

231029-1 Re 20, 5, The First Resurrection–CThurman

When the Lord Jesus comes from glory there shall be the battle of that great day of God Almighty, the battle which takes place in the Valley of Megiddo. Christ descends from glory to destroy the armies of the Gentiles that had amassed in the land of Israel. The Antichrist and his false prophet are taken and cast alive into a lake of fire that burns with brimstone. (cf. Re.19.11-21) Then will follow the judgment of the nations, when the sheep and goats of the Gentiles are judged, the result of which judgment all of those which knew not God and that had not obeyed the gospel of Jesus Christ are removed from the earth. At this point there remains only the elect of God upon earth. These are both of the glorified and unglorified elect. To state it more clearly, there are the resurrected and raptured glorified saints, and the unglorified believing which are in the natural bodies. It is both of these, and only these that enter into the millennium, the one-thousand year kingdom of Jesus Christ on this earth. This is the time of the earth's Sabbath or *rest*. For 6,000 years the earth has been under a curse. (cf. Ge.3.16-19) Finally, since the time of creation, the earth and all of its inhabitants shall rest from the curse it has been under since man's sin in Adam. The Scriptures are not silent to the fact that Christ's millennial kingdom is going to be the best age that this present creation has ever enjoy.

Ro 8:21 ... the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

The heavens and the earth shall be greatly altered from what it has been for the past 6,000 years.

(cf. Ps.145.11-13; Is.11.4-10; 65.18-25; Ez.34.20-31; 36.8-15; Hos.2.14-23; Am.9.11-15; Zec. 8.1-8; Ro.8.19-23; Re.20.1-7 [10 texts, and there are more!])

A significant blessing to creation as given in the opening statements of Revelation chapter 20 is that Satan shall be bound and put away during the time of the millennial kingdom. Certainly sin and death continue during this time. BUT Satan will not be plying the weaknesses of men to sin as has been done until now. Also, King Jesus, with His world-wide government of glorified saints, shall rule the earth with a rod of iron. The earth shall rejoice in that day.

Pr 29:2 When the righteous are in authority, the people rejoice ...

In our last message on the text of Re.20.1-4 there was the presumption of a resurrection only because we didn't to the 5th verse. It is stated clearly here.

5 But the rest of the dead lived not again until the thousand years were
remainder were not revived
 were not caused to live again

rest, λοιποί, nom. pl. masc. of the adj. λοιπός, tss. remnant (Re.11.13; 12.17; 19.21), remain (Re.3.2), other (Re.8.13), residue, rest (Re.2.24; 9.20; 20.5).

dead, νεκρός, adj. always tss. with the English dead (ones), and 13 times in the Book of Revelation.

lived ... again, ἀνέζησαν, 3pl. aor. of the verb ἀναζάω, ἀνά re-, again, above, up + ζάω, to live; ἀναζάω, is tss. to be alive again (Lk.15.24, 32), to revive (Ro.7.9; 14.9), to live again (Re.20.5).

finished.
accomplished, expired.

were finished, τελεσθῆ, 3s. aor. subj. pass. of τελέω, tss. to go over, to make an end, to finish (Re.10.7; 11.7; 20.5), to pay, to accomplish, to fulfill (Re.15.8; 17.17; 20.3), to fill up (Re.15.1), to expire (Re.20.7).

This is the first resurrection.

Let's take the time to consider three things in this verse.

1. What a resurrection is; the difference there is in the first resurrection from all other resurrections.
2. Who the rest of the dead are that were not resurrected at this time?
And,

3. The gap that there is between the first and the last resurrections.

This is the goal of the message today.

First, what a resurrection is; the difference there is in the first resurrection from all other resurrections. Let me begin with the Greek from which we have translated into English the word *resurrection*.

resurrection, ἀνάστασις, a noun, from which we have a beautiful name, Anastasia. The Greek is a compound word, ἀνά a preposition which carries the idea of repetition by words like 'again, re-, above, up' + ἵστημι, a verb tss. into English with the words *to stand, to establish, to hold up, to set, to stand forth, to stand up*, etc. ἀνάστασις, is found 42 times in the NT, and though a noun it is tss. by verbal phrases such as *raised to life again, rise from the dead, that should rise, rising again*, and of course the noun, *resurrection*.

Strictly speaking, a resurrection is when someone that has died is raised back to life. There are several such resurrections in the Bible: three in the OT, three by the Lord Jesus Christ and three in apostolic age, or early church history. Each of these resurrections was a restoration of natural life to a dead (body).

Three resurrections in the OT:

1Ki.17.8-23, the son of the widow of Zarephath – 2Ki.4.18-36, the son of the Shunamite woman – 2Ki.13.20, 21, the body of the dead man reviving when it touched the bones of Elijah.

Three resurrections by the Lord Jesus:

Mk.5.22, 23, 35-42, Jairus' daughter – Lk.7.11-16, the widow's son, who was of the city of Nain – Jn.11.14, 43, the friend of Jesus named Lazarus, brother of Mary and Martha.

Three resurrections in the apostolic age, or early church history:

Mt.27.52, 53, certain ones, many, not all that were dead were raised to their natural state after Christ's resurrection and went back into

Jerusalem, being seen of many – Ac.9.36-41, Tabitha fell sick and died – Ac.20.9-12, Eutychus fell from an upper window.

Now, the first resurrection differs from these resurrections because, rather than being raised back to life in their natural bodies, it is a resurrection to a spiritual body, a glorified, an immortal, incorruptible, eternal body.

1Co 15:42 So also [is] the resurrection of the dead. It (v.38, the seed of life) is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. (A spiritual body is not the same as a spirit; this pertains to the kind of body it is; it is a spiritual body.)

Job 19.25 For I know [that] my redeemer liveth, and [that] he shall stand at the latter [day] upon the earth:

26 And [though] after my skin [worms] destroy this [body], yet in my flesh (a spiritual flesh that Job shall be identified with) shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not another; [though] my reins be consumed within me.

2Co.5.1 ¶ For we know that if our earthly house of [this] tabernacle (tent, stressing the temporal existence of this body) were dissolved,

*καταλυθῆ, 3s. aor. subj. pass. of the verb καταλύω, tss.
thrown down, destroyed, come to nought, overthrown*

we have a building (house, stressing a permanent, bodily structure) of God, an house not made with hands (not of human origin), eternal in the heavens (the origin of this eternal body is from above).

2 For in this (earthly house) we groan, earnestly desiring to be clothed upon with our house (permanent, bodily structure) which is from heaven:

3 If so be that being clothed (with our house from heaven) we shall not be found naked (or without a body).

In other words, God created man to have a body. Dying is a separation of the person from the body. Resurrection unites the person back to a body. In the case of the child of God he is united to a body that is eternal. Paul is making a general statement that applies to every child of God. As we shall see, the first resurrection involves something even greater than this.

4 For we that are in [this] tabernacle (temporary tent) do groan, being burdened: not for that we would be unclothed (perhaps, not to live in a 'bodiless' existence), but clothed upon (embodied again), that mortality (being subject to bodily dying) might be swallowed up of life (immortality).

The first resurrection is a most special event just for the saints of God. It is the time of the standing of the sons of God.

Ro 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

The first resurrection is a one-of-a-kind, one-time event, which involves something that shall not be repeated again. What do I mean? This resurrection appears to be the only time of glorification. There is nothing in the word of God that suggests another time when the children of God are glorified, meaning that they shall receive glorified bodies as the Lord Jesus presently possesses. While it is certain that every child of God shall ultimately be released from the last vestiges of sin, the curse for sin in its fullest sense removed, yet it appears that at the last resurrection they are *restored* to that state which Adam and Eve enjoyed in the garden of Eden, but without the slightest inkling of a possibility of a fall into sin again. It is quite reasonable to assume that Adam and Eve could have lived forever in their originally created state of uprightness had it not been for sin. (cf. Ecc.7.29; Ge. 2.15, 16; 3.1, 6, 24) As our original parents, Adam and Eve, in their unfallen state freely ate of the fruit of the tree of life, so shall the nations *on the new earth* apply to its leaves for healing (perhaps some kind of rejuvenation).

In the first resurrection the bodies of the glorified are not subject to the limitations to which natural bodies are subjected. For example, the glorified may eat and drink but they no longer hunger or thirst. The glorified no longer suffer weaknesses, sicknesses and death. But also, the glorified differ from one another as differently as we differ from one another today. These are the things that the apostle Paul addressed to the Corinthian church in his first letter. Bear in mind as we read that Paul is refuting the heresy of some which have said that there is no resurrection at all. (cf. 1Co.15.12)

1Co.15.35 ¶ But some [man] will say, How are the dead raised up? and with what body do they come?

36 [Thou] fool (lit. mindless one, 'one without understanding'), that which thou sowest is not quickened (given life, made alive [v.22]), except it die:

Here the apostle Paul uses the analogy of a seed being planted into the ground. We don't sow into the ground a seed and expect to see that same seed come forth. No, but rather, the seed is cast into the ground, and then the germ of life within that seed comes forth. Like this, the body of the child of God is only a shell in which is contained the germ of life. And that life only comes forth after the shell had died. The apostle John refers to this *germ* of life.

1Jo 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

37 And that which thou sowest, thou sowest not that body that shall be, but bare (naked) grain (a 'single seed'), it may chance (it might 'cede' or 'obtain' ...) of wheat, or of some other [grain]:

38 But (whichever it is) God giveth it (that bare, naked, stripped-down grain) a body as it hath pleased him, and to every seed his own body.

39 *All flesh [is] not the same flesh: but [there is] one [kind of] flesh of men, another flesh of beasts, another of fishes, [and] another of birds. (And so, there is a certain kind of flesh which shall adorn our individual soul and spirit.)*

40 *[There are] also celestial bodies, and bodies terrestrial: but the glory of the celestial [is] one, and the [glory] of the terrestrial [is] another.*

41 *[There is] one glory of the sun, and another glory of the moon, and another glory of the stars: for [one] star differeth from [another] star in glory. (There is a differing glory between the bodies of the glorified.)*

42 *So also [is] the resurrection of the dead. It (the seed) is sown in (with) corruption; it is raised in (with) incorruption:*

43 *It (the seed) is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:*

44 *It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.*

Notice that the glorified Lord Jesus *appeared* to His disciples. He could be touched and eat food.

Lk.24.33 And they (not apostles, but two disciples to which Christ came after His resurrection as they traveled on the road to Emmaus) rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things [were done] in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them (understanding by the next verse and other texts that the doors were closed [Jn.20.19, 26]), and saith unto them, Peace [be] unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them [his] hands and [his] feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat (food)?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took [it], and did eat before them.

Another text that speaks of the glorified neither hungering nor thirsting.

Re.7.16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

Re.21.4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

At this place let me add that the first resurrection includes the rapture of the living saints of God. According to the word of God there is only one first resurrection-rapture event. It is a singular event. Every eschatological viewpoint that says otherwise is in error.

1Co.15.51 ¶ Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Th.4.15 For this we say unto you by the word of the Lord, that we which are alive [and] remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive [and] remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Before we leave this topic, it is important to state that the first resurrection/rapture event is at the second coming of Jesus Christ. (cf. 1Co.15.23; 2Th.1.10; 4.16; 2Th.2.8; Re.19.11-14)

1Jo 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

1Th.4.16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive [and] remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

2Th.1.10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Second, 'Who the rest of the dead are that were not resurrected at this time?

Re 20:5 But the rest of the dead lived not again until the thousand years were finished. This [is] the first resurrection.

First, we can say that *rest of the dead* refers to everyone that was NOT raised in the first resurrection. Second, we can say that the *rest of the dead* refers to the unbelieving. These are all those which died in unbelief since the fall of Adam into sin unto the day of the first resurrection. These shall not be raised until the time of the *last* resurrection. (cf. Re.20.13, 14) Why? Because the first resurrection only pertains to the children of God.

But is it possible that the phrase '*the rest of the dead*' could refer to more than only the unbelieving? In other words, the question could be framed like this, 'Shall every believer without exception be raised in the rapture/resurrection event? Is it remotely possible that there are children

of God, whether dead or living at the time of the first resurrection that shall NOT BE RAISED or RAPTURED at this time? Is this a possibility?

First of all, when Christ returns with His glorified saints we know that the armies of the Gentiles that have amassed in the Valley of Megiddo are destroyed. After this it is quite reasonable to say that *the judgment of the nations* is the next major event as Christ sets up His throne on this earth.

One of the most difficult barriers to overcome as we consider the judgment of the nations is setting aside the usual idea that comes to mind when we think of *nations*. The *judgment of the nations* is not a determination as to which countries shall enter into the millennium as if the U.S.A. or Turkey, or Great Britain, or Iran, or Egypt will enter into the millennium. No, this is not what the judgment of the nations is about at all. The term '*nations*' is translated from the Greek noun ἔθνος, *ethnos*. This noun is also translated *people*, *heathen*, and *Gentiles*. The judgment of the nations is the time when Christ shall separate into only two groups of people all of the Gentiles that are living on the earth when He comes. All of the Gentiles shall be separated into two groups: the believing (sheep), and the unbelieving (goats). The believing enter into the millennial kingdom in their natural state and the unbelieving shall go away into everlasting punishment.

The judgment of the nations is found in Mt.25.31-46. The question we should ask ourselves is, if every believer was raised glorified at the second coming of Jesus Christ then who are these believing Gentiles that are on the earth and in this judgment? For this reason my opinion is that we must entertain the notion that not all believers of the Gentiles (or the Jews) are necessarily raised in the rapture/resurrection event. Read the text of Matthew chapter 25.

*Mt.25.31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth [his] sheep from the goats:*

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

...

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done [it] unto one of the least of these my brethren, ye have done [it] unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

I think that we have to consider that there is a possibility that the first resurrection/rapture event does not include every believer without exception. This is a possibility. These believing of the nations are granted entrance into the millennial kingdom IN THEIR NATURAL BODIES. All of us should understand this important point about the millennial kingdom: its first citizens are only believers; believers that are in their natural bodies, that were not raised in the rapture/resurrection event, and the glorified that had a part in that rapture/resurrection event. It's really just that simple.

Just a side note: During the millennial kingdom, though it begins with a regenerated society (cf. 2Th.1.7-9) it will not end so. Like our present society it will end with greater population that are unbelievers because sin, childbirths, death continue with those in their natural bodies, just as it is now, BOTH OF JEWS AND GENTILES. (Israel has been saved at some point shortly after Christ descended, or it could be that He dealt with Israel in an anthropomorphism, as he had to others in the OT, [Abraham, Ge.18.2].) During the kingdom, though Satan is bound, sin and death, marrying and childbirths, faith and unbelief continue. But Christ's rod of iron shall prevent human society from descending into lawlessness. At the end of this time, when Satan is released, he shall rally the masses of the unbelieving one last time against the nation of Israel. (cf. Re.20.7,8)

Shortly after this ALL of the elect of God are brought to the new heavens and the new earth.

Are there other texts that lend to the idea that some of the elect of God might not be a part of the rapture/resurrection event? Is this what the text of Lk.20.34-36 suggests? Here we read of the *children of the resurrection* being *accounted worthy to obtain that world*.

Lk.20.34 And Jesus answering said unto them, The children of this world (age) marry, and are given in marriage: (Marriage is for them that live in this age and are in their present bodily state.)

35 But they (notice the following adj. clause defining this pronoun they) which shall be accounted worthy to obtain that world (age, which is coming), and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

Luke, by inspiration of the Holy Spirit wrote about the glorified saints coming into the millennial kingdom.

Similar wording is found in the text of Lk.21.31-36. Here the disciples are warned (context, Mt.24.1, 3; Mk.13.1, 3) to be watchful in order to be accounted worthy *to escape all these things that shall come to pass, AND TO STAND BEFORE THE SON OF MAN*.

Lk 21.31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and [so] that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

What about the text of Lk.12.35-40? Again, Christ directs these words to His disciples. (context, cf. Lk.12.1)

*Lk 12.35 Let your loins be girded about, and [your] lights burning;
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.
37 Blessed [are] those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.
38 And if he shall come in the second watch, or come in the third watch, and find [them] so, blessed are those servants.
39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.
40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.*

What of the parable of the ten virgin waiting for the bridegroom to come in Matthew chapter 25? Five were unprepared for the coming of the bridegroom and five were prepared to enter into the WEDDING FEAST OF THE LAMB.

Re 19:9 And he saith unto me, Write, Blessed [are] they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Mt.25.1 ¶ Then shall the kingdom of heaven (the sphere of operation involving the children of God) be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

...

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps. (They've arrived to the last days, on the verge of the bridegroom's return. And it was when they trimming their lamps that they ended up being preoccupied with things that should have already been done, and as a result they were unprepared when the bridegroom came.)

...

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

Isn't this a rejection to come into the feast rather than an issue concerning everlasting life? I think it is.

It is in Matthew chapter 24 that we read of a wise servant which is blessed *TO RULE* when his Lord cometh, and an evil servant which is cut off from that rule to receive a hypocrites part.

Mt.24.45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed [is] that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite [his] fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for [him], and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint [him] his portion with the hypocrites: there shall be weeping and gnashing of teeth.

In Re.3.3 the warning is to watch. To be found faithful when He comes it to walk with Christ in white. I take this to include the meaning of *glorification*.

Re.3.1 ¶ And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

Do these Scriptures suggest that not every believer shall be raised in the first resurrection? Whatever we think it is sure that the LORD's warnings to His people are not vain. We are certain that unfaithfulness for the disciples of Christ will cost reward, not of everlasting life.

Of loss of reward we read:

Heb 10:35 Cast not away therefore your confidence, which hath great recompence of reward.

2Jo 1:8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Re 22:12 And, behold, I come quickly; and my reward [is] with me, to give every man according as his work shall be.

Here is reward and preservation of the saints in one text:

1Co.3.14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Before we leave this topic we should consider a couple of texts where Paul is quite direct in his words concerning those that shall have part, a lot, a share in that glorious resurrection. Of this I must ask myself again, can Paul's words be applied to every believer without exception?

2Ti.4.7 I have fought a good fight,

I have fought, ἡγώνισμαι, 1s. perf. of ἀγωνίζομαι, tss. to strive, to labor fervently, to fight.

fight, ἀγῶνα, acc. sing. of the noun ἀγών, tss. fight (1Ti.6.12), contention (1Th.2.2), race (He.12.1), conflict, (Phl.1.30; Co.2.1).

I have finished [my] course, I have kept the faith:

Can every believer without exception state with confidence that he has striven for Christ *lawfully*?

8 *Henceforth*

It remains, Finally

(λοιπόν, acc. of the adj. λοιπός, also tss. *moreover* [as to the rest], *it remains, finally*)

there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give
render, reward

shall give, αποδώσει, 3s. fut. of the verb ἀποδίδωμι, tss. shall reward (3), will render (1), shall give (1).

me at that day: and not to me only, but unto all them also

And what follow is a noun clause that redefines to whom the pronoun *them* refers ...

that love his appearing.

The clause '*that love his appearing*' addresses a certain people of the elect of God. It does not refer to every elect without exception, but only to those that love His appearing. And who are they? It can only be those that keep His commandments, that obey his word, that have His doctrine.

Joh 14:15 If ye love me, keep my commandments.

Joh 15:10 If ye keep my commandments, ye shall abide (continue, dwell, endure, remain, stand, and tarry) in my love; even as I have kept my Father's commandments, and abide in his love.

A final text as we consider who the rest of the dead are that shall not be raised in the first resurrection. This text states in clearest terms that some shall reign with Christ and others of God's people shall not.

2Ti.2.10 Therefore

Therefore – either because Jesus Christ is raised from the dead, or because the word of God is not bound.

Isa 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper [in the thing] whereto I sent it.

The word of God shall reveal who has life and who does not have it.

I endure all things for the elect's sakes, that (ἵνα, expressing purpose) they may also obtain the salvation which is in Christ Jesus with eternal glory.

Gerhard Raske, Blueprint Bible, a grammatically diagrammed NT puts for salvation in parenthesis, σωτηρίας, 'glorification.' The idea in this verse speaks not only of salvation, but also of end of it, salvation *with eternal glory*.

11 [It is] a faithful saying: For if we be dead with [him], we shall also live with [him]:

12 If we suffer, we shall also reign with [him]: if we deny [him], he also will deny us:

(to reign with him)

13 If we believe not, [yet] he abideth faithful: he cannot deny himself.

The elect are saved by Christ to the uttermost (cf. He.7.25) even if they live the remainder of their days in disobedience to His commandments. But to live so comes with great personal loss. (cf. 1Co.3.15) But the faithful shall receive a reward for their service.

In the whole scheme of things, as we consider what is called Christendom, the visible kingdom today, very few of them that have faith in Christ are a part of the work of Christ in the earth through His churches. Very few of the believing truly strive for the faith of the gospel. Very few indeed strive for the preservation of the true faith (doctrine) of Jesus Christ. Very few believe we have the complete revelation of God in any version of the Bible, let alone the KJV Bible. Most believers will never come into a NT church. It has been my experience that most that profess faith in Christ, when they come face to face with one of the true churches of Jesus Christ are shocked. All that they've ever witnessed of what they *thought* a church was is contradicted. They stumble at baptism, the Lord's Supper and a Biblical form of church government. At this we need to move to the last point.

By the text of Re.20.5, 6 there is a gap between the first and last resurrections. We must take all of this quite literally. As literally as is the first resurrection so the last resurrection. And if these are literally understood, then so should our understanding be of the coming millennial kingdom. If the first resurrection is representative of some spiritual age, then why not the last resurrection, and so also the millennium? (cf. Re.20.5, 12, 13) But if the last resurrection is literally understood, then so should the first resurrection be literally understood. And if these are literally interpreted, then the millennial kingdom must be literally interpreted.

‘If the first resurrection is spiritual, then so is the second; but if the second is literal, then so is the first, which, in common with the whole primitive Church and many of the best modern expositors, I do maintain, and receive as an article of faith and hope.’ (Alford) J. A. Seiss, *The Apocalypse*, 16th Printing (1976), p.461

The simple point is this: the first resurrection precedes the millennial kingdom, and the last resurrection closes it. Praise God, it is that simple to understand. While the seminary professors, theologians and apologists can dismiss these simple realities if they choose to, the Christian that takes God at His word will be blest. As in the days of Christ and the truths He revealed to His disciples, so it is today. Our Heavenly Father has *hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.* And after the last resurrection, then what? The eternal age. Then the new heavens and the new earth. (chs.21, 22)

We considered three points in this 5th verse: What is a resurrection? and particularly, What is the first resurrection? – Who are the rest of the dead that were not raised in the first resurrection? – And, the 1,000-yr. gap between the first and last resurrections.

5 οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ ἀνέζησαν ἕως τελεσθῆ τὰ χίλια ἔτη αὕτη ἡ ἀνάστασις ἡ πρώτη

6 Blessed and holy [is] he that hath part in the first resurrection:
possesses, holds a share, lot

part, μέρος, a noun, tss. part, coast, portion, side, piece, particular, respect, behalf.

on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Blessed and holy is he that hath part – Or, He having a share, a lot, a part in the first resurrection is blessed and holy. These words are exclusive. Explicitly it states that some have a share in that glorious event. Implicitly it says that others do not. That's the crisis. That's the judgment. That the demarcation line which God has drawn in His word. We should remember that the Spirit of God, through the pen of the apostle John, wrote this to the seven churches, and to all churches *like them* since. He intimates that of them *some* are blessed and holy to have a part in that day. And it will be a great and glorious day.

Dear brethren, when that day comes it is going to be GLORIOUS! Is this not the day we have longed for in our souls? Is this not the day around which we have framed our lives? It is!

Ro.8.23 ... we ourselves groan within ourselves, waiting for the adoption, [to wit], the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Contrary to the preterists and all of the spiritualizers of this Book ... this day has not yet come. Trust God's word, we'll know when that day has arrived.

Concerning that day, we don't have to live in doubt and fear. It is possible to know that we are living in the hope of that coming day. How do I know? Well, the apostle John wrote his first letter ... *that ye may know!* (1Jn.4.6, 13; 5.2, 13, 15, 18, 20 [37 times *know*]) How do we know that we have a part in that great day? We know by the manner of our lives. Real hope manifests in the way that we live. John said that those which live in hope of that day live a life of purification, dedication, cleansing.

1Jn.3.2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

purifieth, 3s. pres. of the verb ἀγνίζω, always tss. with the English to purify, and means to dedicate.

As a child of God at some point we're all going to set our eyes on Jesus. But let us be watchful to the day of His second coming. I don't think there can be a greater blessing and reward received than being found ready when our Lord returns.