

# John 5:26-29

## THE RESURRECTIONS

⇒ How many resurrections are there?

- o One?
- o two?
- o more?

⇒ Are there different *parts* of the same resurrection?

⇒ The answers to these questions will help one to understand the end times and to rightly divide the Bible.

⇒ There are only two kinds of bodies to resurrect: the bodies of "spiritually alive" people and the bodies of "spiritually dead" people.

⇒ Are the saved and lost raised together or at separate times?

⇒ Several verses mention them together.

- o □ Daniel 12:2 "everlasting life and everlasting contempt"
- o □ John 5:28,29 "resurrection of life... and... resurrection of damnation"
- o □ Acts 24:15 - "just and unjust"

Acts 10:42 quick  
3 Dead

⇒ Though they are mentioned together, does that necessarily mean that they occur together in *time*?

- o No!

⇒ There are references that put the <sup>first</sup> birth of Jesus and Second Coming of Christ ~~Advent~~ together, but *timewise* they are actually 2000 years apart.

v. 1 - 1st Coming  
↑ v. 2 - 2nd Coming

vs. 11 "the sufferings" - 1st Coming  
10-11 "the glory" - 2nd Coming

- o See Isaiah 9:6; Isaiah 61:1-2; & 1 Peter 1:1

↓  
"child" - birth - 1st Coming  
"wonderful... the Prince of Peace"  
↓ 2nd Coming

- ⇒ Many verses speak of the resurrection of the righteous dead alone, with no mention at all of the unrighteous dead.
- ⇒ When speaking to the Jews, Jesus explained the resurrection of the righteous in Matthew 22:31-33; Mark 12:25-27; and Luke 20:34-38.
- ⇒ He made it clear that God is the God of the living not the dead.
  - □ **Luke 20:38**
- ⇒ Obviously the living are those who are saved ("spiritually alive"); those who have made the one true God their own personal God.
  - If a saved person's body is dead he would still be "spiritually alive" to God.
- ⇒ These are the ones raised in the resurrection of the righteous dead.
  - This is verified again in John 6.
  - □ **John 6:37, 39-40, 44,54**
    - **v. 39 “...should raise it up...”**
    - **40 “I will raise him up”**
    - **44 “I will raise him up”**
    - **54 “I will raise him up”**
- ⇒ Anyone who trusts Jesus as his own personal Saviour will be resurrected with the righteous.

*Read*

- o In verse 39 Jesus refers to the resurrection of *all* those given to him as "it."
  - o Yet he goes on to repeat "raise him up at the last day" *three* times.
  - o There is *one* resurrection of the righteous dead, *but* it has three parts!
- ⇒ This will be substantiated later.
- ⇒ John 11:23-26 summarizes the righteous resurrection.
- o □ **John 11:23-26**
- ⇒ The bodies of those dead who had believed in him will be resurrected, and those who believe in him, who are alive at his coming, will never die.
- o This is exactly the case in I Thessalonians 4:13-18 and I Corinthians 15:42-57.
  - o The bodies of physically dead saints are raised incorruptible, and the bodies of the living saints are changed.
  - o Both groups meet the Lord in the air.
- ⇒ Now the original question was this: Are the righteous and unrighteous dead raised at the same time or at different times?
- o Notice again that the unrighteous dead are not mentioned in the previous passages.
- ⇒ When is the resurrection of the unjust?
- o □ Revelation 20:11-15

- ⇒ Here are the unjust dead. But when were they resurrected?
  - Look back further in Revelation
  - □ **Revelation 20:4,5,6**
  - There are 1000 years between the First Resurrection of the righteous and the Second Resurrection of the unrighteous.
  - In verse 4 some physically dead Tribulation saints are resurrected and judged.
  - Their reward is to reign with Christ 1000 years.
- ⇒ **"The rest of the dead lived not again until the thousand years were finished."** (v5)
  - These are the *unjust* dead.
  - *All* the unjust dead from Adam's time through the Millennium are judged at the same time.
- ⇒ No where else in the Bible is the resurrection of unredeemed sinners described.
  - □ **Revelation 20:15**
- ⇒ Now the Bible likens the First Resurrection to the planting and harvesting of a crop.
- ⇒ First the crop is planted.
  - □ **I Corinthians 15:35-37** —
- ⇒ Harvesting has three parts: the firstfruits, the main harvest, and the gleanings.
  - There are three parts to the First Resurrection.

# Resurrection of Just

First Resurrection - 3 parts 1 Cor 15:22-24

- 1) First Fruits - Christ + O.T. Saints
- 2) Harvest - Church, Body of Christ (N.T. Saints)
- 3) Gleaning - Trib. Saints

o □ **I Corinthians 15:22-24**

- **22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 24 Then cometh the end.**

Firstfruits

⇒ Because people fail to differentiate between the three parts of the First Resurrection there is confusion.

o The first part is "Christ the firstfruits."

- It happened at Christ's resurrection at the time of the Passover.
- □ Matthew 27:52-53
- □ Ephesians 4:8

⇒ Verses on the second two parts: the rapture of the Church (the main harvest), and the rapture of the Tribulation saints (the gleanings) are often mixed and confused.

o Revelation 20:5 declares "**This is the first resurrection.**"

o At this point the First Resurrection, which began with "Christ the firstfruits" is complete; and the resurrection of the unjust is still 1000 years in the future.

⇒ When John writes "**This is the first resurrection**" he has just described those last gleanings to be resurrected in verse 4.

o □ **Revelation 20:4**

⇒ Those souls are resurrected, judged, and rewarded at the time at the end of the Tribulation before the Millennium.

○ They are also mentioned in **Revelation 7:13-14**.

⇒ Now the Tribulation is a time of testing for the nation of Israel, *not* the body of Christ.

○ The Church does *not* go through the Tribulation, the nation of Israel does!

○ In the gospels there is no Church that is the body of Christ.

○ The nation of Israel is being dealt with.

- □ Matthew ~~5:24~~ <sup>15:24</sup> - Jesus said to the woman of Canaan, who wanted Jesus to heal her daughter who was vexed with a devil.
- □ Matthew 10:5,6 ✓ Jesus instructs apostles who to minister to

⇒ Christ knows that the nation will initially reject him and warns them in the parable in Matthew 21:33-46. *- give reference*

○ □ **Matthew 21:43** - *Read*

⇒ Christ also knows that at the end they will finally accept him as their Messiah and Saviour.

⇒ The whole chapter of Romans 11 covers this subject.

○ □ **Romans 11**

- **1...Hath God cast away his people? God forbid...**
- **11...Through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.**

- **15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?**
- **25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.**
- **26 And so all Israel shall be saved.**

⇒ It is absolutely necessary to understand Matthew 24 in order to understand and differentiate between the last two parts of the First Resurrection.

- o Matthew is a Jewish gospel, written to the Jewish people, about their Jewish King.
- o Matthew 24 tells about the time of Jacob's Trouble called the Tribulation.
- o There is not a Church Age Christian in the entire book of Matthew.
- o It deals with the nation of Israel.
  - Jesus Jewish disciples ask him:
  - **Matthew 24:3**

⇒ I Corinthians 1:22 says that "**The Jews require a sign.**"



- o They require and expect a sign for the Second Coming just as they did for the First Coming. (**Isaiah 7:14 and Luke 2:12**)
- o No where in the Bible does it say that Gentiles, <sup>or</sup> ~~of~~ the Church, or the Body of Christ require or expect a sign.
- ⇒ The disciples also asked about "**the end of the world.**"
  - o *Every time* "**the end**" occurs in Matthew it is a reference to the end of a period of time.
  - o EVERY TIME!
- ⇒ Matthew 13:39,40 & 49 all refer to the end of the world.
  - o Now if those verses are so clear (and they are) what is the problem with Matthew 10:22: "**He that endureth to the end shall be saved,**" or
    - o  **Matthew 24:13**
- ⇒ Someone here is trying to endure until the end of the Tribulation *not* until the end of his life!
  - o The person enduring is *not* a Church Age Christian.
  - o Jesus is addressing Jews who are still observing the Old Testament Law and worshipping in the temple!
  - o "**The end**" in this passage is followed by the Second Coming.
- ⇒ How possibly could "**the end**" refer to the end of someone's life, especially not a Christian's life?
  - o  **Philippians 1:6**

- o Christians are secure in Christ until the day of the rapture.
  - o We have to endure nothing!
- ⇒ But those Tribulation saints who *do* endure receive a special reward.
- o □ **Revelation 2:26**
  - o Those people who have to endure and overcome are a different group of people, since Christians have to do neither!
  - o In this passage Jesus is talking to Jews about the Tribulation!
  - o Remember that verses on the rapture of the Church and the rapture of the Tribulation saints are often mistaken for each other.
  - o The Body of Christ and the Tribulation saints are not the same group of people.
  - o Things different are not the same!
- ⇒ A further study of Matthew will show some of these differences.
- o There is no doubt as to the time spoken of in Matthew 24. Verse 29 says "**the tribulation of those days.**"
  - o Jesus is still addressing Jews, and they have asked about a "**sign**" for his coming in Matthew 24:3.
  - o □ **Matthew 24:30,31**
- ⇒ Revelation 14:14-20 adds details to this description.
- o □ **Revelation 14:14**

- o That is the sign mentioned earlier because seven verses later Revelation 15:1 says "**And I saw another sign...**"
- ⇒ The gathering of the elect in Matthew 24:31 is described in Revelation 14:15,16.
  - o □ **Revelation 14:15,16**
  - o Here the "**harvest is ripe**" and the earth is "**reaped.**"
  - o This reaping is the rapture of the Tribulation saints mentioned in Revelation 14:12.
  - o □ **Revelation 14:12**
- ⇒ In the next verses two more angels deal with those people left *after* the Tribulation rapture.
  - o Revelation 14:17-20 they are reaped and cast into "**the great winepress of God's wrath.**"
- ⇒ Now Matthew 24:36-41 describes this Tribulation rapture as being like in the days of Noah.
  - o Luke 17:26-37 also includes the days of Lot.
  - o For both, the Lord states that some shall be taken and some left.
  - o Noah's flood and the destruction of Sodom are both types of the Tribulation.
  - o Noah, Lot and their families were "taken" to be preserved while those people *left* were destroyed.

- ⇒ The Tribulation saint is told to "**Watch therefore**" (Mt:24:42) and "**be ye also ready**" (Mt. 24:44).
  - □ **Luke 21:36**
  - So those who watch and are ready escape the great wrath of God poured out at the end of the Tribulation (Revelation 14:19).
  - They are "**taken**" or "**reaped**" in a "**harvest**."
  - This is the Tribulation rapture, the gleanings, of the last part of the First Resurrection.
  - Not only do they escape but they are also judged and rewarded.
  - □ Revelation 20:6
  - □ Luke 12:42
  - Matthew 24:45 reads similarly to Luke 12:42.
- ⇒ The parable of the ten virgins is also a Tribulation parable about the rapture at the end of the Tribulation.
  - This is apparent from the last verse before any of the others are even read.
  - □ **Matthew 25:13**
  - Now this parable is usually taught as a Church Age parable corresponding with the rapture in I Thessalonians 4.
  - A verse by verse examination will show, however, that this is not so, and will confirm that this is a continuation of the

Lord's explanation of the Tribulation rapture from Matthew 24.

- o Verse one introduces the "**virgins.**"
  - o They cannot represent the Church that is Christ's body for that is spoken of as a "virgin" (singular).
  - o  **II Corinthians 11:2**
- ⇒ Now some "wise virgins" show up in Revelation 14:4.
- o They are *Jews* and are sealed to go through the Tribulation as witnesses for the Lord.
  - o The virgins in the parable are going to *meet* the bridegroom  
*MAT. 25:6*  
(v6) *not* marry him!
  - o He is already married!
  - o He is *returning* from the Marriage of the Lamb.
  - o His Bride is the Church, the Body of Christ which was raptured as the main harvest described in I Thessalonians 4 and I Corinthians 15.
  - o  **Luke 12:36 "And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."**
  - o If oil is a type of the Holy Spirit, works are involved in obtaining a fresh supply.

- Mt 25
- o The virgins are told to go and "**buy for yourselves**" (v9), not to believe on Christ alone.
  - o These can't be Church Age Christians who are all saved *without* works. (Ephesians 2:8,9).
  - o Also the virgins were said to be "**ready**" (v10) as in Matthew 24:44 and then the door was shut.
  - o Just like Noah!
- ⇒ These virgins are wise and foolish.
- o Some are taken and the rest are left!
  - o There is no question that this is a parable about the rapture of the Tribulation saints.
- ⇒ The resurrection of the righteous, called the "**first resurrection**" in Revelation 20:6, clearly has three parts.
- o Jesus shows this in John 6.
  - o In speaking of **all** that the Father gives him (vs37,39), he says that he will "**raise IT up**" at the last day (v39).
  - o Then he goes on to repeat "**raise him up**" three times in vs.40,44, & 54.
  - o "**IT**" is the first resurrection which is comprised of three different "**hims.**"
- ⇒ Paul corroborates this in likening the resurrection to a harvest with three parts in I Corinthians 15:22-24.

- o The phrase "**Come up hither**" is found three times in the Bible.
  - Proverbs 25:7 for the first fruits.
  - Revelation 4:1 for the rapture of the harvest, the Church.
  - And Revelation 11:12 for the rapture of the gleanings, the Tribulation saints.
- ⇒ These three parts are also found in types in the Bible.
  - o First fruit saints are typified by **Lazarus**.
  - o *Enoch* was a Gentile who was caught up, as the Church will be. His translation, as that of the Church, was secret.
  - o *Elijah* has a witness to his chariot of fire as do the Tribulation saints. (Revelation 11:11,12 & Revelation 14:14,15)
- ⇒ **Conclusion:**
  - o Understanding the three parts of the first resurrection is essential to understanding and rightly dividing the Bible.
  - o Difficult or contradictory passages are clarified when the parts are differentiated and the types studied.