

“How Do I Treat People After a Church Split?”

Over the past couple years at my church some people had left for various reasons and I found myself really wondering how you're supposed to react to them after they've left and you see them out in town, on the street, etc. I had a close personal relationship with some of those people and on the other hand, I witnessed some ridiculous bouts by some of those people who left. Yet it seems that after they were asked to leave (or left themselves), some of the church members still invited them over and at the same time would invite the pastors, their families, or other members of the church body to the same outings as if nothing ever happened. How do I treat those people now when I see them and not disrespect the Lord in my actions and in my heart?

Bless your heart. This is an incredibly painful experience, isn't it? I'm so glad you wrote, if for no other reason that to hear from someone outside the situation for whom known personalities don't complicate things.

I think it's good to remember the big picture of what the Lord desires for us. The very biggest picture is the second commandment, to love our neighbor as we love ourselves. Love God, love people—that sums it all up. Secondly, to remember what the Lord Jesus said about our relationship with other believers in John 13:35—“By this all men will know that you are My disciples, if you have love for one another.”

Third, consider Philippians 2:1:

“Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, make my joy complete by being of the same mind, maintaining the same love, united

in spirit, intent on one purpose. Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves."

So His desire for His body is that we love each other because that's how we bring glory to God and validate our discipleship, that we pursue unity out of humility and service.

Even after a church split, even after people leave churches for fleshly reasons rather than God-ordained ones, even after people still retain unforgiveness and ungodly attitudes toward people with whom they used to worship, the message of the New Testament is that we are ONE BODY regardless of where we attend church. What God desires is that we love one another no matter what has happened.

If I were in your shoes (and I do have some experience with people in the above categories), when I encounter these people I would choose to remember that God wants us to love each other. That means choosing to be cordial and loving and kind even if the feelings aren't there (because if God commands it, He provides the way to obey). Yes, ugly things happened. God knows all about it, and it doesn't change His word that tells us to love one another.

I think it's a good idea to stay forward-focused, remembering that you will spend eternity being connected with these people as part of the Body of Christ, rather than continuing to see life through a rear-view mirror.

I hope this helps.

Sue Bohlin
Probe Ministries

“Is Hypnosis OK or a Problem?”

I was told by a man who is a new Christian that he quit smoking this past fall through hypnosis. I know that hypnosis is not a good thing, but could you tell me a little more about it so that I can know how to answer in the future?

Although hypnosis may be useful in some situations, there are a number of potential dangers as well. In what follows, I have simply cut and pasted from a teaching outline on hypnosis. The outline comes from a chapter on “Hypnosis and Hypnotic Regression” in John Weldon and John Ankerberg’s book *Encyclopedia of New Age Beliefs*. It’s important to realize that Weldon and Ankerberg are looking at hypnosis primarily as it relates to the occult and New Age Movement. It MAY be possible for a Christian therapist to make some beneficial use of hypnosis in treating patients. However, I am honestly not knowledgeable enough in this area to know for sure. At any rate, one must certainly be careful, for as Weldon and Ankerberg point out, there are many potentially negative effects arising from the use and/or abuse of hypnosis. Here are a few sections from my outline:

Hypnosis and Hypnotic Regression

I. So what is hypnosis anyway?

A. It is a deliberately induced condition of deep mental relaxation, or trance (i.e. an ASC), in which a person becomes highly suggestible and potentially capable of being dramatically manipulated.

B. When the ASC has been achieved, “various therapeutic

maneuvers in the form of suggestions or other psychological interventions are performed and are called the practice of 'hypnotherapy.'" (310) C. Its New Age and occult applications include: psychic development, spirit contact, automatic writing, astral travel, etc. For instance, Harpers Encyclopedia of Mystical and Paranormal Experience declares, "Self-hypnosis is used...by mediums and channelers to communicate with spirits." (311)

II. What about hypnotic regression? What is that all about?

A. *This usually involves using hypnosis to take a person back in their past to uncover buried memories and resolve hidden conflicts.*

B. *In New Age and occult applications, such regression may go back into a person's alleged "past lives."*

III. How does hypnosis claim to work?

A. *No one really knows for sure! There is still no generally accepted scientific theory about it.*

B. *"Daniel Goleman, who has a Ph.D. in clinical psychology from Harvard University, observes, 'After 200 years of use, we still cannot say with certainty what hypnosis is nor exactly how it works. But somehow it does.'" (310)*

IV. Does the Bible have anything at all to say about the practice of hypnosis?

A. *"Hypnosis may be related to the biblically forbidden practice of 'charming' or 'enchancing'; to the extent this relationship holds true, the practice should be rejected." (310)*

B. *Christians are to be "filled" and controlled by the Holy Spirit. To the extent that the hypnotic trance opens one up*

to the influence of other spirits, it has the potential to be quite harmful.

V. What is the susceptibility to hypnosis in the general population?

A. About 10-20% of people cannot be hypnotized.

B. About 10-20% can be easily hypnotized.

C. The remainder fall somewhere in between.

VII. Granting that hypnosis MAY be helpful and useful under some circumstances, we might still ask whether it is a necessary part of the psychotherapeutic process?

A. One psychiatry textbook states, "Everything done in psychotherapy with hypnosis can also be done without hypnosis." (314).

B. But if this is really so, we may ask whether the potential risks are worth the potential benefits?

X. What are some of the documented potential dangers of hypnosis?

A. Perverse motivations to satisfy ulterior needs on the part of the therapist or patient.

B. It may increase a patient's overdependence on the therapist.

C. Traumatic insight when repressed memories are uncovered.

D. Precipitation of a psychosis.

E. Sudden panic reactions occasioned by the experience of hypnosis.

F. Complications from miscommunication.

G. Unscrupulous use of hypnosis.

H. Difficulty in waking subject and unfortunate effects of incomplete waking.

XI. However, it must be admitted that in the Jan. 1987 *American Journal of Clinical Hypnosis*, it was concluded that “other than in a few rare and isolated instances, hypnosis has proven to be one of the safest tools in the armamentarium of the healing professions.” (317). The dangers of hypnosis are usually attributed more to the therapist than to hypnosis itself.

XII. W & A suggest five variables to be considered when evaluating the risks of hypnosis:

A. The religious, ethical, and philosophical orientation of the therapist.

B. The emotional history and condition of the client.

C. The degree of technical expertise and past experience of the therapist.

D. The motive and purpose for engaging in hypnosis.

E. The hypnotic state itself.

XIII. Dr. Shafica Karagulla, M.D., a neuropsychiatrist and member of the prestigious Royal College of Physicians. . . warns against possession from hypnosis in her *Breakthrough to Creativity*. . . She warns that hypnosis can open ‘. . .the door to your mind which can be influenced by other intelligences, some greater than your own. In such a passive state, an entity can get in and obtain control over you.’ (328).

XV. Christian scholars are divided over whether the use of hypnosis is permissible for Christians. “One of the leading Christian authorities on the occult, the late Dr. Walter Martin, accepted the medical practice of hypnosis, while warning against its occult use. Noted psychiatrist Paul Tournier, on the other hand, is opposed to any use of hypnosis” (332).

XIX. Can you think of any biblical prohibitions against hypnosis?

A. It may be generally prohibited in a passage like Deut. 18:10-12 (e.g. divination, witchcraft, sorcery, casting spells, mediums, spiritists, etc.). But of course this is not entirely clear.

I hope this information helps you in your understanding of hypnosis. While it's not a clear-cut issue, Christians should probably be very careful (and prayerful) before either recommending or receiving hypnosis.

Shalom,

Michael Gleghorn

Probe Ministries

“Help Me Understand Eating Clean and Unclean Meats”

I am a freshman college student. A New Testament class professor said that Paul, James and Peter disagreed with the eating of clean and unclean meats. Now I know of the vision

with Peter, which he says some scholars say is only for the fact that they should preach to Gentiles as well as Greeks. Now, is there anywhere else that says they may have not been disagreeing or that one case won out over the other or if one had more information from God? Should we be wary of this subject as Christians? Because that would mean we were eating "wrong" all this time (for those of us who do eat pork and other things like that). Does this have any relevance to our spirituality as Christians? Am I just thinking too hard?

Thanks for writing. The dietary laws set forth in passages such as Leviticus 11:1-47 and Deuteronomy 14:1-21 were temporary laws given by God only to Israel. These laws are not applicable to Christians today under the terms of the New Covenant. This is not only made clear in Peter's vision, recorded in Acts 10:9-16, but it is stated explicitly by Christ Himself in Mark 7:14-23. Notice in particular what Jesus says in vv. 18-19. In part, this text reads, "Do you not understand that whatever goes into the man from outside cannot defile him; because it does not go into his heart, but into his stomach, and is eliminated?" Then notice the parenthetical statement which concludes this verse: "Thus He declared all foods clean." In other words, the dietary restrictions given by God to Israel have been nullified. Christians today are not bound by such laws. Today, the Old Covenant under which Israel operated is obsolete (Hebrews 8:13).

Hope this helps!

Shalom,

Michael Gleghorn
Probe Ministries

“Why Doesn’t the New Testament Violate the Command Not to Add to Scripture?”

Revelations 22:18 states that, “I testify to everyone who hears the words of the prophecy of this book; if anyone adds to them, God shall add to him the plagues which are written in this book.”

I have heard this verse used to explain why the Book of Mormon is not to be considered a later divinely inspired revelation. However, in Deuteronomy 4:2 and Proverbs 30:6, these same warnings about adding to God’s word are stated, so why wouldn’t the New Testament fall into the same category of unacceptable additions to the Bible? Why is it an acceptable addition and revelation when the Book of Mormon—or, for that matter, the Koran—is not?

I personally believe that Revelation 22:18 should be interpreted more narrowly as referring only to the content of the book of Revelation. In other words, I don’t believe John is necessarily forbidding (or excluding) the possibility of later revelations from God; he is rather simply warning against adding or subtracting anything from the book which he has just written. I think the wording of verses 18-19 supports this view. Notice how often John specifies “this” book (i.e. the book of Revelation), and the book of “this” prophecy, as the content of what should not be added to or subtracted from. Thus, I don’t think John’s warning necessarily forbids additional revelation from God in OTHER books; he is simply warning against tampering with what is written in his own. What he has written is the word of God and it should be kept pure and undefiled. Of course I realize that not everyone will share this view, but this is what I think John intended the verse to communicate.

I would basically take Deut. 4:2 the same way. Moses is writing the word of God, and God does not want His message polluted with the additions and subtractions of sinful human beings. He wants His word kept just as He gave it and not altered to suit human fancies or inclinations. What this forbids is purely HUMAN additions or subtractions; it does not mean that God cannot give additional revelation in the future. Indeed, if that were so, not only would the NT be called into question, but the remainder of the OT would as well (for Deuteronomy is the last book of Moses)!

Finally, I think Proverbs 30:5-6 also fits this interpretation. Verse 5 begins, "Every word of God is tested." In v. 6 we are forbidden to add to HIS words. God may reveal additional truth to man at some later time, but man is not to take it upon himself to add to, or subtract from, what God has already revealed.

So what about the Book of Mormon, or the Koran? Why not accept these books as additional revelation from God? My answer to this is simple: whatever the source of these books, it is NOT the God of the Bible. How do we know this? Because both books teach beliefs and practices which are CONTRARY to the Bible. The "God" of Mormonism and the "God" of Islam are NOT the same God as the God of the Bible. In addition, not only do Mormonism and Islam teach a different doctrine of God than that revealed in the Bible, they also teach a different doctrine of man, sin, the afterlife, salvation, etc. If we apply the law of non-contradiction to these different "revelations" we see that while they can all be false, they cannot all be true. Furthermore, if one of these IS true, the others must be false (because they contradict each other on essential beliefs and practices). See the point? If the Bible is truly the word of God, neither the Book of Mormon nor the Koran can qualify as His word.

It is for this reason that I think the Book of Mormon and the Koran should be rejected as later "revelations" from God; not

because of Revelation 22:18.

Michael Gleghorn
Probe Ministries

“What Is the Job Description of a Deacon?”

Greetings! I would like to receive some godly insight as to the job description of a deacon.

I have heard from the pulpit of my church that a deacon has the duties of counseling others within the church, as well as teaching. Is this biblical? Please give scriptures. The preacher stated the deacon is ordained but the Bible says that a deacon is appointed. The preacher stated that a deacon can counsel people, making reference to Jethro appointing men to help with counsel to free up Moses... These men, were't they elders and not deacons?

Thanks for your question! The term “deacon” comes from the Greek term *diakonos*, and simply means “minister” or “servant”. It is used often in the New Testament in the general sense of one who serves. However, in a few passages it is used to refer to those occupying a particular position of service in the early church (see Phil. 1:1 and 1 Tim. 3:8-13).

The qualifications for serving as a deacon in the church are spelled out in 1 Tim. 3:8-13. Neither counseling nor teaching are specifically mentioned as duties of deacons, nor is the ability to do so stated as a requirement for becoming a deacon. While an elder must be able to teach (1 Tim. 3:2),

this requirement is not specified of deacons. Nevertheless, since deacons were to hold "to the mystery of the faith with a clear conscience", it seems that a certain amount of biblical and theological knowledge may have been required to serve as a deacon. This may indicate that, if necessary, a deacon should be both intellectually and spiritually prepared to minister in such a capacity. However, this is not explicitly stated.

Some believe that the office of deacon originated in Jerusalem by order of the Apostles (Acts 6). Although the Greek term *diakonos* is not used of the Seven in this passage, they do seem to have performed at least some of the duties typically associated with the office of a deacon (e.g. the distribution of food in vv. 1-3). If the office of deacon originated in Acts 6, there may be some basis for official ordination to this office in v. 6. The dictionary on my desk defines ordain, at least in part, in this manner: "officially appoint or consecrate as a minister in a Christian church". Thus, depending on how one defines the terms "ordain" and "appoint", they could be used somewhat interchangeably.

Also worth noting, if Acts 6 does refer to the appointment of the first deacons, there were two who had ministries which were much more extensive than may have been required of deacons. Stephen was quite a teacher, preacher and debater (Acts 6:9-10 and Acts 7), while Philip was quite an evangelist (Acts 8:4-5, etc.). While such gifts may not have been required to serve as a deacon, it seems clear that one who possessed gifts of teaching, evangelism, counseling, etc. could serve as a deacon. Since the requirements to serve as a deacon were primarily moral in nature, anyone meeting these requirements could serve as a deacon, whatever their spiritual gifts might have been.

As for the account of Jethro counseling Moses in Exodus 18, my own view would be as follows: First, while Jethro did counsel Moses (v. 19) to appoint judges to assist him in handling disputes between the people (vv. 21-26), he is actually

described as a “priest” (v. 1) and not a deacon. Second, in my opinion, the Church (including its offices of elder and deacon) did not formally begin until the Day of Pentecost as described in Acts 2. While the men appointed by Moses to help judge the Israelites may have had moral qualifications similar to those required of both elders and deacons in the New Testament, nevertheless, strictly speaking I do not think that they should be understood as such in the context of Exodus 18. It makes sense that there should be similar moral qualifications required of those who would lead God’s people, but I do not think we should view the “judges” in Exodus 18 as “elders” or “deacons” in the New Testament sense. The former were leaders of Israel; the latter are leaders of the Church. There are certainly similarities between the two, but there are differences as well.

In summary, let me briefly answer your questions this way: First, while a deacon may be competent both to counsel and to teach, neither are specifically required of deacons in the New Testament. Second, there could be evidence for the ordination (or appointment) of deacons to their official task in Acts 6:6. Finally, while the example of Jethro, Moses, and the appointment of judges in Exodus 18 certainly offers some important principles for understanding the necessity of appointing spiritually and morally qualified leaders to assist in the effective ministry of the Church, nevertheless, I personally do not think we should equate the ministry of these “judges” of Israel with that of elders and deacons in the local church. Strictly speaking, if the church began on the Day of Pentecost in Acts 2, I think we should primarily glean our understanding of the qualifications and requirements for serving as elders and deacons in the local church from those New Testament passages which specifically address this issue (e.g. 1 Tim. 3:1-13; Tit. 1:5-9; Acts 6; etc.).

Hope this helps. God bless you!

Michael Gleghorn

“The Author of the Pentateuch was Moses, Not Ezra, Right?”

First I want to thank you for your article [Did Moses Write the Pentateuch?](#). Would you please elaborate on, or provide scriptural references or other reference sources that would identify the “basis” upon which Baruch Spinoza suggests that Ezra may have been the author. I know who Ezra was and I have read this in several commentaries but it has not been made clear as to how this conclusion is reached.

Spinoza was ejected from synagogue teaching because of his pantheistic world view and naturalistic approach to Biblical criticism. His scientific criticism of the Bible made him an early leader in the modern movement of higher criticism.

In his 1670 work *Tractatus Theologico-Politicus* he argued that since the Pentateuch refers to Moses in the third person and includes an account of his death it could not have been written by Moses. By appointing Ezra as the author (which is later accepted in the documentary hypothesis promoted by Graf, Kuenen, and Wellhausen in the 19th century) it helps to push the composition date of the Old Testament into a later time frame. This has been a goal of many liberal theologians who have sought to debunk prophetic revelation by proving the authorship to be after the fact of events being predicted.

Gleason Archer, in his survey of the Old Testament, notes that ancient authors commonly referred to themselves in the third person. Xenophon and Julius Caesar both wrote in this manner and conservative scholars have long acknowledged that Joshua

probably wrote the account Moses death.

I hope that this is helpful.

For Him,

Don Closson
Probe Ministries

“How Could the Wise Men Have Found Baby Jesus in Nazareth?”

I have one question on [[the Christmas Quiz](#)] that has me completely perplexed. Question 31 asks where the Wise Men found Jesus and his family when they arrived. Your answer says that it was Nazareth. How can this be? Why would Herod have ordered the slaughter of the children in Bethlehem if they were in Nazareth? Also, why would they have travelled all the way to Egypt if they were that much further north from Bethlehem?

Thank you for writing. Dale Taliaferro wrote the Probe Christmas Quiz, but let me try to give you a brief answer to why he answered the question the way that he did.

Many commentators merely have Jesus staying in Bethlehem, but Dale suggests a better interpretation that fits with both the Matthew account and the Luke account.

Matthew 2:11 says the Magi saw Jesus as a “young child” and found him in “the house,” where “they fell down and worshiped him.” At the very least, it eliminates the possibility that

this was at his birth at a manger scene in Bethlehem. That would also mean that the typical nativity scene is inaccurate.

Notice that Luke's account has them leaving Bethlehem for Jerusalem to be presented in the Temple. Then Luke 2:39 says that after Jesus is presented in the Temple, the family returns to Nazareth. That is where Dale believes the Magi found Jesus and his family.

Notice that Matthew 2 gives an impression of a hurried, immediate escape to Egypt. Nothing like that is mentioned in Luke 2:39. Instead we have them returning to Nazareth.

Therefore, it is possible that the family returned to Bethlehem when Jesus was perhaps 1-2 years old. Matthew 2 then appears to be picking up the story where they escape during the night.

I think this interpretation also helps make sense of King Herod's command to kill all male children "two years old and under." Remember earlier asked "the exact time the star had appeared" in Matthew 2:7. That would mean that at the time of the king's order, Jesus was not a newborn, but a toddler, "the young child."

I hope this helps explain Dale Taliaferro's answer.

Kerby Anderson
Probe Ministries

“ ‘Gender-Neutral’ Bibles?”

There's a controversy brewing over the "gender-neutral" TNIV Bible. What is your position?

You know how gospel means “good news”? Well, the gender-neutral language of newer Bible translations is “bad news”!!! The editors, bowing to pressure of modern philosophies and values, have cast aside what God said in His word in search of something more palatable to today’s politically correct mindset.

One of the problems comes from the desire to elevate women by diminishing the masculine characteristics of God and the importance of male leadership. We’re always going to get in trouble when we diminish God. He chose to identify Himself as masculine, even though we know spirit transcends gender, I believe because of the deep and ineffable necessity of relationship to Father—both our heavenly Father and our earthly fathers.

I am also bothered by the unspoken assumption that women are too self-centered and hyper-sensitive not to be able to figure out that when the Bible—the very words of God Himself—uses the word “man” or “mankind” to refer to all humans, we can’t figure that out without getting upset. Just about every language on the face of the planet uses the generic male pronoun to represent all people, but apparently our sensibilities are too finely-tuned to allow for readers of these newer translations to make the mental jump. . .!

This is a great example of the fulfillment of 2 Tim. 4:3: “For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires. . .”

So our position is, thumbs down to ear-tickling translations!
<smile>

In His grip,

Sue Bohlin

Update: August 2022

We were asked, "You gave gender-neutral Bibles a thumbs down, but what versions DO you recommend?" Here's our answer:

After talking with some especially knowledgeable and wise people, here's our list, in this order:

1. New English Translation (NET Bible – Available free at <http://netbible.org>) – Unbelievably rich resource with translators' notes and study notes, plus access to Bible study tools such as the meanings of words in their original languages. Click on Menu → Tour the App)
2. New Living Translation (NLT)
3. New International Version (NIV), 2011
4. New American Standard (NASB)

I would say that gender-neutral is bad, but what we need is "gender-accurate." For example, the Greek word *adelphoi* is often translated "brothers," but it actually means "brothers and sisters." So why not use the more inclusive language in English when it's there in the Greek?

Glad you asked!

Cheerily,

Sue Bohlin

“Where Are the Old Testament Prophecies of Jesus’ Resurrection?”

I was reading [Cruci-fiction and Resuscitation: The Greatest Hoax in the History of Humanity?](#) to learn more about the resurrection of Jesus. When I went to the two Old Testament references he gave (Psalm 34:20, “He keeps all his bones, Not one of them is broken,” and Zechariah 12:10, “...they will look on Me whom they have pierced...”) as evidence of the prophecy of resurrection, I discovered that these were not prophetic at all but simply words and phrases that were taken out of context. Can you provide me with any Old Testament writing that does speak directly of the resurrection of the messiah?

John 19:36-37

“For these things came to pass to fulfill the Scripture, “NOT A BONE OF HIM SHALL BE BROKEN.” And again another Scripture says, “THEY SHALL LOOK ON HIM WHOM THEY PIERCED.”

may cite both of these OT passages. However, the one in v. 36 may actually be citing Exodus 12:46–

“It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, nor are you to break any bone of it.”

or Numbers 9:12–

“They shall leave none of it until morning, nor break a bone of it; according to all the statute of the Passover they shall observe it.”

Thus, it is not clear whether John viewed Psalm 34:20 as having Messianic implications. And certainly it does not refer to Jesus’ resurrection. (But then, we would note, the author

never indicated these verses refer to the resurrection. The article is about the crucifixion as well, which these verses do prophesy.)

The passage in Zechariah 12:10 is Messianic and would at least be consistent with the resurrection of Christ (as it probably refers to His Second Coming). Isaiah 53:10-12 would also seem to be consistent with Jesus' resurrection:

But the LORD was pleased
To crush Him, putting Him to grief;
If He would render Himself as a guilt offering,
He will see His offspring, He will prolong His days,
And the good pleasure of the LORD will prosper in His hand.
As a result of the anguish of His soul,
He will see it and be satisfied;
By His knowledge the Righteous One, My Servant, will justify
the many,
As He will bear their iniquities.
Therefore, I will allot Him a portion with the great,
And He will divide the booty with the strong;
Because He poured out Himself to death,
And was numbered with the transgressors;
Yet He Himself bore the sin of many,
And interceded for the transgressors.

However, in neither of these passages is Jesus' resurrection specifically predicted.

The only OT texts which specifically teach the doctrine of resurrection are Isaiah 26:19-21;

Your dead will live; Their corpses will rise.
You who lie in the dust, awake and shout for joy,
For your dew is as the dew of the dawn,
And the earth will give birth to the departed spirits.
Come, my people, enter into your rooms
And close your doors behind you;

Hide for a little while
Until indignation runs its course.
For behold, the LORD is about to come out from His place
To punish the inhabitants of the earth for their iniquity;
And the earth will reveal her bloodshed
And will no longer cover her slain.

Ezekiel 37:12-14;

“Therefore prophesy and say to them,
‘Thus says the Lord GOD,
“Behold, I will open your graves and cause you to come up
out of your graves, My people;
and I will bring you into the land of Israel.
Then you will know that I am the LORD, when I have opened
your graves and
caused you to come up out of your graves, My people.
I will put My Spirit within you and you will come to life,
and I will place you on your own land.
Then you will know that I, the LORD, have spoken and done
it,” declares the LORD.’”

and Daniel 12:1-3:

“Now at that time Michael, the great prince who stands guard
over the sons of your people, will arise.
And there will be a time of distress such as never occurred
since there was a nation until that time;
and at that time your people, everyone who is found written
in the book, will be rescued.
Many of those who sleep in the dust of the ground will
awake, these to everlasting life,
but the others to disgrace and everlasting contempt.
Those who have insight will shine brightly like the
brightness of the expanse of heaven,
and those who lead the many to righteousness, like the stars
forever and ever.

Job 19:25-27 is another possibility:

“As for me, I know that my Redeemer lives,
And at the last He will take His stand on the earth.
Even after my skin is destroyed, Yet from my flesh I shall
see God;
Whom I myself shall behold,
And whom my eyes will see and not another.
My heart faints within me!

None of these texts are specifically Messianic. I do not think there are any specific predictions of Jesus' resurrection in the OT. This, I think, is partly why Jesus' disciples had such a difficult time understanding His own predictions of His resurrection. They did not have a category for a dying and rising Messiah (i.e. raised to glory, never to die again) within world history. They only knew of a general resurrection at the end of time.

Shalom,

Michael Gleghorn
Probe Ministries

Addendum: April 7, 2021 by Sue Bohlin

I would respectfully suggest that we can also turn to the powerful words of Peter in Acts 2:24-32, where He unfolds the realization that David had prophesied about the Lord's resurrection in Psalm 16—

“But God raised him up, having released him from the pains of death because it was not possible for him to be held in its power. For David says about him,

‘I saw the Lord always in front of me,
for he is at my right hand so that I will not be shaken.

Therefore my heart was glad and my tongue rejoiced;
my body also will live in hope,

because you will not leave my soul in Hades,
nor permit your Holy One to experience decay.

You have made known to me the paths of life;
you will make me full of joy with your presence.'

“Brothers, I can speak confidently to you about our forefather David, that he both died and was buried, and his tomb is with us to this day. So then, because he was a prophet and knew that God had sworn to him with an oath to seat one of his descendants on his throne, David by foreseeing this spoke about the resurrection of the Christ, that he was neither abandoned to Hades, nor did his body experience decay. This Jesus God raised up, and we are all witnesses of it.”

“Where Do Demons Come From?”

My friends and I are doing a Bible project on demons. I read your website and it had a lot of helpful information. But we are having trouble finding information on the origin of demons. We can't find very many references to when Satan rebelled against God, or where demons came from. Can you help us?

The problem is that the Bible doesn't give much information about the origin of demons, and that is the ONLY reliable source of truth.

In fact, we're only given the faintest hint of what happened, in Revelation 12. The writer, the apostle John, uses poetic, symbolic language, and the events are not in chronological order. Here's what it says:

“. . . a great red dragon having seven heads and ten horns, and on his heads were seven diadems. And his tail swept away

a third of the stars of heaven and threw them to the earth.”
(Revelation 12:3-4)

Shortly after these verses, the same event is described again:

“And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war, and they were not strong enough, and there was no longer a place found for them in heaven. And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.”
(Revelation 12:7-9)

We are not told exactly when this happened. Sometime between the time God created the earth, and Satan’s temptation of Eve, he and his demons (apparently, a third of the angels) rebelled and were thrown out of heaven. But we don’t know when that was. In Job, when God is doing His wonderful work of creation, we are told that “the morning stars sang together, and ALL the sons of God shouted for joy” (Job 38:7). That would indicate to me that the angels (also called “the sons of God”) were all still holy at that point.

This is where we run out of information, so I have given you all I have. I hope it helps!

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