon as she heard that Jesus was coming [behold the bridegroom cometh...], went and met him: but Mary sat still in the house [Song 5:2]. Then said MARTHA unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the **resurrection at THE LAST DAY**. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of GOD, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly [Rev 12:6], saying, The Master is come, and calleth for thee [Song 2:10]. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come [openly] into the town [the world], but was in that [secret] place where MARTHA met him..." John 11:17-30

"When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice,

Lazarus, come forth. And he that was dead came forth, **BOUND** [i.e., still in need of deliverance] hand [his works] and foot [his walk] with **graveclothes**: and his face was **bound** about with a **napkin** [sweat cloth: for wiping perspiration; i.e., never learned to rest in God, always moving in their **own labors/works of the flesh**]. Jesus saith unto them, **Loose** him, and let him go."

John 11:33-44

THE TYPES IN THE STORY OF LAZARUS:

MARTHA: (the one who went to meet Jesus first: the "watching" wise virgin)

Martha (in this instance) is a type for the wise virgins and "them that look for Him" as found in Hebrews 9:28. It says that as soon as Martha heard that He was coming (behold, the bride groom cometh), she ran out to meet Him. It also says, "now Jesus loved MARTHA, and her sister, and Lazarus...", which seems to imply an order of relationship through type. Additionally, Martha and Lazarus are called by name in John 11:5 but not Mary. Previously I saw this Martha church as a perfected Church after the marriage, but God has shown me the man child brethren will still be learning obedience during their ministry by the things they too must suffer ("sack cloth and ashes"), right up until their death & resurrection. This means the Man child/Two Witness brethren would still be considered part of the Elect Church during the great tribulation, but only until they are able to faithfully lay down their lives and become part of the Overcomer Church as found in Hebrews 11:40 and Revelation 11:7

Mary: (who sat still in the house; the Shulammite in Song 5)

This intentional portrayal of Mary's unwillingness to come out and meet her Master is really exposing the condition of her heart. It seems most people can only remember Mary as the one "who has choose the good thing," and Martha the carnal thing, but types do change in the Bible. Keep in mind, the "good" realm is still the lowest of the three ("that ye may prove what is that **good**, and **acceptable**, and **perfect**, will of God": Rom 12:2). Obviously in this story Mary must have thought Jesus should have done things differently, and now we see that pride, stubbornness, and self-pity have all taken hold of her. It seems most of us, if not all, will have to repent of our own fallen natures if we are to ever trust in God's ways over our own. Offence, like what Mary had, will keep many from both seeing and obtaining God's perfect will for their lives. Mary is a type for the woman spoken of in Revelation 12 that must flee into **the wilderness** at the time of the **marriage**: Matthew 25:10. She is a type of the Shulammite in the Song of Solomon who refused to get out of her bed to meet her beloved: Song 5:2-6. Mary would also be a type for the woman that God must protect and preserve through the Two Witness Co. during the **great tribulation**. According to the typologies of 2-Kings 8:6, some of the Mary types will (can) be in the first resurrection, but only if they wash their robes in the blood of the Lamb and begin to move as the man child brethren must move during the **42-months**. This means they must begin to move in total willing obedience to every command of the Father.

Lazarus:

In this example Lazarus types-out to be one of the saints that must wait until after the thousand years have expired (i.e., but the rest of the dead lived not again...). The Bible clearly lays out the reality that some people will get saved but go no further with the process (sanctification, perfection) of deliverance from evil. One of the places this limited deliverance situation is shown is in the parable of the seeds, that being there are **30**, **60**, and **100-fold** producers in the household of God. God's intention is that everyone would have come into perfection or completeness during their lifetimes, but we know that's not going to be the case for most. That's because even a Christian with a free-will can have other plans. Coincidentally, God has told us there will be different resurrections within the ranks of His Church: 1st: first-fruits; 2nd: those changed in the twinkling of an eye from **mortal** to **immortal**, and 3rd: the **saints** who resurrect at "the last day," the time of the small and great resurrection. Their names will be found written in "**the book of life**" at the White Throne Judgment.

Sickness not onto death:

We know that all true Christians who die will rise again someday, but when? Jesus Himself confirmed Martha's statement that there will be a resurrection "at the last day" by not correcting her doctrine, but only her faith. And as far as the types are concerned in this story, "at the very last day" would be after the very last day of the thousand year reign. Howbeit Jesus was trying to show her "**a better resurrection**," one that she, her sister, or any of us could have acquired in our lifetimes. If you are wondering what type of Christian will have to resurrect last, just turn to the Bible. They will be those who got saved and died without having time to accomplishing any true **Spirit lead works** like the thief on the cross. There will also be those who got **saved** and then basically all but "buried" their talents. And there will be those like the complainer in the parable below who although saved for many years, did little in the way of Spirit lead works. Again, since some are saying that others (dead Christians) will be resurrecting from the dead all throughout the thousands years, I feel I must bring to bear the Word of GOD here once again: "...but the rest of the dead lived not again till the thousand years were finished." Surely the thief on the cross had no time to get **sanctified** after just **accepting** the blood, and how many people do you think came to Jesus on their death beds, or cried out as some fatal accident overtook them? Some may even believe these brethren represent the "eleventh hour" pickers spoken of in the parable of the laborers, but I believe this just shows us once again it's still our Spirit lead works that determine our resurrection order. Either way, whichever resurrection one comes forth in, it must still be listed in the Bible's list of resurrections (see link).

"For this cause many are weak and sickly among you, and many sleep." 1-Corinthians 11:30

"...Take that thine is [meaning salvation & faith based works reward], and go thy way: I will give unto this last [those whose works will be tried by fire], even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good [Jesus could have said perfect]? So the last shall be first, and the first last: for many be called, but few chosen."

Matthew 20:14-16

Abode two days in the same place: (at the right hand..)

This "two days" is the two thousand years given for the Gentiles to come in. We know that God likens a day to a thousand years and visa-versa. We also know that Jesus came approximately two thousand years ago and has since been "abiding at the right hand of the Father." Yet He must return before the seventh millennium can begin, which would be symbolically the "third day" from His resurrection. Thus, Jesus "abiding two days" in the same place, speaks of the time where "the master went away" until Christ comes back secretly to the remnant Church ("Now Jesus was not yet come into the town, but was in that [secret] place where MARTHA met him." John 11:30).

Into Judaea again: (the 42-months)

Jesus said, "let us return into Judaea again," but His disciples remind Him how badly they treated Him the first time He was there. Nevertheless, God made a promise to Israel through Jeremiah of which we read of in Daniel chapter 9. Basically, Jesus/Messiah was to minister to the people of Israel for seven prophetic years, yet we also read in Daniel that He was to be cut off after 3.5 years of that time had expired ([see link](#)). Now we are told the **Two Witness/Man child** ministry receives the other half (**42-months**) of Jesus' seven year ministry in Revelation 11 & 12, part of which is used to gather and re-graft natural Israel. It's like the disciples said: "...remember how they treated you the first time?" Well, it will be quite different the second time around, for many of them (the Jews) will finally be able to say, "blessed is he who comes IN the name/nature of the LORD," that being the Two Witness/Man child saints. They will be able to say this because God will allow them to be severely attacked and decimated "until" they cry out to receive their true Messiah. And when Jesus Himself physically comes back at **Armageddon**, He will come back as the Lion of Judah to fulfill Isaiah 61:2b and destroy Gog, the horns, and the goats.

In the grave four days:

Again, the golden rule applies here in this story: the four days Lazarus lies in the grave converts to the fourth thousand year from Yeshua's resurrection, just like the "two days" that Jesus "abides in the same place" [at the right hand of the Father] is likened to the approximate two thousand years of the Church age. Thus, I do not believe we can say the "four days" in this story converts into the **3.5-days** that the Witnesses' dead bodies shall lie in the street in

Revelation 11:9; different story, different type. I say this because some have said this fourth day resurrection is a picture of the Two Witnesses resurrecting 3.5-days after they are killed (Rev 11:11), but God is more precise than that brethren. Think of it this way; if someone owes you \$4.00 and they say "Here is \$3.50, now we are even!" Would you not say, "Hey, where is the .50¢ that you still owe me?" Thus, "four" does not become four, until after \$3.99 has been paid. Likewise, the four days we are talking about in this story is the time from when Jesus resurrected approximately two thousand years ago, until the "Ancient of Days" sits on His Throne at the White Throne Judgment. Thus, the start of the eighth millennium (the start of the fourth day), "after the thousand years have expired," which signifies the beginning of this fourth day. So these in this grave chose not to be in the "first resurrection" by their own free-will. These Christians will have fallen short of the high calling, or they would have come forth at the beginning of the thousand years with at least the resurrected woman class of saints who will be among those gathered from the four corners of heaven and Earth, meaning both dead and living overcomer saints will be gathered at that time.

As soon as she heard... the Master is coming

Here is another view of the Son of God, "the bridegroom's coming." It says Jesus first came to Martha (a **wise virgin**) and she went running to meet Him. In other words, she was the one "watching" for her Master's return after the two days, not Mary! Mary still abode where she was: Song 5:3

The Master "is" come (secretly, after two days, but before the third)

This is a picture of the man-child's birth. It says Jesus first came to Martha outside of the city. It then says Martha went back to her sulking sister to inform her secretly (privately) [in the **wilderness**] (p.p. Mark 9:9) that the Master has come. This time Mary arises in verse 11:29 and goes to meet Him herself (p.p. 2-Kings 8:3).

Bound hand and foot:

Now here we finally come to the whole point of this story. This type of bondage is representative of the condition of those who will resurrect last. These Christians' are all "**bound up**," but **saved**! That is to say, they did not receive any or much deliverance in their souls while they lived. As such they come forth or resurrect in that same condition. We see just the contrary to this in the story of the three Hebrews who were thrown into the fiery furnace. Those three (a type of the remnant overcomers) came out of great tribulation unharmed, and yet their bondages were all burned off. Thus, these two groups (the bound and the un-bound) represent the full spectrum of the salvation experience in the household of God.

"And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day. And purify all your raiment, and all that is made of skins, and all work of goats' hair, and all things made of wood. And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the LORD commanded Moses;

Only the gold, and the silver, the brass, the iron, the tin, and the lead, Every thing that may abide the fire, ye shall make it go through the fire [1-Pet 4:12; 2-Pet 3:12], and it shall be clean: nevertheless it shall be purified with the water of SEPARATION: and all that abideth NOT the fire [the great tribulation] ye shall make go through the water [the separation, i.e., but the rest of the dead lived not again for a thousand years]. And ye shall wash your clothes on the seventh day, and ye shall be clean, and AFTERWARD [WTJ] YE SHALL COME INTO **THE CAMP** [of the saints about: Rev 20:9, not **MT Zion**]." Numbers 31:19-24