

## **221113-1 The Kingdom Coming Series, Pt 3 of 4, The Kingdom Coincides with the First Resurrection—CThurman**

In earlier lessons we considered the origins of the kingdom of Israel and its historical development, its end at the Babylonian invasion into Israel and the carrying away of Israel into captivity, but most of all we considered the restoration of the kingdom as was revealed through the great image of Nebuchadnezzar and Daniel's vision of seventy weeks. Then we considered how the time of the restoration of the kingdom coincides with the second coming of Jesus Christ, again with a focus upon the things revealed in Nebuchadnezzar's dream and Daniel's seventy weeks.

Now, to be clear, it is my understanding that the kingdoms of Israel and of Jesus Christ are the same kingdom. This is the future, last and greatest kingdom on this earth. It is the time when Jesus Christ shall rule and reign on this earth from the nation of Israel as King of kings and Lord of lords for one thousand years. People which understand the Bible teaches the duration of Christ's kingdom on earth for one thousand years are sometimes called chiliasts (kiliasts). To be a chiliast is to believe in chiliasm. Chiliasm, is virtually a transliteration of the Greek noun *χίλιοι*, meaning one thousand. Today, Chiliasm is usually applied derogatorily to them that affirm a literal one thousand year kingdom of Jesus Christ on this earth. Most of us are more familiar with the synonymous term *millennialism*. So I am a Chiliast or millennialist. I teach chiliasm or the millennialism. Chiliasm or Millennialism is a Bible doctrine. Today let's turn our attention to the idea that the coming kingdom of Israel, the kingdom of our Lord Jesus Christ, the coming of the millennial kingdom coincides with the time of the first resurrection; Christ's coming and kingdom are connected to the first resurrection. Now, in order to make this connection it will be necessary to clarify what the first resurrection is and incidentally what it is not. As far as the connection between the coming of the kingdom and the first resurrection the Scriptures might be few, but they are clear.

In Re.8.2 there are seven angels that each receive a trumpet to blow, *And I saw the seven angels which stood before God; and to them were given seven trumpets.* In verse 6 they prepare themselves to sound. Each angel will blow their trumpet in their order, 1-7. It is reasonable to conclude that the events that occur at the blowing of each of these trumpets is in order, one after the other. After six of the

angels had blown their trumpets the seventh angel *begins* to blow his trumpet in Re.10.7. Notice what takes place when the seventh angel begins to sound that seventh trumpet.

### 1. The seventh trumpet sounding is the time of the first resurrection.

*Re 10.7 But in the days of the voice of the seventh angel, when he shall begin to sound (shall begin, 3s. pres. subj. of μέλλω),*

Not *when* the seventh angel sounds his trumpet, but *in the days* of the voice of the seventh angel *when* he is about to sound his trumpet...

***the mystery of God should be finished*** (fulfilled, expired: no longer a mystery, the mystery is revealed),

*finished, τελεσθῆ, 3s. aor. subj. pass. of the verb τελέω, tss. to go over, to finish, to make an end, to accomplish, to fulfil, to expire.*

*as he hath declared to his servants the prophets.*

I'm going to return to this last adverbial clause, *as* (modifying the verb *should be fulfilled*) *he hath declared to his servants the prophets.* But first read Re.11.15-18.

*Re 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*

*16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,*

*17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.*

*18 And the nations were angry, and thy wrath is come, and **the time of the dead**, that they should be judged (Gr. infin., to*

*be judged), and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.*

We need to go back to Re.10.7, and to the mystery which God declared, not necessarily revealed, but declared to the prophets. The mystery which the prophets Moses declared Ge.50.24, 25; Isaiah, Is.25.8; Daniel, Dan.12.2; Hosea, Hos.13.14; Job, Job 19.25-27; but let me add a NT apostle to this also, Paul, 1Co.15.42-54

### Isaiah

*Is.25.6 ¶ And in this mountain (Mount Zion) shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.  
7 And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.  
8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.  
9 ¶ And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.*

### Daniel

*Dan.12.1 ¶ And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.  
2 And many of them that sleep in the dust of the earth shall awake, some (these) to everlasting life, and some (those) to shame and everlasting contempt. (these ... those, cf. Deu.27.12, 13; Jos.8.22; Is.49.12)*

## Hosea

*Hos.13.9 ¶ O Israel, thou hast destroyed thyself; but in me is thine help.*

*10 I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?*

*11 I gave thee a king in mine anger, and took him away in my wrath.*

*12 The iniquity of Ephraim is bound up; his sin is hid.*

*13 The sorrows of a travailing woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children.*

*14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance (the LORD will certainly do this for Israel) shall be hid from mine eyes.*

## Job

*Job 19.23 ¶ Oh that my words were now written! oh that they were printed in a book!*

*24 That they were graven with an iron pen and lead in the rock for ever!*

*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 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.*

## The mystery was revealed to Paul

### Paul

At this place the apostle Paul is answering his own question which he anticipates some asking, perhaps doubting that there can be a resurrection.

*1Co 15:35 But some man will say, How are the dead raised up? and with what body do they come?*

The pronoun 'it' in the following refers to the physical body as it is presently affected by sin.

*1Co.15.42 So also is the resurrection of the dead*

There is another glorious, physical *bodily* form that the saints of God shall receive at the time of the first resurrection.

*It 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.*

*45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening (life-producing, life-generating) spirit.*

*46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.*

*47 The first man is of the earth, earthy: the second man is the Lord from heaven.*

*48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.*

*49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*

*50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.*

The topic concerns the first resurrection and therefore the glorification of the saints of God and inheriting the kingdom in this way. This is not with reference to those that come into the kingdom as a matter of course in their natural bodies. Many souls were under the dominion of the Roman kingdom yet not all in it were counted citizens. (cf. Ro.22.27, 28)

*51 ¶ Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,*

The first person plural pronoun is in a limited sense: we baptized, believing, church-related, faithful disciples of Jesus Christ: the saints (the holy ones) of God.

*52 In a moment, in the twinkling of an eye, at the **last trump**: for the trumpet shall sound, and the dead (note order) shall be raised incorruptible, and we (the living saints of God) shall be changed.*

*53 For this corruptible must put on incorruption, and this mortal must put on immortality.*

*54 So when this corruptible (the dead) shall have put on incorruption, and this mortal (the dying) shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*

Now in v.52 it read that at the *last trump* is the resurrection of the dead and living saints of God. Notice in the text of 1Th.4.16 that there is what is called the *trump of God*. Again, the major consideration is that the coming of the kingdom coincides with the time of the first resurrection?

*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 (note the order again):*

*17 Then we which are alive and remain shall be caught up (what folks term the rapture) together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

So, at the sounding of the *trump of God* there is a resurrection of the dead and the living that are *in Christ*. Daniel wrote of the day of the awakening of *some*, not all, to everlasting life. In Lk.14.14 our Lord Jesus called this the *resurrection of the just* or righteous. And finally, the apostle John wrote that at the sounding of the seventh angel's trumpet it was the *time of the dead to be judged*.

*Re 11:15 And the seventh angel sounded ... 18 And the **time of the dead**,*

Not all the dead, but certain from among the dead.

*that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great ...*

Is the trump of God, the last trump, and the seventh trumpet the same trump? They must be because there can only be one *first* resurrection.

*Re 20:6 Blessed and holy is he that hath part in the first resurrection: 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.*

Rabbit: I asked you to note the order, the dead in Christ, then the living were raised in the first resurrection. The notion of a rapture as is commonly understood contradicts this order. The rapturist makes a division between the rapture and the first resurrection. He says that the living are caught up in their air. At some point later the dead are raised. Even if there was a division to be made in the first resurrection at least it would be that the dead are raised first, then the living.

*1Th.4.16 ... the dead in Christ shall rise first:  
17 Then we which are alive and remain shall be caught up  
(raptured) ...*

*1Co.15.52 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.*

But the Thessalonian text won't allow a separation between a rapture and first resurrection. The raising of the dead and the catching away of the living, or the time of the glorification of the dead and the living in Christ are at the same moment in time. The living are caught up *together with the dead ... to meet the Lord in the air.* (1Th.4.16)

*1Th 4:17 Then we which are alive and remain shall be caught up together with them (the dead in Christ [v.16]) in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

The Lord Jesus also speaks of angels that are sent – at the sounding of a great trumpet. Notice what it is that these angels do then.

*Mt.24.29 Immediately after the tribulation of those days*

Remember this is a time of unparalleled trouble to the nation of Israel and to the saints of God in the churches of Christ:

*Mt 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.*

*Da 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.*

*Jer.30.4 And these are the words that the LORD spake concerning Israel and concerning Judah.*

*5 For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace.*

*6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?*

*7 Alas! (״ ׀׀, hoi, interj., tss. O, Ho, Ah, Woe, Alas) for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.*

*8 For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and*



*will burst thy bonds, and strangers shall no more serve themselves of him:*

*9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.*

*Immediately after the tribulation of those days ...*

*shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:*

*30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.*

*31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

The phrase *from one end of heaven to the other* is referring to the elect of God whether they are in heaven or on earth, dead or living. Read Mk.13.27.

*Mr 13:27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.*

The phrase *from one end of heaven to the other* is synonymous to the phrase in Mark's text, *from the uttermost part of the earth to the uttermost part of heaven*. So, from one end of heaven to the other and everything in-between the elect of God shall be gathered together. So, Matthew's *great sound of a trumpet*, The Corinthian's *last trump*, the Thessalonian's *trump of God*, and Revelation's *seventh trumpet* are the same trumpet at which is the resurrection of the just, the first resurrection. These four testify to the truth that this is the time of the first resurrection. So, the seventh trumpet sounding is the time of the first resurrection.

## 2. The seventh trumpet sounding is the time for the kingdom of Christ on earth.

*Re 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*

...

*18 And the nations were angry, and thy wrath is come, and **the time of the dead**, that they should be judged (Gr. infin., to be judged), and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.*

In this text is the co-incident of Christ's kingdom and the first resurrection. The coming of Christ in His kingdom corresponds with the time of the first resurrection.

Christ will come again. When He does the saints will be glorified in the first resurrection, and then He will set up His kingdom on this earth. The disciples asked the Lord Jesus, after His bodily resurrection, *wilt thou at this time restore again the kingdom to Israel?* (cf. Ac.1.6) Jesus said,

*Ac.1.7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power (authority, ἐξουσία). In other words the coming of the kingdom of Israel to this earth is contingent to the Father's will.*

Clearly the disciples presently understood that the kingdom had left Israel and they expected a time when it would be restored. Again, the kingdom of Israel, of Christ, and the millennial kingdom all refer to the same kingdom shall follow shortly thereafter. Paul connected the first resurrection and the coming of the kingdom.

*2Ti4.1 ¶ I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom ... (This means that there must be a resurrection at His coming and the kingdom to follow.)*

Notice that 1Corinthians chapter 15 is the resurrection chapter. In the following Paul teaches that there must be a change brought about in us by the resurrection in order for us to *inherit* the kingdom.

*1Co.15.49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*

In other words, as the saints of God have looked like a son of Adam so they shall look like the Son of God. Paul then explains why we are changed. ... to inherit, to receive an allotted portion as sons in the kingdom.

*50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.*

So, in preparation for receiving this inheritance we must be counted worthy of that first resurrection. (cf. Phl.3.7-14, Paul saw the first resurrection as something to be won through faithfulness; 1Th.2.12, ... *walk worthy of God, who hath called you unto his kingdom and glory.*)

*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.*

By the first resurrection the saints are changed to inherit the kingdom.

Today we tried to show how that Christ's kingdom coincides with the first resurrection. We have already shown that Christ's kingdom coincides with His second coming. In all of this I hope that we all understand Christ's kingdom is coming. The fact that it is coming to this earth means sinners should be prepared for it. John the Baptist called upon Israel to repent in view of the fact that Christ's coming was near at hand.

*Mt.3.1 ¶ In those days came John the Baptist, preaching in the wilderness of Judaea,  
2 And saying, Repent ye: for the kingdom of heaven is at hand.*

The Lord Jesus preached the same message:

*Mt 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.*

But Israel rejected the Lord Jesus and therefore His coming kingdom which was as the LORD had purposed. (cf. Mt.22.1-10; Lk.19.11-15) But it is coming when Christ returns. And we say that all men everywhere should repent in preparation for the coming of Christ and His kingdom. Repent, have a change of mind concerning your own sin and believe that Jesus Christ is your only hope, because He is the only hope for sinners to stand in the presence of God forever. Apart from Jesus Christ every sinner shall perish. The wrath of God for sin abides upon them ... *except ye repent, ye shall ... perish!* (Li.13.3, 5) If you receive Jesus Christ you shall have eternal life. As a Christian you may live in expectation of the second coming of Jesus Christ, the first resurrection, and the coming of a most glorious kingdom.

file: misc/eschatology/221106-6 The Kingdom & Christ's Second Coming-CThurman