

1Corinthians 19-01-13a

Good morning, welcome to the Sunday morning services at Grace and Truth Bible Church. This is the 13th of January, 2019. We continue our study in 1 Corinthians, we're in chapter 15, and we're looking at this very fascinating section dealing with resurrection and eternal life.

It is the center and heart of the gospel, it is God's purpose for us and has been since the foundation of the world, and Paul gives us details here about our own resurrection, and it invites us to look at the topic in general and to see who is where and when they're coming back and where they're going and what their various fates and judgments and opportunities and destinies are. So we will continue that study this morning. Let's begin by asking God's blessing on our study and our fellowship by going to the Lord in prayer.

Father, we're grateful for your many blessings, the provisions that you make, the blessings that you bestow, the challenges that you incorporate into our circumstances. We know that these are designed for our benefit and for our growth and to challenge us and give us opportunities to strengthen our faith and our resolve, to encourage us and to help us to not only see but to experience your power and your character and enable us to come to know you better through the Lord Jesus Christ. We thank you for Him.

We thank you for His work on our behalf, His ongoing intercession and representation at your right hand as He awaits the day when you will send Him to bring us to Himself and before your throne. We pray that as we look at this portion of your word this morning that your Holy Spirit will minister it to each heart, help us to understand it, to see what difference it makes to us as we redeem the time that remains to us in this life and look forward to the life that is to come. We pray that all things will be done in a way that is edifying, that each heart will be blessed and encouraged, and that our bonds of love and fellowship will be strengthened as we look at these truths together.

We pray it in Jesus' name, Amen. Let's take a quick look at our passage just to read ourselves in. It's been an exciting and event-filled week, I am sure, for you as it has been for me.

But, Paul drives to the heart of the Gospel here as he addresses the Corinthian believers. It's helpful to remember that in Corinth the church is largely Gentile, it is largely converts, some of them may have been proselytes to Judaism, but they are now believers in the Lord Jesus Christ, and so the focus of attention on what is going to happen in the future doesn't primarily hold Israel in its gaze or Old Testament saints in its view. It is primarily informing us church-age believers what is upcoming for our destiny when the So, Paul introduces this in the middle of chapter 15, sowing and reaping the different kinds of flesh, and his point, as we saw in detail over the last two weeks, is to explain the fact of the resurrection, to set aside objections to the notion of resurrection, and to give us some details about how God is going to do it.

If you pick up in verse 42, as these differing kinds of flesh, as these differing kinds of glory,

glory is measured in different ways. If you're a bird, it is a glory of one kind. If you're a fish, it's a glory of another kind.

These are capabilities, these are usefulnesses. Some fish are useful, some are not. Some birds are useful to us for various things, others are not.

And just as the stars in the heavens differ in glory, and it makes them more or less useful to us, so it is in the resurrection. Verse 42, the body is sown in corruption, it is raised in incorruption, it is sown in dishonor, it is raised in glory, it is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body.

This is verse 44, there is a natural body and there is a spiritual body. And of course it's not a body made out of some sort of spirit stuff, but it is a body that is suitable for living, dwelling, functioning, operating in the world that to us at the present time is spiritual. This is the dimension, the universe in which angels dwell, in which God dwells, in which the Lord Jesus now is seated at his Father's right hand, and we will have a body suited for that.

This body is not suited for it. I suspect if we entered into that realm embodied as we are, we would sort of be stepping out of the space capsule without a suit and would be more or less instantly incinerated or otherwise incapable. We don't have the senses to observe spirits, there are angels in our midst and we do not see them.

Why is that? We're in a mortal body, we don't see things of the spirit as we will then. So it will be an upgrade, it will be an enhancement, we will enter an entirely new realm, literally so. So it is written, the first man Adam became a living being, a breathing soul, a breathing piece of flesh on this earth, but the last Adam is a life-giving spirit and the life that the Lord Jesus represents and partakes of now in his humanity, his resurrected glorified humanity is the life that we will experience.

However, the spiritual is not first but the natural and afterward the spiritual. So we are in a preparation stage, this is a necessary precursor. We learn in this mode, I don't think they do this anymore or if they do, it's probably on people's phones, but there used to be driver education in high school.

When my daughters reached that age, we had to go have it done because they quit doing it in school. I think there were liability issues and expenses and they just gave it up. So you don't get driver's ed anymore in school to my knowledge.

But when we had driver's education down here at our highly advanced rural school down here, back in the day when it was a two-building school and there were 35 kids in my graduating class, we had a simulator for driving and it was kind of a trailer, a bus type of thing. And there were stations that were mocked up to be the driver's seat with a steering wheel and a gear shift and a brake and a gas pedal and some turn signals and such. And they had a screen up in the front and I don't mean an LCD screen or a flat screen, this was a reflective glass bead screen on

which they shined a movie.

And the movie showed what you would see if you were actually driving down a street and here are the stripes going by you on each side and here comes a traffic signal and if it's green, you continue with your foot on the gas pedal. If it goes yellow, you're supposed to put on the brake and stop before it goes red and such. A lady with a shopping cart came, I vividly remember you're driving along and she comes from the right directly in front of you.

Why she goes into the street with a shopping cart, how did she get across the street with a shopping cart, maybe it was a baby carriage. I just slammed on the brake so I wouldn't run over her in the simulation. But we learned the familiarity of the controls, we learned to operate a car in the simulator before they put us in the car that the school owned that had the student driver sign on the back to warn everybody to stay well away and went driving around the actual streets of Claremore.

So it was a wonderful introduction for people that hadn't already been taught to drive and of course out here nearly everybody had. Most of us had been driving for at least a year before we were ever 15 or 15 and a half to take the class. But in principle, you familiarize yourself with the right procedures.

What is right and what is wrong for driving? That's what this life is, preparing us for life and service and function in the kingdom that is to come. So the physical must come first, the natural. So again, verse 46, the spiritual is not first but the natural, afterward the spiritual.

There is a necessity. We could not, I've asked this question rhetorically many times, I ask it to myself, why is it that once you hear about the Lord Jesus and about redemption and atonement, propitiation and the opportunity for eternal life because He has paid the penalty for our sins and He has made a way for us to live in God's presence forever, to make us righteous when we didn't start out that way. Once we make that decision, why doesn't God just take us home? Why is it not like the ejection seat in an aircraft and you say, yes Lord, I accept Jesus Christ as my Savior and it's just like pulling a lever and you spring directly, you know, the canopy comes off, you spring vertically and you just keep on going.

You don't need a parachute because you just shoot all the way to heaven. Why don't we, why aren't we finished? To listen to the church today and over the past several generations, you would think that evangelism is the goal and once somebody is evangelized, we're done. Time to go to heaven.

That's not the plan. The natural has to come first. We need to live this life.

We need to experience the effects of sin. We need to be inoculated by observation, not in theory, not book learning about, you know, if you ever lived in sin, it would really be painful and terrible. It's corrosive.

It's corrupting. It is downgrading. It is denigrating.

It is shameful. It is harmful. It is destructive.

It is cancerous. It metastasizes. It destroys.

It wreaks havoc. It makes misery. You could say that all day long.

I'm sure that God told the unfallen angels that in the ages before Satan fell, but it wasn't until he rebelled and took a third of the angels with him that the angelic world began to see the results and experience the results, observe them at firsthand. And then when God created this earth and this race of human beings and put us in mortal flesh and knowing full well that there would be a choice against God and there would be a fall, and by one man sin entered the world, and death by sin, so that death passed upon all men, for all have sinned, we all grow up with the experience of sin and with the experience of death. I used to also ask myself, you can ask yourself many questions, and I'm sure you have.

I don't know if they're necessarily as squirrely as mine, but I have occasionally wondered and gone down the path of, why so many people? Couldn't God have created like maybe 13 or 14 people just for variety? He could have done it with just Adam and Eve. Could have just saved them, taken them to heaven. Instead, we've got billions and billions of people.

Why not just a handful? He could have had Adam, Seth, Abraham, Isaac, Jacob, Jacob's 12 sons, some women in there for mothers and wives and such, and just a small crowd, a nice tidy auditorium full, and done everything with that. But instead, we have generations. We have offspring.

The old generation dies. And every generation sees death. We expect to observe it in the generation that precedes us.

We are very sobered when we begin to see it in our own generation, and we find it tragic and heart-rending if we actually see it in the generation following us, where we think someone's death of a child, untimely death of someone at an early age, we find that especially tragic. While we may be sorrowing and grieving, if someone has lived a full life of many decades, it doesn't bring us to the same point of sorrow as someone whose life seems to be cut short. You find this with young men killed in battle, with young children who have disease.

You watch the commercials for the Shriners Hospital or St. Jude's, and you see these little children that have cancer and have other kinds of ailments, and they talk about the percentage of them that will not survive, and it's just, it tears your heart apart. Well, it's supposed to. The natural comes first, and the natural carries with it the experience of death.

We're supposed to see death. We are supposed to go through it. We're supposed to be aware of it, and we're supposed to be grieving from it.

The natural has to come first, because the spiritual does not partake of death. Death and hell are going to be cast into the lake of fire, and if you want to talk about the lake of fire, hold on,

because we're going to do it here a little later. But I will invite you to think about, once death is cast into the lake of fire, how much more death is there? Does death exist anymore after it is cast into the lake of fire? Well, so it is with everything that's cast into the lake of fire, whether it is individuals, whether it is angels, whether it is Satan, whether it is the beast and the false prophet, whether it is our inheritance, our portion, our meros, whatever is cast into the lake of fire, biblically speaking, is no more.

If you think something can survive and persist after it's cast into the lake of fire, then guess what? Death and Hades are not destroyed, because they are also cast into the lake of fire. Now, do you seriously think that in the kingdom of the Father there is death? Well, there potentially could be, if it's not destroyed. At any rate, the natural comes first.

Think about it. It is a blessing that we grow up in a corrupt and fallen world, with a corrupt and fallen nature. God works these things together for good.

Things that are evil, you think about Joseph and his brothers selling him down the caravan route into slavery. You meant it for evil. God meant it for good.

God worked it together for good. Was God happy that Joseph's brothers hated him so much that they sold him as a slave? Of course not. But God anticipated it, and God wove it into his plan for benefit, for blessing, for salvation, as a picture of the Lord Jesus Christ, that bloody coat presented to the Father, the redemption of the brothers who, in effect, killed him, and yet he lived, and becomes the second highest potentate in that environment.

There is a rich picture of the Lord Jesus Christ, but it starts with sin. It starts with jealousy. It starts with fallenness and corruption and slavery and hardship and enduring undeserved suffering on the part of Joseph.

He suffers greatly through no fault of his own. He suffers because of the sins and fallenness of others. The natural comes first.

You can spend a lot of time on that one statement. It's necessary. We would not enjoy the blessings of the eternal future without it.

The first man is of the earth, made of dust. The second man is the Lord from heaven. As was the man of dust, so also those who are made of dust.

And as is the heavenly man, so also are those who are heavenly. A lot of italics there, but that is, in fact, the general sense of it, where we don't have to agonize over the grammar there. As we have known the image of the dust, we also will bear the image of the heavenly.

And there is a relationship. There is a link. Paul demonstrated that, as we saw last time, between the seed and the plant that grows from it.

We've borne the stamp of dust, of fallen, corrupt, and eventually dying humanity. We will also

bear the stamp and the image of the gloriously resurrected and living Lord Jesus. Now this I say, verse 50, brethren, that flesh and blood cannot inherit the kingdom of God, nor does corruption inherit incorruption.

Here is a secret. We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trumpet, for the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.

Now, it's a fascinating piece of ledger domain here, when you look at the construction of these sentences and the shifting persons. We shall not all sleep, but we shall all be changed. So when he says we shall not all sleep, some of we will sleep and some of we won't.

But all of we, all of us, will be changed. There's actually a town in Oklahoma called Allouee. Used to have track meets and play them in sports, Allouee.

But all of we, all of us, will be changed. The dead will be changed and the living will be changed. When Paul says we, to whom is he speaking? How did we start out this morning? Who is he talking to? He is not talking to the 12 tribes of Israel.

He is not talking to Old Testament saints. He is talking to church age believers in the Lord Jesus Christ when he says we. This is the subset of humanity to whom he is speaking and for whom these things are true.

This doesn't apply to everyone. It applies to the we that is the brethren that he just mentioned in verse 50. Brethren, I show you a mystery.

You brothers and sisters in Christ. In a moment, in the twinkling of an eye, at the last trumpet, for the trumpet will sound. And this is last, as I mentioned last time, people say well is this the last trumpet of Revelation? Revelation had not been written.

Nobody would have had any inkling that there would be seven trumpets, seven trumpet judgments. Nobody would make that association here. This is the trump that blows at the last of this age.

So it is last in the sense that it is the last event for the church age. The trumpet will sound, the trumpet, and the dead will be raised incorruptible and we shall be changed. Again, two groups in we.

Some are dead and some are alive. All are changed. All are transformed and upgraded from the natural to the heavenly, to the spiritual.

It is an instantaneous change. It's not a process. It doesn't take time.

It is in a moment. It is in the twinkling of an eye, the blinking of an eye. One moment you've got the dead who have returned to the dust from which they originated.

You have those who are walking dust. Instantaneous transformation. This is formally called the rapture of the church.

It applies only to the church, this event at this time. For this corruptible must put on incorruption and this mortal must put on immortality. So when this corruptible has put on incorruption and this mortal has put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory.

And you can follow your footnote there to see where this comes from in Scripture. And Isaiah chapter 25, we'll be looking at Isaiah here before long. But death is swallowed up in victory.

And if death is conquered, if death is swallowed up, if death is no more, then you have entered into that spiritual and heavenly status where there is no death. It does not apply. So death, where is your sting? Death, where is your victory? The sting of death is sin and the strength of sin is the law.

And it seems kind of backwards here. We would say, well, why would God's law strengthen sin? What did it do? We've seen this in Romans, Romans 6, Romans 7, Romans 8. I was alive once apart from the law. When the law came, sin revived.

Sin took on life and form and I died. By the law comes the knowledge of sin. It exposes it.

It shines a light on it. It makes us aware not only of what it is, but what its effects and consequences are. And the wages of sin is death.

And without God's law, without God's righteous standard showing it for what it is, it could not be identified. It's just an abstraction. Notice that the law doesn't apply to thoughts.

It doesn't say if you regard iniquity in your heart, there is a law penalty. What does the law do? The law addresses actions. So sin is manifest in its acts and then there is punishment that is also an action.

There are penalties. They can be monetary penalties. They can be banishment penalties.

There can be death penalties. But sin is identified. It is punished by the law.

This is why God sent the law. You could ask yourself another hypothetical. Why didn't God just send Jesus to Israel and end history at that point? Why send the law first? It's the same reason we have the natural before the spiritual.

The natural is the teaching tool. And the law was a teaching tool. Paul says it was a schoolmaster to bring us to Christ.

Experience in the natural brings us to understanding of the heavenly. And we need that understanding before we are promoted. Thanks be to God who gives us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be steadfast. Well, this tells us what's going to happen with church age believers living and dead. But it invites us to look at the topic of resurrection in general.

And I want to quickly review this. I suspect that sometimes I have things swimming around in my head and they seem so familiar. I think, well, I'm going to be a master of the obvious if I talk about that.

But it has actually been a while since we have addressed all of the resurrections that are mentioned in Scripture and the sequence and order of events as it is laid out in Scripture. So bear with me if this is not anything that you have any trouble remembering. But we're going to quickly cover it.

Paul has just told us, Christ the firstfruits in verse 22 and 23. As in Adam all die, even so in Christ all shall be made alive, but each one in his own order. Christ the firstfruits, afterward those who are Christ's at His coming.

And again, he's talking to the believers, church age believers in Corinth. So he doesn't detail what we're about to look at. But Christ is the firstfruits.

His is the first resurrection. And depending on how you want to count them and number them and classify them, there are as many as seven resurrections in Scripture. I'm going to give you all of these, but I'm going to differentiate because some of them are in fact resuscitations.

Christ is the firstfruits of those who have fallen asleep. And you've got copious verses talking about the resurrection of Christ. Matthew chapter 28, of course.

You have Mark chapter 16, the first 11 verses. You have Luke chapter 24, the first 12 verses. You have John chapter 20, the first 18 verses.

All four Gospels detail the physical bodily resurrection and subsequent appearances of the Lord Jesus Christ to His disciples. And of course here in 1 Corinthians 15-20, Christ is risen from the dead and has become the firstfruits of those who have fallen asleep. Fallen asleep.

So that's number one, the resurrection of the Lord Jesus Christ. It was early in the morning on the third day after Passover. Number two.

And some of these I'm going to mention a number mainly to dismiss them as, as I say, they are more in terms of appearances. You could talk about Samuel appearing with the witch of Endor and Saul. Is that a resurrection of Samuel? It invites a look.

But Samuel didn't then walk out of the witch's house and go back and start prophesying in Israel. It was an appearance. And Moses and Elijah stand with the Lord Jesus on the Mount of Transfiguration.

And Peter, James, and John see them and know them and hear them talking with the Lord Jesus.

But they don't stick around. The people down at the foot of the mountain don't all fall prostrate and clutching their chest.

There's a guy down there with a boy that's plagued with fits and demons that the disciples have not been able to remediate. You remember that? That's right after the Transfiguration. Well, Moses and Elijah don't walk over there and say, well, lookie there.

That was an appearance, right? Well, you'll see some people listing the saints who appear unto many in Jerusalem after Christ's resurrection. That is the next appearance of people who were formerly dead. But it is an appearance.

When they come out and appear to many, they appear. They don't go home and resume life with many. It's not even a Lazarus resuscitation.

It is an appearance, like unto Moses and Elijah, like unto Samuel. And these were Old Testament saints. Church age hasn't started yet.

Pentecost is still seven weeks plus hence, right? So these are Old Testament saints who, after the earthquake, make sign appearances unto many, confirming things about the death of the Lord Jesus Christ and His resurrection. And that happens, if you read closely, after the resurrection of Christ. That's Matthew 27, 50 through 53.

Fascinating passage. And if you don't train your memory, you think, well, that happens while Jesus is on the cross. There's a darkness and earthquake and the graves are open and these people are walking around.

But Matthew is careful to say this is after the resurrection of Christ, because He is, in fact, the firstfruits, even symbolically speaking, for that appearance. So this resurrection that Paul talks about here, Christ the firstfruits, afterward those who are Christ's at His coming. This is the next genuine, permanent resurrection.

People are raised and they keep on being raised and they persist like the Lord Jesus. We are next. And there is both resurrection and transformation.

There will be some unknown number of believers on the earth at that time that are not because God takes them and meet the Lord in the air without going through the experience of death. That is the rapture. This is John 14, 3. I go to prepare a place for you, and if I go, I will come again and receive you to myself, so that where I am there you may be also.

He is talking to the disciples in the upper room. There are exactly 11 of them there. And they are all going to be the first.

They are the point of the spear of the church age and church age believers. And after Judas leaves in the upper room, the things that Jesus says from that point forward are largely church-related. And He begins to unfold the mysteries of the church.

Jesus does it first. Paul becomes a steward of those mysteries. John 14, 3. Our passage, 1 Corinthians 15, 50-53, and also 1 Thessalonians 4, 13-18, which we looked at last time.

Brothers and sisters, we do not want you to be uninformed about those who sleep in death, so that you will not grieve like the rest who have no hope. For since we believe that Jesus died and rose again, we also believe that God will bring with Jesus those who have fallen asleep in Him. And Paul is careful to say he will bring those who have fallen asleep.

He doesn't say those who are now with Him in glory. And the notion of conscious intermediate state existence is not found anywhere in Scripture. By the word of the Lord we declare to you.

This is 1 Thessalonians 4, 15. By the word of the Lord we declare to you that we who are alive and remain until the coming of the Lord will by no means precede those who have fallen asleep. And he could also have said it the other way around.

We can declare to you by the word of the Lord that those who have fallen asleep are not going to precede those who are still alive. We all meet the Lord together. The Lord Himself, verse 16, will descend from heaven with a shout, the voice of an archangel, and with the trumpet of God, and the dead in Christ will rise first.

Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air. Notice, the dead don't meet the Lord ahead of the living. The living don't meet the Lord ahead of the dead.

The dead in Christ rise, and once they reach ground level, those who are alive and remain are lifted with them in a single contiguous group to meet the Lord in the air. And so shall we, this is the we, believers of the church age, ever be with the Lord. John 14, 3, where I am there you may be also.

And so shall we ever, we shall ever be with the Lord. That is resurrection number two. Now, who's not in that group? Those who sleep in Jesus.

The dead in Christ shall rise. Dead in Christ. If any man be in Christ, he is a new creation.

Old things are passed away, all things are become new. It is a new thing, God does a new thing. Read the revelation of the mystery that Paul talks about in Ephesians and elsewhere.

Old Testament saints are, amazingly, not in Christ. They are not dead in Christ. They are dead in the old covenant.

They are dead in a different dispensation with different promises, a different covenant. We have a new covenant founded on new and better promises. We are the body of Christ.

We belong to Him. We are a gift from God the Father to the Lord Jesus. We're a victory prize.

And we are uniquely in Christ, of Christ, for Christ. And that's not true of Old Testament saints.

So, who's left now once the dead in Christ rise? Those who are alive and remain, transformed in the twinkling of an eye, join Christ.

Christ has got His church, His body, that's settled. What about everybody before 30-something AD that died believing in God and looking forward to the promises? All of your Old Testament heroes and saints. What about them? Well, chronologically speaking, the next time we see somebody being raised from the dead is not the Old Testament saints.

There are two witnesses in the tribulation period. You remember this in Revelation chapter 11. Two witnesses go about performing signs and calling people to repentance and to awareness of God, to faith in God.

And for their trouble, they are killed by the beast. This is all in Revelation chapter 11. But after they symbolically lie dead and exposed for three days, they will be raised.

This is Revelation 11, 11, and 12. Now, what kind of resurrection is this? Well, to know that, you have to know what kind of saints are they. Are they church-age believers? No, they are not, because church-age believers were raised at the last trump for the church age, the last trumpet, and once they depart, what kind of age now prevails on the earth? It is Daniel's 70th week.

It is the last week of the 70 weeks that are determined upon Daniel's people. God tells Daniel through Gabriel in Daniel chapter 9, 70 weeks are determined upon your people, upon the holy city, and so on. You are back in the age of Israel.

It has seven years left to run. Anybody functioning in faith and obedience to God in that seven years is an Old Testament saint. None of the Old Testament saints have been raised, so anybody that dies in those seven years in belief and in faith is going to be subject to the same kind of resurrection as all the rest of the Old Testament saints.

Well, as a preview, the two witnesses who are of that age are going to be killed by the beast, and then they are going to be raised. This is Revelation 11, 11, and 12. Their bodies lie in the street and are gaped at and scorned, but after the three and a half days, the breath of life from God enters them.

Notice, very specific language. It does not say in a moment in a twinkling of an eye they are transformed. It doesn't say that they rise to go to heaven or meet the Lord in the air or anything.

What kind of resurrection is this for these two Old Testament believers who are the two witnesses? Breath of life from God enters them and they stand on their feet. Then they heard a loud voice from heaven saying to them, Come up here. And they went up to heaven in a cloud while their enemies look on.

Up to heaven in a cloud. Now, what kind of believers rise up through the air and go to heaven?

This is oblique support for my speculation that these two witnesses are actually the sons of thunder. James and John who asked and their mother asked if they could sit at the Lord's right and left hand in his kingdom and he said, it's not for me to grant, but he says, are you able to drink the cup that I'm going to drink? Can you be baptized with the baptism I am baptized with? And they said, what? There's a whole song with this as its title.

Are ye able, said the master? Lord, we are able. And what does Jesus reply? You will indeed drink the cup that I drink and you will indeed be baptized with my baptism. Now, what could be a more fulsome picture of the cup the Lord drank and the baptism he was baptized with than to testify to God in heaven to a crooked and perverse generation to be killed for your trouble and then to rise and stand on your feet as the Lord Jesus did and appear unto many and then rise into heaven and be caught away in a cloud as was Jesus, read Acts chapter 1 verse 8 through 11 Ye men of Galilee, why stand ye here gaping into heaven? The same Jesus will come back in like manner as you've seen him go.

They went up to heaven in a cloud and I think that they are unique these two witnesses because they seem to be both Old Testament saints and associated with the Lord Jesus in a unique way. And James and John appear to be both disciples and apostles. James dies first of the twelve and John dies last.

They bracket that entire apostolic period. At any rate, that is a resurrection and we want to talk about it as we talk about resurrections and that's my take on it. Feel free to disagree or to have a different view.

Many people do. I'm alone with only one set of tracks in believing that it's James and John but we'll see. I like to think so.

It makes sense out of the words of the Lord Jesus on that sit at the right hand occasion. But that is Revelation 11. Then we have what we're interested in here which is where are the Old Testament saints? Old Testament saints will be raised so that they can experience the Millennial Kingdom.

Now, this is found primarily, it's found alluded to in a number of places but three primary passages. Let's start with Isaiah 26, verse 19. Isaiah 26.

Isaiah 26, 19. But your dead will live, Lord, their bodies will rise. Let those who dwell in the dust wake up and shout for joy.

Your dew is like the dew of the morning. The earth will give birth to her dead. Isaiah 26, 19.

I've read you that out of the NIV just for variety. Your dead will live, their bodies will rise. Let those who dwell in the dust wake up and shout for joy.

What's the first thing Samuel says when the witch of Endor sees him and faints and he comes up to speak to Saul? Why have you brought me down? Why have you taken me from the portals

of the heavenly realms? Why have you expunged me from the golden streets and the pearly gates? What does he say? Why have you brought me up? Why have you brought me up? Why did you wake me up? How many times have people said this down through human history? Why did you wake me up? Why have you brought me up? Why did you wake me up? Many who dwell in the dust wake up and shout for joy. This would be something of an anticlimax if when the Old Testament saints died they went to heaven and now they're brought back down to earth. Why would you shout for joy? If I'm in heaven, I'd want to stay in heaven.

If I'm floating before the heavenly throne why would I want to come back down here? They are not conscious. They are not floating. They're not in an intermediate state.

They sleep in the dust of the earth and at God's appointed time their bodies will rise. Notice, their bodies. It doesn't say anything about transformed in the twinkling of an eye.

It doesn't say anything about those who are alive and remain. Their bodies will rise. Those who dwell in the dust will wake up and shout for joy.

The earth will give birth to the dead. Not heaven. Not the throne room.

Not the glassy sea. The earth will give birth to her dead. Do you remember in Ezekiel 37.13-14 You, my people, will know that I am the Lord.

Again, Ezekiel 37.13-14 You, my people, will know that I am the Lord when I open your graves and bring you up from them. I will put my spirit in you and you will live and I will settle you in your own land. Then you will know that I, the Lord, have spoken and I have done it, declares the Lord.

Different kind of resurrection, isn't it? It is the earth that opens. It is the dust from which these individuals awake. God puts his breath in them much as he put his breath in Adam.

Breathed into his nostrils the neshama, the breath of life. We don't have time to turn there but you well remember Son of Man prophesied of these bones. Can these bones live? Prophecy.

The bones are covered with sinews and flesh. Prophecy again. And breath entered them and they lived and stood on their feet.

A great army. They've been sleeping in the dust. They are reissued earthly bodies.

Earthly breath. They stand on the earth and they live and they are an earthly army. That's the resurrection of the Old Testament saints.

They do not rise with immortality. They do not rise with heavenly spiritual bodies as the church does. They return.

Our third passage here is Daniel 12, 1 and 2. Take a look at Daniel 12, 1 and 2. This is Gabriel talking to the prophet Daniel. What does he tell him? At that time there is going to be great

trouble. At that time Michael the great prince who protects your people will arise.

There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people, everyone whose name is found written in the book, will be delivered. Multitudes, this is verse 2. Multitudes who sleep in the dust of the earth will awake.

This word multitudes is rav, many. Not all who sleep in the dust. Many who sleep in the dust of the earth will awake.

Some to everlasting life, others to shame and everlasting contempt. Now this is disturbing to me. And I did some work on this this past week.

Multitudes who sleep in the dust of the earth will awake. Now, who is it that is waking up at this resurrection? This by the way is formal resurrection number 3. This is a resurrection where people rise and they stick around for a good long time. Jesus is first.

Church is second. These are the Old Testament Israelites. Notice I said Israelites and not saints.

It doesn't say saints. It says your people. At that time your people, everyone whose name is found written in the book, will be delivered.

Multitudes who sleep in the dust of the earth will awake. These are multitudes, and this is my interpretation. Opinions differ.

These words are largely sealed until the time of the end. But, in my view, the multitudes who sleep in the dust of the earth are the stem and stalk of Israel. This is the, whether this goes back before the nation, all the way back to Abraham, or all the way back to Seth, I suspect that this goes back all the way to Adam.

Multitudes who sleep in the dust of the earth will awake. But, it is the line of Adam through Seth, through Abraham, through Isaac, and through Jacob. These are the chosen people, your people.

Multitudes, many who sleep, not all who sleep in the dust of the earth will awake, but many will. So, who would it be? Well, it is a group composed of two parts. Some will awake to everlasting life.

Others will awake to shame and everlasting contempt. These are really strong words. When you look them up in Greek, this shame is actually a feminine plural.

This is scornings. This is multiple things. There is a single shame or embarrassment, but this is plural.

Shames, if you want to say. And, everlasting contempt. Shame and everlasting contempt.

This word contempt is pretty strong. It means punishment. It means an everlasting

consequence.

This consequence is as long-lasting as the life that some awake to. It's life, chayim, the Hebrew toast in Israel even to this day, l'chayim, to life. Chay is life.

Well, this is chay l'olam, unto the everlasting of an indefinite duration. Well, some will awake to shames and everlasting repudiation. Punishment is a word we're going to look at in a minute, but this contempt means repudiation, rejection, pushing away of a thing.

Well, what do we know about this? Take a look at Ezekiel chapter 20, verse 37. We'll begin at verse 36 actually, and then we'll take our break. Ezekiel 20, 36, Just as I entered into judgment with your fathers in the wilderness of the land of Egypt, God says, Ezekiel 20, 36, Just as I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you, declares the Lord God.

Now, he doesn't say the wilderness of Sin, he doesn't say the wilderness that they wandered in for 40 years. This is the wilderness of Egypt. What judgment did God enter into with the fathers in the wilderness of the land of Egypt? Remember, there was a first purge of the people after they hadn't gone far at all, and they had the Meribah.

Remember that? There was a separating out of people. But notice what he says, I will enter into judgment with you, declares the Lord God. I will make you pass under the rod, and will bring you into the bond of the covenant.

And I will purge you of those who rebel and transgress against me. I will bring them out of the land in which they dwell, but they will not enter the land of Israel. Then you will know that I am the Lord.

I would submit to you that the third resurrection is all of Israel. They have not yet been judged for salvation. Many who sleep in the dust of the earth will awake, Daniel is told.

And that is all God's people. And you can take God's people back as far as you like. I personally take it all the way back to Adam, to Seth, probably to Cain, certainly to Abraham, Isaac, Jacob, and then the line of Jacob.

These are Old Testament types with whom God had a covenant. Notice, I will bring you into the bond of the covenant. I will purge you of those who rebel and transgress against me.

To rebel and transgress, you have to have first been in a covenant relationship. We don't apply the laws of the United States to Timbuktu. We don't go over there and say, well, you know, in Claremont we've got an ordinance that you can't drive on this wide of a street faster than 35 miles an hour.

To rebel and transgress, there has to be something to rebel and transgress against. So, those who were under covenant to God are going to be raised. They have not yet been judged for

salvation, in my view.

They entered into the covenant. They signed up for the covenant. And so they are raised.

Everybody in those ancient days had the chance to come and place themselves under that covenant. You have proselytes, you have those who come from afar. Anybody who had an interest in God or the things of God could come and become a part of that covenant, place themselves under the covenant.

There were those who functioned under it and tried to keep it. They, of course, failed in various ways, but they endeavored to keep it. They tried to keep it.

They did the Psalm 51 thing when they failed. Purge me and I will be clean. Wash me and I will be white.

I against thee and thee only have I sinned. And this sort of thing. And there are others who put themselves under the covenant and then freely broke it.

And they went to the high places and they went to the garden of death and the garden of Uzzah and did all kinds of heinous things. And there were those who worshipped the gods of the land, but they were under covenant. Well, they're going to come back and God says, when I bring the millennial kingdom, when I raise all of you out of Daniel's 12.1 and 2 dust, I'm going to sort you.

Some of you will go into the land and I bring you into the bond of the covenant. I fulfill my part of the covenant to you. These others, you rebelled and transgressed and you are out.

They will come out of the dust, but they will not go into the land. Then you will know that I am the Lord. Then you will know that I am the Lord.

Once they know that He is the Lord, now what? Do I accept or do I reject the authority of God? He who comes to God must believe that He is and that He rewards those who diligently seek Him. So these who are raised are going to enter the millennial time, the millennial age. Some will enter the millennial kingdom.

Others will be in the darkness outside, so to speak, for that thousand years. This is a physical resurrection. It is breath entering bodies still on the dust, still on the earth, still subject to death.

What do we know about this? We know that there are those who will... I think I read you Ezekiel 37, 13, and 14. Then you, my people, will know that I am the Lord when I open your graves and bring you up from them, put my spirit, my breath in you, and you will live. It's a physical existence still subject to death.

So we've gotten partway through the resurrections. We've still got some unbelievers in the ground. We still have two different kinds of Old Testament people that are raised.

So what is the fate? Well, we're going to pause here and take our break. When we come back, we'll find out, and we'll complete our canvas, our survey, our census of all the world's people, where they were, where they are, where they will be, right after we take our break.