

Rev 26-06-24b

We are looking now at this resurrection referenced in Revelation chapter 20 to understand who it is and who it isn't. You will remember that we have already experienced the rapture around seven years before this, before the 70th week of Daniel, before the tribulation. And so this is where the Old Testament saints rise.

There are those who understand things so wildly differently that the resurrection at the rapture is going to include everyone up to that point. And then this resurrection is only the tribulational saints. But there are clear distinctions that we will soon see between Israel with its promises and the nature of its resurrection corporately and individually, and the church, which is a unique possession, a gift that the father has given to his son, the Lord Jesus Christ, a bride that is his and his alone, uniquely comprised of the faithful of the church age.

So many things depend on faithfulness. If we could remember what is on the line day by day in the choices that we make to choose patience, to choose peace, to choose forgiveness, to choose to judge ourselves, acknowledge our sins, claim the forgiveness and the gracious renewal that is in Christ when we fail, it makes a difference you can hardly overestimate in the coming days. So we have seen all the way up to the resurrection passages in Job and Isaiah and Daniel.

I will give you a few more that you can note down and read in their context. Psalm 17:15, David says, as for me, I shall behold your face in righteousness. When I awake, I shall be satisfied with your likeness.

David knew about resurrection verses 13 and 14 describe those that only have a hope in this life. The wicked, those who are uninterested in living a life of faith and obedience before God, look at the preceding two verses. And you can compare this to 1 Corinthians 15, 19, where Paul says, if in this life only we have hope in Christ, we are of all men most miserable.

If you're looking to build the kingdom here and try to have a good luck charm or a genie of the lamp here, you're doomed to disappointment, failure, and a big problem in the resurrection. Psalm 49, 14, and 15, if you're numbering these, Job 19, 25 through 27 was number one. Isaiah 26, with special emphasis on verse 19, that was number two.

Daniel 12, two and three, that was our third passage. The fourth, the one I just read, Psalm 17:15, I love that one. As for me, I shall behold your face in righteousness.

When I awake, I shall be satisfied with your likeness. And in Hebrew, there's often a wonderful pun or play on words or double entendre. And when David says, when I awake, I shall be satisfied with your likeness, looking at his likeness is a satisfaction.

Being resurrected in his likeness is also a satisfaction. Being satisfied with his likeness, is it the likeness of the redeemer or is it him being conformed to the likeness and the image of his son,

which is upcoming for all believers when you get to the kingdom of the father. We'll see that shortly.

So our fifth passage is Psalm 49, 14 and 15. There is a remarkable contrast here. The wicked like sheep, they are appointed to Sheol.

This is a dismal outlook for animals. Doesn't look like they have a resurrection expectation. Could be exceptions for pets, just saying the sheep, they are destined for and appointed to Sheol, but God will ransom my soul from the power of Sheol for he will receive me.

To have confidence that we will be received into the presence of God requires an understanding of and pursuit of righteousness. On a daily basis, I want to be qualified, not just to be raised, but to be received into God's presence. The Lord Jesus talked about this.

If you confess my name before men, I will confess your name before my father. You will be received into the presence by name. If you deny my name, you can be saved, but if you don't live like it, you don't act like it, you don't endeavor to live a life of obedience and faithfulness, not received.

That's still a significant hope of resurrection, but a much lesser expectation in the future. Psalm 49, 14 and 15. And when it says, God will ransom my soul from the power of Sheol for he will receive me, receive me, makes you think back to passages like Genesis chapter five, Enoch walked with God and he was not for God received him.

He walked with God in this life. He was received into God's presence for the next. Second Kings chapter two.

There are varying understandings of what happened when Elijah went up in the fiery chariot. I personally think he was retired and disappeared, but he did write a letter that was received by the King a couple of years later. But metaphorically speaking, picture wise, his reception is thought of as being represented in that chariot taking him upwards.

The sixth passage, Psalm 73, 23 through 26. It's good to have these on hand. If somebody tells you, none of those old Testament people believed in resurrection, that's some invention of Christianity.

Psalm 73, 23 through 26. In summary, you guide me with your counsel and afterward you will receive me to glory. Receive me.

What a wonderful specific opportunity, not just to be raised, but to be received into the presence, to be welcomed into the throne room of our father and into the company of the Lord Jesus Christ in our case. So this is possible because the God who grants life also has power over death. We do not have power over death.

We can sometimes stave it off. We can yell clear and hit somebody with the paddles and resuscitate, but we do not have power over death. People want to transfer their consciousness into a circuit board.

Good luck with that. Hosea, this is our seventh passage now, Hosea 13, 14, which by the way, Paul quotes, shall I ransom them from the power of Sheol, says God, shall I redeem them from death? Oh, death, where are your plagues? Oh, Sheol, where is your sting? When God says, you know what? I think I'm going to ransom them out of Sheol. Who can get that price together? Who has enough capital to ransom souls out of Sheol? Only the Lord Jesus.

He alone in all humanity can ransom souls from Sheol. Shall I redeem them from death? And because God can and does and will, death, where's your plagues? You took your best shot and your plagues have been defeated. Oh, death, oh, Sheol, where is your sting? It was a sting, but we've healed up from it.

We're over it. It's gone. That was Hosea 13, 14.

And of course, Paul quotes that in Romans and perhaps 1 Corinthians 15, both places he talks about resurrection. 1 Corinthians 15 is where he quotes this Hosea passage. Our eighth passage, you would not see this one coming.

I gave a clue in the first session, the song of Hannah in 1 Samuel chapter two, verse six, when she is celebrating the Lord. She says, the Lord kills and brings to life. He brings down to Sheol and he raises up.

He has the power of death and life. Sheol and being raised up. This is a clear reference to resurrection in the old Testament sense.

The destination was described in terms of Sheol, the place of disappearing from this life and no further function. Our ninth passage, that was 1 Samuel 2, 6 for the eighth, the ninth one, Deuteronomy 32, 39, God himself is speaking. And he says, I kill and I make alive.

Again, emphasizing his sovereign power over life and death. This was understood by old Testament believers who advanced and grasped these things like Job and like David. You think about Psalm 23, verse six, when that Psalm ends, David says, goodness and mercy will follow me all the days of my life.

And I will dwell in the house of the Lord being received into the house, into the fellowship, into the presence forever. Psalm 23, 6. David says in Psalm 27, 13, I believe that I shall look upon the goodness of the Lord in the land of the living. This is the future land of the living.

There's a lot of hardship in the present, but I believe that I shall look upon the goodness of the Lord in the land of the living. And you read this in context, this seems to imply even after death.

It's even more clear in Psalm 71, verse 20, you will revive me again from the depths of the earth.

You will bring me up again. People can always try to construe this as just a metaphor talking about being rescued from hard times. But as is so often the case in Hebrew, this can speak of that and the actual future resurrection.

You will revive me again. Got that old Baptist hymn, revive us again, fill each heart with thy love. Let each soul be rekindled with life from above.

Hallelujah, thine the glory and so on. Revive us again. You will revive me again from the depths of the earth.

You will bring me up again. Psalm 71, 20. Psalm 118, 17.

You, I shall not die. I shall live. You could say, well, this looks like a fatal consequence, a dire straight that I'm in, but I'm going to live through it.

But it looks forward to resurrection. Of course, you can't talk about old Testament passages related to resurrection without going to Ezekiel 37, verses one through 14, the valley of dry bones. We've seen that many times.

This is talking largely about national restoration. It is a group. It is a vast army once it is raised.

But the imagery here of these dry bones, they are in the dust once again, and the bones, they are covered with flesh and sinew. They are enlivened with breath and they stand upon their feet, but they are made of the dust of the ground, like unto Adam and all of those who have descended from Adam and Eve formed from the dust, went to the dust and come back from the dust with bones and sinews, which speak of the same kind of bodily incarnation. See carne in the middle of carnation, incarnation.

Does carnation, does that mean that the flowers resemble meat or smell like meat? I'm not sure. But incarnation, not carnations, incarnation. And this bears on our understanding of the nature of this old Testament saint resurrection, which is upcoming.

But Ezekiel 37, one through 14, Hosea six, one and two, you remember this one, after two days, he will revive us. On the third day, he will raise us up. Picturing first and foremost, the Lord Jesus early in the morning on the third day, conquering death, sin, opposition from Satan, living again.

And because he lives, we will live. This is first Corinthians 15, of course, Hosea six, one and two. So the faith of Abraham, not detailed so much in Genesis as in Hebrews, but it is implicit in Abraham's actions in Genesis 22, when he takes Isaac to the mountain and places him on the altar and is ready to sacrifice him, knowing God's promise that in Isaac shall thy seed be called.

And through him, you're going to have offspring more numerous than the stars in the sky and the

sand on the seashore. And in and through your offspring, all nations are going to be blessed. If God says, plunge the knife, God's going to have to do something about keeping Isaac alive because he has promised.

And despite all his knowledge, how many animals do you think Abraham had slain in his lifetime? He's what, 113 years old by this time. He's well over a hundred. He was a hundred when, when Isaac was conceived and he's a youth now.

How many animals had he slain? None of them ever came back. And he is about to slay this son of his like a sacrifice. His faith was stronger than all of his previous experience.

He believed the promise of God. And we know this from what we are told in Hebrews 11, 19, Abraham considered God able to raise the dead. That's what Paul says in Hebrews 11.

You also see this in the regular expressions following the death of personages in the old Testament, the patriarchs. You remember when it says referring to their death, it says things like he was gathered to his people. It doesn't say he was dumped in the dust.

He disintegrated back and returned as God told Adam. He was gathered to his people. And this strongly implies that they understood that there is a future with your ancestors and with your family members after death, you are gathered to your people in the old Testament.

He slept with his fathers. It says in some cases, you can look this up. I won't give you all the passages, but it is said of Abraham, Isaac, Jacob, Moses, and David.

This sort of language is used of their death. So you can see a progression also from the Pentateuch where it is clear that God is sovereign and rules over life and death. Whether it is Enoch, Abraham being gathered to his people, Hannah in 1 Samuel 2, God is the one who raises those up.

There are anticipations in the resuscitations performed by Elijah and Elisha. Hope beyond Sheol represented in these Psalms that we looked at. You look at the prophets, Isaiah 26, Ezekiel 37, Hosea 13, Daniel 12, explicit predictions of resurrection of God's people and final judgment.

So that is our old Testament understanding. These anticipations and promises are fulfilled in Revelation 20. All of those individuals, many of whom were martyred like unto those at the end of the age, the last seven years, who are beheaded because they will not take the mark of the beast, but that refusal to submit, to be seduced, to give in to the scarlet harlot.

When you think about the long running presence of Satan's plan and purpose, his alternate capital city of Babylon, his use of seduction and deception and persuasion to sway people and deny them access into the things of God to lead them astray. This spans the entire age. You then come to the distinction.

What is different about our resurrection at the rapture versus what happens at the second coming, this resuscitation of the old Testament saints. And it is a resuscitation, which we will see here in the descriptions, nowhere more clear than in Ezekiel. But let's begin in the description in Isaiah 65 verse 20.

Isaiah 65 verse 20. Now having established the fact of the resurrection of the old Testament saints, it was anticipated, it was promised, it was an expectation. We see its fulfillment here at the beginning of chapter 20.

What is it like for these people? I will tell you in advance, this is not resurrection into a glorified body like that of the Lord Jesus, which is what we experience at the rapture. We shall not all sleep, but we shall all be changed in a moment, in a twinkling of an eye. John says, we don't know exactly what it'll be like, but we will be like and we will see him as he is.

And Paul describes in detail that we will put off the old man and put on the new man, not just spiritually, but we will enter into a permanent, eternally lasting resurrection body. Not so at the beginning of Revelation chapter 20. This is a resuscitation into a version 2.0 human body.

How do we know this? And it's important because of the description of the millennial kingdom and we will see when and how these individuals finally join us in the eternal resurrected body that we receive immediately at the rapture. It's one of the privileges of being body of Christ, not just in an idea form, not just spiritually speaking, but we are literally going to have a body like his. But the old Testament is different.

Isaiah 65, verse 20, in the millennial kingdom, no more shall there be in it an infant who lives, but a few days. What a blessing. You can't swing a cat without hitting somebody who has lost a child either in the process of development or shortly after being born.

I look at my family history. I've got records going back a few hundred years and so many little individuals. There was one named Horace Hull who died in infancy.

Many others I could name. No more shall there be in it an infant who lives, but a few days or an old man who does not fill out his days. Even when he's old, you say, well, he's still left too soon.

Couldn't he have gone a little longer? For the young man shall die a hundred years old and the sinner that is a hundred years old shall be accursed. So if you die at a hundred, you're considered to have died in your youth, whether it is through some extraneous cause or it is a judgment. But several observations from this one passage, Isaiah 65, 20, death still exists in the millennial kingdom.

Longevity is greatly increased. A person dying at 100 is considered to have died young. You think about the symmetry with the early pre-flood existence where Methuselah lives 969 years and so on.

Sin is still possible in the millennial kingdom. That's something people don't like to think about, but that's why the Lord has to rule he and the sons of David with a rod of iron and smash some clay pots because sin will still exist and it will be handled swiftly with perfect justice. But sin is still possible and divine judgment still occurs during the course of the millennial kingdom.

That is different than the eternal state. Revelation chapter 21, we will see that in the kingdom of the father, death is no more. Death has been cast into the lake of fire.

Second passage, Isaiah 65 verses 17 through 25. Right near the end of the book, as you remember, Isaiah is like the Bible. It has 66 chapters, just like the Bible has 66 books.

So one chapter short of the end. Isaiah 65, 17. And following, behold, I create a new heavens and a new earth and the former shall not be remembered or come to mind, but be glad and rejoice forever in what I create.

For behold, I create Jerusalem as rejoicing and her people a joy. I will rejoice in Jerusalem and joy in my people. The voice of weeping shall no longer be heard in her, nor the voice of crying.

No more shall an infant from there live but a few days, nor an old man who has not fulfilled his days. For the child shall die 100 years old. The sinner being 100 years old shall be accursed.

They shall build houses and inhabit them. They shall plant vineyards and eat their fruit. They shall not build and another inhabit.

They shall not plant and another eat. For as the days of a tree, so shall be the days of my people." Notice trees that are old, they still die. They shall not labor in vain, nor bring forth children for trouble.

Notice there is going to be childbirth in the millennial kingdom. They shall be the descendants of the blessed of the Lord and their offspring with them. This has a bearing on your understanding of what happens to young ones, infants and small children who die before they are old enough to understand and make an informed decision about salvation, about Christ, about faith in God.

And you get the idea that there are so many small children during this age. My personal belief is they are resuscitated. And if anything, instead of dying because they were born to drug-addled or otherwise very poorly situated people, Old Testament and new, these young ones will come back and be able to grow to maturity and make their decision about the Lord in a near-perfect environment.

Perfect justice, perfect righteousness on display from Jerusalem. Swift dealing with those who commit crime or are reprobate. And rather than having to try to find a way to understand God and make a decision in horrific circumstances here, or whatever circumstances they might have been born into, but in many cases, it is going to be a deliverance.

And if there was ever an opportunity to have a free and unrestricted choice to make, these little ones, they're not automatically granted salvation. You can't do that and have free will. Grant salvation to somebody and they're like Satan and they're just going to fall again.

That's not good. Everyone has to make a decision before the kingdom of the Father. It is their own decision.

God doesn't say, well, I know what you would have done. We are judged according to what we do. The books are opened and individuals are judged according to their works, not what they might have done had they lived longer.

So these infants, the descendants of the blessed of the Lord, their offspring with them, it shall come to pass that before they call, I will answer. While they are still speaking, I will hear. Verse 25, the wolf and the lamb shall feed together.

The lion shall eat straw like the ox. This is what tells you, this is not a description of the kingdom of the Father. It is the millennial kingdom because you've got these animals and there's agriculture and there is sacrifice and so on.

They shall not hurt nor destroy in all my holy mountain, says the Lord. The perfect environment is in and around the millennial temple in Jerusalem, the holy mountain. As you get further distant out amongst the nations, it will get darker and the provenance of disobedience and the need for judgment will prevail further away.

But those who are allowed into the millennial Jerusalem, that is going to be a wonderful, safe, peaceful, and righteous environment. Those who say, let us go up to the house of the Lord and so on. So that is your passage dealing with the millennial kingdom.

Anybody that says that's heaven and earth doesn't grasp the content here because there's no picturing of infants growing in the eternal future, the kingdom of the Father. Ezekiel chapter 44, this is one of my favorite passages. Isaiah, Jeremiah, Ezekiel chapter 44.

You remember 40 through 47 or 48 or so is all addressing the configuration and function of the millennial temple. And you have a description of the priests and what they wear and how they function. And so when you get to 44, 17, it shall be, this is talking about the priests up in verse 15.

They stand before me to offer to me the fat and the blood, says the Lord God, sacrifices, animal sacrifices in the perfection of the millennial kingdom, and especially the perfection of the millennial Jerusalem and God's temple in Jerusalem, completely orchestrated the worship there by God himself. Notice animals are slain. There is fat and blood.

Slaying an animal is not a sin. Depends a lot on why you do what you do. But these priests, verse 15, the Levites, the sons of Zadok who kept charge of my sanctuary, when the children of Israel went astray from me, they shall come near me to minister to me.

Notice the millennial kingdom is fulfillment of the promises to Israel. These are not priests after the order of Melchizedek. These are priests that are Levites that are serving in the millennial temple.

They will minister to me. They will come before me to offer the fat and the blood, says the Lord God. They shall enter my sanctuary, verse 16.

They shall come near my table to minister to me, and they shall keep my charge. And it shall be whenever they enter the gates of the inner court that they shall put on linen garments. No wool shall come upon them while they minister within the gates of the inner court or within the house.

They shall have linen turbans on their heads and linen trousers on their bodies. They shall not clothe themselves with anything that causes them to sweat. These priests are mortal.

It's a wonderful version 2.0 mortality. It is like unto the mortality that existed in the garden and shortly after the expulsion from the garden. Long life, wonderful health, greatly enhanced, but still mortal.

An earthly body ministering in an earthly temple with earthly animal sacrifices for a thousand years. Can't wear anything that sweats. Notice verse 20.

They shall neither shave their heads nor let their hair grow long. They shall keep their hair well trimmed. This is an earthly function.

I don't know if our hair is going to grow in a resurrection body. I kind of wonder why it would. Get your hair the way you want it, just keep it that way.

But bodies on this earth, your hair, your fingernails and things, they grow. And no priest shall drink wine when he enters the inner court. Wine is a product of grapes that grow on the earth and so on.

They shall not take his wife, a widow or a divorced woman, take virgins of the descendants. Notice there will be marriage in the millennial kingdom. Unlike what Jesus says about the kingdom of the father, where they neither marry nor are given in marriage.

So this tells us, this and other passages, that there is an earthly component to this resuscitation. In Ezekiel 44 verses 25 through 27, you have a further indication. They shall not defile themselves by coming near a dead person.

There will be dead people in the millennial kingdom. Only for father or mother, son or daughter, for brother or unmarried sister, may they defile themselves. After he is cleansed, they shall count seven days for him.

On that day, he goes to the sanctuary to minister again. He must offer his sin offering in the inner court, says the Lord. So death and defilement can happen in the millennial kingdom.

We know this from Ezekiel 44, 25 through 27. There are still inheritance laws. If you go to the next chapter 46, 16 through 18, actually two chapters hence, Ezekiel 46, 16 through 18.

Thus says the Lord God, if the prince gives a gift of his inheritance to any of his sons, it shall belong to his sons, it is their possession by inheritance. But he gives a gift of some of his inheritance to one of his servants, it shall be his until the year of liberty, after which it shall return to the prince. But his inheritance shall belong to his sons, they shall become heirs.

The prince shall not take any of the people's inheritance by evicting them from their property. He shall provide an inheritance for his sons from his own property, so that none of my people may be scattered from his property. And this is in a millennial context.

This is not going back to the laws that discussed property in great detail in the Pentateuch. This is in the kingdom. Pilgrims will come to worship, Ezekiel 46, 9. The nations who are ruled in the millennial kingdom beyond the borders of Israel will go yearly to Jerusalem and they will keep the feast of tabernacles.

This is Zechariah 14. If those nations refuse, they will receive no rain and they can be subject to plague. This tells us that in the nations at a distance, there can be ongoing sin, there can be governmental discipline, and nations that have ordinary populations.

Ezekiel 47, there are leaves for healing. We'll talk more about that when we get to the kingdom of the Father and the tree of life. But Ezekiel 47 is talking about the millennial kingdom and this anticipates the tree of life in the New Jerusalem.

Throughout Ezekiel 40, chapter 40 through 48, you have sin offerings, guilt offerings, and purification offerings, all of which are necessary in an earthly context, an earthly life where there is still the occasional failure or a defilement. So, mortality. If the priests, the Levites that minister before the Lord in the millennial Jerusalem are mortal, you have to assume everybody else is as well.

And these priests sweat, they wear linen to cope with that prospect, they cut their hair, they can become ceremonially unclean, they have to avoid corpses, which means there is death, they have families, and they offer purification sacrifices. So, that is the nature of their resurrection, which is different than ours. We are transformed at the rapture.

We are not just resuscitated with a greatly enhanced human body issue, such as you see in the early chapters of Genesis. We are like the angels, and we are like Christ. So, that is the distinction.

And this condition, for the Old Testament saints, they had earthly promises of an earthly kingdom, they will be fulfilled in an earthly fashion for those dwelling in earthly bodies for a thousand years. At the end, as we see, Satan will be released, Gog Magog, then this heavens and earth pass away. And in order to dwell in the new heavens and new earth, you must have an eternal issue body, which we get at the rapture.

The Old Testament saints, after the thousand years are complete, if they have perished in their mortal body, they will once again rise to be judged, they will be apportioned their lot, their part, their meros of inheritance. And the merging of the two peoples of God, the church in Israel takes place after the millennial kingdom. In the new heavens and new earth, you have the new Jerusalem with 24 gates.

Some are named for the apostles and some are named for the tribes of Israel. And it tells you, this is the great unification. And there is no longer a distinction.

The two programs have run their course, have accomplished their purpose. And the people of God who are qualified will dwell in proximity where the lamb is the light and so on. We will see that when we get to chapter 21 and 22 upcoming, but it is important to understand Israel is not the church.

The church is not Israel. Israel's promises in the Old Testament will be literally fulfilled. All these died in faith, not having received the promises.

Read Hebrews chapter 11. So important to understand God keeps his word. And those who died waiting for a city whose founder and builder is God, like Abraham, will see that city and will be privileged to dwell in it and function for 10 centuries, a thousand years, exactly a thousand, no more, no less.

When the Bible says a thousand, these numbers are not just sort of a toss off. It's exactly a thousand years. Well, much more to see as we move forward to the judgment here in the early portion of Revelation chapter 20.

And that is where we will pick up this coming Sunday. We'll close here in a word of prayer. Father, we are so grateful to see the affirmation of your faithfulness, of your truth embodied in the Lord Jesus Christ, our Savior.

We thank you for him. We thank you for our unique and privileged place in him, sharing his sonship, his priesthood, his inheritance, his special place in your plan. And those of us who qualify as the bride, as the wife who has made herself ready, will enter into these wonderful, almost incomparably, unimaginably great blessings and privileges and opportunities in the age to come.

We pray that the Holy Spirit will keep us mindful as we navigate our day, as we think our thoughts

and speak our words, set our values and goals and priorities, so that in all things, our Savior, the Lord Jesus, will be glorified and your glory will be reflected in us. We ask it in Jesus' name. Amen.