

## **Rev 26-06-28a**

Good morning, welcome to the Sunday morning services at Grace & Truth Bible Church. This is the 28th of June, 2026. We're in the book of Revelation.

We are looking at a fascinating concept, fascinating topic, which is the nature of the resurrection. It turns out that there are phases and facets of resurrection that are unique to the various categories of God's people. And we want to understand those.

We want to understand our particular role and place so that we're ready when we either are transformed or arise from the dust of the earth. We wanna have the program in hand and know exactly what's happening, where we're going, what the sequence of events will be, and also to note the difference between ourselves and others in God's program that have a different role, function, timing, and purpose. So it's well-documented in scripture.

There are replete references and descriptions, and we are reviewing those. We're going to look at the summary of the Old Testament resurrection and then enter into the New Testament resurrection this morning, which of course is most pertinent and most exciting for us. But let's ask God's blessing on our time of fellowship and study, and we'll begin.

Father, we are so grateful for another time of fellowship to be lifted up and encouraged by the assembling together of believers of like mind. We appreciate the privileges that you have granted to us in Christ to have the presence and power of your Holy Spirit, to be given an understanding of your word and the opportunity to apply it, to lay hold of righteousness by faith, to appreciate the Lord Jesus in his earthly life, being sustained by that same spirit and that same word, showing us the way, setting our example, being the head of all things to us, a special gift, the church, to eventually be presented as the wife of the Lamb if we qualify as overcomers. We want to be overcomers.

We have seen clearly from this book that is before us what you have revealed in terms of the nature and opportunity, and we pray this morning that our time of study, our time of fellowship and the hours and days ahead will indeed prepare us for service and function in that role. We ask it in Jesus' name, amen. Amen.

I would encourage you, if I went too quickly on Wednesday, I've had several reports that we were moving out a little more quickly than pens could scratch on paper, but remember that the lessons are transcribed and outlined, and if you need a review or to catch a passage that you missed shortly after live class, you can pick those up on the website and review them to your heart's content. It is sometimes easier to browse through the text than to re-listen to the entire lesson, but you're welcome to do either or both. But quickly, last time we entered into, because we are in Revelation chapter 20, we entered into the doctrine of resurrection, if you will, and it has two major divisions.

One is the Old Testament, and the other is the New Testament, Saint resurrection. So when the angel comes down from heaven, locks up Satan in the bottomless pit for a thousand years, the souls of those who've been beheaded for their witness to Jesus, Revelation 20, verse four, and for the word of God, and this is, I think, a various listing. One individual doesn't necessarily qualify for each of these descriptions, so those who are raised at this point, this is the beginning of the millennial kingdom, after Armageddon, after the judgments are complete, when the Lord Jesus returns, there is the resurrection of Old Testament saints, everyone from Adam to the last Old Testament saint that died in and around the vicinity of Pentecost after the ascension of the Lord Jesus.

So those souls who had been beheaded, of course, you can tell that we're using somewhat figurative language, souls don't get beheaded, but the individuals who were beheaded in the flesh, their souls are brought back. So the souls of those who had been beheaded for their witness to Jesus, and those souls that had suffered for the word of God, beheaded is put for all forms of persecution leading to death, being faithful unto death in the Old Testament day. You see this in the latter part of Hebrews 11, the various ways that people were persecuted and even lost their lives on account of their faith, but beheaded for their witness to Jesus and for the word of God.

The Old Testament saints didn't know the name of Jesus, generally speaking, but they would be faithful unto death, whether that death came naturally or under persecution, for the word of God. Those who had not worshiped the beast nor his image, and even before the last seven years of the Old Testament age, as with the scarlet harlot, there have been earlier manifestations of Satan's desire to control large groups of people, to subjugate, to dominate, to endeavor, to perpetrate his version of kingdom with his capital city, Babylon, all down through history. But most recently, the most recent example is what we have seen in the preceding chapters of Revelation, and so those are represented and representative.

Those who had not worshiped the beast nor his image had not received his mark on their foreheads or on their hands. It is possible in concept to be someone who takes the mark. You invest your faith and your confidence.

You hang your future on satanic concepts of prosperity and advancement and security, and you have effectively, in essence, gone this way all through history. Specifically here, the group that is in view are the Old Testament saints. How do I know this? Because the church age believers have already been raised seven years earlier.

We're taking these sort of in reverse order. We are detailing the resurrection of Old Testament saints because it is detailed here. Then we will compare and contrast our own resurrection, which at this point has taken place seven years previous.

Quite different all through the scriptures. But these are raised and they lived and reigned with

Christ for 1,000 years. Again, this is a focus on what you might call the Old Testament overcomers, those who were faithful unto death.

We saw this as one of the criterion for, or a criterion for receiving the crown of life in Smyrna. You'll have tribulation 10 days. Be faithful unto death, you will receive the crown of life.

And in the same way that the 24 elders on the thrones are the best and brightest of the church age and their fate is representative for all of us, these individuals are put for the entire Old Testament age. Remembering again that at the outside edges of this great symmetry, the great chiasm of human history, the further away you get from the center, the more metaphorical, the more generalized, the more symbolic the representations are. So creation at the beginning of Genesis and recreation at the end of Revelation are not given in detail.

We don't have paragraphs and sub paragraphs to answer all of our questions about, well, what about this situation or what about that? It's big picture. We essentially see through a glass darkly. We are given enough information to make our decisions.

We are given what we need to know. And even classified information, if you have a secret or a top secret clearance, which many of us held at one point, just because you have a top secret clearance, you don't walk into a library of secret material and read everything that's top secret. Your clearance gives you access when you have a need to know.

So what is revealed to us satisfies our need to know, not necessarily our curiosity or fulsome details, but that's why this seems to be a bit cryptic. And you say, well, how do you know that it's all of the, it is the witness of the entirety of scripture put together. And the references that we looked at on Wednesday, I'll quickly review the concepts and just mentioned a few of those.

But this is what we have here. This is the resurrection of the Old Testament saints represented by the most recently dead, which are the tribulational martyrs. They are overcomers.

They are Old Testament saints. Their resurrection is put for and helps us understand the entirety of those who are brought back from that age. We're going to see more passages this morning on this in our first session.

But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. We talk about the first coming of the Lord Jesus, but if you think about it, his first coming was in two phases.

His birth in Bethlehem, we celebrate annually in December. He was here, but he wasn't here. He came, but he had not yet come.

He wasn't yet in the role of fulfilling his purpose as the suffering servant, as the witness to God's truth, as the one to call Israel to fulfillment of their Old Testament covenant promises. That would be 30 years later. So he came, was recognized by a close and immediate circle.

And then there is a gap. There's a period of time, three decades, three entire decades before he then comes and begins his ministry. That is a pattern, another one of the prophetic clues we have that covers several things.

There is the duality of God's covenant coming to Israel and then coming to the Gentiles. There is not only two phases to the first coming of the Lord Jesus, but there are two phases to his second coming. In the same way that his birth was largely overlooked by the masses, the rapture where we are taken to meet him in the air, go to the place that he has prepared for us, and so shall we ever be with him, is not as notable to those on the earth.

They are immediately distracted by the machinations that unfold as the seals and the trumpets and the thunders and the bowls are undertaken, those judgments. They don't really have time to worry about people that they assume maybe just went away and are hiding, or it's just that there are too many other things going on. I think the rapture will be explained away for many.

Others will see it and come to faith at that point, and they will become Old Testament saints as a part of the 144,000 and more during that period. But the first phase of Jesus' second coming is the rapture. Seven years later, the second phase, which is his return where he comes to earth and stands on the Mount of Olives.

It splits, there's a river that flows, and he sets up his kingdom. He establishes his kingdom at that point. So his second coming comprises both the rapture and his returning to stay and to rule in the kingdom.

That is the phase we are looking at here. So the rest of the dead does not include us. We were already raised in a special resurrection, a unique resurrection, seven years earlier.

This is the primary resurrection as far as Israel is concerned. So the rest of the dead, these are the unbelieving dead, and they do not live again until the thousand years are finished. This that we are looking at is the first resurrection.

As with the second coming having two phases, the first resurrection has two phases. Ours, when Jesus returns in the air, he goes back with us to the place prepared for us, returns seven years later after he has opened the seals and superintended the judgments, wielded the sickle that we saw a few chapters ago. So now this first resurrection is completed.

So many things have two phases. I could give you countless examples in the Old Testament, but we'll move forward here. So blessed and holy is he who has part, meros.

And this is a technical word that signifies inheritance, blessed and sanctified. Holy means sanctified. This is something we do for ourselves.

We wash our own robes in the blood of the lamb. We confess our own sins. We request the

cleansing of Psalm 51.

Purge me with hyssop and I shall be clean. Wash me and I shall be whiter than snow. This is done by request.

It is a function that we ask God to perform on our behalf. So we are blessed and we are sanctified. We are those who have kept ourselves cleaned up, availed ourselves of God's grace in the forgiveness of sin and sanctification and walking in the light.

Old Testament and new. New Testament, if we walk in the light as he is in the light, we have fellowship, us with God, God with us and the blood of Jesus Christ, his son cleanses us from all sin. First John 1.9. Psalm 119, 105, thy word is a lamp unto my feet and a light unto my path.

My path is in the light, in the word. Psalm 119.11, thy word have I hid in my heart that I might not sin against thee. There is prevention and there is correction.

So blessed and sanctified is he who has a part, a portion. This is the inheritance portion in the first resurrection that includes us and the Old Testament saints. The Old Testament saints are in view here.

Over such, the second death has no power. The second death is a sentence executed at the great white throne judgment, a thousand years from this point. Over such, the second death has no power.

They shall be priests of God and of Christ. This includes our Melchizedekian priesthood in the comprehensive view. And it is also those who will serve in a priestly role during the millennial kingdom.

They will reign with him a thousand years, not more, not less, 1,000 years. This resurrection, as we saw last time, is described. We know that the human body is made of the dust of the ground.

You see that in Genesis chapter three, verse 19. Dust thou art unto dust, shalt thou return. But Job 19, 25 through 27 tells us it will be a restoration in the flesh based on redemption after death.

He talks about the skin worms that might destroy his body and yet he will stand on his own feet and with his own two eyes, he will see his redeemer. The Isaiah 26 passage that talks about the land of Judah and the bodies in verse 19 that will rise from the dust. Going to dust, physical death, being resurrected from the dust isn't a description of New Testament resurrection as we will see.

The church transformation in a moment and a twinkling of an eye in 1 Corinthians and in Thessalonians, our resurrection is like that of Christ. So there is a phase in which Old Testament saints are essentially resuscitated. This is a greatly improved and enhanced.

This is the human body, much as it was immediately after creation and in the earliest generations where it was near perfect, it lasted for hundreds of years, disease resistant, healing, restorative, things that have degraded over the centuries and over the millennia. These bodies that are given are wonderfully improved from what we see around us yet mortal, they are mortal. So we saw this in Daniel 12, two and three, many will awake from the dust.

When you see the references to dust, it is a reminder that this resurrection is like that described in Ezekiel where prophesied to these bones. Flesh and sin who cover them, another breath and they stand on their feet and they're an earthly mighty force. But you can review the rest of those passages, but the hope beyond death, we covered in the Psalms, gave you four different Psalm passages on those, the Ezekiel 37, one through 14, to which I just alluded the Valley of Dry Bones.

This speaks primarily of Israel's national restoration, but nevertheless, these dry bones don't rise to meet the Lord in the air, they are given the neshama once again, and they rise as a group, as a nation, to stand on their feet. And this is necessary as we're about to see for the fulfillment of God's Old Testament promises. So the timing, Hosea 6, one and two, after two days, he will revive us, on the third day, he will raise us up.

I think this is a reference not only to the time in the metaphorical unfolding of God's plans and purposes. This could be after 2,000 years. A lot of people say days or as 1,000 years.

I think it primarily foreshadows the Lord Jesus because their resurrection, like ours, is dependent upon that of the Lord Jesus. And in Christ, everyone is made alive, Old Testament and new. But there are some who think that this may be a historical anticipation in terms of two millennia and in a third millennium, this resurrection will take place.

So that is your Hosea 6, one and two. After two days, he will revive us. On the third day, he will raise us up.

And this brings us to the faith in resurrection that was represented by individuals like Abraham. And we saw this progressive development through the Old Testament, where it is a very somewhat vague prospect initially, and eventually is given in more detail in the prophets. But this morning, we're going to conclude and sort of summarize.

There are so many Old Testament passages, it is very difficult to cover them all. So we will look primarily at the ones that are clearest, the ones that give us a fulsome picture of this future. So I want to, first of all, look at Joel 2, 28 through 32.

This is quoted as you will remember in Acts, but that is a reminder that Peter provides of an example of what is going on. So when you get to your minor prophets, there's a lot of them stuck close together, but Joel 2, 28, it shall come to pass afterward. After what? Look at verse 21, Joel 2, 21.

Fear not, O land, be glad and rejoice. This is the land of Israel, a time of celebration. The Lord has done marvelous things.

Do not be afraid, you beasts of the field. The open pastures are springing up. The tree bears its fruit.

The fig tree and the vine yield their strength. Be glad then, you children of Zion, and rejoice in the Lord your God, for he has given you the former rain faithfully, and he will cause the rain to come down for you, the former rain and the latter rain in the first month. Former rain and the latter rain.

This is almost a study unto itself, but God's blessing in the first iteration of the nation of Israel fulfilling his promises to take them out of bondage and bring them into the promised land. Now in the days of the latter rain, the highest and best fulfillment of those promises and the additional promises that have come since that time is the latter rain. So the threshing floors will be full of wheat.

The vats shall overflow with new wine and oil. I will restore to you the years that the swarming locust has eaten, the crawling locust, the consuming locust, and the chewing locust, my great army, which I sent among you. And remember those things that were like locusts that we've just seen in these various judgments.

You shall eat in plenty, verse 26, and be satisfied, and praise the name of the Lord your God, who has dealt wondrously with you, and my people shall never be put to shame. This is not just talk. It's not just a vague hope.

These are millennial promises, and we are at the point in Revelation 20 where God is bringing them to fulfillment. And in order to fulfill them for his Old Testament people, they have to come back. You can't make a promise to one person and then go to somebody else and give them the content of the promise and say, see, I fulfilled my promise.

All these died in faith, not having received the promise. They have to come back to life to receive the promise. Every generation that placed their faith in God and trusted him that they were pilgrims and sojourners in this life.

And God would make good on his promises for the land, for the kingdom, for the throne of David, for prosperity, that they would be fulfilled for them personally. If you make me a promise, I don't want Joe Smith in another county somewhere receiving the benefit and God coming back and saying, see, I fulfilled my promise. The promise is to me.

God says, the promise is to you and to your descendants. The nation of Israel, for those promises to be fulfilled, for those who accepted them in faith, laid hold of righteousness by faith. They believed that God is Hebrews 11.6 and he is a rewarder of the specific individuals who placed their faith in him and know that he rewards those who diligently seek him.

Each of these individuals diligently sought the Lord and God is going to raise them up and fulfill these promises and these are earthly promises. He didn't promise them the kingdom of the father and the descriptions we're going to see in the upcoming two chapters. These are land of Israel promises, as we will see.

So I will restore these years. 26, Joel 2.26, you shall eat in plenty and be satisfied. Notice there is earthly function here.

You're going to live in a land. You're going to eat meals. You're going to have crops that are bountiful.

You're going to have herds that are plentiful. You will eat in plenty and be satisfied. You will praise the name of the Lord, your God, who has dealt wondrously with you and my people shall never be put to shame.

Then you shall know that I am in the midst of Israel. I am the Lord, your God, and there is no other. My people shall never be put to shame and it shall come to pass afterward that I will pour out my spirit on all flesh.

The spirit is poured out because in our flesh, we are powerless, powerless against sin, powerless to fulfill the plans and purposes of God. For a divine plan and purpose, you need divine enablement. And notice this is afterward, after the restoration of the land, after the bringing back of the people, God's spirit is poured out on what? Their flesh.

They are not of the type of resurrection body that we received seven years earlier. They are brought back to fulfill earthly covenant promises, to enjoy earthly divine blessings. The primary one of which is the Holy Spirit that we receive and so often take for granted.

Remember, the ministry and the presence of the Holy Spirit was rare and individual in the Old Testament. It will be ubiquitous for them as it is for us. We, as the younger brother, have been made first.

It's like Jacob crossing his hands with Ephraim and Manasseh. It is Jacob receiving the promised inheritances and blessings rather than Esau, the firstborn. It's so ironic that Israel themselves has become Esau and the younger brother, the church, has already entered into these promises.

We have already received God's spirit. We have already entered into spiritual fulfillments that are reflective of and in the pattern of these future earthly blessings that Israel could have had, had they recognized the presence of the king when he came the first time. They missed it.

So those things were put on hold and granted to us. We will see why shortly. So I will pour out my spirit on all flesh, Joel 2, 28.

Your sons and your daughters shall prophesy. Your old men shall dream dreams. Your young

men shall see visions.

Notice that there is variation in age. There are families of fathers and children. And I think there are going to be long chains.

You think about going back and verifying the names that are in the genealogies of the Old Testament and in Chronicles, so-and-so begat so-and-so, and here's a major household. They're all gonna be brought back and they'll be able to check their notes together. Old men, sons and daughters, young men, and my men servants and on my maid servants, I will pour out my spirit in those days.

These are days. This isn't the eternal future. These are days.

Day and night persists throughout the millennial kingdom. You can measure months and years all the way up to a thousand years. It is an earthly, divinely superintended kingdom and those who dwell in it and those who dwell around it have been brought back.

I emphasize this because the most common, what you might say, dispensational understanding of the passages we looked at on Wednesday, how is it that people can die at the age of 100? How can they age? How can they sweat? So many things that indicate that there is mortality during this period. The explanation that has been given by the great gray-bearded men that have preceded us is that there are survivors of Armageddon. There are survivors of the judgments that we have just witnessed and they will go unchanged into the millennial kingdom.

And so there will be a mix of resurrected people. They believe that when Israel is raised, they are raised with the same type of bodies that we are. And it is judgment survivors who are mortal and this accounts for the mortal people.

If you look at the passages from Wednesday, remember in Ezekiel 40 through 48, all through the description of that millennial temple, it is the priests of God who are mortal, who wear linen robes so that they don't sweat. It is the flesh of the overcomers in Israel that is brought back and granted opportunity and priesthood and God pours out His spirit on their flesh. None of these things characterize our resurrection.

It doesn't say we will receive the spirit. It doesn't talk about dust. It says that the dead in Christ will rise.

In Israel, it's those who sleep in the dust of the earth who will awake, Daniel 12, one and two. Difference in the nature of the resurrection. Now these Old Testament saints are going to catch up and they are gonna end up identically clothed with a resurrection body at the inception of the kingdom of the father, at the close of the millennial kingdom.

But God will first fulfill His promises to Israel for a thousand years. Every detail, every promise. We will see some of those here momentarily, but God will on His men servants and maid

servants pour out His spirit in those days.

Joel 2.30, I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun turned to darkness, the moon into blood before the coming of the great and awesome day of the Lord. This is moving back a little bit.

This is the harbinger of the fulfillment of these. We've seen the sun darkened and the moon turned to blood in our preceding few chapters. And verse 32, it shall come to pass that whoever calls on the name of the Lord shall be saved.

Notice in Mount Zion and in Jerusalem, there shall be deliverance, as the Lord has said, among the remnant whom the Lord calls. The remnant, all these died in faith. Without faith, it is impossible to please Him.

Hebrews 11. So, if you continue into chapter three, behold in those days and at that time, when I bring back the captives of Judah and Jerusalem, I will gather all nations, bring them to the Valley of Jehoshaphat. I will enter into judgment with them there.

You can read the rest of this. We don't have time to do all of Joel again, but this is the time. It is a bodily, physical resurrection, greatly improved, nevertheless mortal.

And it's really necessary to fulfill the earthly promises of land and prosperity. You need an earthly existence and entrance into the land proper. Passing under the rod is a part of this.

Others will be raised, but because they were reprobate, because they were rebellious, they will be brought back because they had enough faith to leave Egypt. They had enough faith to worship God and to bring sacrifices. But if they were disobedient, apathetic, indifferent, self-indulgent, they will be in the darkness which is outside.

They will be present. They will see many coming from the Northeast, South and West and sitting down with Abraham in the kingdom and they themselves thrust out. The Pharisees of Jesus' day were explicitly told this by the Lord himself.

You will see it. You will see them enter. You will see yourself cast out.

The self-righteous. The last shall be first. The first shall be last.

So that is Joel, Jeremiah 31, verses 31 through 34. Jeremiah 31, verses 31 through 34. This is the new covenant to Israel.

Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day I took them by the hand to lead them out of the land of Egypt. Notice how representative language isn't as detailed and specific as a scientist might want it.

God says, I made a covenant with your fathers in the day I took them by the hand to lead them out of the land of Egypt. When did he actually make that covenant? At Sinai. Many days later.

But day speaks, this is the day that I took them by the hand. This is the time. This is the period.

Did he literally take them by the hand? This is metaphorical, right? It's figurative, but it's clear. We don't have any trouble understanding what he means. And yet, if you tried to press it, what exactly is the day? How did he take them by the hand? And wasn't there a distance between coming out of Egypt and going to Sinai? Of course, many intervening things.

My covenant, which they broke. They broke the Sinai covenant. They broke the law of Moses.

Regularly, repeatedly, generationally, for centuries. They broke it, though I was a husband to them, says the Lord. And there is a text variation there you can look up.

It's not important to our point. But this is the covenant that I will make with the house of Israel after those days, says the Lord. After those days, I'm gonna make a new covenant with the same people.

I will put my law in their minds and write it on their hearts. I will be their God and they shall be my people. Now, how is he going to do this? No more shall every man teach his neighbor and every man his brother saying, know the Lord, for they shall all know me from the least of them to the greatest of them, says the Lord, for I will forgive their iniquity and their sin.

I will remember no more. This will happen in the millennial kingdom through the Holy Spirit, the nation of Israel. When it says I will, well, let's just look at our next passage and we'll do that when we come back from the break.

We'll look at Micah chapter four. We'll look at Deuteronomy 32. We'll look at Isaiah chapter 11.

But the nation itself will be composed in the land in Jerusalem of those who have passed under the rod and qualify for the unique near perfect conditions that pertain there. Others will be outside. And depending on your distance from Israel, it will get darker, less well-controlled, less blessing, less opportunity.

But the spirit is going to be ubiquitous. I will pour out my spirit on all in those days. This is the Old Testament resurrection.

There is a real literal millennial kingdom coming. We will not be citizens of that kingdom. It is not our promise.

Our role evidently is going to be similar to the role that the angels fulfill now, which is superintending, largely invisible, closer to God than to man. We will be closer to the Lord Jesus than to the sons and daughters of Israel. We will be working divine tasks.

We will have divine assignments that may or may not include immediate interactions with those in the kingdom. This kingdom is going to be ruled by the Lord Jesus, by David and his sons. That is according to covenant promise.

The throne of David. And this will be a government populated by those faithful sons of David, by David himself and by the Lord Jesus, the ultimate son of David for a thousand years. Our role is not to dwell on the earth in that millennial kingdom.

Talking about kingdom work, kingdom this and kingdom that isn't a New Testament concept, period. Read Paul, does he talk about, he preaches the kingdom, but this is the ultimate destination, the kingdom of the father, which we wanna be prepared for. And we wanna be prepared for service and function in whatever God assigns us.

But this earthly kingdom is specifically promised to and fulfilled for the house of Israel and the house of Judah. We'll see a few more passages and then move into our opportunities, the nature of our resurrection when we come back from the break.