

Monthly Study - Participants in the First Resurrection

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- [0 : 00] Again, that will aspect of this could very well be questions that you ask or observations that you make. So don't hesitate to inject something if you have an item that you'd like to share with us or question.
- And no one will think you agree if you interrupt me because we're just not about that. So we are free and easy and open and we want everybody to feel free to contribute whatever the Lord has laid on their heart and mind.
- And we will all benefit from it. So please don't hesitate to inject something. And if I don't see you raise your hand, then you just start talking. And when you start, well, I'll stop.
- And then we'll wait until you get finished and we'll go from there. Okay? Fair enough? First of all, I'd like you to turn to 1 Corinthians chapter 15. We're going to be looking at the subject of the resurrection.
- There is no such thing as is, unfortunately, commonly taught in a lot of circles, a general resurrection. Where everybody is resurrected at the same time.
- [1 : 11] That is not the case and the scriptures make that quite clear. There are going to be two resurrections. And they are identified as the first resurrection and the second resurrection.
- And the text also makes it quite clear. Blessed is he who has a part in the first resurrection. You don't want to be in the second one. Because the second one is strictly bad news.
- First resurrection is for believers. The second resurrection is for everybody else. And it will not be a pleasant thing. So there is an order that is prescribed in connection with the resurrection.
- And we find that in 1 Corinthians chapter 15. And we will begin reading with verse 20. And by the way, if you have not read this lately, and perhaps you did around Easter time, because it is the most complete treatise we have in the whole Bible regarding the subject of the resurrection.
- 1 Corinthians 15. Now, this certainly isn't the only place that mentions it. But it is the only place that mentions it with the clarity and the detail that we find in this chapter.
- [2 : 24] And we are just going to jump into the middle of this, if we may, with verse 20. Where the apostle is saying, But now, in other words, the but, that conjunction of contrast, is designed to radically separate verse 19 and verse 20.
- And verse 19 says, If we have only hope in Christ in this life, we are of all men most to be pitied. Which is to say nothing more than, If this life ends everything, and there is no resurrection, then those who have lived and conducted their lives as if there is, are just subjects of our pity.
- You ought to feel sorry for those people, because they missed out on everything. But he goes on with that conjunction of contrast. But, on the other hand, now, Christ has been raised from the dead.

The first fruits, of those, who are asleep. And the first fruits, is an expression, that is used in the Bible, to indicate, the first in order of anything.

Very often, it is associated, with crops, that are planted. And when the time of harvest comes, there is always, a small area, or a patch, of the harvest, that seems to ripen, ahead, of all the rest.

[3 : 56] And it might be just a little bit, but, but that's called, the first fruits. And that, of course, is kind of like, a guarantee, that your expectations, are correct, that there is going to be, a general harvest, a lot bigger crop, based upon, the arrival, of the first fruits.

So it's a very important concept. And in fact, it even extends, to human beings, because, it is, the first born, child, of any, mother, that is, her first fruits.

And we often, do not think of, children as being fruits, but, that's just an analogy, that is used, kind of like a metaphor. And the fruit, is a product, of something, just like a baby, is a product, of a mother.

And the grain, is the product, the first fruits, of the planting, and the soil, and the watering, and everything else. So, he says, for as in Adam, verse 22, all die.

And that means, everybody. No one escapes this thing, called death. As in Adam, all die, so also, in Christ, all, shall be made alive.

[5 : 14] I do not think, that we can take, liberties, and make that second all, mean something different, from the first all.

Words mean things, and the way, they are used, in a phrase, is important. And, consistency, requires us, to interpret, the second all, to mean, the same, degree, or the same, quantity of people, as the first all.

And, it is amazing, that some do not, see it that way, but, I am convinced, that the Bible, was intended, to be, a book, of communication, from which, we are to obtain, an understanding, because, you cannot, respond, to anything, that you do not, understand.

The Bible, anticipates, an intelligent, response, from the individuals, who read it. There is no such thing, as an intelligent, response, if you don't know, what the text is saying, or asking of you.

So, in opposition, to those, who would, obfuscate the scriptures, and make everything, deep, dark, and mysterious, so that, it is a challenge, to find out, what it means, I think that is just, utter nonsense.

[6 : 33] I think the Bible, is intended, was intentionally, communicated to us, in great, forwardness, and simplicity, straightforwardness, and simplicity, with the full intention, that we take it, at face value, and that we understand, exactly what it is saying.

And then, you have a basis, for moving out, and being obedient, to what is written. Perhaps, one of the greatest, areas, that has caused, many interpreters, and scholars, to depart, from the, straightforward interpretation, has to do, with what we are studying, right now.

subject of end times. Because, in this sphere, of creation, we find, the injection, of numerous, supernatural events.

So supernatural, that they do not, comport, with our experiences. experiences, our experiences, has to do, with what we call, normal, ordinary.

But as I have warned you before, when, once the tribulation period, the time of, Jacob's trouble, spoken of by, Daniel the prophet, in chapter 9, when that gets underway, there is going to be, a huge, huge, change, in the, modus operandi, of the way, things are going to be.

[8 : 06] It's almost like, it's almost like, the universe, or at least, our planet, is going to, shift gears, from the natural, and the normal, to the supernatural.

And things, like we have, never imagined before, are going to become, the new norm, during this, seven year period. And there are, a number of reasons, for that, that we will not, take liberty to go into now, because we want to focus, on this resurrection thing.

But, this too, is going to be, how many people, do you know, who have been resurrected? Do you know that?

Well, we know one, don't we? He's the first first. But he's the only one, many. And nobody else, has ever been resurrected. Not Lazarus. Lazarus was brought back, to life.

But he was not resurrected. And there is a difference. Resurrection, means, a glorified body. And, Lazarus didn't have that, as far as we know.

[9 : 10] He had to die again. But, this resurrection, is a, supernatural thing. In our last session, some expressed, surprise to me, that David, the king, ancestor, of Jesus of Nazareth, who lived a thousand years, before Jesus was born.

That David, is coming back, and he is going to rule, and reign, under, the headship, of Christ, the Messiah. And, they were quite surprised, to learn that.

And really, it ought not to come, as any surprise, because, not only is David, going to be resurrected, everybody is. We all are. Every one of us, without exception, going to be resurrected, from the dead, insofar as our body, is concerned.

When our, physical body, is reunited, with our spirit, we will then, be a whole person again. We are a whole person now. We are a soul, made up, of an immaterial, spirit, and a material, body.

And at death, that triad, of body, soul, spirit, is interrupted. It's, it's broken down.

[10 : 31] And the spirit, is separated, from the body, and goes to be with the Lord. And the body goes, to the grave, or to the sea, in which it's buried, or to the crematorium, or whatever.

And, each person, body, has, a formula, or a recipe. And it's called DNA. And everybody's is different.

And God has, the DNA, of every one of us, on file. And we are all, made up, of this, physical substance, this, deoxyribonucleic acid, that I can pronounce, but don't begin to understand.

And we are all, made up, of a different formula. And all God has to do, is call that formula, into being. And, presto, changeo, we are right back again.

Doesn't make any difference, if your body was burned, the ice is thrown, into the sea, or whatever. We are going to be, recomposed, and it will be, the real you. The real you, in a glorified body.

[11 : 39] And no, I have no idea, what your age like, will be represented. But you will be, matter of fact, let me put it this way. We will be dwelling then, in a different capacity, living in a different capacity, with a different ability, to know, and understand each other.

And, the physical body, and what we call, its appearance, its limitations, or whatever, none of those things, are going to matter. Because, we shall know each other, in depth, in a way that we do not now.

And, when the scriptures, talk about then, we shall know, even as we are known. I think this is partly, what's involved. Well, let's get back to the text here. As in Adam, all die. That's everybody.

So also in Christ, all shall be made alive. I'm not going to, belabor the point, but we've already treated, the difference between, salvation, and redemption. And, we pointed out to you, that when Christ, died on the cross, he redeemed, every single member, of the human race.

That is, he died, for absolutely, everyone. Even those, who reject him, and deny him. He died for them too.

[12 : 56] Died for everyone. That does not, make everyone, saved. But, it does make, everyone, savable. And, there is a huge difference.

And, that's where our, relation comes into play. But, let's go on. As in Adam, all die, so also in Christ, all shall be made alive. But, each, in his, own order.

This is a, curious expression, that is used in the original. Because, it conveys the idea, of a military contingent. And, as, as an officer, would order, certain troops, into a certain area, at a certain time.

That is part of his strategy. That's the same way, that this term is being used here. That there is a strategic, order, to the, sequence that is given.

And, that, not everybody is going to be resurrected, all at the same time. But, the text says, each in his own order. And, we'll explain a little bit later, what comprises that order.

[14 : 04] Each in his own order. And, beginning with, Christ, the first fruits. After those, after that, those, who are Christ, at his coming, then, comes the end, when he delivers up the kingdom, to the God and Father, when he has abolished, all rule, and all authority, and power.

For he must reign, until he has put, all his enemies, under his feet. The last enemy, that will be abolished, is death.

We don't often, stand and, clap and cheer, on an occasion, of the death of anyone. But, when it is the death of death, we can all stand, and cheer for that, can't we?

John Owens, great Puritan scholar, of the 16th century, has a sermon, probably took him, nearly two hours, to deliver it. Takes almost that long, to read it. And it's called, the death of death, in the death of Christ.

And it's a glorious concept, because, in the death of Christ died, he put death to death, in reality. So, the last enemy, that will be abolished, is death.

[15 : 21] Now, before we look at, some Old Testament references, I'd like you to go, to John's Gospel, chapter 11, a very familiar passage, having to do with, the resurrection, or, excuse me, the raising, not the resurrection, but the raising, of Lazarus, from the dead.

And, the fact that, the Jews have this concept, ingrained within them, is evident, in this passage, and as far back, as the book of Job. Because, it is Job, who says, though, worms, destroy this body, yet, yet, in my flesh, I shall see God.

Quite a concept. And, he's not talking about, a worm-eaten body, seeing God. He is inferring, a new resurrection body, that will enable him, to see God.

And, in, John chapter 11, after Lazarus has died, and after Jesus has deliberately, delayed, coming to the aid of Lazarus, waited four days, and that, that coincides, with the Jewish concept, that, and, and that doesn't make it right, but, but the Jews have a tradition, and you must understand, that a lot of people, a lot of people, live and conduct their lives, on the basis of tradition, rather than on the basis of fact.

And, the Jews were not an exception. In fact, they were, they made it an art form. Tradition was a very, very big item, to them. In fact, when Jesus confronted, the scribes and Pharisees, on at least one occasion, he charged them, saying, you have made, the word of God, of none effect, by your traditions.

[17 : 16] In other words, you have allowed, your traditions, to supplant, the authority, of the word of God. And your traditions, have become your authority.

In other words, shame on you, for abandoning, the truth of God's word. So, everybody is mourning, weeping, Lazarus been dead, four days.

I told you that was strategic, because, the tradition that the Jews had, was that, there was always, a possibility, of someone, of someone, who was, thought, to be dead, not actually being dead.

And, the only way, we can be sure, that, the dead person, is really dead, is three days. And, if they've been dead, three days, they're dead.

You can count on it. Now, we all know, horror stories, of people, who've been buried alive, don't we? I mean, we hear, every now and then, someone's body, being delivered, to the mortuary, for embalming.

[18 : 23] And, lo and behold, as they're about, to embalm them, they discover, that this person, is not really dead. Whoever it was, that was supposed, to have pronounced them dead, usually a doctor, a medical examiner, messed up.

He either, didn't get the data right, or, he didn't examine, the corpse, what was supposed to be, a corpse in the right way, and the person, was actually still alive. I read, an interesting story, about, a group of people, I don't remember, what country it was, who really believed that.

And, this was back in the days, you know, many, many years ago, when they didn't have, scientific instruments, to verify, that someone was really dead. You know, no brain wave activities, no heartbeat, or whatever.

And, there were people, who were comatose. And, when somebody, is in a deep coma, they can really, pass for death. And, these people are buried.

And, there was, there was a group of people, that were so, concerned about that. obviously, because they had, had some experience, where they thought, somebody was dead, and wasn't. Fortunately, they were, discovered, before they were buried.

[19 : 31] But, these people, went to the extent, of, erecting, a small bell, over the grave, of the individual, with a rope, to it, down to the coffin, near the person's hand.

So, that, in the event, they were not really dead, and they woke up, they could ring the bell. People would run over, and dig them up. Now, we laugh at such silliness, but truly, I can't think of anything, more horrible, than to be mistaken, for dead, when you're not really, and you wake, you wake up in this box.

Well, that'd be enough to kill you, right there, wouldn't it? Finish you off. But anyway, that's, some of the, some of the traditions. So, here this, old people are mourning. They've got professional mourners.

People were paid, to come and mourn for you. You know, the relatives would pay, and, we think that's a, really odd concept, that, you have to hire mourners, to mourn over somebody, but that was, that too was part of their tradition.

And we read in, in verse 21, we'll just jump in here, Martha said to Jesus, Lord, if you had been here, my brother would not have died.

[20 : 52] Even now, I know that, whatever you ask of God, God will give you. And I'll tell you something, I am convinced, she was not thinking, at all.

My brother is dead, but if you ask God, he'll bring it back to life again. That's not what she's talking about. She doesn't mean that at all. Exactly what she does mean, I don't know.

But she didn't mean that, and the context indicates, that she didn't mean that. And Jesus said to her, in verse 23, your brother shall rise again. And Martha said, I know that he will rise again, in the resurrection, on the last day.

Now that indicates right there, that she wasn't thinking, in terms of, him bringing back to life, right then, and there. And she is simply, reiterating, a common belief, among the Jews, which by the way, is not only traditional, but is factual.

And it goes all the way back, it goes all the way back to Genesis, and other Old Testament books, that there is a life after death. And the scriptures, solidly attest to that.

[22 : 00] So she's not basing this on tradition. And she does say, I know, that history, as we know it, has an end. And eventually, it's going to come.

And when that end comes, my brother is going to be, brought back to life, then, in the resurrection. And, Jesus said to her, I am, the resurrection, and the life.

He who believes in me, shall live, even if he dies. And everyone who lives, and believes in me, shall never die. Do you believe this?

And she said to him, yes, Lord, I have believed that you are the Christ, the Son of God, even he who comes into the world. Martha, that's not what I asked you.

Do you see here? She gives an answer that doesn't answer his question at all. She just says that she believes that he is the Messiah. Well, that's not really what he was looking for.

[23 : 07] And when he makes this statement, you have to take a position regarding the veracity of it. This statement, as impossible as it seems, either has to be true, or it has to be false.

And you know, this really ought to be the dividing line regarding everything about Jesus. And that is, and it's the same issue that confronted the Jewish people at the time Christ was here on earth.

And it was very simple. Very simple. It was just this. Is he the Messiah sent from God, or is he not? Over and out. That's the whole issue.

That's the whole ballgame. Everything hinges on that. If he is, he demands your obedience and your loyalty and your love. And if he isn't, he deserves your contempt.

Because he is nothing more than a religious con man. As Josh McDowell pointed out in his book, Evidence That Demands a Verdict, Jesus is either the Lord or a liar who intentionally deceived people, or he's a lunatic in that he really believed that he was the Son of God.

[24 : 41] And of course he wasn't. But he was suffering from delusions of grandeur. And he wasn't at all who he claimed to be. And if people understood that this is the watershed issue, this is that which puts people on one side or the other, and you know something?

There's no middle. There is no middle. Philosophers call this the law of the excluded middle. This is why Jesus could say, he that is not with me is against me.

And for the person who would come back and say, oh, now wait a minute, wait a minute, I'm not on board with Jesus. Don't get me wrong. I don't buy all that stuff. But, I'm not against him either.

Oh, yes you are. Whether you realize it or not. Because if you're not with him, you are absent from him. If you are not with him, you are against him.

Doesn't make any difference whether you intend to be or not. Or want to be or not. You are. And people ought to understand that. So, he goes on and says, I am the resurrection and the life.

[25 : 58] He who believes in me shall live even if he dies. And everyone who lives, that is, everyone who is presently living at that time, or I take it at this time, or at any time, who lives and believes in me shall never die.

You believe this. And it's that last statement there. Everyone who lives and believes in me shall never die. And that really sounds enigmatic, but this is a wonderful funeral text.

And it can be used to enlighten a lot of people because at most funerals, there are a certain number of believers there who are there just out of respect for the deceased and they have no particular spiritual interest at all.

And they would just as soon pay their respects and you can skip the religious stuff as far as a lot of people are concerned. But this is a great text for them because it relates to the fact of the resurrection and when he's saying that if you believe in him, you will never die.

And that is certainly true and Carol Christ that passed away yesterday, I can assure you on the authority of the word of God, is very much alive.

[27 : 19] She is dead to the world. The corpse is there and has no life in it as John tells us or I'm sorry, James tells us in chapter 2 that the body without the spirit is dead.

And that which enlivens and quickens us and energizes us has departed from the body and is absent from the body and present with the Lord.

And this is what he is talking about in this particular text. Now, I want to take you to some Old Testament references and we're talking about the resurrection so let's go back to get my notes straightened out here.

Chronologically speaking, the rapture has already occurred and this resurrection that will follow Christ's resurrection is the first stage and is part of the first resurrection.

Be reminded, if you will, of the supernatural that will continue to be the new norm in the days following the tribulation and the tribulation itself has been characterized by one supernatural event after another.

[28 : 44] There is nothing natural in any of the following. The ministry of the 144,000 they surface in Revelation 7 and 14 in chapter 14 and we looked at them and their ministry.

It's the ministry of the two witnesses that's supernatural through and through. They are indestructible until the Antichrist who has come back to life after having died in the tribulation.

The Antichrist and this by the way is just another type of Christ. He will have been put to death and he will come back to life and when he does he will succeed in dispatching those two witnesses of Revelation chapter 12 and they must have had some kind of ministry because the whole world rejoices over the death of these two godly individuals who are yet to be identified.

And then there will be the activity of the demonic beings and the Antichrist will have his day during this time. There will be a display of heavenly phenomenon such as the world has never seen and everyone who ever lived and died is coming back.

Everyone. There will be any exceptions. Everyone will come back and will stand in judgment before God some at the great white throne judgment which according to Revelation 20 is exclusively for unbelievers and those who are believers at the award throne of Christ in 1 Corinthians chapter 3 and that constitutes an entirely different class of individuals.

[30 : 29] So I'd like you to turn first if you would please to Isaiah chapter 26. Isaiah chapter 26 and will also be in Daniel chapter 12.

Bear in mind that Isaiah was inspired by the spirit of God to pen this marvelous document called the book of Isaiah or the prophecies of Isaiah and Isaiah by the way is as long as it is it's 66 chapters but it is not the longest book.

Well you know the longest book in the Old Testament of course is the Psalms contains 176 Psalms but Isaiah is generally thought of as being the largest of the prophets because it's 66 chapters and Jeremiah is only 52 but in reality Jeremiah is the longer book it's even longer than Isaiah and by longer I mean in so far as verbiage is concerned and the number of words actually it's even longer than Isaiah although most of us think of Isaiah being the longest book because it's got 66 chapters so here in chapter 26 beginning with verse 19 and this of course is prophetic Isaiah has so very much to offer by way of prophetic utterances it's just remarkable well Jeremiah does too but Isaiah even more so verse 19 your dead will live their corpses will rise you who lie in the dust awake and shout for joy well they're in no condition to do that now are they they're just lying in the dust and all they can do is just lie there that's all they're dead for your dew is as the dew of the dawn and the earth will give birth to the departed spirits that's a poetic analogy it's almost like as a baby as a baby exits the womb of its mother the dead are going to exit the womb of the earth as it were and it will give forth its dead come my people verse 20 enter into your rooms and close your doors behind you hide for a little while until indignation runs its course and what is this indignation it is the 70th week of

Daniel this time of tribulation 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 this of course is very prophetic and then while we're at least in the ballpark of the prophets come over if you would please to Daniel Daniel chapter 12 now at that time and here once again I would encourage you to remember that in the original text there were no chapter divisions none they just didn't even exist in the original text there were no verses these were not added until about roughly 500 years ago which really isn't very long when you consider the length of time that humanity has been on the earth so if you picked up a bible five six hundred years ago to read it well in the first place it would be very difficult for you to do that especially before Mr.

Gutenberg came along and did his thing but if you were able to read from some of the ancient scrolls like they have in the synagogues you would find that there are no verses separating anything and no chapters separating anything it was just one continuous text and that's the way the original autograph was written but in about five or six hundred years ago two different individuals I think one of them was a Roman Catholic cardinal I'm not sure about that but they divided the text into chapters and into verses so always bear in mind when you read the scriptures that sometimes it's really important not to break a chapter where it's broken in the Bible because you may disturb and completely upset the continuity there is a flow to it and yet at the same time we must admit that were we to have the task of making the chapter divisions we might not have done as good a job as they did so probably we shouldn't be too critical and we ought to be grateful at least they give the text an address and they tell us where to find it and we can turn to it quickly as right now in Daniel chapter 12 now at that time well what time is that time context context is always king in interpreting scripture very often the meaning of a phrase is determined by the context in which it is found that simply means the few verses that go before or the few verses that come after now not always this is called the near context sometimes it is the remote context that enlightens us as to a text and in no case have I found this so prominent as in our study of the revelation because strange as it may sound at least on the surface much of our ability to understand the book of the revelation is found in elucidating texts in the book of Genesis now what in the world is that that is as far removed from revelation as you can get that's true but you've got to understand that the bible is a whole story from beginning to end and if you want to understand how things came to be the way they are at the end you've got to read how they were at the beginning and what happened between

[37 : 06] Genesis and revelation is nothing more than the history of humanity generation by generation century by century millennia by millennia history unfolding until we get to the point in time where history ends and the point has been reached of the end because as we've often said humanity and history is not cyclical while it is true there are certain trends that tend to be repeated one generation after another but it is really linear and that means there is a starting point and an ending point and what we now experience is not going to go on forever even as those mockers who come in the last days that Peter was talking about saying all things continue as they were since our fathers fell asleep oh nothing has changed everything is the same just repeat over and over no no no there is an end history is going somewhere and we need to keep that in mind at that time verse 1

Daniel Michael the great prince who stands guard over the sons of your people and the only conclusion that I can gather from this and from other passages especially in the revelation and by the way there is an incredible connection between Daniel and Revelation so much so that the book of Daniel has been called the book of the revelation of the Old Testament and that is a pretty accurate description and Michael Michael is apparently chiefest of the angels he is referred to as an archangel which means one of the first angels and he seems to have been created and I don't know how else to put this so I'll just say it this way he seems to have been created a step lower like I said

I don't know how else to put it a step lower than Lucifer the impression we get from the creation of Lucifer who becomes Satan in his fall he seems to occupy the premier spot of God's creation and we do not have the time to go there but if you're taking notes and you want to check it out yourself you should look at Isaiah chapter 14 and Ezekiel chapter 28 I think don't hold me to that last one but I think it's Ezekiel 28 is it 28 okay where a description at least inferences are given regarding the being of Lucifer and he appears to have been for lack of a better term top dog of all God's creation and it was with great sadness that he fell and we know that

Michael has an opportunity to confront him and do battle with him but we are told and I think this is in the book of Jude we won't go there but I think it's in the book of Jude where it says something about Michael did not confront Lucifer and it was almost as if the impression that was given is that he was not his he was not his equal or possibly let me put it this way it seems as though the text is saying that Michael would not have been able to handle him and he knew that yet at the same time in the revelation it is Michael who is physically and I don't know how this is going to work because Satan is a spirit being but it is Michael who will have the honors of what shall I say cupping nice term that law enforcement uses of cupping

Lucifer and dispatching him to his final place and I suspect that Michael is going to do that with great exuberation and joy and it will be a wonderful time so Michael the great prince who stands guard over the sons of your people and he does seem to have a special responsibility for the nation of Israel he 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 and this must be limited to the Jewish people this is what the context requires your people everyone who is found written in the book will be rescued and many of those who sleep this is a euphemism that the

[42 : 34] Bible often uses in place of the word death he's not talking about sleep of the eight hours a night variety he is talking about death and it is often referred to as sleep remember when Lazarus when Lazarus had died the word came to the disciples that Lazarus was sick and that he was sleeping Jesus said Lazarus is sleeping and they said well if he's sleeping that's wonderful because everybody knows that the best thing a man can do when he is ill to help prepare his body is to sleep and they thought he was talking about literal sleep and Jesus came right back and said Lazarus is dead that's what we're talking about here Lazarus was dead so that's the way this word sleep is used here even so those who sleep in Jesus will God bring with him that too is speaking of death sleep in the dust of the ground will awake these to everlasting life but the others to disgrace and everlasting contempt so everyone is going to awake and if I understand this correctly

I trust that I do but I wish I could give you a guarantee but I'm not able to do that but I am convinced for myself that there is a thousand year period between these two entities those who awake to everlasting life and those who awake to disgrace and everlasting contempt there is one thousand years that separates these two and the first group will belong to what is called the first resurrection and blessed and holy is he who has part in the first resurrection for over him death has no control all believers are going to be in that first resurrection but there will be one thousand years later and that will be after the millennial reign of Christ ruling and reigning in Jerusalem that we looked at last time it will be after that period that there will be a second resurrection and everyone who is a participant in the second resurrection will stand before the great white throne judgment and that is exclusively for unbelievers there will not be one

Christian there one believer there okay question when you talk about all the believers will be raised then you mean those who lived after Jesus died and the believers of the old well there are four four increments in in this first resurrection and it begins with Christ the first fruits secondly the church saints at the rapture and third old testament saints according to Isaiah 26 and Daniel 12 and then tribulation saints in revelation 20 and verse 4 and we probably ought to go there now the revelation 20 and there was another question too

I don't want to pass that up okay Scott well as best as I understand it which is not as much as I would like I think everyone who has ever lived any human being that has ever been born name was entered into the book of life that's simply a record of anyone who has ever lived they are in the book of life and those who die as unbelievers have their name blotted out of the book of life so there will be no exceptions and there will be no mistakes there will be no one's name blotted out that shouldn't have been but all who are apart and outside of the grace of

God will be blotted out of the book of life all believers will remain in it so that's the understanding that I have but I would be happy to entertain any thoughts that you may have regarding that is that at all helpful Scott okay yes Sandy that raises the question okay well that depends on when life begins I think yeah I I I am under the impression I am under the impression that life begins at conception and the reason for that and I think you know this is something that Christians have claimed for a long time and the abortion crowd has just dismissed it but

[48 : 39] I think that the better science has overridden that and it's to the place now where it is virtually undeniable that when that sperm penetrates the egg and that first cell is created or arrives on the scene the amazing thing about this and I do not claim in any way sense or form to understand this but every single component of your DNA is there in place and all it has to do is mature and grow all it takes is time and nourishment but everything that is going to make that baby the person that they are going to be is there and intact and that is undeniably human life if it isn't human life well you cannot deny

I don't care what your position or how strong you are regarding abortion you cannot deny that that thing you want to call it a thing is alive well what kind of life is it what else can it be but human life produced by humans that is not rocket science and it is undeniable and I don't think the abortion crowd is even denying that anymore because it makes them look like bigger fools than what they are so they don't even deny that anymore and I think it's pretty well established that life begins at conception if that's the case and I think that it is then their name is written in the book of life and they have not reached the age of accountability we've talked about that before which age nobody knows but there is a certain point of time in the life of everyone when they become accountable to

God for themselves and for their own sin if you will and I have no idea what that age is I do not think it can be established so that it is an age that applies to everybody because everybody is different and children arrive at their concept of accountability and responsibility at different points in time you cannot say well it's when the child hits his seventh birthday that's it no you can't say that because for some it's when they're ten or twelve or even later but the point is God knows and it's part of his job description to know and he knows and well let's go on because we're out of time let's look at verse 12 I saw the dead I'm sorry verse 11

I saw a great white throne this is the second resurrection and him who sat upon it from whose presence earth and heaven fled away and no place was found for them and I saw the dead the great and the small these are the shakers and movers and the nobodies the great and the small standing before the throne and books were opened and another book was opened which is the book of life and the dead were judged from the things which are written in the books according to their deeds and I think this is as clear and as specific as it can be so we won't take any more time but we would like to look again at verse 4 before we dismiss and I saw thrones same chapter chapter 20 and they sat upon them and judgment was given to them and I saw the souls of those who had been beheaded because of the testimony of

Jesus and these are some of the same people that are found earlier in the book of the revelation I think it's chapter 6 when these when John says he saw the souls that were under the altar crying out to God how long how long before you avenge our death and these were those who had been martyred who had been beheaded interesting way of execution given some of the things going on today isn't it they had been beheaded by the antichrist and his forces and they are crying out for mercy and the Lord is telling them just wait a little bit longer and it is for this time of revelation to run its course until it comes to the place here in verse 4 those who had been beheaded because of the word of God and those who had not worshipped the beast or his image and had not received the mark upon their forehead and upon their head and they came to life and reigned with Christ for a thousand years this is before the this is after the rapture and during the tribulation period end of the tribulation period before the thousand year reign of

[54 : 05] Christ begins because these are going to rule and reign with Christ during that thousand years and then we read in verse 5 the rest of the dead and these will be all unbelievers this will be the second resurrection this is the one to avoid the rest of the dead did not come to life until the thousand years were completed this is the first resurrection blessed and holy is the one who has a part in the first resurrection over these the second death has no power the second death of course is eternal separation from God but they will be priests of God and of Christ and will reign with him for a thousand years and at the end of a thousand years we have verse 7 that follows there by the way if anybody has a commitment elsewhere and they need to leave feel free to leave and no one will think you're rude in doing so any other questions or comments okay if you all understand that and you can explain it to me well we're talking about some really absolutely huge huge concepts here

I mean folks just keep in mind this is where everything's going this is what we're on our way to this is going to be the wrap up and it is as big as it can be and I want to close with this thought because it just struck me one day and I was just really glad that this thought came my way I like to think that it was from the Lord it certainly wasn't from the adversary I knew that and that is our God is infinitely wise infinitely gracious infinitely merciful and infinitely just and as regards the final disposition of everybody I can conclude only one thing wherever anyone ends up whether it is heaven or whether it is hell where everyone eventually ends up can be characterized only as absolutely appropriate absolutely right absolutely as it ought to be is there any way that you can find fault with that well

I certainly cannot our God is going to see to it that there is a divine appropriateness everyone is going to be where they ought to be as they ought to be and if anyone comes back and says according to whose standard according to who is it that defines what's appropriate well it isn't you and it certainly isn't me what will be defined ultimately as appropriate will be in the hands of the infinite all wise absolutely perfect God you can't improve on that there will be no basis for sorrow regret or anything else over who isn't where when because it will be as it ought to be I just cannot fault that and

I take great comfort in it for me that answers the question how can a loving God thus and so the people ask everything and everyone is going to be as they ought to be over and out thank you for your kind attention our time is gone and we will continue some prophetic themes in our next session and that will be if you can believe it it going to be the month of June so hope you'll be able to make it then and thank you again for being here today and thanks to our gracious ladies who provided us with a wonderful meal