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## **Seventh Day Adventism Refuted**

Part Two  
of  
Book 6

**“The First Resurrection  
Thousand Years”**

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**"The First Resurrection Thousand Years"**

**Resurrection, Saints and Wicked**

**The Saints –**

Their Past:

in **Revelation 20:4c** –

"They lived / came to life"-'edzehsan'

parallel with their Past

in **John 5: 24-25c** –

"Now" ... "they shall live"- 'dzehsohsin'

("Blessed and holy he that hath Part In The First Resurrection – on such the second death hath no power ..." Rv20: 6a)

Their Future:

in **John 5: 28-29a** =

"The hour is coming in which all the dead that are in the graves shall hear His Voice, and shall come forth: They that have done good, unto **the resurrection of Life**"

parallel with their Future

in **Revelation 20:7-15** –

"And when the thousand years were expired ... I saw a white throne and Him that sat upon it, from whose face the earth and the heaven fled away ... I saw the dead stand before God; and the books were opened. And another Book was opened, **The Book of Life** ... the sea gave, and hell delivered up the dead ... and the dead were judged ... according to their works" ...

**The Wicked –**

"The rest of the dead", 'on such as the second death hath power...', Rv20: 7-10, 14-15 –

Their Past:

in **Revelation 20:5a** –

"They lived not"-'ouk edzehsan'

parallel with their Past

in **John 5: 24-25** –

They had no Part In The First Resurrection. Omission; they had no part in Jn5: 24-25. No parallel found!

Their Future:

in **John 5: 28-29b** –

"The hour is coming in which all the dead that are in the graves shall hear His Voice, and shall come forth ... they that hath done evil, unto **the resurrection of damnation.**"

parallel with their Future

in **Revelation 20:7-15**,

"And when the thousand years were expired ... I saw a white throne and Him that sat upon it, from whose face the earth and the heaven fled away ... I saw the dead stand before God; and the books were opened. And another Book was opened, The Book of Life ... the sea gave, and hell delivered up the dead ... and the dead were judged ... according to their works ... And whosoever was **not found written** in the Book of Life was **cast into the lake of fire** ... And **death and hell** were cast into the lake of fire." "After this I saw a new heaven and a new earth."

Our participants:

**BAC** – Before Advent of Christ “Thousand Years” Co-Reign of Christ and Saints Gospel Age, “This The First Resurrection”

**EL** etc. – Own Individual Views “... thousand years will follow the destruction of the antichrist”

**SDA** – “Thousand Years” – Solar Years ‘in Heaven’ After Advent of Christ

**BAC**  
Our point of discussion:

**“From-the-Pit”-“Upon-Thrones”, before, “From-the-Graves”-“Into-the-Lake”!**

The Bible I use is the NAT, ‘NAT’, for, ‘Nestle Aland Text’, with the ‘Variants’ that include the TR. Please understand in this light some of the ‘differences’ with the KJV I may have introduced while quoting from it!

My stance. There are several parallel lines of thought throughout Revelation that to a smaller or larger scope in each periscopic glimpse cover the whole horizon of the Gospel era, to end, with the end. That end is the coming of the Son of Man that heralds the resurrection and judgment of “the great day of wrath”, “of God and the Lamb” – the day also, of God’s faithfulness to all His Promises to the righteous. In Revelation 14 “in the hand” of “One like the Son of Man” that “sat upon the cloud”, “a sickle that reaps the earth” is given, as the message of an angel that comes out of the temple. I see that as “the harvest” of the redeemed, “the wheat”, in two respects. A. The work of the Son of **God**, a spiritual, presently, gathering in into the Kingdom of heaven, e.g. Mt13:30c, Mk4:29, Mt9:37/38, Lk10:2-3, Rv14. B. that dualistic era of the Gospel, a season of harvest that already is end-time, Mt13:30a; Jn4:35. After that, in the end itself, C. the harvest of the resurrection, the work of the Son of **Man** particularly, in which also “the tares” or lost, shall be gathered, as in Mt13:39b. This last is the judgment of Rv19 and 20b. In that time an ‘angel came out of the temple’ as

stepped he out of the time of Grace, and into the ‘day of wrath’. He “who had the sharp sickle ... swung His sickle on the earth and gathered the vintage of the earth, and threw it into the great winepress of the wrath of God.” (14-19) Here the ‘tares’ of Mt13:30b are described as grapes, “the vintage”. That is the last judgment upon the wicked, which of course includes their resurrection as beginning and part, of their judgment. These are the two main themes or aspects of the resurrection and last judgment at the Coming of Christ.

**SDA**  
Paul describes the FIRST resurrection in 1Thess 4

**BAC**  
My ‘opening statement will have to be, I regret, a denial, Paul does not describe ‘the FIRST resurrection’ in 1Thessalonians 4! There is, no, ‘FIRST resurrection’, ‘described’ in 1Thess4. “*The First Resurrection*” spoken of by John in Rv20:5/6, may only be understood “*The First Resurrection*” of those of 1Thess4, “*in Christ*”, that they “*Have Part In The First Resurrection*” as they have had Part In **Christ** and in **His** Resurrection (*by grace through faith*), through the fact they are “*in Christ*” when He shall come. They “*Have Part In The First Resurrection*” by the fact they are “*in Christ*” when He shall come even as “we, which are alive and remain”, “with the trump of God” sounding and “*the dead in Christ (being) raised*”, shall have had “*Part In The First Resurrection*”, and in no manner in rank or time, shall “*prevent / precede / have advantage over them which are asleep*”, “*unto / at / with / in the coming of the Lord*”, when “*the Lord Himself shall descend from heaven with a shout, with the Voice of the archangel, and with the trump of God ...*”.

John, in Rv20:5b, ‘describes’ “This The First Resurrection”. Fact. John, in Rv20:5b, describes “This The First Resurrection”: “Thousand Years This The First Resurrection”. One entity. Fact.

Same John, in Jn5: 24-25, 'describes' this same, 'resurrection' (Fact) as "the dead hear(ing) the Voice of the Son of God" (Fact): "And they that hear, shall live -'dzhhsousin'". Fact. The very same 'coming to Life' (Fact) the same John employs in Rv20: 4. Fact. No 'first resurrection' anywhere else in Scripture than in Rv20 in so many words mentioned: FACT! But everywhere in Scripture 'described' somehow or other, for all Scripture testify of Jesus Christ. (Fact)

#### SDA

And of course AFTER that FIRST resurrection - there is a literal 1000 years according to Rev 20.

#### BAC

SDA says, "... AFTER FIRST resurrection - literal 1000 years ...". John says, "*Thousand Years This First Resurrection*" - making the two, the same. And if, it were a chronological sequence, John puts, quote, "*Thousand Years First, Resurrection*" -- next! If literalness you wanted, literalness you got!

#### SDA

The 'first resurrection' comes BEFORE reigning with Christ for a thousand years. Most definitely!

#### BAC

Most definitely not! Quote, "*They came to life AND reigned with Christ Thousand Years ... The rest of the dead did not come to life until were expired the Thousand Years This The First Resurrection*" - word order in TR and in NA.

#### SDA

Well - we differ "CAME to life" is what resurrection IS! 5 The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. Using Your "wild spin" in vs 4 with vs 5 it makes it appear that John is calling the SECOND "coming to life" the "FIRST resurrection" -- what a huge clue this must be for you that your view is clearly wrong.

#### BAC

I read verses 4 to 6 as one description of the "Thousand Years This The First Resurrection" with 5a being a parenthesis clearly, a parenthesis with regard to those who had had no, 'part in the First Resurrection'.

4a. "*I saw thrones and they that sat on it* (the living saints) ... *and I saw the souls of them* (the deceased saints) *that were beheaded* (6:9) ..." --- two 'groups' of all, saints -- the living and, the dead saints.

4c. "*And they* (all the saints) *had come to life / they* (all) *had lived, and had reigned, with Christ Thousand Years.*" [Or read, 'ka', "*They all in fact, lived and reigned with Christ Thousand Years.*" Read,

"This-in-whole-as-one-Thousand-Years-(which)-they-lived-and-reigned-with-Christ", "they" - all, living and, deceased, saints ... 6a. *Blessed and holy is he that hath part in The First Resurrection!*" 5. "*But ... the rest of the dead* (other than the dead of the saints) *lived not, until the Thousand-Years*-(which)-the-saints-lived-and-reigned-with-Christ, *were finished.*" The difference is obvious. John saw both the dead and the living saints for citizens of the Thousand Years. You see only living, that is, resurrected saints, the citizens of it. John saw the Thousand Years on earth; you say the Thousand Years is 'in heaven'.

"... what a huge clue this must be for you that your view is clearly wrong ..." (SDA) I stick to his precise words and to their precise meaning and even precise order, and find JOHN in Revelation confirming JOHN in the Gospel. (Don't use Paul to explain John even before you have given him a chance to explain himself!) And I could have added JOHN in his epistles many times, explaining, 'came to life' / 'lived' in Rv20: 4-6 for every reason Faith could give or hold, means, and in fact is, "The First Resurrection" without which no man shall "enter" -- or even "see"! -- the Kingdom of God. "*Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God; Verily, verily, I say unto thee, except a man be born of Water and the Spirit* (the 'Water of Life' and the 'Life-giving Spirit')

*he cannot enter the Kingdom of God. That which is born of the flesh is flesh(ly) (it cannot "have part in the First Resurrection"); and that which is born of the Spirit is spirit(ual). Marvel not that I said unto thee, ye must be born again. (Art thou a teacher of Israel, and knowest not these things?) (Jn3)*

Let us anyway add John in his Epistles to show the principle one should "come to life" and be 'resurrected first', so as to "reign with Christ, Thousand Years" – "... of the Word of Life ... that Eternal Life which was with the Father ... that ye may have fellowship ... with His Son Jesus Christ. ... This being the promise indeed God hath promised us, even Eternal Life. ... And now, little children, abide in Him, that when He appears, we may have confidence, and not be ashamed before Him at His coming. ... Everyone that doeth righteousness is born of Him ... In this the children of God are **manifest**, and, the children of the devil. ..."

This is the Advent; and this is the Resurrection in which both the righteous and the wicked are "manifest", like in Jn5: 28-29.

#### **Here now is, "The First Resurrection":**

*"We know that we have passed from death unto Life. ... Every spirit that confesseth ... is of God. ... (like in Jn5:21-25) Ye are of God and have overcome. ... Whatsoever is born of God overcometh the world. This is the victory that overcometh the world: our Faith. **Who is he** that overcometh the world (like in Rv20:4/5) but he that believeth that Jesus is the Son of **God?**" Who is he? Jn5: 25b: "They lived and reigned (overcame) with Christ Thousand Years This The First Resurrection." \*Cf., 5:27b/28, "Son of **Man**" when the Advent and the bodily resurrection; "Son of **God**" when the spiritual, when "The First Resurrection".*

#### **EL**

The reason why I say the people in the Lake of Fire don't come out for the Judgment: Rev 19:

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Rev 20: 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

In other words, even the Devil will join the Beast and the False prophet in the Lake of Fire, who were already there ( since 19:20) Doesn't it make sense?

#### **BAC**

They were thrown in the fire because they came out of the judgment guilty and without having had a "Part In The First Resurrection".

#### **SDA**

The "beast" is not a person nor is the "false prophet" they are institutions destroyed at the 2nd coming. The PEOPLE we see raised before and after the 1000 years are "PEOPLE" the devil is the devil -- but as we saw in Dan 7-8 the BEASTS represent nations and religious systems. "Better doctrine through more Bible reading" -

In 1Thess 4 Paul tells us to focus on certain end-time facts regarding the "DEAD in Christ" who are "raised FIRST" so that we DO have hope and are NOT like "those who have NO hope". Peter tells us to "Fix our hope COMPLETELY"

on that future event. John tells us Christ has gone away but "Will come AGAIN to RECEIVE us unto Himself in order that WHERE He is THERE we will be ALSO". And in Rev 20 John goes into detail telling us about the "FIRST resurrection" for those over whom "The SECOND DEATH has NO power" -- the "blessed and holy ones". The question is -- why is THE focus of the NT saints as described in scripture - so confusing to Christians today?

The Dead in Christ rise FIRST. The FIRST resurrection is that of the "Blessed and holy" over whom "the second death has no power". This could not be any more obvious friends.

#### **BAC**

What you have said again may appear to be innocently true, "The Dead in Christ rise FIRST. The FIRST resurrection is that of the "Blessed and holy" over whom "the second death has no power". It is true, "This could not be any more obvious".

But how false is the appearance of what you say! The moment 'the dead in Christ' is seen in its real context of 1Thess4 that has nothing in common with the context of Rv20 -- yes not in the least -- the corruptness protrudes like a worm from an infested apple. "The FIRST resurrection is that of the 'Blessed and holy' over whom 'the second death has no power'", is the same corruption in reverse gear, because you, mean "The FIRST resurrection" points to the resurrection of 1Thess4, the resurrection of the last day, and some resurrection of ONLY the

redeemed -- a resurrection that excludes 'the rest of the dead' and leaves them behind. Your statement says "the rest of the dead" in Rev20:5 are the physically dead wicked and not the physically-living-yet-spiritually-dead-wicked over whom the second death still swayed power, they having had "not come to life in the Thousand Years" and having had

no Part in Christ, "*I AM the (First) Resurrection and Life*".

Although the spiritually dead "rest of the dead" of Rv20:5 will eventually be the bodily dead wicked of the whole Christian era or 'Thousand Years' raised from the dead with their wicked brothers of all ages, they cannot contextually even be imagined in 1Thess4, simply because Paul does not there give them consideration. To now allege Paul's statement, "The dead in Christ shall rise first, then we which are alive and remain shall be caught up" implies that they are a 'rest of the dead' from Rv20:5, is ridiculous.

"Certain end-time facts regarding the 'DEAD in Christ'..." The statement "*the dead in Christ*" in itself, of course does not mention the dead outside Christ. But that does not mean that the phrase does not imply there are 'dead outside Christ' too! On the contrary, "*the dead in Christ*" implies the presence of 'the dead outside Christ' in one and the same resurrection! It is just logical, and it is just what the Bible without exception teaches.

But Paul's statement in 1Thess4, "shall rise first", not in the least points to, and not in the least but by logical supposition, implies the wicked. That is the fact SDA misinterprets, because Paul's statement, "*the dead in Christ shall rise first*" does not imply there in the resurrection presupposed in 1Thess4 won't be the resurrection of the wicked as well! The resurrection of the wicked always remains a reality although in the text and context of 1Thess4 it isn't the subject or object of Paul's contemplation. Paul concerns himself in this text with the saints only, because he in this text addresses the saints only, and what he wants to say to them, concerns the saints only, namely, that there won't be difference between you the saints still living when Christ comes, and your fellow-believers already asleep in Christ when He comes. So how can the wicked be supposed in this text or in the mind of Paul while he is not talking of them in this text? It doesn't mean Paul never thought about the resurrection of the wicked also; it only means in this text and context, he does not think or write "*concerning*" them. **It does not mean the wicked dead will not also be resurrected in the very resurrection of the "*dead in Christ*"!** On the

contrary, the wicked dead shall also be resurrected in the very resurrection of the "*dead in Christ*". Just don't look for their presence in that one and same resurrection in this text! No one in his right and honest mind will differ.

Both concepts, 'first' and 'dead in Christ', are relative to the order of the resurrection, which, in 1Thess4 is, that **all**, the resurrected **redeemed** without rank or class, or merit or preference, or even without sequence or order of occurrence, shall meet the Lord, because everyone and all will meet Him **together**, instantaneously and once for all – "*the hour in which all that are in the graves shall hear the Voice of the Son of Man*". (In this text, Jn5: **27-29**, **unlike in 1Thess4**, the '*concern*' clearly involves both saved and lost in the one resurrection "unto", either "the resurrection of life", or, "unto the resurrection of damnation".) The 'key-word' for understanding 1Thess4 correctly, is, "**concerning**". '*Which 'dead' do we concern ourselves with?*, v 13, *thélomen ... perí.*

"... in Rev 20 John goes into detail..." I cannot accept your method, SDA, of associating with one another Scriptures that do not talk of the same things. In Rv20 John in exact words defines what he meant with the 'first resurrection'. It was not a resurrection of the flesh in the flesh, but of the spiritual creation of regeneration, clearly. If one receive this 'resurrection' in this life through faith, no future judgment can change one's status in Christ; no 'second death' or death of hell has power over him, because Christ has given him Part In Himself, and has redeemed him from judgment and the death of sin already and altogether. That is what the 'detail' in Rv20:4-6 tells us. One does not need the 'detail' of 1Thess4 to explain Rv20. "The Dead in Christ rise FIRST ..." in any case is not what you want to tell us, but, that only the righteous are raised, and after them after thousand years, the ungodly! You have no right to abuse Paul's words so! Or John's words, so without warrant to confuse them.

The dead in Christ rise first in juxtaposition with Jesus' return (second coming) and the "change" of the righteous living. "*First the Dead in Christ shall rise, then we remaining alive to meet the Lord, in clouds together with them shall be caught up, and so shall we*

*ever be with the Lord.*" The righteous living are changed when they meet the Lord, 1Cor15:51b, "We all shall be changed." Paul does not mention that here in 1Thess4 but presupposes it clearly. The 'change' of 1Cor15:51b may even be mentioned in 1Thess4 by means of the expression, "*we shall be seized / gathered together*"! 'Our change' because it is not mentioned in 1Thess4 in so many words, despite, cannot be denied. It cannot be denied in 1Thess4 the glorification of the righteous in their being "*seized together*" to meet the Lord, is presupposed. We know of their 'change' – of their glorification – from other Scriptures. It is just so with the resurrection of the lost dead in the same event of the resurrection of the righteous with Jesus' Second Coming, we know of the resurrection of the lost dead from other Scriptures and from its logical veracity in this very Scripture being presupposed. The living saved, at His coming together with the raised righteous dead, shall go meet Him as He comes, while all the dead together and at once had been raised, the wicked as well as the righteous. That, is the presupposed in 1Thess4, not, that it is a resurrection of the righteous only. The righteous "*go forth from the graves unto the resurrection of life*"; the ungodly "*go forth from the graves unto the resurrection of damnation*" at the only Coming of Christ Again, at the only "*Hearing*", of "*the Voice of the Son of Man*" when that only "*hour*", is coming! To say the wicked are not raised also and not also then and there with the second coming of Christ, is like saying the righteous are not raised in Rv19:11-21 or 20:7-15 because the actual mention of the resurrection of the righteous does not exist in Rv19:11-21 or 20:7-15. The resurrection of the righteous dead for no moment is not, the accepted but un-iterated reality in these Scriptures. Just so in 1Thess4 the resurrection of the lost dead, for no moment is not the although un-iterated, accepted, reality.

#### **SDA**

First class story telling sir! I answer EL, The "beast" is not a person nor is the "false prophet"; they are institutions destroyed at the 2nd coming. THE PEOPLE we see raised before



and after the 1000 years are "PEOPLE" the devil is the devil -- but as we saw in Dan 7-8 the BEASTS represent nations and religious systems.

EL (talking to SDA)

What is an 'institution'? Are you talking about the buildings? NOPE! Are you talking about a Legal Entity? Then it's invisible, right? NOPE! They are actual person, and they are ANTI-CHRIST and World President. 'False Prophet', is the religious person, the other Beast is the political person who have the power to persecute the Believers. World religion will be united and the only True Christian believers will be isolated. In that process many cults will be persecuted and killed too. So, the fact that any people are persecuted by the Anti-Christ and the Beast doesn't guarantee that they are the True believers. However, the True Christian believers will be protected by God as we read the other chapters.

SDA

What is the institution? Read Rev 20 carefully - ONLY AFTER the 1000 years is the 2nd death event begun. Also read Dan 7 and 8 carefully - the beasts are nations and in Rev 13 we find that the beast of Rev 13 is a composite of all four beasts in Dan 7! The nation exists as long as there is a national government - an organization. Once the wicked are all killed at the 2nd coming that government no longer exists. The False Prophet is merely an apostate religious system of some type - and that too ceases at the second coming. But of even greater significance is the fact of the FIRST resurrection in Rev 20:1-4 and 1Thess 4

-- and the fact that the ENTIRE NT church was focused on that one event!

EL

The 4th Beast in Daniel 7 is the Empire governing thru 2000 years since Jesus Christ. But the beast in Rev 13 was emerging from the wounds by war. If you meant the human organization by the Beast, yes, it could be as it includes the multitude of the people. Apparently the Beast and the False prophet are thrown into the lake.

SDA

Yes, but it doesn't mean necessarily that only the one time resurrection is reserved for the Believers. Again you can read the membership for the Millennium mentioned in 20:4, and the rest will not live again until 1000 years. The first resurrection is the focus of all the scriptures because it is a big, big event, and the second resurrection after 1000 years is just a follow up for the first.

EL

Why does 20:4 specify the qualifications?

SDA

Because as Dan 7 and 8 point out - Christians of all ages have suffered persecution. In Gen 3 God said that war would exist between the people of the snake (those that follow Satan) and those that follow Christ. Starting with Cain and Abel we see this and it goes right through to the 2nd coming. There are two beasts in Rev 13 -- the first one is the composite of Dan 7 you see it in vs 1-4 and it is the one being honored by the second beast "(the lamb like beast - or beast with horns like a

lamb)" in Rev 13. The first beast rising out of the sea (many languages tongues and peoples according to Rev 17) is allowed to persecute the saints for 1260 years (times time and half a time -- dark ages) as we see in Rev 12, Rev 13 and Dan 7... They all speak to that same persecution of the saints.

#### EL

1260 days is the period of 3 years and half a year, during which Elijah shut the sky not to rain, during which Jesus preached the Gospel as a prophet. If you read ch 12, the period after the ascension of Son of God till the end of the earth is mentioned as 1,260 days. Therefore we can safely conclude that 1,260 days is the period for the NT church preach the Gospel, e.g. 2000 years from the ascension till the partial rapture of the saints. As for the Beast you can be right.

#### SDA

In Rev 12 -- we are told that Satan tried to kill the Messiah at his birth and that after the resurrection of Christ the church was persecuted by Rome for 1260 years. (Hint: the Dark Ages for the Church - over a thousand years of persecution of the saints). That has already been confirmed to have happened just as predicted. Daniel saw the same persecution in Dan 7 (times, time and half-a time) starting (according to Daniel) after

the division of pagan Rome into 10 subkingdoms (fall of the Roman Empire) and rise of the little horn power of Europe (RCC). It is also shown to happen before Christ returns. It points to the fact that the saints are persecuted until the judgment scene of

Dan 7 takes place. So that is the easy part - since it has all played out just as the Bible stated. But we digress somewhat -

So back to the OS. John tells us in Rev 20:1-5 about the FIRST resurrection seen to take place at the Rev 19-20 "Return" of Christ, appearing of Christ in heaven.

Paul tells us to focus entirely on the "Resurrection of the DEAD in Christ" that takes place at the return of Christ, appearing of Christ in heaven. Paul says "this one thing I do" in Phil 3 and speaks of seeking the goal to "attain to the resurrection" of the persecuted church - the saints "who suffer the loss of all things for the sake of knowing Christ". In John 14 Christ points to this as THE focus of the church "IF I go away I will come again to RECEIVE you to Myself in order that WHERE I am THERE you may be also" Peter tells us to "focus our hope completely" on this event. This shows a solid uniform presentation of end-time events by the major NT writers. (As one might expect).

#### EL

Yes, but it doesn't mean necessarily that only the one time resurrection is reserved for the Believers. Again you can read the membership for the Millennium mentioned in 20:4, and the rest as you said will not live again until 1000 years. The first resurrection is the focus of all the scriptures because it is a big, big event, and the second resurrection after 1000 years is just a follow up for the first. Why does 20:4 specify the qualifications?

**BAC**

What lurks!? This conversation promises –or threatens– most amazing things! Recklessness rules already, e.g., "... you can read the membership for the Millennium mentioned in 20:4, and the rest will not live again until 1000 years." ---- "... the rest will not live ..." Future? "*The rest of the dead lived, not!*" ... 'The rest of ... the membership ...' or, The rest of ... the dead? Who are, the 'membership' of 'the Millennium'? ... Not by all means, "the rest of the dead"!

**SDA**

The focus on the "persecuted saints" being raised and redeemed - is the same focus that we see in Dan 7 regarding the persecuted saints that included persecution related to the rise and fall of the 4th beast of Dan 7 (Pagan Rome) and the rise of the little-horn of Dan 7 (RCC). That has always been true so we would expect the grand focus that John gives to events surrounding the appearing of Christ and the resurrection of the saints at that time - to be consistent with the entire message of the Bible regarding this event.

But let's consider the "alternative" for a second. Suppose this grand focus of all NT authors (even John in John 14:1-3) is NOT being discussed in the GRAND focus chapter of Rev 19-20 where we are told about the "FIRST resurrection". Read over Rev 19 and 20 and SEE the First Resurrection placed in 20 NOT 19. And SEE that 19 describes the appearing of Christ and 20 continues on showing the resurrection (the FIRST resurrection) that happens AT Christ's appearing. Suppose this is NOT where "the dead in Christ RISE

FIRST"... what a great miss-fire - to land with such focus on the return of Christ, resurrection of the saints -- calling it the FIRST RESURRECTION only to have the REAL focus of ALL NT saints be "on some other - as yet unmentioned resurrection and return of Christ" in the BOOK that is supposed to tell us about end time events!!?? Think about this glaringly wrong result which they are stuck with - is the clear blatant sign that some church groups have taken a "wrong turn" in Bible interpretation of end-time events --

**BAC**

Read yourself and see yourself! Just what of what you have here written, does your church foremost, not teach and do?! You have given us your doctrine and practice in its core!

**SDA**

Read over Rev 19 and 20 and SEE the First Resurrection placed in 20 NOT 19. And SEE that 19 describes the appearing of Christ and 20 continues on showing the resurrection (the FIRST resurrection) that happens AT Christ's appearing.

**BAC**

Your oldest and most often recurring corruption: "the FIRST resurrection seen to take place at the Rev 19-20 "Return" of Christ ... Rev 19-20 where we are told about the "FIRST resurrection".

'We are told of' the First Resurrection in chapter 20, and there, only in the first 6 verses, nowhere in chapter 19 although verses 5 to 16 means, the 'First Resurrection' (of 20:1-6). But that is exactly what you deny. You deny, in that you deny the First Resurrection is spiritual, and say it's physical and literal in both 19:5-16 and 20:1-6. Understand the 'coming' and "following" of the Faithful and True on the white horse (11) for the Triumphant March of the Gospel— which it is, and nothing remains of your fancied 'pre-millennial' and physical resurrection of

only the saved, or, denial of the First Resurrection being the Thousand Year co-reign of Christ and His saints.

*"Ye are complete in Him ... in whom also ye are circumcised .... in the putting off of the body of the sins of the flesh .... being co-buried with Him in the baptism (of His death) wherein ye were co-raised with Him through the faith of the life-creating operation of God who raised Him from the dead. And you, being dead in your sins .... hath He quickened (co-life-made-'sunedzohpoi-ehsen') together with Him, having forgiven you all trespasses."*  
See also Romans 5/6.

*"Blessed (with and through the above!) and holy (through and with the above) are those (or, 'is he') who have part in the first resurrection" -- as described here above. Why? "Because on such, the second death (the wages for un-forgiven sins as above said in the Word) hath no power." Why? because they "(knew) Him and the power of His resurrection"! "But the rest of the dead (those who were not through faith partakers in Jesus' suffering, death and resurrection) lived not until the end ..." "the end" namely, "of the thousand years", "the thousand years" namely, during which the martyrs for Christ were beheaded (4) ... none but from the present Christian age. Really 'grade one story-telling' of first calibre Divine Truth!*

*"John tells us in Rev 20:1-5 about the FIRST resurrection seen to take place at the Rev 19-20 "Return" of Christ..." (SDA) ... I don't find it – before the Rev 19:17-21 judgment, yes! Not "the FIRST resurrection seen to take place" though, but, 'the First Resurrection' "I am the Resurrection" and "Firstfruit from the dead", Jesus Christ – seen through and in the Proclamation of Him whom "ye crucified, yet God raised from the dead".*

*John tells us the 'First Resurrection' took place BEFORE Christ returned. "They lived and reigned with Christ (having been co-crucified and co-raised with Him in His baptism of death and resurrection) a thousand years." And not, "UNTIL the thousand*

*years were finished / expired" (7), shall the devil be freed to begin his last attack against the rule and kingdom of Christ and be destroyed by the returning Jesus.*

#### **SDA**

By contrast - many other people DO find Rev 19 in their Bibles and DO find that it SHOWS us the appearing of Christ on a white horse -- appearing in the air - appearing with the Armies of heaven. Many people DO see that the devastation and destruction seen in Rev 19 is then associated with the resurrection of the saints SEEN in Rev 20:4-5 which is called the FIRST resurrection -- the "resurrection of the holy and blessed" the resurrection of the saints "over whom the SECOND death has NO power". These are indeed the "Dead in Christ" being raised in the "FIRST resurrection" by every measure - by all accounts. And so it should be for as Paul stated in 1Thess 4 "The DEAD in Christ rise FIRST".

And what honest objective reader could ever truly be surprised that "this SAME focus for ALL NT writers" continues to be the focus event for John in Revelation as he is given the task of revealing the future to those SAME NT readers - NT saints!!??

#### **BAC**

You bluff, SDA! telling everyone, "These are indeed the "Dead in Christ" being raised in the "FIRST resurrection" by every measure - by all accounts." Hidden up your sleeve you have another 'resurrection' (or two) no one but SDA knew about (or so he thought) - namely, your, conceived resurrection of the ungodly, some 'second resurrection' after Christ will have come again plus another 1000 solar years. No! The real hope, 'focus' and prospect of the saints has been the one and only resurrection this world shall

ever see, the resurrection of ALL the dead, saved and damned, at and with, the return of Jesus Christ. To understand this, it must be understood "The Thousand Years" is a SYMBOL – like the whole book of Revelation is made up of SYMBOLS. It is NOT literal, because the whole trend of the Book is symbolic. Revelation is "The Revelation of Jesus Christ" – not of politics or world history. 'John tells', of the Kingdom of heaven come true and real in Christ, today! "The Thousand Years" is the symbol of this, the Kingdom of God, 'the Kingdom of heaven' – of 'heaven' – of the Glory of God in the face of Jesus – The Kingdom of Christ – "This The First Resurrection", 'The Reign Of Christ And Of His Saints With Him': Rv20: 4-6.

Historical or Political speculation kills the message of the Revelation, because it invariably kills the message of Jesus Christ. It thwarts the very design of John with writing the Revelation in Symbols of Christ's Dominion. Speculation should not intrigue us while reading Revelation; faith should – the faith that saves – and despairs not. All these speculations are always depressing, being the desperate attempts of those who fear, to play prophets of doom.

#### **SDA**

Wrong sir. In Rev 19 AND 20 -- God is "real" Angels are "REAL" saints are "REAL" the appearing of Christ in Rev 19 is "REAL" the lake of fire in Rev 20 is "REAL" the wicked and second death are "REAL" the saints persecuted are REAL and the 1000 years are REAL just as in ALL CASES the term for "x-number YEARS" is REAL in ALL of scripture when the text speaks either of history or a future event!! At this point - it has once again fallen to me to have stated the incredibly obvious part of the discussion. (I don't mind having that role -- but I like pointing it out when the discussion gets to a point like this.)

#### **BAC**

"In Rev 19 AND 20 ...", God is "real"; yet is described in metaphor, even as a "Lamb"! Angels are "REAL"; yet are described in metaphor, even as

"winds"! Saints are "REAL"; yet are described with metaphor, even as "souls under (an) altar"! The appearing of Christ in Rev 19 is "REAL"; which no one has denied but which you have watered down to a job half-done; The lake of fire in Rev 20 is "REAL"; Really? a "lake", of 'fire'? The wicked are 'real'; but are described with symbols like beasts, horses, whatever! The second death is "REAL"; and so is the resurrection in Him, Jesus Christ, of those for whom the second death is as good as unreal, because it has no power over them, but is seen as a thing (as a symbol) thrown into the lake of fire. The saints persecuted are REAL and the 1000 years are REAL. In fact as real as you and I today living in the peace and comfort of the very same, 'symbolic' but nothing the less real, Kingdom of heaven. Because of those role-models, "beheaded" before us. We live and rule like metaphoric 'kings' and 'priests', because Jesus has really triumphed over the real forces of the evil reality of death (no 'symbols!'). The whole world, this moment, breaths, because it lives under the rule of Christianity (no matter in how sad a state – it can only be worse and only bad under rule of real devilish inspiration). The whole world, this moment, turns, because ultimately it lives under the REAL, rule of the God of Christianity. (We Christians forget God does NOTHING without Christ.)

"... just as in ALL CASES the term for "x-number YEARS" is REAL in ALL of scripture when the text speaks either of history or a future event!!" (SDA) ... while not actually it speaks of 'years', but – as you say – of 'days'? Come on! Revelation speaks in figures!

#### **EB**

So if the first resurrection is just the spiritual birth of Christians in this age, then is the second resurrection a spiritual birth of the rest of the lost? Or does that then become a literal resurrection from physical death?

#### **BAC**

Scriptures do not speak of a 'second resurrection'; it only speaks of a "second death". On

the other hand, the Scriptures never speak of a 'first death': it only speaks of a "first resurrection".

The 'second death' is eternal damnation; the old and first, death of and for sin. The 'second death' is what the believer with his sinful nature was born in; and was saved out of, by grace, through faith, in Christ. He never enters into it again. In other words, death – yeah “the second death”, the only death, we are saved out of and from. This is the death Jesus who died only once, died for our atonement and salvation. He died ‘the second death’ – but died it but once, and once for ever. Even the Seventh Day Adventists say so. Actually Jesus died eternal, death, through His suffering of it alive, being the suffering God who only, by being The Almighty Mighty One (*Elohim*), was able to, had the Power to, die, eternal death, but, was able to destroy it in a moment! God The Only Self Existing (*Yahweh*) went through death's anguish and pangs, in full consciousness and while exercising His utter free will – and never forget, while exercising Omnipotence! In dying I AM the Resurrection and Life – Divinity and Jesus Christ Son of Man indistinguishable. That –our hell–, that, only in His Divine Omnipotence, for Christ was 'the hell'! “I Have, the Power To, Lay Down My Life, Just As I Have the Power To, Take Up Again My Life!” And Thereby, “I AM, Jesus Christ, The Resurrection and the Life”, “The First and Last of the creation of God”. Who dare question “The First Resurrection”, yeah, “The Part”, of the saints “in Him”? His 'hell' became our 'heaven', our, “first resurrection”; our salvation.

First Resurrection spiritual birth of Christians of all ages -- of believers of all dispensations, first. “*But rejoice, inasmuch as ye are partakers of Christ's sufferings (exactly Rv20: 4, 5, and 6!) that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the Name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you!*” No 'first resurrection' of spiritual birth for the lost! – only the 'second death' for the lost. For them, awaiting them, when all the dead in that hour shall come forth from the graves of the dead ( of sea or dust ), when shall appear the Christ, and saints and damned shall stand before the Judge, and finished be the Thousand Years, for them, the lake of fire!

### **EB**

"But the rest of the dead lived not until the end ..." When they live again, that is their resurrection. Since it occurs after the "first resurrection" [i.e. of the righteous], it can be called the "second" resurrection.

### **BAC**

You may not, 'call' it a 'second resurrection'. No, read yourself again, so: "The rest of the dead lived not until the end. When they live again, that, is their resurrection since it occurs after, the "first resurrection!" Now your exact same words mean something vastly different, do they not? Now they mean: '*The First Resurrection, that is, of the righteous!*' Now they mean, '*the first resurrection the lost haven't part in!*' Now these your words, "The rest of the dead lived not until the end. When they live again, that, is their resurrection since it occurs after, the "first resurrection!", mean, '*the first resurrection of the Righteous Only, cannot be called 'second' resurrection of the Righteous Only.*' We have noticed, don't worry! The Word of God though, never speaks of a 'second resurrection'; it only speaks of "the second death". The first death supposed for the saints is "the death of death in the death of Christ". (John Owen) And the death of death in the death of Christ is "This The First Resurrection" of the saints only. The first death supposed for the wicked is their death that has no death in the death of Christ, "the second death" of the wicked only.

"The rest of the dead" –the wicked– "lived not until" ... 'the end', yes – "*they lived not until the end of the Thousand Years*", when is "*come the hour in which all that are in the graves*" – saint and wicked – "*shall hear His Voice; and shall come forth!*" –be 'resurrected'– "*unto the resurrection of life*", or, "*unto the resurrection of damnation*".

See how John (like both Paul and Jesus) treats the raising of the wicked not as a 'resurrection' – as had they life before and came to life again –, but as a

judgment and death; at any time, as the 'second death'. And see how he treats the resurrection of the just, of the holy and the blessed, as souls raised first unto and into Life, in Christ in God, and manifested and glorified in their resurrection, bodily – as "Christ's, at His coming", they, as after Christ, the first fruits, from the dead. John, Paul and Jesus unanimously, 'describe' the resurrection of the wicked, their death; and the resurrection of the saints, their Life.

Since the resurrection 'in which all that are in the graves shall come forth' and 'the sea (shall give) up the dead that were in it' at once is of both the righteous and the wicked, it follows "the First Resurrection" [i.e. the resurrection or coming to life through faith of the righteous], must have occurred before the resurrection of both the righteous and wicked. It follows the wicked for want of faith and spiritual regeneration – for want of forgiveness of their sins – for want of "The First Resurrection" – "they lived not The Thousand Years This The First Resurrection" – have not, "come to life" in The First Resurrection. It follows the wicked – having remained in sin and death – "lived not the Thousand Years".

The difference between the SDA-view and mine is that I say the wicked "lived not" spiritually, "The Thousand Years", bodily died spiritually dead and lived spiritually dead, and not "until The Thousand Years are / were / will be finished", will the live or be raised, bodily, to receive just recompense ... and that they, the SDAs, talk of a 'second resurrection' of only the wicked thousand solar years after 'the first resurrection' wherein allegedly only the righteous would have had part.

Now if the wicked were not judged through disbelief in Christ, how could the resurrection of them be their eternal doom at once? Because the wicked go straight to hell after their resurrection, yes, actually immediately, with and in the moment of their judgment. (20: 7-15) "*They lived not(- ouk edzehsan) until were (or 'was') finished The Thousand Years*" when at the same moment followed their judgment when "*satan was loosed from his prison*". The 'resurrection',

judgment and punishment of the wicked are separate concepts and occurrences for us, but for God are the one act of His omnipotent will, not bound by

chronological or logical sense or sequence. Yes, the resurrection of the 'rest' of the dead, 'the resurrection of damnation' of the 'part' that had no "part" in Christ-The-First-Resurrection – the "coming out of the graves" of the ungodly in fact – occurs after The First Resurrection, and after the whole period, of 'First Resurrection', the era of the Gospel. The "*com(ing) out of the graves*" is after the era of grace, at the end of this age, "*until after the Thousand Years had been finished*" or shall have been "*finished*", for all the dead. The wicked then as well as now, are consumed already by that "*certain fearful looking, waiting for, of judgment and fiery indignation which shall devour the adversaries*" of God in the last day at the Coming of Christ. (Hb10:27 and Rv20:14-15, and compare with 1Pt4:12-14!)

Hebrews tells the same truth in about three places. (May be more!) It says, "If Jesus had given them rest, He (God) would not after these things (that Jesus accomplished) again speak of another day." Hebrews here, only with different words, speaks of the 'Day' of "the First Resurrection" after which, there shall be no other 'day of salvation', no other 'day of rest given', or be spoken of, again.

"When they live again, that is their resurrection. Since it occurs after the "first resurrection"." (EB) When they live again – that, is, their resurrection, their 'First' and spiritual resurrection, since -- yes, for the very reason that, in John's words, "*They lived and reigned with Christ Thousand Years ... blessed and holy is he that HATH PART IN, The First Resurrection.*" How do you 'have part in'? You 'have part in' through 'living' your part, through acting it! They 'reigned' or 'mastered', their "Part In The First Resurrection".

#### **EL**

That's what many people misunderstand: Return to the Bible: Rev 20: 4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had

not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

Where are the average Christians there except the Judging Saints plus Martyrs? Why doesn't Bible say "Rest of the Righteous" but just Rest of the Dead? Why there is no Book of Life in the first resurrection? 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

What about whosoever was found written in the Book of Life in the second resurrection?

#### **BAC**

"... average Christians"? "In Christ", what could be the difference between Christians? You think God looks upon us Christians in another way than "in Christ"?

"Why there is no Book of Life in the first resurrection?" Because 'The Book of Life' – Jesus Christ – is there, in it, named – named, "The First Resurrection"! By feat of resurrection from the dead, "By one offering He perfected for ever them that are sanctified ...". "I AM

The Resurrection and Life." The 'Offering' of Life in "The First Resurrection", is Christ : Hb10:12, "But this Man, after He had offered One Sacrifice (If Christ can be The One Offering, why can He not be The First Resurrection-Offering of First Sheaf Wave Offering LIFE Before the Lord"? ... after He had offered One Sacrifice for sins (His Life in His blood) for ever, sat down (an Offering, His blood in His LIFE) at the right hand of God, from (which Offering) henceforth God expecting till his enemies be made his footstool. For by one offering He (Christ) perfected for ever them that are sanctified ... Now where (by virtue of that Offering) remission of these (sins) is, there, no more offering for sin is. ... For there remaineth no more sacrifice for sins, BUT, a certain, fearful looking for, of judgment and fiery indignation which shall devour the adversaries!" --- Just what John says! (He calls the resurrection of the wicked, their death; and the resurrection of the saints, their Life.)

"What about whosoever was found written in the Book of Life in the second resurrection?" *"The books were opened: And another Book, the Book of Life, was opened. And the dead ... (heard) the Voice of the Son of Man ... and came forth from the graves ... and were judged out of those things that were written in the books"* (20:12) --- at the same time in the same place: before the Throne at the Coming of Christ. *"Whosoever was not found written in the Book of Life ... came forth (was raised) unto the resurrection of damnation ... and was cast into the lake of fire ... this is the second death"* (20:15, 14). Therefore, whosoever was found 'written in the Book of Life', who had "part in the First Resurrection", who were found "in Christ", who "lived and reigned with Christ Thousand Years", and "over whom the second death had no power", "(heard) the Voice of the Son of Man" and "came forth from the graves ... unto the resurrection of Life". These two destinies compile and are, the resurrection. No, 'second resurrection' ever! Not in the Bible! Only in some very weird minds. (And to think mine was also one of those minds!) I say again, See how John (like both Paul and Jesus) treats the raising of the wicked not as a 'resurrection' – as had they life before and came to life again –, but as a judgment and death; at any time, as the 'second



death'. And see how he treats the resurrection of the just, of the holy and the blessed, as souls raised first unto and into Life in Christ in God, and manifested and glorified in their resurrection bodily – as "Christ's, at His coming"; as after Christ they are the first fruits from the dead. He calls the resurrection of the wicked, their death; and the resurrection of the saints, their Life.

#### **SDA**

It is certainly easy to see as being true, that "When they live again, that is their resurrection. Since it occurs after the "first resurrection" [i.e. of the righteous], it can be called the "second" resurrection." The hard part is admitting that the main focus that John is giving to this "first resurrection" in Rev 19 and 20 is in fact the main focus that all NT writers give to the saints -- "The DEAD in Christ that rise FIRST".

#### **BAC**

Where 'first' stands in no relation whatsoever between one resurrection of the saved and another resurrection of the damned, but in relation to the only resurrection wherein the living saved shall not be ahead of the saved dead, but the Dead in Christ shall be raised first SO THAT, all the saved together – the Living in Christ being changed and the dead in Christ being raised – all in a moment, in the twinkling of an eye, shall not the one be before the other, but shall meet the Lord as "seized in clouds together" "as the lightning from the east to the west". The use of 'first' is to say the one will not, be before the other. You wrest it into meaning the one will, be before the other in some completely other resurrection than the other, thousand years apart! How far do you think can you stretch the Word of God? You twist and turn the words "not have advantage over ...", into 'first and before in time ...' – into meaning two resurrections where one is the referred; and two separated points in time where the same point in time is the referred; You twist and turn the meaning of indifference between the living saints and the 'sleeping' saints,

into a distinction between them and on top another distinction between them and the wicked!

From the viewpoint of time, the 'living' saints, seemingly will be 'first' before the dead saints. But no, not with God! The living saints shall not be before the saints that sleep, is what Paul says! But "the dead shall be raised first", that Christ be the First from the dead not only in time, but firstly and before in time, in stature and authority! He Himself shall be "The First Resurrection" in "the Resurrection of Life" at "the Voice of the Son of Man" "when all the dead shall hear, and shall come forth from the graves". Amen Alleluiah!

#### **SDA**

As I said -- look at Dan 7 look at John 14 (in this world you have trouble) look at Heb 11. they ALL describe the saints as "persecuted" and dying for their faith. They do not describe "Christians loved by the world and doing well".

#### **BAC**

You give false meaning to Scripture. That the saints 'lived The Thousand Years' is a reference to the eternal life "they lived" – the Life received of grace in Christ and through Christ – which is the eternal Life of Christ's redeemed. It is not that they 'lived', quoting you, "loved by the world and doing well"! It is in this very Scripture qualified, their life of suffering for the witness of Jesus could not be a life, "loved by the world and doing well". You mock, and God is not mocked!

#### **SDA**

Starting with Gen 3 the emphasis is on "war" between the people of God and the world of Satan.

When the text says "OVER THESE the second death has NO Power" what it is also saying is "over those raised in the SECOND resurrection the SECOND death DOES have power". Those in the second resurrection are "judged according to deeds" and we know that in a strict judgment of deeds as we see in

Romans 3 - all go to hell for "all have sinned".

**BAC**

Then when you have no Scripture to pervert left, you make up your own, quote, "... what it (the text) is also saying is "over those raised in the SECOND resurrection the SECOND death DOES have power"." You erect your own 'SECOND resurrection' - so I see now why you call it 'the SECOND resurrection'. In your mind it actually takes pre-eminence - is, 'THE focus'. All your defence you aim at saving face, because the hope and focus of the saints of the centuries is the only resurrection at the only return ever of Jesus.

**SDA**

John tells us in Rev 20:1-5 about the FIRST resurrection seen to take place at the Rev 19-20 "Return" of Christ ... None so blind as he who "will not see". It is left as a simple exercise for the reader to - read over Rev 19 and 20 and SEE the First Resurrection placed in 20 NOT 19. And SEE that 19 describes the appearing of Christ and 20 continues on showing the resurrection (the FIRST resurrection) that happens AT Christ's appearing. It could not BE any easier friends!! As for the REST OF THE DEAD - they did not COME TO LIFE until AFTER the 1000 years was completed.

Hint for BAC -- 1000 years is real as well as Christ as well as the world as well as Satan as well as the armies of heavens as well as the birds of Rev 19 as well as ... I think you get the picture. In John 5 Christ tells us of TWO resurrections - one of the righteous and one of the wicked. In Rev 19-20 we see the second coming - the appearing of Christ and the FIRST of those TWO resurrections in 20:4-5.

Impossible to miss. The TWO resurrections are shown to be separated by 1000 years. Paul said "The dead IN CHRIST rise FIRST". Both John and Paul seem to agree here! Over THESE the SECOND death has NO power!

**BAC**

"... the resurrection (the FIRST resurrection) that happens AT Christ's appearing." Quote, hey! "None so blind as he who "will not see". It is left as a simple exercise for the reader to - read ... And SEE ... 20 continues on showing the resurrection (the FIRST resurrection) that happens AT Christ's appearing." Where? You carefully do not say, where. So the only purpose with your emphasis on clarity, is to confuse. No one - not I - has not read both "The First Resurrection" and, 'the resurrection' in Revelation 20. But comes it to where they have been 'read' and 'seen' and 'shown' in, Revelation 20 - and in 19 to the point - it is another matter.

"In Rev 19-20 we see the second coming - the appearing of Christ", right! Which is no, "FIRST" of any, of "TWO resurrections in 20:4-5"! Impossible to confuse, yet immediately confused with Paul in 1Thess4, where, however still, the numeral 'first' is not of time, but of relation, quoting Paul, "concerning the dead", an order of "relation between" the "living (saints) at Christ's coming", and "the dead" (saints) "at Christ's coming". One, resurrection, one event, one and the same moment - the resurrection and the moment of and at the Return of the Lord once again for ever. You falsely divide the Word, and falsely divide the Coming of Christ into two (yes three), and falsely divide the day of judgment into two (yes three). You are the one who separates your, "TWO resurrections" by your, "1000 years" exactly by confusing them, the one for the other. Paul said though, "*I would not have you ignorant concerning ('in relation to') them which are asleep ('the dead', in Christ). For if we believe that Jesus died and rose again, even (just as Christ had to rise first in order to Come Again), even so (just like He*

will bring us with Him from the dead in His death and resurrection.) ... **even so** God will **gather** ('bring' / 'seize') with Him together (through resurrection from the dead), *them also who are asleep* ("the dead") in Jesus ... *For this we say ... that* [in relation to ('concerning') them which are asleep], *we, who shall be living and remain at the Coming of the Lord* -- (God forbid) *may not, precede* (= will not, have advantage on) *those asleep / the dead. Because the Lord shall descend ... and the dead in Christ shall rise first, then / so that / before* ('epeita') *we who [in relation to ('concerning') them which are asleep] shall be living and remain (at the Coming of the Lord), together with / at the same time with them (the dead, now raised) shall be seized together in clouds-to-a-meeting-of, the Lord in the air."*

The dead shall be, must be, **raised** first – just like Christ had to be raised **first** in order to Come Again and be The First Fruit of those Christ's at His Coming. The dead have to be raised first **in order that** we all **together** – we the living changed and they the dead raised – may meet the Lord as He descends in the air, and may be **gathered** together with Him "where He is" – which is where He has returned to – the earth made new by His coming.

"The dead in Christ Rise first", "*with reference to and in relation to*" (these are Paul's words), "*us who are alive at His Coming*". So that "*we that are alive at His coming, with reference to and in relation to the dead in Christ*", do not, will not, "*may not*", by any means, "*precede*", "*the dead in Christ*". This is what Paul is saying; this is, what Paul is meaning. *Both John and Paul seem to agree here! Over THESE the second DEATH, has had NO power* because these are both the dead and the living "in Christ", "at His Coming". Over these the second death had no power because "*they have a part in The First Resurrection*". Over these the second death is powerless because over against the 'rest' and the 'alive' of the wicked at the Coming of Christ, "they had Part In The First Resurrection", and "ruled and reigned with Christ Thousand Years".

### **SDA**

John's language is consistent with the other NT writers and quoting THEM I illustrate with "THE DEAD in Christ rise FIRST" from 1Thess 4 (quoted a dozen times so far) -- very EASY for all objective readers to get. No possibility of pretending to be confused here sir. BTW - when you try to allegorize and symbolize away the clear statements of a text of scripture - that is called eisegesis. Pure story telling. It finds no basis in fact and has no substantive support among Bible students. I have to believe that deep down -- you know better.

I quote BAC, "*Scriptures do not speak of a 'second resurrection'; it only speaks of a "second death". On the other hand, the Scriptures never speaks of a 'first death'; it only speaks of a "first resurrection".*" Wrong as usual sir. John 5 DOES speak of TWO resurrections and in Rev 20 John shows us the FIRST of those TWO resurrections. Impossible to miss. Incredibly easy for any objective reader to get. However I leave it as an exercise for the reader to see which of the TWO resurrections in John 5 is being named as the FIRST resurrection by John in Rev 20:4-5. Hint: "pretending to get lost here is not going to be believable". This part is wayyy too easy!

### **BAC**

*When you try to de-symbolize the clear symbolic statements of a text of Scripture away - that is you telling your own story; that is an allegory of your own imagination.* However, Where do you see that I denied "John 5 DOES speak of TWO resurrections"? But you refuse to see that John also refers to both 'end-resurrections' in Revelation 20! ("... in Rev 20 John shows us the FIRST of those TWO resurrections.") *Way*

*too difficult for even the biased reader not to get, especially while that reader might turn the honest eye to the obvious differences between verses 1-6 and 7-15. In Revelation 20 John mentions "This the First Resurrection Thousand Years" – 5b/1-6; Then he also mentions in so many words, what Jesus called "the resurrection of damnation" – verses 12-15; Then unmentioned but as absolutely implied as being mentioned within these very same words of John in 12 to 15. John pictures, in fact describes, in just as fine detail as he defines and describes the resurrection of damnation, what Jesus called "the resurrection of Life".*

#### **EL**

Your reliance on the overall feeling is not supported. You must specify who are participating in the Millennium as you read verse 20:4. If you read Daniel 12:2 it doesn't distinguish between the Believers and Unbelievers. 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 to everlasting life, and some to shame and everlasting contempt. 3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

#### **BAC**

If that isn't making distinction between the Believers and Unbelievers, then I'm at a loss to tell what will! And what is more, my reliance on the overall feeling is well supported, so that I specify as far as the words of John allow, who are participating in the Millennium as one reads verse

20:4. They are "*they (that) lived and reigned with Christ Thousand Years ... (and that had) Part In The First Resurrection*". Whom else have you expected are participating in Truth and Life 'in the Millennium'? Get away from this impersonal, sterile, cerebral concept of 'the Millennium', because Christ's Reign and Life is no literal period of 1000 solar years, but the Kingdom of God of which He in resurrection from the dead became the Personification, the Content, the Essence, the Life, the Resurrection.

#### **EL**

Zech 14: 9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one 16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. 17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. 18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

If you read Rev 7, you would have found 144K plus multitude of people of all nations coming out of the Tribulation, then you read 20:4 which says the Judges plus the Martyrs will participate in the first resurrection. The rest of the Dead will not live again. (v 5) Are the average believers included there? Are they martyrs? Yes, this event will be an enormously surprising one and the whole Bible has been anticipating this time. Is it tarnished by the partial Resurrection?

Those governing body of the Millennium is more than enough to surprise all the people on the earth.

You should look at the Bible, and read why the Book of Life is open only in 20:12-15 Then what is the difference of the Better Resurrection in Heb 11:35? None of you could explain about it so far.

**BAC**

No, very observant! But do you have too little confidence in the Kingdom and Faith of Christ to apply what you have said, to our own age, the age of Grace under the Reign of Christ our Sovereign? Just listen to what you say yourself! Just read it again, "Zech 14:9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one 16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. 17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. 18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

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been anticipating this time. Is it tarnished by the partial Resurrection? Those governing body of the Millennium is more than enough to surprise all the people on the earth. You should look at the Bible, and read why the Book of Life is open only in 20:12-15 Then what is the difference of the Better Resurrection in Heb 11:35? ..." You explained it so far, brother! I believe every thing you say of "This-The-First-Resurrection-Thousand-Years"! The moment though you said 'tarnished by the partial Resurrection' - like SDA does -, **all you gained is nullified.**

Said SDA, "It is left as a simple exercise for the reader to - read over Rev 19 and 20 and SEE the First Resurrection placed in 20 NOT 19. And SEE that 19 describes the appearing of Christ and 20 continues on showing the resurrection (the FIRST resurrection) that happens AT Christ's appearing." I deny! It is left as a simple exercise for the reader to read over Rev 20, and SEE - The First Resurrection is placed in there, verses 1 to 6. And SEE that 20 from verse 7 on, describes the events at and after the appearing of Christ, while verses 4 to 6 showed the resurrection (the FIRST resurrection) that happens DURING the 'Thousand Years'. In fact, 20:5b: "THIS IS The First Resurrection", summarising and defining verses 1 to 5a.

SDA 'quotes' from John 5 the words -the 'name'- 'First Resurrection'! You show it in letters on paper! Not one has denied the implication of two resurrections - only some - you - deny that these are two KINDS of 'resurrections', only you deny they are not, two, chronologically SEQUENTIAL resurrections, but **one**, "the resurrection (Singular) of Life" as well as "the resurrection (Singular) of damnation". Both are the one resurrection **of and when "all** them that are in the graves shall **come forth**". How do you manage to make of this, one, resurrection, "TWO resurrections"? By giving a false meaning to the word, 'first'; that's all! I think you get the picture. In John 5 Christ tells us of one resurrection - the one of

*the righteous and, of the wicked. "Except it be for this One Voice ... touching the Resurrection of the dead" (Acts 24:21) – "the Voice of the Son of Man", and one, "the hour (in which it) is coming"! One Voice once and One hour irrevocably – "in which ALL, that are in the graves, shall hear ..." shall hear once since the beginning of creation till this hour its last. This One Voice and this Only Hour and this first and last "com(ing) forth from the graves" ... of "all" the dead! This "com(ing) forth from the graves" of the dead, "of all that are in the graves" – not a single soul before or after – "they that hath done good unto the resurrection of Life", and "they that hath done evil unto the resurrection of damnation."*

"... I leave it as an exercise for the reader to see which of the TWO resurrections in John 5 is being named as the FIRST resurrection by John in Rev 20:4-5 ... " But I shall leave it as an exercise for the reader to see what abuse of Scripture, looks like! For John 5 in fact describes 'the First Resurrection' of Rv.20, but not in the way SDA wants it! It 'says', in John 5, "*The hour is coming, and now is, when the (spiritually) dead shall hear the voice of the Son of God: And they that hear shall live.*" This is what I have all the way maintained is 'The First Resurrection' of Rv20:1-5b, and have all the way maintained is that, which SDA has all the way denied, is 'The First Resurrection' of Rv20:1-5b. "*For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will.*" "*Over them the second death has no power.*" I read of this, First, Resurrection only, in John 5:24-25. Only in verses 28-29, do I or anyone else, read of the only resurrection, **from the graves** of land and sea, as in Revelation 20:7-15 – the resurrection namely of all the dead, of both saint and wicked.

#### **SDA**

Inserting the word (spiritually) into John 5 as you have admitted to doing above is good eisegesis - good

storytelling -- but it is not scripture... it is not Bible study.

#### **BAC**

Not 'spiritual'? Verses 21 to 25 not spiritual? It is nothing but, spiritual. And if not spiritual, not even "The First Resurrection" is spiritual, or, for that matter, real!

#### **SDA**

And now for some "inconvenient facts" in John 5 -- Christ speaks of the future time that is coming when ALL who are in the grave shall come to life for it takes a miracle of God to raise them EVEN if they are the wicked coming up for the 2nd death at the end of the 1000 years -- STILL it is true that only God can raise them back to life.

#### **BAC**

Now see! Each word and they all together, can apply to what I believe! But no one of us so blunt as to know how opposed our views are. So this once more shows how shrewd you are and how perversely you deal with the Word of God.

#### **SDA**

IF the tortured eisegesis that BAC proposes were used here to suppose that the spiritually dead are being born again - raised to life then thrown into the fire of hell - the second death we would indeed have "another gospel" and in fact - not even a very good "story".

#### **BAC**

You are a liar for saying this, in particular the last phrase, "... then thrown into the fire of hell ...". And again, where do you read of the two resurrections You, talked of in John 5? Quoting you, "TWO resurrections"; to be precise, you, saying --- "I think you get the picture. In John 5 Christ tells us of TWO resurrections - one of the righteous and one of the wicked". I got the picture. You did not. The picture you did not get, is the one of the First Resurrection and the Son of God, in and of John 5:24-25. The picture you did not get was of the one resurrection and the last day upon which only day the

sheep shall be sent right into the peace "*prepared for you, from the foundation of the world*". Mt25:34. When? When shall it be? "*When the Son of Man, shall come in His Glory, and all the holy angels with Him, then when He shall sit upon His Throne of Glory: And then when before Him shall be gathered all generations.*" (31/32) Paul in 1Thess4 deals with this picture in Mt25:34-40; you didn't get it. The picture you also did not get, is the one in 41-46. Now if Matthew had not drawn the left part of the picture, I take it you would have said it never existed.

**EL**

John 5 doesn't talk about the Time Sequence.

**BAC**

He does not. He does not 'talk' or write, about Time Sequence. It does not say he implies it not. But wait a bit! John certainly does "talk", 'about the Time Sequence'! Conspicuously! What are you talking, EL? In 24-25 it's not about time sequence, except that the only time in the providence of God for the coming to life mentioned in there, is now, before the return of Christ. Isn't that 'about the Time Sequence'?

In 28-29 it also is not about time sequence between the coming forth from the graves of the evildoers and the coming forth from the graves of the doers of good, because it shall be one coming forth from the graves of all at once. But in relation to The First Resurrection to Life of verses 21-25, is not that, a 'time sequence talked of'? Not even while John uses words like "until" and "Thousand Years", even if symbolically, yes in fact exactly for being symbolic? Not 'time sequence talked of'? Not in that the resurrection of 28-29 occurs after the time of grace during which the resurrection of verse 21-25 reigned and ruled, and at a time and moment, the resurrection of verse 21-25 no longer would be possible? Because the hour and moment of the resurrection mentioned in 28-29, is in the last Day of the Return of Jesus and of the Voice of the Son of Man? "The rest of the dead lived not until the Thousand Years were finished!" No, say you and SDA. No say you, because there are more than one return of Christ say you, more than one calling forth

from the graves Voice of His say you, more than one resurrection say you, more than one day say you, more than one dispensation say you ... And it doesn't matter how many more resurrections or returns or judgments you imagine, because it's all the same in principle, it's more than the one chronological time sequence Second Coming of Christ.

**EL**

Now I will give you another job to think about...

**BAC**

While you leave untouched your first job.

**EL**

Now I will give you another job to think about: Mt 20: 15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 16 So the last shall be first, and the first last: for many be called, but few chosen ... What does that mean? There will be the order of Resurrection. Now you may argue based on 1 Thess 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". This means that there will be the Believers from the dead but preceding the alive, e.g. the governing body of the Millennium ( 144k) plus Martyrs, which are explicitly mentioned in Rev 20:4.

When you hear the word "the rest of the Dead", what do you feel about it? Doesn't it sound that it excludes certain group of people? We must admit that "the Rest of the Dead" after mentioning the 2 groups in verse 2 is a strongly exclusive expression. You must remember this, there was no verse by verse distinction when John wrote Rev. So, 20:5 is just an extension of 20:4, which specifies the Judges and the Martyrs, and the rest of the Dead

shall not live again for a thousand years. What about the plain believers who never were martyred? They will not live again until 1000 years are finished (verse 5). This is why people pursued the better Resurrection (Heb 11:35) The latter standing on the earth when Jesus comes again will participate in the Kingdom earlier than the earlier believers who weren't martyred but lived plain lives. That's what Jesus was talking about in Mt 20. Could you not understand yet? Go to bed, BAC! (Laugh) John 5 doesn't talk about Time Sequence.

**SDA**

True it does not tell us that the two resurrections are separated by 1000 years. To see John add that bit of information we need to read Rev 20.

**BAC**

John speaks of one bodily resurrection, quote, "*come forth from the graves*", the only at the coming of Christ wherein the living saints will not be the first in meeting Christ, but first the dead in Christ shall be raised and then, and so that, both the dead and the living saints together, will go meet the Lord as He comes – as He comes and raises all the dead, saints and wicked together, once for all. "*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.*" John speaks of all the dead both wicked and saved; Paul in Thess4 speaks of the saved only. He simply there does not pay attention to the wicked. That's the only difference! John in John 5 gives us all the information we need to read John 5; and in Revelation 20 he gives us all the information we need to read and understand Revelation 20!

**EL**

When Paul tells us that the "DEAD in Christ shall rise FIRST" -- and THEN WE who "are ALIVE and remain" shall be caught up TOGETHER with them in the air

- we see that they are raised up before the living saints go to heaven.

**BAC**

Heavens, yes! So what have you been talking just seconds ago?

**EL**

So in Rev 20 the righteous are once again seen to "Rise FIRST" in the "First Resurrection" not only FIRST - before those who are alive and remain - are taken to heaven but also FIRST before the 1000 years and before the 2nd resurrection.

**BAC**

In Revelation 20 the righteous are seen to "Rise FIRST" in the "First Resurrection", correct! Not only 'first' as before those who are alive and remain, correct! But, 'first' in and throughout 'the 1000 years'! And, before, the first and last and only, 'general' resurrection of all, when all, "*that are in the graves, shall hear the Voice of the Son of Man* (when He comes again), *and shall come forth, some to the resurrection of Life, and some, to the resurrection of damnation.*"

In Rev 20 the righteous are seen to 'rise first' in the sense of being made partakers in The First Resurrection, in the sense of being given their part in The First Resurrection. Yes in fact, not only first before those who are '*alive and remain*' are "*changed*" and "*hath put on incorruption*", but also first and conditional, before, and for, the dead to be raised and either to "*inherit the Kingdom*", or, to be "*cursed*" and "*depart into everlasting fire*". So the righteous are seen to 'rise first', and spiritually, before The Thousand Years are ended, which means during and as long as the Thousand Years will last, and before, the one, only and general, resurrection of all the dead! The whole superstructure of your misconception is built upon your basic misinterpretation of the concept of 'heaven': that the redeemed with the return of Christ will 'go to heaven'. It is not our subject in this conversation.

**SDA**

Clearly it is BEFORE the 1000 years that the saints are going to heaven --



so if we DELAY the "DEAD in Christ" or some portion of them until AFTER the 1000 years then "We who are alive and remain until the return of Christ WOULD PRECEED them into heaven"! And Paul tells us - such is NOT the case not even with the saints who died in his day.

#### **BAC**

Surely Paul tells us nothing of what you are telling us. So there's actually nothing to say! Clearly it is DURING the 1000 years that the saints (John tells) are "living" - "they lived / came to life the thousand years"! The living redeemed at the Coming of Christ will in no manner be before or have advantage over the dead in Christ at his Coming, but they will at His Coming have every advantage over the rest of the dead, the wicked, because the wicked lived not during the Thousand Years or until the Thousand Years were finished, and had no part in The First Resurrection as a result. But now directly as a result of the fact they obtained no Part In The First Resurrection - for exactly the reason - they now in this last day "until the Thousand Years are finished" receive the resurrection from the dead, and come forth from the graves. John tells us that in so many words. But 'Paul tells us', the living of Christ's when He comes, will not precede the deceased of Christ's when He comes, and that the dead in Christ at His coming will be raised first, and not only will any of Christ's be preferred before or above the other of Christ's, but no one of Christ's will in terms of time or rank, meet Him before the other. Paul's 'first' has got nothing to do with John's 'first'.

I can't tell you how disappointed I am in myself and in my mastery of the English language, that I am unable to express my view properly, because the very last thing on earth I believe is ... that 'The First Resurrection' is some time in our future, a 'Thousand Years' some time after our present future, after the Second Coming. No, I believe just what John says - in the Greek - and that it means what it says, "They", the "blessed and holy" saints, "lived / came to life (were regenerated, born and resurrected to life by the Holy Spirit) Thousand Years This The First Resurrection"! Which as the symbol of, is our age, the era of the rule and reign of God's Grace and Love still

beckoning, "Today, if you hear ('hear'! as in Jn5: **24/25**) HIS VOICE - "the Voice of the Son of Man" ("God through the Son speaking")-, do not, harden your HEART!" - the spiritual 'new', and 'first' creation of the new man in Christ! That, is, "The First Resurrection". The 'hear' as in John 5: **28/29**, will be of the very Voice of the Son of **Man**, but the 'hear' in Jn5:24/25, is of the very Voice of the Son of **God**. The 'hear', will be of differently destined factions - a difference between them attributable to singly the 'Part' the one faction had, and the other faction had not, "in The First Resurrection", even in Jesus Christ. [Cf. 1Jn3, always 'Son of God'. Mk9:12, "It is written of the Son of Man that He must suffer many things and be set at nought" the Lowly and Despised, Judge of the high and mighty.]

#### **EL** (asking again)

What about the plain believers who were never martyred? They will not live again until 1000 years are finished (verse 5)

#### **SDA**

To argue that the "SECOND DEATH DOES have power over the saints - raised after the 1000 years" is to miss the point entirely. To argue that the "DEAD in Christ" of Paul's day "DO NOT precede those who are ALIVE and remain" until the appearing of Christ is to miss the point of 1Thess 4 entirely. You simply can not make a supposition that violates both clear statements of the text.

#### **BAC**

That the second death has NO power over the saints who all are raised after the 1000 years, is exactly 'the point entirely'! How, and why? Because "they lived / they had come to Life the Thousand Years". They "lived", having been made Partakers in, "This, The First Resurrection". These are the "DEAD in Christ" ("*the souls under the altar*") who "*shall never die or see death*", "*but have gone over from death into Life*" ... Jesus' own Words of Promise! These are the "*dead in Christ*" ("*the souls under the altar*") who

at the return of Christ, will not be preceded by the 'alive and remaining' "*in Christ*", but with them, will "meet the Lord", together! To miss this point, "is to miss the point of 1Thess 4 entirely".

**SDA**

You can not take your supposition as a valid counter-position to the Dan 7 teaching that ALL the saints are viewed by heaven as being under persecution. In 2Thess1 Paul say that "it is only right" that Christ just deal out fire and retribution to those who are persecuting "you".

**EL**

1) John 12:32 doesn't tell the Time Sequence - He will draw all men, thru the first resurrection and thru the second resurrection.

2) You repeat 1 Thess 4:15 - I told you many times. Those Dead in Christ will precede the Alive, and they are Judges and martyrs mentioned in Rev 20:4 - There is nothing contradictory between my statement and 1 Thess 4:15.

**BAC**

Your statement here directly contradicts Paul's. Paul says '*Those Dead in Christ will NOT, precede the Alive!*' You say, "Those Dead in Christ will precede the Alive"!

**EL**

That is the only verse that you know, SDA, and therefore you repeat it all the time, but it doesn't say All the Dead in Christ will precede the Alive. In your logic, SDA, I know what you are saying, if there are left un-resurrected among the Dead in Christ, then those left behind among the Dead in Christ will be resurrected after the Alive participate in the Kingdom. However, 1 Thess 4:15 doesn't tell us all the Dead in Christ.

**BAC**

No, "... 1 Thess 4:15", does indeed "tell us all the Dead in Christ", because it tells us there will be no distinction made between all the dead in Christ and all the living in Christ at His Coming. 1Thess4 indeed deals with all Christ's - with all before and all at, His Coming. Only, "1Thess 4:15 doesn't tell us all the Dead", because it doesn't tell us of the wicked dead - no nothing. So, you are completely mixed up when you conclude, "... if there are left un-resurrected among the Dead in Christ, then those left behind among the Dead in Christ will be resurrected after the Alive participate in the Kingdom". There are none "left un-resurrected among the Dead in Christ"! SDA may have said something like it, but not Paul or John! And I cannot be too much concerned about what SDA without saying says. So, I'm glad you said, "If ...". There's only one solution - "the First Resurrection", is a spiritual resurrection! Paul in 1Thess4 addresses the saints only (according to Rv20:6a, only those who have "Part In the First Resurrection"). He doesn't in 1Thess4 deal with the lost. So the other 'dead' whom Paul does not mention, can only be, the ungodly dead ("the rest of the dead" in John's words). In 1Thess4 Paul means all the righteous; all the righteous dead in Christ at His Coming raised, and all the living righteous at His Coming changed - and all together "incorruptibly" translated and glorified. Paul does not deny, but of course never forgets, "the rest of the dead", the wicked and lost, that they too, just like the righteous dead, will be resurrected in the only day of the only Coming of the Lord.

**EL**

Then you may point out why Paul indicated that event in time sequence? The start of the Resurrection is a great event which will shock the whole world, and the resurrection of the rest of the people will not be surprising so much as the first did, and it will be a worse resurrection than the first. Therefore it is the most, extremely

important event that the Saints and Martyrs are resurrected and come with Christ.

I told you about Zech 14, about the coming of Jesus Christ onto the Mount of Olives. It means that the Kingdom will be established on this earth, not in the heaven. Rev 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen When will this happen? Will the people who pierced Jesus be able to see Jesus when He comes for the second time? or at the end of 1000 years?

#### **BAC**

"... Will the people who pierced Jesus be able to see Jesus when He comes for the second time?" You also play at SDA's 'secret' resurrection of some 'special' saints. John certainly does not! "*Every eye shall see Him*", says John right there, does he not? You quoted, "Rev 1:7", didn't you? So why ask a question like that? "... when He comes for the second time? or at the end of 1000 years ..."? 'Or'? When Jesus comes for the second time it will be when He comes at the end of "The Thousand Years" – not, at the end of 1000 years like in solar years once more at the end of "The Thousand Years"! Revelation is a Book of Symbols. When John writes of any representation, or uses metaphor, we must have very good reason to think he doesn't speak symbolically. It's just not reasonable that he wouldn't! And even more reasonable in this case is it John uses figure for concept, while he in context, explains concept with figure, metaphor with metaphor, symbol with symbol, saying, "*they* (of all the symbolic meanings given in 4) *lived and reigned with Christ Thousand Years This The First Resurrection*" repeated in 5, and further described in figure in 7 when "satan shall be loosed from his prison". When John uses 'figurative speech' we should take him at his word for it; and when he

uses 'literal language', we should also take him at his word. E.g., if John writes "Christ", he means the Person the Son of God the Son of Man of his Gospel and Letters; and when he writes, 'devil' or 'satan', he means the evil one in person, like in his Gospel.

But when he employs figures for either, like "Lamb", or, "dragon", it is just as obvious and mandatory to understand John to mean or refer to either the person of Jesus or the person of the devil. Just so with the Kingdom or Reign of Jesus. John may speak of it in symbolic language, as in "Thousand Years" or "First Resurrection". Take John at his word he in the cases of "Thousand years" and "The First Resurrection", means the Reign of Christ and of his saints with Him for real "*upon the earth as it is heaven*" for real. You cannot go wrong!

#### **SDA**

Jesus said "you will not see me again until you say - blessed is he who comes in the name of the Lord". As you point out in Rev 1:7 there is some indication of something "special" that God will do just prior to the second coming for those Jewish leaders who lived at the time of Christ and who rejected Him. But this special event for that small group of people is not the "Focus of the NT saints" -- rather the focus according to Peter, Paul, John etc is the "Return of Christ" the "Appearing of Christ" and the associated resurrection of the "dead in Christ".

#### **BAC**

At last, from the horse's own lips! No tips any more – plainest assertion, "something "special"", some "special event" ... "just prior to the second coming" ... "for (a) small group of people". (And let me tell you, the "small group of people" are not just "those Jewish leaders"! But I cannot deny too strongly, that there is no such "indication" or such group or such "something "special" as you imagine, SDA! "*And behold, He*

*cometh with the clouds; and every eye shall see Him – and they who pierced Him – and all the kinds of men of the earth shall wail because of His coming*" at the one and only Coming of Christ! They shall everyone bewail Him for their own dejectedness, or they shall all rejoice for their own salvation. This is the Last Day. Read 14:1, 5:6,12 Christ as a Lamb as were it slain looked up to, unto the resurrection of Life. He is coming, clothed with "a vesture dipped in blood, and His Name is called *The Word of God.*" (19:13) From the Place where Blood as Wine He sweat, coming – the Judge of the quick and the dead, betrayed with the sign of familiarity! And His Name is called, "The Son of Man"! (Lk22:48) Judas was seriously mistaken; but his audacity caught up with him and he hanged himself with that kiss and Name in his mind the last of his thoughts.

It doesn't help a bit, SDA, you reluctantly admit, "this special event for that small group of people is not the "Focus of the NT saints"", were it a year or a day or half an hour between 'this special event' and what you describe as "the Return of Christ the Appearing of Christ and the associated resurrection of the dead in Christ". For "*He cometh with the clouds; and every eye shall see Him*" – the dead raised from the graves and the living beholding "*in the twinkling of an eye*" changed, "*as the lightning from the east to the west*" – once for ever!

The concept of a 'special resurrection' is not a Seventh Day Adventist novelty. Understandably the SDAs couldn't make head or tail of the many fantasies that were around at the time when they developed their idea. Many other, 'raptures-before-the-Advent', have been 'discovered', and today are rife still. They are all based on the misconception of more than one return of the Lord and more than one resurrection than the resurrection of all the dead, righteous and wicked – at once and together, for evermore.

#### **EL**

In 1Thess 4 Paul is speaking to the saints of his day. He says THESE are going to be raised at the appearing of

Christ "the dead in Christ shall rise FIRST" .

#### **BAC**

Any here who denied it? If only you could stick to the simplest possible of meanings of words! But now we all know you corrupt them all by corrupting the meaning of one, the word 'first'. 'First' here means before the living will meet the Lord. Actually it means, 'in order to together', meet the Lord. Because all it says is, the living righteous will not have advantage on the righteous in the graves, because the dead (that sleep) will first be raised SO THAT the living and the resurrected righteous will meet the Lord together in the only resurrection in the same second at the only return of the Lord! You will forgive me for saying the same thing hundred times!

#### **SDA**

You appear to admit that these are the same as those in Rev 20:4 -- once you do that my point is perfectly made!

#### **BAC**

Yes, I do. And that exactly is my point, 'perfectly made'. The saints of Rv20:4-6 are those 'Christ's at His coming' of 1Thess4. And those saints of Rv20, just like the saints of 1Thess4, are the living and the 'sleeping' righteous at His Coming. In both texts all the redeemed of all ages are meant and included although the 'focus' is on all the redeemed from the Christian era – from the "Thousand Years This The First Resurrection": BOTH those who will be living when Jesus comes again, and those who will be resurrected from the dead when Jesus comes again. And finally nothing at all is yet said about the lost, the wicked, alive or dead, because they too, in that only Day of Christ's return, shall be judged and damned, the dead after having been raised SO THAT they together with their fellow unbelievers, will receive their, resurrection, "the resurrection of damnation".

#### **SDA**

Please show in the 1Thess 4 text that Paul says something like "SOME of the DEAD in Christ will be raised at the last trump -- when Christ brings with Him those who have fallen asleep... the REST of the dead in Christ will be raised at another

time... Hopefully some of those that you know will be raised FIRST and precede the LIVING to heaven"... If such language - evidence support can be found in 1Thess 4 you have made your case. If not - my point remains.

#### **BAC**

It is SDA who claims to "show in the 1Thess 4 text that Paul says something like "SOME of the DEAD ... will be raised FIRST". It is he - you - who claims it is the redeemed only who will be raised before the wicked who next will be raised thousand years later. Is it or is it not? It is also SDA who claims to "show in the 1Thess 4 text that Paul says something like "SOME of the DEAD ... will be raised FIRST", namely, "some small group of people" and "something "special"", "some "special event"" ... "just prior to the second coming". Twice he finds himself behind the door! Twice he fails his own test, "If", or, "If not", "such language - evidence support can be found in 1Thess 4 you have made your case." Twice, "If", or, "If not" so what, he denies defeat, "- my point remains."

"You appear to admit that these are the same as those in Rev 20:4" The dead in Christ are the dead in Christ; and the rest of the dead are the rest of the dead, the wicked. Please show in the 1Thess4 text that Paul says something like SOME of the DEAD, those only "in Christ" and the rest excluded, will be raised at the last trump? Show that! Show, that when Christ brings with Him from the dead those who have fallen asleep, that "the REST of the dead" - the damned - will be raised at another time? Show that! That is your challenge, SDA! Do not deviate from it!

#### **EB**

BAC said, "You may not, 'call' it a 'second resurrection'. "That is their resurrection" - the 'resurrection' of the ungodly. The Greek has no word 'again'. "They lived-'edzehsan' not

until were (or 'was) finished the (one) thousand years", is all it says." Yes, the resurrection of the 'rest' of the ungodly, in fact occurs after the 'first resurrection' - and after the whole period during which 'first resurrection' had been possible - the era of grace, this age. Still, if you are suggesting the first resurrection is the new birth of the righteous, then is the resurrection of the wicked a new birth for them? That's what SDA was pointing out by speaking of people being "born again" to be thrown into Hell. If you say that this is a bodily or "spirit" resurrection to judgment, then why would that one be a literal resurrection, while the other resurrection (of the righteous) is only their new birth at conversion to Christ?

#### **BAC**

Your words, "... the resurrection of the 'rest' of the ungodly ..." implies (it can, mean) some only of the wicked are raised, then another part at another resurrection. I don't mean that. Let's first look at your last 'comparison', quote, "then why would that one be a literal resurrection, while the other resurrection (of the righteous) is only their new birth at conversion to Christ?" I don't say 'only', "only their new birth at conversion to Christ", is "(their) resurrection"! 'Their new birth at conversion to Christ', is 'their', "First Resurrection", it is "The First Resurrection" for, them. I say it is a spiritual resurrection; it is not, "(their) resurrection". Their resurrection must still happen and will happen bodily, just like with the "rest of the dead" - "*when had been finished / until finished shall be the Thousand Years*". John doesn't speak of the saints' 'new birth' as their 'literal' resurrection; he speaks of their spiritual rebirth as "The First Resurrection". And he speaks of "The First Resurrection" also as the period of the symbolic

"Thousand Years" of Christ's and the saints' reign with Christ – as that time of and for the spiritual rebirth of the Elect. John speaks of the whole 'Thousand Years' – the Gospel Era, the Age of Grace – as "... This, The First Resurrection". It's much bigger than the individual case, although it does not exclude the individual case, but in fact includes it absolutely. Therefore John does not describe the saints' 'spirit-resurrection', as their bodily, 'resurrection' per se, but, as "The First Resurrection". He does not use the phrase "The First Resurrection" for the lost; he uses it only for the saved, and only in the context of the age of salvation and spiritual resurrection. That age is to stop with Christ's Advent. It actually has stopped in Christ and in His Atonement made – which is an eternal, and the final, atonement and reconciliation in the whole of God's Council and Purpose. In Christ, The Kingdom of God is complete and completed. The saints obtained a Part In it – through and in Jesus Christ through and in "The First Resurrection". "The First Resurrection" and Christ may virtually be identified. The First Resurrection of the saints and their resurrection may not.

You ask, "then why ...?" Why would "... the first resurrection (be) the new birth of the righteous"? Why? Would not "... the resurrection of the wicked", "then be", "a new birth for them?" EB, you have hit the nail squarely on the head! Jesus and Paul demonstrated and proved in many places and in many ways, that the 'new birth' is a New Creation, a New Heart, a death of the old man and the rising from death and from the dead, of the new man in Christ and through Christ. It is "This, The First Resurrection", the first, spiritual and conditional "coming to life", John uses as a SYMBOL in Revelation 20 for "such, as the second death", in their resurrection, "has no power over" – their 'First Resurrection' being their judgment, their justification, their "Part In" Christ, their Life, their Guarantee in their resurrection from the dead! That "hour", "is now" and that day is "*Today, if ye hear His voice, do not harden your heart!*"

"The First Resurrection" of the redeemed is a resurrection from **death**; 'the resurrection' of the redeemed is a resurrection from **the dead** – from among the dead also raised from the dead, but **never**

**raised from death.** What's wrong with it except for the perverted mind who would confuse it for depravity itself in order to make such partaker in the First Resurrection to Life Eternal, afterwards to lose his salvation and be thrown into hell?!

Jesus Christ is the "I AM", "The Alfa". "These things saith the Beginning of the creation of God." "*I AM The Resurrection and Life*".

Of its hour and day each one should know, for it is said, "*Today, if you hear My Voice, do not harden your heart!*" Then because of "*This-The-First-Resurrection*", there follows "*the resurrection-of-life*" of the saints (Jn5:29) – of the "holy and blessed" in Christ. Of its hour and day no one knows, but the Father. "*Marvel not at this, for the hour is coming!*" The resurrection of the saved then, in that day, shall be their 'anastasis' (< 'ana'+ 'histeimi') – will be their bodily "up-standing". For the "*Part-In-The-First-Resurrection they have*", Christ in their lives is the presupposed, the 'first-condition' and 'first-principle' of Life, "The First Resurrection". In as much as "*I AM The Resurrection and Life*", Christ also is the presupposed, the 'first-condition' and 'first-principle' of the saints' resurrection in the "*Resurrection-of-life*", Jn5:28-29. This, "*The Resurrection-of-life*" then, will be the bodily resurrection of "*whomsoever* ('souls') *found written ... in the Book of Life*", even "*in Christ*". Their "*coming forth from the graves*" at the Coming of Christ –their "*up-standing*" from earth or sea– is the resurrection of "*such-as-had\*-Part-In-*" that other and spiritual resurrection, "*The First Resurrection*" in Christ through faith. (\*Participle 'echohn')

At the very moment and event "*those who are in the graves shall hear the voice of the Son of Man*" and "*shall come forth, some unto the resurrection of Life*" – at and with the very moment and event and '*hearing*', at the very '*hour coming*', as of them "*that have done good*" – shall also "*come forth from the graves, they that hath done evil, unto the resurrection of damnation*" – the resurrection "*of*" – one and the same as – their

judgment, condemnation, and damnation, indistinguishable and inseparable.

I don't concerning "The First Resurrection" or the "resurrection unto life", talk of a "spirit" resurrection to judgment". I mean a resurrection of the "soul", "raised" "from the graves", bodily to face judgment "unto", either "life", or, "damnation"! It is the 'soul', the man, either dead in sin, or, his "*life hid in Christ in God*", "*coming forth from the grave*"! Especially do I not talk of a "spirit" resurrection to judgment" when talking of the resurrection of and in the last day at the Coming of Christ when the souls shall be raised from their graves and death in living substance of the body. It is the 'soul', the man, either dead in sin, or, his "*life hid in Christ in God*", "*coming forth from the grave*"! I speak of the redeemed only, any wicked, excluded when I speak of the First Resurrection! Precisely like John, who expressly stated, "*the rest of the dead had not part in The First Resurrection*"; "they lived not, until", would be finished and had been "*finished, the Thousand Years*". Their situation is directly opposite those who did come to life in the Thousand Years, so their resurrection should be a "*coming forth from the graves unto the resurrection of damnation*". It is a bodily resurrection only of and for the wicked; It is a resurrection first of and for the redeemed at heart, and afterwards when finished The Thousand Years a resurrection of the body. But there is no bodily 'second resurrection' ever for any redeemed or lost! For it was with respect to the last day of judgment, that Christ stood in for those His redeemed, that He underwent God's judgments, and hell's scourge, for them His own and in their stead only – and not for those who "lived not the Thousand Years". To Christ's only belongs a 'first resurrection' – namely, "The First Resurrection"; the saints only, in it obtained "Part in The First Resurrection". Through and in "The First Resurrection" the saints only have "*come to (Jesus) so that ye may have Life*" and found it. From this very judgment of the saints in Christ, sprang forth as from the Fountain of Life, 'This The First Resurrection', of the 'soul'. "And they that hear shall live." (Spoken of in Rv20:4-6 and Jn5:23-24); and they that heard,

and had, Part In The First Resurrection, shall be raised bodily incorruptible and glorified (Jn5:29). "The rest of the dead" – the wicked – dead as well as living at His Coming – all those that "lived not the Thousand Years", shall, by virtue of the self same Judge and Judgment Christ The Son of Man, come forth from the graves bodily to receive just retribution, the retribution of damnation, as springing forth from this very Fountain and First Resurrection of Life turned away.

In the last day spoken of in John 5:28-29a and Rv20:11-12, there shall be a "coming forth from the graves" of the "blessed and holy", of them as had a "Part in The First Resurrection", as "they (who) lived / came to life the Thousand Years" "unto the resurrection of life" in the Last Day – as... in the last day spoken of in John 5:28-29a and Rv20:11-12 there shall be a "coming forth from the graves" of those as, (1) "had **not, a Part** in The First Resurrection"; of those as, (2) whose "names were **not written** in the Book of Life"; of those as, (3) "lived not / came **not to Life** the Thousand Years" – a "coming forth from the graves" even as "unto the resurrection of **damnation**". For the wicked, their judgment looms, in the last day to be revealed their coming forth from the graves unto an entering in, into the lake of fire (spoken of in Rv20:14-15 and Jn5:29b). (But whom "*the Word preached profit(ed) being mixed with faith ... (they) do enter in into rest.*" (Hb4:2/3)

#### EL

SDA, and BAC, please show me where in 1 Thess 4 the Bible shows "ALL" the Dead will be raised first! Even 1 Cor 15:23 says simply "they that are Christ's at His coming" then do you think it covered all the believers? Why doesn't it say "they that are Christ's" without "at His coming?"

You couldn't answer my question on Heb 11:35 and Matt 20 (The first become last, the last first.)

#### BAC

Why should anyone show you "in 1 Thess 4 the Bible shows "ALL" the Dead will be

raised first"? Why 'first', and why not, "ALL" the Dead"? Because 1Thess4 without a doubt presupposes what all the Bible proclaims, that "ALL" the Dead will be raised! Full stop. It is unimaginable "they that are Christ's at His coming" could be any but, "all the believers"! And it is just as unimaginable they that are raised at Christ's Coming could be any but all the dead! Then "Why doesn't it say "they that are Christ's" without "at His coming?" ... because it is presupposed, *'they that are Christ's at His coming'* – as Paul says at the introduction to the section – *"with reference to / concerning: the dead / them which are asleep"*. These very referenced, Paul further identifies in the following verse (14b), saying, they are the *"dead / asleep in Jesus"*! And Paul says, these are they whom Christ *"brings with Him"* ... *"with Him"*, obviously, from death. (Christ raises them up as together with Himself in His own resurrection, as are they "co-raised with Christ" in the sense Paul tells us in Romans 5/6 and Colossians 2.)

This is where people like SDA and you, loose track, and make a difference between Christ's at His Coming and those not Christ's at His Coming, instead of removing all difference between and making the same, those Christ's – Christ's living, at His coming and Christ's raised, at His coming! You should deal with only those Paul dealt with, and they are "Christ's", "the dead / them that sleep" "Christ's at His Coming", and "we remaining / living" "Christ's at His Coming". Two things are taboo, to start and make difference, and to compare.

#### **SDA**

Rev 20:4-5 already limits and denies "all the dead". Not "all the dead" just those "over whom the second death has no power". As Paul points out in 1Thess 4 it is just the "Dead in Christ". As John points out in Rev 20:4-5 this is just the saints persecuted and redeemed -- as Daniel 7 points out -- it is the persecuted saints.

#### **BAC**

Immediately you go on doing what is taboo, "Rev 20:4-5 already limits and denies "all the dead"." Rev 20:4-5 does not 'deny all the dead'! John does not differentiate – he gives an over all view of who those are with a Part In The First Resurrection-Thousand Years, and what they are like, living or deceased. For John whether they are deceased or living is not the point here. In 1Thess4 the point for Paul however is, whether they are deceased or living is not the point! In 1Thess4 the point for Paul is that deceased and living will meet the Lord together, and on equal footing.

It a priori is impossible we could agree, SDA, because I say the Thousand Years is now ongoing; you say it starts when Christ comes again. How then is it possible what you say, word for word is what I also believe? There must be some subtle deceit in your words. What is it? It is clear already from what I have just pointed out, you saying Paul "denies "all the dead" while he never does. But let's see further. Rv20:5-6, *"But the rest of the dead lived not the thousand years, this the first resurrection – blessed and holy is he who has part in the first resurrection; on such the second death has no power ..."*. Now you allege, "Not "all the dead" just those "over whom the second death has no power" ". Yes, Rv20:5-6 excludes the wicked, dead or alive! But then you continue, and say, "As Paul points out in 1Thess 4 it is just the "Dead in Christ" ". What do you mean with "it"? "As John points out in Rev 20:4-5 this is just the saints persecuted and redeemed -- as Daniel 7 points out -- it is the persecuted saints." Word for word no fault with; so the fault must lie in the idea behind the words. Your idea behind your words is the exclusive concept of 'only'! Yours no longer is *"rightly dividing the Word of God"*, because your method makes Rv20:5-6 say, not what Revelation or Daniel says, but what SDA says! SDA's principle of Scripture-explanation now makes Rv20:5-6 say, Not all the dead, but the **righteous** dead only, are raised at the coming of Christ! And still more exclusively not all, the righteous dead, "just the saints



persecuted and redeemed as Daniel 7 points out ... the persecuted saints" ... only! In this way you have shoved the resurrection of the wicked out, and 1000 years forward.

But Rv20:5-6 does speak of "the rest of the dead" as well, as those who "lived not, the Thousand Years". It speaks of "the rest of the dead" as the wicked only, as those who in fact did not, "live and reign with Christ Thousand Years". It speaks of "the rest of the dead" only as those who in fact "*had not Part In The First Resurrection*" – who therefore could not be the righteous, but can only be the wicked. But you speak as were "the rest of the dead", "Christ's" – "Christ's at His Coming"! You speak of "the rest of the dead" as those who "with Christ reigned and lived the Thousand Years"! You say "the rest of the dead" are "just the saints" (at the coming of Christ)! And so by exempting the wicked "rest of the dead" from the resurrection at the Voice of the Son of Man in the Last Day, you have created for yourself "TWO resurrections" and have placed the resurrection of the wicked 1000 years after that of the redeemed. And so SDA has created a resurrection an event of the redeemed exclusively, and placed it before the Thousand Years instead of "*when the Thousand Years are (were) finished*". How can the saved be resurrected before they even had been saved, be resurrected without having been spiritually resurrected first? SDA's 'rest of the dead' now are the saints, where originally, John's 'rest of the dead' – had been the damned! SDA has actually proved the case of the Before-the-Advent-Co-reign-with-Christ-of-the-saints-The-First-Resurrection-Thousand-Years!

(I could have agreed with everything SDA said, had I not been aware of the two SDA-errors of the resurrection of the righteous only and 'the special resurrection' before it. I could have agreed with the concept (not exactly that of SDA!) that only, or "just the saints persecuted", make up the "redeemed" from the 'Thousand Years', because no one the object of God's saving Grace through Christ, is made the object of His Grace, but through and accompanied by the suffering of and "for, the witness of Jesus".)

### EL

Even 1 Cor 15:23 says simply "they that are Christ's at His coming" then do you think it covered all the believers?

### SDA

Yes because there is no other way into heaven. Christ alone. "The ONE Gospel" of Gal 1:6-9

### BAC

But just now you claimed those not persecuted excluded "are Christ's at His coming"? You haven't answered EL's question!

### SDA

"Why doesn't it say "they that are Christ's" without "at His coming?""

(EL) The context is those who died 2000 years ago showing that ALL the saints -- even those that died 2000 years ago are included.

"You couldn't answer my question on Heb 11:35 and Matt 20 (The first become last, the last first.)" (EL) That said nothing about a resurrection and nothing about making the saints in the first general resurrection serve the wicked raised in the "general" 2nd resurrection. Revelation 20, 1 Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. 2 And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; 3 and he threw him into the abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time. The sequence is clear. In Rev 19 you have the 2nd coming – literal – visible and world wide. The saints are taken at that event (as we saw in 1Thess 4) and

the "rest are killed by the sword that came from His mouth" Rev 19.

#### **BAC**

For a change you have for the right reasons put different Scriptures together. But listen to yourself! "The saints are taken (I assume you meant, 'raised' ... but no, of course, I know you haven't.) The saints are taken at that event (in Rev 19) (as we saw in 1Thess 4) and the "rest are killed by the sword that came from His mouth" Rev 19" – obviously "the "rest (that) are killed", are the wicked. Those same wicked, not mentioned or implied or not, in 1Thess4, 'the rest' opposite the "dead in Christ" in 1Thess4, and also, 'raised'. How can they be killed by the sword unless they had been raised first? So that, in Rev 19 you have the 2nd coming – literal – visible and world wide. The saints are raised at that event, and, the "rest (the wicked) are killed by the sword that came from His mouth" – obviously only after they had been raised to judgment, and nevertheless at the one and same 'coming' of Jesus. (Like in Mt13:30b and Rv14:14-20)

#### **SDA**

Rev 20: 4 Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years. And they lived (kai ezhsan). First aorist active indicative of zaw. If the ingressive aorist, it means "came to life" or "lived again" as in 2:8

#### **BAC**

"And they lived" ('kai edzhsan'). 'Ingressive', but also 'Constative' Aorist – a fact 'stated with finality', Past implication whether 'Ingressively' or 'Constatively'. It also has the 'Ingressive' connotation

of having 'come to life' or 'lived again', 'as in 2:8', no difs. John meant 'lived' as were they from the dead "come to, Life / raised", INTO, Life – the first time. He is only saying what he in 6 says, that "this is the First Resurrection"! Which is exactly how John used the Aorist in 2:8, using two verbs, one to say how He went over into death, and, went over into life again, "*hos egéneto nekrós kai édzehsen*". (As says your, Commentary / Dictionary, SDA!) It has no meaning of 'still living as the result of before having come to life'. That would have been the Perfect. The Constative Aorist (for me) is preferred nevertheless.

#### **SDA**

John S. C. Abbott and Jacob Abbott, Rev 20: 4 Beheaded for the witness of Jesus; for the witness which they bore. And they lived; were restored to life. This language has been commonly understood to mean that the martyrs thus raised were to appear upon the earth again; but the place which was to be the scene of their new existence, does not seem to be indicated.

John Gill, Rev 20:4 ... their souls lived in their bodies, their bodies being raised again, and reunited to their souls, their whole persons lived; or the souls of them that were beheaded lived; that is, their bodies lived again, the soul being sometimes put for the body, (Psalms 16:10 and this is called the first resurrection in the next verse

Jamieson, Fausset, Brown, Rev 20:4

But "souls" expresses their disembodied state (compare Re 6:9 as John saw them at first; "and they lived" implies their coming to life in the body again, so as to be visible, as the phrase, Re 20:5, "this is the first resurrection," proves; for as surely as "the rest of the dead lived not (again) until," &c., refers to the bodily general resurrection, so must the first

resurrection refer to the body. This also accords with 1Co 15:23 "They that are Christ's at His coming." Compare Ps 49:11-15 From Re 6:9

Matthew Henry, Rev 20:

Verses 4-6 Here is an account of the reign of the saints, for the same space of time as Satan is bound. Those who suffer with Christ, shall reign with him in his spiritual and heavenly kingdom, in conformity to him in his wisdom, righteousness, and holiness: this is called the first resurrection, with which none but those who serve Christ, and suffer for him, shall be favoured. The happiness of these servants of God is declared. None can be blessed but those that are holy; and all that are holy shall be blessed. We know something of what the first death is, and it is very awful; but we know not what this second death is. It must be much more dreadful; it is the death of the soul, eternal separation from God. May we never know what it is: those who have been made partakers of a spiritual resurrection, are saved from the power of the second death. We may expect that a thousand years will follow the destruction of the antichristian, idolatrous, persecuting powers.

**BAC**

Except for Henry's last sentence, "We may expect that a thousand years will follow the destruction of the antichrist, idolatrous, persecuting powers", he exactly teaches what I believe. Notice especially, dear SDA, this observation of Henry's, "... his spiritual and heavenly kingdom, in conformity to him in his wisdom, righteousness, and holiness: this is called the first resurrection". What you

scorn at me for, you now use to strut your precarious balancing act!

**EL**

I found no problem with your exegeses of the various people, SDA!

**BAC**

Then you must be blind!

**EL**

As for them "that are Christ's at His Coming" ( 1 Cor 15:23) we may not find any agreement, as you like to insert "ALL" but I read as it is without "ALL". But what we can be sure is that Rev 20:5 "Ezesan" means "Resurrect" as your exegetes indicate. The verb Ezesan is very simple, Aorist, Active, 3rd, plural. One exegete already mentioned that it appears only 2 times, once at Re 2:8, "And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive". Apparently it is used for the resurrection of Jesus.

**BAC**

I think you make a little mistake, "One exegete already mentioned that it appears only 2 times" ... Don't mind! ...

**EL**

When people say A group and B group, and the rest of the dead will not be resurrected again until 1000 years are finished, then we must look into the elements of the total groups of the dead. Are the whole dead people only A group and B group? You must say yes or No here, first before we go further. That is a very exclusive expression which we must notice.

**BAC**

Hurray! And thanks for helping, quote, "Re 2:8, "And unto the angel of the church

in Smyrna write; These things saith the first and the last, which was dead, and is alive". Apparently it ("Ezesan") is used for the resurrection of Jesus." Now why should it not be used for Jesus as The, Resurrection, or, for "The First Resurrection" in which the "saints have Part In" – still Jesus Christ? Therefore, why not can 'edzhsan' not have a 'spiritual' meaning, and, spiritual application? Why must it not, indicate the 'rebirth'; why must, it indicate the bodily resurrection? Just because of certain preconceived, fabricated, doctrinal monstrosities!

**EL**

When will the Great Judgment take place? between Rev 20:4 and 20:5? If all the believers are resurrected, then only the unbelievers will be left for the judgment in Rev 20: 12-15. Whosoever was not found written in the book of life was cast into the Lake of Fire. ( v 15) What you, SDA, are saying is that there will be nobody among the resurrected who are written in the Book of Life. Then why is it necessary for the Book to be opened as all the resurrected are to be thrown into the Lake of Fire?

**BAC**

Bravo, EL! That was observant!

**EL**

You have encountered 2 problems in Re 20, one in v 5 and the other in v 15. Now as for the second coming, do you agree that the Kingdom of New Millennium will be established on this Earth, not in the Heaven? Otherwise you will have many problems. think about it.

**BAC**

If you said the Coming Kingdom, on earth, of course, it will be established on this earth. But now, you said, "the Kingdom of the New Millennium will, be established". It is

established already upon the Rock, upon the foundations of the Apostles – upon this earth! "*On earth as it is in heaven*", We're in it!

**SDA**

Question – WHO are the saints of Rev 20:1-5 who participate in the general resurrection of the saints?

**BAC**

Objection! "...the general resurrection of the saints..." it's nonsensical! 'The resurrection' is 'general', i.e., of all, the saints and the wicked, or it's not 'the General Resurrection'. For you it's sensible because 'general' for you means the 'ordinary' – as EL said, 'plain' – believers. For you it's sensible because you have the 'special' resurrection of a few 'special' saints before 'the general resurrection of the saints'.

**EL**

1Thess 4: – the Dead in Christ rise FIRST; Rev 20:4-5 The "Holy And Blessed" raised in the "FIRST resurrection" over these 2nd death has NO power.

**BAC**

Absolutely! "*Holy and blessed is he, having part in the First resurrection*"! Why are they holy and blessed? Because they "*have Part In*" – they participate in, they are "*co-raised-with*", Christ and are raised "*in Christ*"! They participate in His, death and resurrection, in Him, and through Him; that, makes them "partakers in", that allows them "*part in the First Resurrection*" – which the Subject of, was Christ, is Christ, and always shall be Christ and Christ only. Only the saints, the "holy and blessed" are "partakers in" and partakers of, "*This Resurrection The First*" – even Christ, "*I Am, The Resurrection and the Life*"! Christ was that and is that before, "The Thousand Years are / were finished". "This The first Resurrection" is "*Today, if ye hear His Voice*", His Voice as "*the Voice of the Son of God*", which Name, every time it occurs in the Gospels, is the Son of God who has power to raise from the dead the dead in sin – not the dead from the graves. When it is the Voice that raises the dead

"from the graves", each time it occurs, it is "the Voice of the Son of Man". "*This-The-First-Resurrection-The-Thousand-Years*" by the Voice of the Son of God, is the whole Gospel in the two words, "First Resurrection", even Christ. The 'holy and blessed' are not raised bodily, "from the graves", in "This The First Resurrection". On the contrary, these are they that through faith crucify the flesh and are dead to the world and alive to Christ, being co-buried with Christ and in Christ in the suffering and death He suffered and died.

#### **SDA**

1Peter 1:6-13 - this resurrection is THE focus of the entire NT church

#1. The souls of those who had been beheaded for their testimony.

#2. those who died for the Word of God

#3. AND Those who had not worshipped the beast or his image

#4. AND Those who had not received the mark of the beast

These "persecuted saints" image the view of ALL saints since the fall of Adam?

Gen 3 - "I will put war and hatred between the seed of the woman and the seed of the snake"; Heb 11:4-40 - All the saints in all ages - persecuted and died without receiving the promise; Rev 6:9-11 Souls under the altar and their persecuted brethren on earth - dying; 1 Peter 4; 12-14 - After you have endured persecution - then heaven; Matt 24 - you will be persecuted - he who endures to the end - saved; Dan 7:17-27 Saints persecuted in all ages until second coming ends it.

As for them "that are Christ's at His Coming" ( 1 Cor 15:23) we may not find any agreement, as you like to insert "ALL" but I read as it is without "ALL".

#### **BAC**

Ja, so have I noticed. "These "persecuted saints" image the view of ALL saints since the fall of Adam?" Why a question mark? Of course, 'these "persecuted saints" image the view of ALL saints since the fall of Adam!' (No one could have said it better!) "*For unto us was the Gospel preached as well as unto them.*" The only question remaining is this: Did, "*the Word preached to them*" - Christ *The First Resurrection* before, "*this the Thousand Years*"-Gospel-Era - did "*the Word preached to them*", "profit them"? And: "Was, the Word preached to them, mixed with faith in them that heard"? That's the only question which when answered, answers your question, "These "persecuted saints" image the view of ALL saints since the fall of Adam?" Now who will be Christ's at His coming if not all who are and all who will be Christ's at His coming? And who at His coming will not, be Christ's if not all who are not, and all who will not, be Christ's at His coming - who, if not 'all' - all the wicked?

#### **SDA**

The problem with that (... as you like to insert "ALL" but I read as it is without "ALL" ...) is that you would need the sense in 1Cor 15 that Paul is NOT addressing a future resurrection truth for all saints but rather is making the argument "I have some good news in the case of some of the saint. For in their case the resurrection event will go like this..."

#### **BAC**

Exactly! Nevertheless I'm not fooled. Your tactics have changed to confusing the question. Do you allude to the general resurrection of ALL the DEAD, or to some secluded 'event' of the resurrection of some of the saints only? You 'obfuscate'! But we by now know, back in your mind you hide something you may think we don't know. That thing you hide is what you call in SDA language, 'The Special Resurrection'. No one else on dear earth has held that view. But also has no one ever held to the SDA resurrection of the

righteous only and first and the wicked 1000 years later. (Not that I trust majority opinion.) However, what is important here, is that no one will ever think to obfuscate the text like you do had he not some preconceived misconception that directed and orchestrated his 'exegesis' – that predetermined his manhandling of Scripture. No one who believes the resurrection of all, righteous and wicked, will find the idea of 'all the dead', both righteous and wicked, strange or wrong. Only because you are looking at the resurrection of all the dead with preconceived ideas and prejudice, will you be uncomfortable with the fact it is the resurrection of all the dead both righteous and wicked, and find it uncompromisingly unaccommodating.

While you keep so strictly to literal applicability as not to allow the word 'all' where it does actually belong although it is not written, why don't you keep to the literal, grammatically and syntactically only permissible applicability of the word 'first'? Why don't you permit the word 'first' its literal application where it actually belongs and also is found, written, namely, 'first', written "as with reference to the dead" and "living" – and not, 'first'-as-with-reference-to-time not written!?

#### SDA

I ask you to read this part of 1Cor 15 carefully and tell me -- is Paul making the argument "here is what is applicable to some of the saints"?

1Cor 15:48 As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. 49 Just as we have borne the image of the earthy, we will also bear the image of the heavenly.

50 Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. 51 Behold, I tell you a mystery; we will not all sleep, but we will all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will

be raised imperishable, and we will be changed.

53 For this perishable must put on the imperishable, and this mortal must put on immortality. 54 But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, DEATH IS SWALLOWED UP in victory. 55 O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING? 56 The sting of death is sin, and the power of sin is the law; 57 but thanks be to God, who gives us the victory through our Lord Jesus Christ.

BAC

It's exactly what I have asked you to answer me! *I asked you to read this part of 1Cor 15 as also this part of 1Thess4 carefully and tell me -- is Paul making the argument 'Here is what is applicable to some of the saints'; or, 'Here is what is applicable to the saints only'; or 'Here is what is applicable to all the dead'? Is Paul making the argument 'here is what is applicable to some of the saints only'? You have answered, Yes! But Paul is here making the argument 'what is applicable to ALL the saints! And what is more, Paul by implication – by its very omission – is here making the argument of presupposition, 'What is applicable to ALL the lost as well' – except of course – also by argument of presupposition – theirs will be a "com(ing) forth from the graves unto the resurrection of damnation"! So the problem here does not lie with what is said and what is left unsaid in this Scripture of 1Cor15, but it lies with the 'argument' of presupposition to finding out what is really being said being left unsaid. Yours is a false presupposition (and yours is nothing but a presupposition); Paul's is the true, that no exceptions are implied, but no exceptions! What applies to the living, applies to the dead; What applies to the righteous, applies to the wicked – **all**, shall meet the Lord at once together – everyone regardless shall hear the Voice of the Son of man and shall "COME FORTH" – either "unto the resurrection of Life", or,*

"unto the resurrection of damnation". Paul is here making the argument of presupposition ' "As concerned the dead" at the Coming of Christ, what is applicable to ALL the saints, is applicable to ALL the lost as well'.

Paul is not, "making the argument here is what is applicable to some of, the saints", he is making the argument here 'What is applicable to all saints – and, by their very non-consideration – what is applicable to the wicked! The issue is you presume, the wicked aren't raised in the same resurrection as the saints, the same time. The fact Paul does not mention them does not say they will not also be raised then and there the same resurrection as the saved; they will! Although Paul is just not dealing with the wicked where he deals with the saints in this Scripture and context, the wicked dead are nevertheless also, by implication "concerned". Here Paul deals with all saints, all the dead saints and not some of the dead saints only (Daniel, for example in Adventist-view); and all saints alive and not some of them alive at some stage or another only (Mrs EG White, for example in Adventist-view). So Paul is dealing with all the dead, but specifically with all saints – saints deceased, and, saints at the return of Christ, living; and explains they will not be the one step ahead at the coming of Christ, they all being "Christ's, at is coming". So why should we mention the wicked if Paul doesn't mention them? To prove they are not raised in the same resurrection? God forbid!

#### EL

1 Cor 15:23 is more likely supporting the partial resurrection because "they that are Christ's at His coming". Why doesn't it say simply "They that are Christ's"? Isn't it because there are the Christ's but who are not coming along with Him?

#### BAC

"Why doesn't it say simply "They that are Christ's"?" One, Because all they that are Christ's are not **living** at His coming! Next, Because the **resurrection** happens when Christ comes; that's why it says "they that are Christ's at

His coming" and not simply, "They that are Christ's". **Also**, Paul saying, "they that are Christ's at His coming" **implies** there shall also be those **not** Christ's raised at His coming! The saints during the Gospel Era of the Thousand Years reigned together with Christ, already in Him having been brought from the dead, and having 'come along with Him' through the First Resurrection, into life, so that "they lived the Thousand Years" as they the Thousand Years, "with Christ, reigned". Or they at the Second Coming would not have been "they that are Christ's at His coming"!

#### EL

There will be the order of Resurrection. Now you may argue based on 1 Thess 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". This means that there will be the Believers from the dead but preceding the alive, e.g. the governing body of the Millennium (144k) plus Martyrs, which are explicitly mentioned in Rev 20:4.

#### BAC

No, my dear man, the opposite! This means that there will be the Believers from the dead but NOT, 'preceding the alive!' Get it? It's the ordinary English you know; not secret code for secret 'order of resurrection'. You asked, "When you hear the word "the rest of the Dead" what do you feel about it? Doesn't it sound that it excludes certain group of people?" It sure does. Obviously it excludes those "Christ's at His coming". In other words, "the rest of the Dead" are the wicked – quote: "*They lived not / did not come to life The Thousand Years*" – they remained dead in their sins and outside Christ, so could not obtain a Part In either The First Resurrection, or, The Resurrection of Life ... "*when the graves shall open*". And not what SDA and it seems you too, imply, some 'rest' of only some of, Christ's; nor, the 'rest' as only Christ's. John indisputably supposes "the rest of the dead" as being

the wicked who had "Not Part In", "The First Resurrection", as over against those who did have "Part In", "The First Resurrection" and The Thousand Years, "lived and reigned with Christ"!

"We must admit that "the Rest of the Dead" after mentioning the 2 groups in verse 2 is a strongly exclusive expression. You must remember this, there was no verse by verse distinction when John wrote Rev. So, 20:5 is just the extension of 20:4, which specifies the Judges and the Martyrs, and the rest of the Dead shall not live again for a thousand years." No, "The rest of the dead lived not (Past, time) until the thousand years were finished." They lived not, during the thousand years; they were not, resurrected to new life in Christ's resurrection to Life from the dead, but, they were dead in their sins and remained dead in their unbelief right through. Why didn't the wicked live? Because they partook not in the First Resurrection which is the Good News of Christ and which is, Christ. In contrast, the saints lived, during the thousand years, coming to life and sharing, in the resurrection of Christ, whose is, the First Resurrection, and who Himself, is the First Sheaf and 'First Fruit' of the Firstfruits of the resurrection and resurrected saints.

Then I now noticed something else. The Verb-word 'édzehsan' we have above seen, could also mean to have had part in the Resurrection of Life, which is Christ. Now here it stands as the very opposite of that resurrection-life which the saints received part in – "they – the wicked – lived **not**" -- and therefore it can very well be said, 'The rest of the dead (the wicked) were not 'raised', to Life until the thousand years were finished'. The saints received their 'first resurrection' spiritually by faith in The First Resurrection Christ, in the Thousand Years Kingdom – the Gospel era – only when this era would be fulfilled, to receive their bodily resurrection as well. The wicked had no 'first' or spiritual or 'in Christ with Christ'-resurrection in the Thousand Years Kingdom – the Gospel era –, so they receive their, first and only resurrection, bodily at the coming of Christ when the graves shall open, after, 'the Thousand Years were / shall be finished'. That's the reason why John **doesn't**

speak of a 'second resurrection', because there is no second bodily resurrection from the graves for anyone! That is also the reason why John **only** speaks of 'the second death' and of no 'first' death, because there is only one unrepentable death, the severely resented death of damnation in the last day. The saints through Christ have undergone a death of sin repented, and undergo the unrepentable First Resurrection unto Life. The wicked are raised from the pit only to be thrown back into the pit –back into death 'again'–, or, 'once again', a 'second death'. "*The second death*" has power over the wicked; "*over those who had had part in the First Resurrection in Christ, the second death has no power over*".

#### EL

I repeat, repeat, repeat, repeat, What about the plain believers who never were martyred? They will not live again until 1000 years are finished (verse 5).

#### BAC

No. It is not said of the 'plain believers', "**they**, lived not until ..."; it is said of the wicked, "**they**, lived not". "The rest of the dead, lived not", and "lived not until the Thousand Years finished". They remained dead in their un-repented death of sin from birth to resurrection. Right therefore, "This is why people" –the saints– "pursued the better Resurrection (Heb 11:35)". In every case and under every circumstance the resurrection of the saints is better than the resurrection of the wicked, no doubt!

#### EL

The martyred ones standing on the earth when Jesus comes again will participate in the Kingdom earlier than the earlier believers who weren't martyred but lived plain lives. That's what Jesus was talking about in Mt 20. Could you not understand yet?

#### BAC

I understand what you say, all right. Only in principle, what you say is against the plainest



declarations of the New Testament, that there will not be preferment in any way between the saved. That "The martyred participate in the Kingdom earlier than the earlier believers who weren't martyred but lived plain lives", not at all is "what Jesus was talking about in Mt 20"! Must we refer to yet another Scripture only to show you wrong? I'll quote you quoting, "15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 16 So the last shall be first, and the first last: for many be called, but few chosen ..." What does that mean? There will be the order of Resurrection." For sure it shows that 'order', to be one of absolute indiscrimination in prize despite absolute inequality in merit. One worked twelve times another worked, but both received the same wage. 'Could you not understand yet?'

#### SDA

#1. I gave 1Cor 15:48-57 showing that the scope of the chapter is for ALL the saints and can not possibly be limited to "some isolated group of saints". You did not respond to those texts and SHOW that they CAN be reworked to anything other than all saints.

#2. Even the context for vs 23 shows that the context is ALL saints who have "Fallen Asleep in Christ" see vs 18, AS in Adam ALL die so in Christ ALL will be made alive. Is there ANY reason to see this REDUCED to something LESS than all saints made alive in Christ?????. There is no possibility of revising this down to "just a group of saints at the end of time". 1Cor 15: 16 For if the dead are not raised, not even Christ has been raised; 17 and if Christ has not been raised, your faith is worthless; you are still in your

sins. 18 Then those also who have fallen asleep in Christ have perished. 19 If we have hoped in Christ in this life only, we are of all men most to be pitied.[/B] 20 But now Christ has been raised from the dead, the first fruits of those who are asleep. 21 For since by a man came death, by a man also came the resurrection of the dead. 22 For as in Adam all die, so also in Christ all will be made alive. 23 But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, 24 then comes the end, when He hands over the kingdom to the God and Father, ]when He has abolished all rule and all authority and power. 25 For He must reign until He has put all His enemies under His feet. 26 The last enemy that will be abolished is death.

It would take a huge amount of effort to try to work vs 23 down in scope as opposed to vs 22 being truly ALL who are made alive in Christ!! Why go through all that work trying to change it? What beliefs are forcing you to rework the chapter?? The reason why we see ALL in v 22 and 51 is because we will eventually all be resurrected as we read v 24; "the end comes" which includes the other believers plus unbelievers. It is not difficult.

#### BAC

Now what is this from SDA!? This is the most direct possible contradiction of your own thesis with regard to 1Thess4! Go back and apply the conclusions and principles you apply here, just so, to 1Thess4! Right there at the beginning I said, "... certain end-time facts regarding the "DEAD in Christ"" only SDA and the SDAs know about but which they only whisper for fear and ridicule!" Could it be your explanation for this? Are these Scriptures not talking of the same resurrection? "It doesn't mean necessarily that only the one time

resurrection is reserved for the Believers" ... Of course you, don't think it is. Or are you now denying what you have argued, "Many people DO see that the devastation and destruction seen in Rev 19 is then associated with the resurrection of the saints SEEN in Rev 20:4-5 which is called the FIRST resurrection -- the "resurrection of the holy and blessed" the resurrection of the saints "over whom the SECOND death has NO power". These are indeed the "Dead in Christ" being raised in the "FIRST resurrection"? Are you now arguing Rv19 (what you claim the resurrection of the wicked) and Rv20 (what you claim the resurrection of the just at the coming of Christ), should be 'associated' and be one and the same resurrection? "No possibility of pretending to be confused here sir", you say, but go on to say, "You must specify who are participating in the Millennium as you read verse 20:4. If you read Daniel 12:2 it doesn't distinguish between the Believers and Unbelievers." Between whom then does it distinguish?

I say there's no distinction at the one Coming of Christ further than between these two things, On the one hand the wicked (the goats to the left) who never came to life through Christ, who stayed in sin's death, and will in the last day at the Voice of the Son of Man (27b) be raised, only to be sent into judgment of eternal damnation again; And on the other hand, the just (the sheep to the right) who at the Voice of the Son of God (25b) through First Resurrection from death, received Part in Christ, and the Thousand Years Reigned with Him; who in the last day at the Voice of the Son of Man will be raised from the dead, bodily incorruptible and glorified, and will enter into Life Eternal. The sheep and the goats at once, in the hour at the Voice of the Son of Man.

EL

1 Cor 15 already presupposes the several stages of the resurrection. Paul doesn't say all the Believers'

resurrection at the same time, but mentions that there is an order there.

BAC

And that 'order there' is, 'Everyone the same'. You mean to say you say 1Cor15 already presupposes several resurrections, and that Paul doesn't say all the Believers' resurrection is at the same resurrection? That's what you really wanted to say and really did say. Right against every Scripture you have so far dug up.

SDA (talking to EL)

Is it your opinion that Paul is speaking of SEVERAL resurrections (to get ALL covered regarding the righteous) but only identifying ONE? Is that because your prior position "needs" that or did you read something in the text that states it??

BAC

How do you manage, SDA, to make this turn-about? What have you just now told EL when you "gave 1Cor 15:48-57"? Concluded you yourself, "There is no possibility of revising this down to "just a group of saints at the end of time"." ... O, now, I see! Forgive me for saying you made turn-about! Because you haven't made turn-about but actually have stuck to your guns! I see now in each case you reduced the 'scope', the 'ALL's' and 'this's', the 'possibilities', the 'anythings', the 'texts' - 'even the context' and the 'limits', to "some isolated group of **saints**" - to "just a group of **saints at the end of time**"! Only, all wicked barred! Apartheid in the resurrection of all things! "*Be not deceived: evil communications corrupt good manners!*" (1Cor15:33)

But now, let's see if the Resurrection has on the graves written, 'Saints only!'

1Cor 15: "16 For if the dead are not raised, not even Christ has been raised; 17 and if Christ has not been raised, your faith is worthless; you are still in your sins - 18 then those also who have fallen asleep in Christ have perished. 19 If we have hoped in Christ in this life only,

*we are of all men most pitiful. 20 But now Christ has been raised from the dead, the First Fruit of those who are asleep. 21 For since by one man came death, by One Man also came the resurrection of the dead. 22 For as in Adam all die, so also in Christ all will be made alive. 23 But each in his own order of superiority: The First-Fruit, Christ; next in order of superiority, those Christ's in his presence / at his coming; [51 Behold, I shew you a mystery; **We all shall not sleep, but we all shall be changed.**] 24 then in order of event, the end, when Christ hands over the kingdom to God even the Father, exactly when He abolishes all rule and authority and power. 25 For He reigns by right until He has put **all His enemies** under His feet -- 26 the last enemy abolished is death."*

The supposition in 21 is, "by One Man came the resurrection of ALL, the dead", because, 22, "in Adam ALL, die(d)". "For if the dead are not raised, not even Christ has been raised." Even the resurrection of the wicked "unto the resurrection of damnation", realises on strength of the victory of Jesus Christ over death and its hold, otherwise He could not execute Judgment. "The last enemy abolished is death." It is by his own resurrection from the dead that Christ obtained power and right to "abolish all rule and authority and power" and to "reign until He has put **all His enemies** under His feet", even to "abolish the last enemy ... death". Everything Christ will do at his Coming He will do by virtue and on merit of what He had obtained and accomplished in and through Victory and Triumph over sin, death and grave, through having raised from the dead. It even applies to Jesus 'Second Coming'! Paul starts from this presupposition in verses 15, "Yea, and we are found false witnesses of God, because we have testified of God that He raised up Christ: Whom He raised not up – if so be that the dead (all, the dead, redeemed and lost) rise not!"

From this presupposition then, Paul from the general up to verse 22, in 23 turns to the particular, to "those Christ's". But SDA as if Paul never said that "concerning (all) the dead" – concerning saints and, wicked – presumes and claims Paul in all and every of

these lines says nothing about the wicked also. He claims Paul writes of the saved exclusively. Which is not only mistaken, but false – a falsity SDA with defiant arrogance hails, "It would take a huge amount of effort to try to work vs 23 down in scope as opposed to vs 22 being truly ALL who are made alive in Christ!! Why go through all that work trying to change it? What beliefs are forcing you to rework the chapter?? The reason why we see ALL in v 22 and 51 is because we will eventually all be resurrected as we read v 24; "the end comes" which includes the other believers plus unbelievers." But Paul succeeds in challenging SDA's every allegation! For Paul is switching from the general (from all the dead) to the 'in scope', 'limited', 'dead' – the dead of "all who are made alive in Christ". And Paul for good reason goes through all that work to turn attention to the saved only, who after Christ "the First Fruit of those who are asleep" in Christ, are the First Fruits of Christ's at His Coming. They are His satisfaction. Receiving "those Christ's" from the dead, Christ enjoys the fruit of His labour. What beliefs are forcing you, o SDA, o SDAs, to 'rework', the chapter? The reason why we see "all", in v 22 and 51 is, because eventually all the dead, both saints and, wicked, at the Coming of Christ will, be resurrected, as we read, "23 But each in his own order of superiority: The First-Fruit, Christ; next in order of superiority, those Christ's in his presence / at his coming; 24 then in order of event, the end, when Christ hands over the kingdom to God even the Father, exactly when ('hotan') He abolishes all rule and authority and power. 25 For He reigns by right until He has put **all His enemies** under His feet -- 26 the last enemy abolished is death."

*He reigns by right until (the day) He has put **all His enemies** under His feet* – has judged and punished the wicked – even all the wicked living at His Coming, as well as all the wicked coming forth from the graves at His Coming. By virtue of His "Right"! yeah, in that same hour and day, by virtue of "The First Resurrect-

ion" in Person, the enemies of God and Christ, the dead as the living "at His Coming", together, without distinction, "put under His feet", and, "abolished"! One only (Second) Coming of Christ – no second 'Second Coming' of Christ! Only the end yet to come; no to return again 'end' – there's no such thing in all of God's revealed plan to human beings. It will be the resurrection of, and for, all saints of all ages and places, as of, and for, all wicked of all ages and places.

Paul speaks of one and last end and of one and last return of Christ and of one and last resurrection of all the dead, all in the end one, 'Event of the End', when also all those still living, shall be changed – all living saints unto glory and incorruptibility; all living wicked unto shame and perdition, just like the dead who "shall come forth from the graves" in "*That Great Day of The Almighty*", "*those who have done good unto the resurrection of Life ... those who have done evil unto the resurrection of damnation*"! And SDA and the SDAs insinuating Paul preaches 'next's and after's', without insinuating, lie!

#### EL

23 But each in his own order. In that chapter, Christ, those at Christ's coming, the ends (the final stage), the death.

#### BAC

"... the ends (the final stage), the death"? Only one end, friend!

#### SDA

Perhaps this edit of the text makes the case you are needing, 1Cor 15:16 For if the dead are not raised, not even Christ has been raised; 17 and if Christ has not been raised, your faith is worthless; you are still in your sins. 18 Then those also who have fallen asleep in Christ have perished. 19 If we have hoped in Christ in this life only, we are of all men most to be pitied.

20 But now Christ has been raised from the dead, the first fruits of those who are asleep. 21 For since by a

man came death, by a man also came the resurrection of the dead. 22 For as in Adam all die, so also in Christ all will be made alive. 23 But each in his own order: Christ the first fruits, after that those who are Christ's (and were Martyred being victorious over the beast) at His coming, THEN the rest of those that are Christ's after a thousand years. 24 then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. 25 For He must reign until He has put all His enemies under His feet. 26 The last enemy that will be abolished is death.

Correct me if I am wrong - but as edited above that "appears" to be your a priori belief before coming to the text - correct? And doesn't this edit argue that the kingdom is not in fact Christ's or God the Father's until AFTER the 1000 years?? "Thy Kingdom Come Thy will be DONE on EARTH as it is in heaven"?? The Kingdom "turned over to Christ and the saints" in Dan 2 and 7 is seen to happen at the 2nd coming sir.

#### BAC

SDA, You like telling others trunk in the eye of their splinter in the eye 'eis-exegesis'. And if anyone dare try 'correct me if I'm wrong', you have one hundred and thirty seven home made SDA quotes SDA, anti-aircraft missiles ready to fire. Yours was no 'edit' of the text; it's your own new 'text', just there where you hoped to score points, "... after that those who are Christ's (and were Martyred being victorious over the beast) at His coming ...". I give you zero out of zero to million. But before I answer you, let me first attend to EL.

Quoting EL, "Mt 20:15 ... Now you may argue based on 1 Thess 4:15..." No, you may

not "Now", with reference to Matthew 20:15, "... argue based on 1 Thess 4:15", because these are unrelated texts, that treat on unrelated subjects. 1Thes4:15 deals with the resurrection; Mt20:15 not at all. Mt20:15 also, unlike 1Thes4:15, is a parable, on which doctrine like the doctrine of the resurrection should not be 'argued'.

Matthew 20:1-16 contains the parable of the labourers who were hired at different times of day, but were all paid the same wage. Verse 15 summarises Jesus' objective with telling this parable. It says, "Is it not lawful for me to do what I will with mine own?" Jesus concludes his parable with the practical application of it, saying – verses 15b-16 –, "Is thine eye evil because I (the householder, verse 1) am good? (generous?) So, the last (the one who worked the least) shall be first (be paid the most, relatively); and the first (who worked the most and reckoned he was worth the most), last (relatively will be paid the least). We indirectly infer a doctrinal aspect, or, application, of the resurrection, true. In the last day such sovereign judgment as this parable displays, of God's, shall be revealed. It also may teach us Jesus is the full and only recompense of all the saved, no matter how virtuous or un-virtuous they have been. Jesus is the workers' full reward, whether he worked one hour or twelve hours. No 'special resurrection' will do. **A special resurrection is nobody's reward in the Kingdom of God.** If we on the parable 'argue' 'the resurrection' – or worse, 'argue' "the order of the Resurrection" – actually in your opinion, "the order of" two, resurrections – we abuse the Scriptures.

1Thessalonians 4 independently of Mt20 deals on the resurrection. It does not rely on any interpretation of Mt20 to be understood. It asks to be understood by itself, and is indeed fully self-explanatory. It needs no further 'interpretation' in order to be understood correctly. It means what it reads, simply.

Quote, "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." This means that the living believers and the from the dead raised believers, will, together,

meet the Lord at his coming. It means not the wicked dead as well as the living wicked won't also in that same day be raised or / and judged.

"We which are alive and remain" (1Thess4:15) are not survivors of "the souls beheaded for the witness of Jesus" (Rv20:4) – we are those 'souls'! Not by the furthest stretch of the imagination does 1Thes4:15 say, imply or however mean, what you pretend it does. It has of all Scriptures, least to do with the 'martyrs' or with the '144000'. Rv20 doesn't even mention the '144k' you take for granted. Do not mix these Scriptures and concepts into your own fanciful concoction.

(Silence)

#### **BAC**

EL quoted, "When you hear the word "the rest of the Dead" what do you feel about it? Doesn't it sound that it excludes certain group of people?" What are you talking about? What I or you might 'feel'? Something 'sounding' like something? Nonsense is what! You without blinking claim: "... 20:5 is just a extension of 20:4, which specifies the Judges and the Martyrs, and the rest of the Dead shall not live again for a thousand years", as if continuously the two verses speak of one and the same 'group' of 'saints'. "But the rest ..." (the 'group' of 20:5a), obviously stands over against the 'group' of verse 4! They are defined man, defined, right there: "They lived NOT"! The 'group' of verse 4 are the saints; therefore the 'group' of verse 5a, "the rest of the dead", are the wicked 'dead' – the 'wicked', "rest of the dead". Verse 4 begins with "thrones", and ends with "reigned" – it comprises "the thousand years" and names its 'dead', namely, "the souls of them that were beheaded ..." And the other 'saints' who witnessed for the Word of God and received not the mark etc..

"But, the rest of the dead", Rv20:5a, "lived not (Not, 'again', as in the KJV.) until the thousand years were finished". Note that in the case of the saints, from the nature of their case, the saints "Came to life again", or, "came to life" without 'again' – in their case it's all the same. But in the case of the wicked, "the rest of the dead", who "lived not The Thousand

Years", to add 'again' is against the nature of their case, because they "came not to life", not ever in the sense of 'came to Christ' / 'came to Life' / received "Part In This The First Resurrection". "The rest of dead" of verse 5a, the ungodly, are the marked; the deceived; the damned, and are mentioned in contrast to the 'dead' of verse 4 – all believers and all martyrs of all ages, especially of the Christian age, for one reason only, they were martyrs, "*for the witness of Jesus*" – after a world that did not yet know the Lord by His Name, Jesus, and in a world that not only knew not the Name but also denied and persecuted the Name. (They shall receive a severer judgment.)

Revelation 20: 1-3 describes the devil being laid hold of and cast into the pit, and being shut up, "*that he should deceive the nations no more*". This was made possible by one event in history only, the event of Jesus' triumph over sin and death and the devil through resurrection from the dead. (Again, the wicked of this age, ought to receive greater punishment than those who lived before the event of Jesus' triumph.) Since Jesus' victory thus, John "saw": "*Thrones, and they that sat upon them; and judgment was given unto them.*" They could be "*deceived no more*". "*And I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or, in their hands. And they lived, and reigned – with Christ, Thousand Years.*"

This is nothing but the description of the saints of all times in their witness and suffering for Jesus, but also in their victory and rule with Jesus over the forces of evil. They have been a generation of priests and kings with Christ and for Christ. (6) These are the saved from and of the whole Christian dispensation as well as from and of all the dispensations of before. These are those saved from the pit, the redeemed from the devil and his deception. These are those raised from the dead, who lived, and sat on thrones and reigned, with Jesus, in the Kingdom of Christ. In a Word: "This the First Resurrection"! "This", in another Word: "The Thousand Years"! 'Words', of metaphor for the era of Christ and grace; our age.

"But the rest" – of this very age of the Kingdom of heaven – "the rest" that "sat" not, "on thrones", that "reigned" not, "with Christ", that "witnessed" not, "of Jesus", "that were" not, "beheaded for the witness of Jesus", but that were "deceived" by the devil, that "worshipped the beast", and that "received his mark", and that were with the devil their master, "shut up" in "the bottomless pit" of sin and death – they, "lived not". This "... rest of the dead, lived not until the Thousand Years were finished, "*until were finished, The-Thousand-Years-This-The-First-Resurrection!*" (Note the one and full sentence, "But the rest of the dead, lived not until the Thousand Years had been finished – lived not until this the First Resurrection had been finished.") "The rest of the dead", in the end would "live", when there would come the "coming forth from the graves" at the Voice of the Son of Man – the resurrection– of such dead as "lived not again until the Thousand Years were finished", in order to meet just judgment: "the second death"!

Note "the Voice of the Son of Man" in John – once (5: 28-29), where those who "by one man died", shall by One Man be judged, and all that shall die "the second death" in the "resurrection of damnation", shall all die by the Voice of judgment of this One Man whose Name is "The Second Adam". Over against this Name – the Name "the Son of Man" once in judgment in the last day –, note, "The Son of God", each and every time "*the hour-a-coming is Now ("Today") when the dead shall Hear ("if ye hear"), the Voice of the Son of God ("His Voice"), and they that Hear ("Harden not the heart"), shall LIVE!*" In John a ratio of 17 to 1! The Present and Quickening Truth of The First Resurrection – "I-AM-Come-in-my-Father's-Name", "Son of **God**" ... "*I AM the Honour From God Only*". God's Name is God's honour. "*I AM the Honour From God Only ... ye believe not and seek not ... and ye will not come unto Me, that ye might have Life!*" (5: 40-44) "*This is Life Eternal, that they might know Thee, the Only True God, and Him Thou hast sent, Jesus Christ.*" (7: 3); "*For me to live, is Christ!*" (Eph1: 21). Confirmed in Mark, "*God only, who can give life ... But that ye may know that the Son of Man has power on earth to forgive sins, He saith to the sick of palsy, I say unto thee, Arise!*" (2: 7-

11) But notice the physicality of exactly this instance! When it is a bodily rising, it is at and by the Voice of the Son of **Man**; when it is a spiritual reviving to Life (eternal) of the 'soul', it is at and by the Voice of the Son of **God**. See also where I referred to Lk22:48 ]]

This "... rest of the dead (who) lived not until the thousand years were finished" heeded not, but spurned, the "Today" of God's speaking through and "in the Son". "They believed not", but "hardened the heart", and "in the same example of disobedience, fell". (Hb3-4) Therefore, "Blessed and holy is he (or are they) that hath Part in the First Resurrection unto life", through and in Jesus Christ "during the Thousand Years Reign" of God's Grace: "On such the second death hath no power." (6a)

John speaks of the First Resurrection "during the Thousand Years" – he speaks of the Resurrection of, "The Thousand Years". "The Revelation of Jesus Christ" is it. The Gospel of Jesus Christ is it! (I call Revelation 'The Fifth Gospel'.) But what incomprehensible and reprehensible speculation do some make of it!

*"And when the thousand years are expired, satan shall be loosed ... and shall go out to deceive the nations ... and they went up on the breadth of the earth and compassed about the camp of the saints, the very Beloved City (the New Jerusalem come down from heaven, 21:2). Then fire came down from God out of heaven, and devoured them."* Then the last judgment occurs, and the second death is meted out – verses 14-15. Then John describes the new earth, and how it came about, chapter 21.

Then John describes, the new earth, and how it came about, chapter 21 – contextual sequence. Chapter 21 is a recapping conclusion to the whole story of redemption. Hence the coming down from heaven of the New Jerusalem does not chronologically follow after the events made mention of in chapter 20. The coming down from heaven of the New Jerusalem (21:2) actually in terms of time had occurred before, the surrounding of "the City" by the nations of the earth led by satan, after which the final judgment is poured out over the wicked. (20:9) In terms of order of time and event, Revelation 20:7-15 is the last temporary event, after which endlessly into the future follows the New Heavens and New Earth.

I quote SDA from just a while ago, "In 1Thess 4 Paul is speaking to the saints of his day about the loss of loved ones in his day. He says THESE are going to be raised at the appearing of Christ "the dead in Christ shall rise FIRST". Your reply above appears to admit that these are the same as those in Rev 20:4 -- once you do that my point is perfectly made! the dilemma is all resolved."

The witnesses of Rv20:4 are "the dead in Christ", and, at His coming, are raised, "first", as, 'in 1Thess4'. But that is only the beginning of the dilemma for SDA's view, not the resolve of it! Because in bringing together the two Scriptures, SDA associates with one another, the wrong things! Thessalonians brings together the resurrection of the saints who died, first, so that they together with the living saints, can meet the returning Lord. It supposes the only resurrection there will ever be, the 'general resurrection'. At this very same resurrection the lost dead are also raised, regardless of the fact Paul in 4:16 does not refer to them directly. Also John in Rv20 doesn't refer to the damned or their resurrection in the immediate context of verse 4. Instead John only in verse 7 begins to elaborate further on the resurrection of the wicked and its circumstance, its build up and its play off.

Nowhere does Paul or John differentiate between two resurrections as though the saints are raised a thousand years before the ungodly. Instead, John in Jn5:28-29 clearly places the resurrection of both the evildoers and doers of good under the same hearing of the once for ever Voice of the Son of Man and the only opening of the graves of all the dead ever. The only possible other resurrection than the bodily, is the spiritual resurrection by and at the Voice of the Son of God, mighty to raise to Life the dead – "The First Resurrection". This 'resurrection' is conditional for a future bodily "resurrection unto Life" (Jn5:29), and is therefore viewed by John in his Revelation, as "The First Resurrection". This very "First Resurrection" not obtained nor shared part in, is conditional for the resurrection of damnation.

Is it so some may suppose the wicked are also raised together with the redeemed in the Second Coming, but then are killed by the brightness of the Lord, only to be resurrected once more at the end of the thousand years 'in heaven'? Such a thing however as two bodily resurrections (or even three), at different points in time with consecutively different returns of Christ, is absolutely just not true or possible. To insist on it makes it become a joke. Still further from the intention of any Scripture is the Adventist idea of some special group of people who are to rise before any other of the saved. To keep on defending such hallucinations makes it become a lie, and the one who so defends it, a liar. (It must be most harmful for the Seventh Day Adventists themselves.)

1Cor 15:16, "*For if the dead are not raised, Christ has not been raised; 17 and if Christ has not been raised, your faith is worthless; you are still in your sins.*" Here is the key to understanding what follows in that chapter. Paul as it were speaks of "The First Resurrection" upon which all future redemption of the body rests. "*If Christ has not been raised, your faith is worthless; you are still in your sins.*" A man must be born again first, in order to see, and in order to enter in, into the Kingdom of God – as John recorded Jesus to have said to Nicodemus. And we can believe him, for his testimony of Jesus is true, and is The Truth, even as Jesus, is, The First Resurrection.

To believe in Christ the Risen, by one's faith one is saved; he is risen from death, "*in Christ*"; and "*has life*", "*in Him*". He "*lives, the Thousand Years This The First Resurrection*" by the Faith of Jesus Christ, Grace, through faith. That believer is in his sins no more, who has his "*life hidden in Christ in God*". "*Death over him has power no more*".

The rest of the text INCLUDES this 'first resurrection'; it at every point presupposes and supports the idea of it, even while also speaking of the resurrection of the last day. If you can see this, be sure that you correctly understand this Scripture! If you cannot, you must go back to the beginning, and PRAYERFULLY, study it once more. Paul wrote this passage for the living; not for the dead!

Therefore: "... if Christ has not been raised ... 18 Then those also who have fallen asleep in Christ have perished." And those who thought they were saved, cheated! So they either really and truly were hid in Christ and saved in God, or all along were perished. They were the dead uninterruptedly; or they were co-raised with Christ in His death and resurrection. They either were under the power of the second death uninterruptedly, or they have been made partakers in the First Resurrection being "*co-raised with Christ*" and "*in Christ*" – "*in His death*" and "*in His resurrection*". Because: "*If we have hoped in Christ in this life only, we are of all men most pitiful.*" But now Christ has been raised and is risen from the dead. 'The dead', is us, us the 'dead in sin'. But He, being the First Fruit of those who are asleep in Christ, we are "*in Christ*", and may in fact already 'sleep', having died with Him in His death, and already "*having part in the First Resurrection*". For since by one man came death, by One Man also came the resurrection of the dead. He who is, our Salvation. "*He who has the Son, has life*"; "*I am the Resurrection*". The '*asleep in Christ*' are that 'part' or 'rest' of the dead, for whom Christ is their Part and Resurrection and Life. "For as in Adam all die (Present Tense), so also in Christ all will be made alive". Just like the Present Tense of the first clause has a Past Tense meaning, so does the Future Tense of the second clause have a Present Tense meaning. Or even a Past Perfect: All in Adam had died; all in Christ had been made alive – or had been raised from the dead – The First Resurrection. If the 'first', resurrection is wanting, life and the resurrection of life afterwards, are wanting. Therefore, each in his own order: Christ the First Fruit of the firstfruits, after Him, those firstfruits of Christ's at His coming. So from where did SDA fetch this? ... "THEN the rest of those that are Christ's after a thousand years."? No! After Christ the First Fruit, those Christ's are "Christ's at His coming".

Then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. For He must reign until He has put all His enemies under His feet. This reign of Christ "Thousand Years", now, is the Kingdom of God, The First Resurrection, the age



of the Church of Christ, the New Testament People. [ One could almost say, 'The First Generation', seeing a 'generation' in truth is a 'resurrection to life'. ] Now all the enemies are being cast into the pit and bound by Christ's reign, until He returns and the devil will be loosened again so that God will pour out fire from heaven over him and his servants, and all will be wiped out, even death itself. There is no distinction made between what some call 'the rest of those that are Christ's', and, "those that are Christ's". Also there is no word of "after a thousand years." That, is a 'reading into' – an 'eis-exegesis'! Paul's idea on the contrary is, 'Each in his own order In, the resurrection' ... "the last enemy that will in the resurrection be abolished, is death." Here in one word is it said, one resurrection of all in the unrepeatable moment of His Coming, even the destruction of death for ever once for all, "in the resurrection" – the resurrection of all the dead "at His Coming! A Christian is it who believes so.

"Correct me if I am wrong" you asked. Well, there you have it. It has become obvious what your a priori belief remained after or even before you came to the text, dear SDA.

SDA, "And doesn't this edit argue that the kingdom is not in fact Christ's or God the Father's until AFTER the 1000 years??" Read the last verses of Ephesians 1! 'The thousand years', is, God's Kingdom as it is the Kingdom of Christ! There are not two 'Kingdoms of heaven'; just the one, "... on earth as it is in heaven"! Can God forsake the work of His hands? Can He forget His children? Can this world go on one moment out from under the dominion of God?! Or is it your idea the world for more than two millennia now like a ship without rudder has been blown across treacherous seas, and the Church of Christ like a body without Head staggered back and forth? What faith do you actually have in the Providence and care of God over Those Christ's at His Coming? What confidence do you have in His Kingdom? What courage and assurance in The First Resurrection? What partaking and enjoyment of The Thousand Years of Christ's Reign do you have or dare to have? If you find no blessing in any now, how do you hope to find blessing hereafter? Christ is King

today; or never will. He will reign in our heart then, or never reigned before. "Thy Kingdom come; Thy will be done, as it is ... and for evermore. Amen

SDA, "... The Kingdom "turned over to Christ and the saints" in Dan 2 and 7 is seen to happen at the 2nd coming sir." No! See 'Divine Priest'. The Kingdom "turned over to Christ and the saints" in Dan 2 and 7 is seen to happen at the "*coming before the Throne of (the) One like the Son of Man*" in the VERY exaltation of Him – in the VERY resurrection of Him from the dead, quote: "*IN THE GLORY OF THE FATHER*". That was at, the beginning, and that was the, beginning, of the Christian era; indeed, that, was, "*The Beginning, of the creation of God*" - the VERY '*Beginning*' that also, is "*The Amen*" - "*The End*" (and Fulfilment) of the creation of God; The Rest of God. He is called by Paul "*The First Fruit from the dead*" because He is the Resurrection from the dead. He is "*The First Resurrection*". After Him there still is to come – after the order of Christ – the resurrection of them who are "*Christ's at His coming*". In that same day also the wicked dead, shall rise to enter the 'second death'. For no one has descended to hell in their stead, or in their stead and they in Him has risen from the dead.

**BB**

It seems that no one takes into their consideration the Resurrection of Jesus, and Him being the First Fruits of them that slept that arose.

**BAC**

You could not have followed the conversation!

**BB**

I know this is not the general resurrection, but seems to me if Christ arose and "many" of the bodies of the saints arose with Him and went into that Holy City, is this not a Resurrection? I just wonder how everyone can just brush off this great

happening that Jesus gives us an account of?

**BAC**

Nobody brushed it off; it's just not the topic now. The topic now, 'The First Resurrection' as an expression of John's- not Matthew's – is what some hold for some resurrection at the second coming of Christ of the saved only. Some say there are two resurrections then of some saints first, and of the other saints, an indeterminate period later. Some also say some of even the wicked are raised but go back to the grave, after a thousand years to be raised once again only to be damned for ever. All a lot of nonsense and unbiblical of course, but that is the issue that must be addressed now.

Therefore, 'The first resurrection' that John had in mind in Rv20:4-6, is the regeneration or spiritual resurrection in Christ from the state in the death of sin into the state of eternal life in Christ, has been what I have been proposing for that resurrection, and which, to my knowledge, has been the understanding of most at least of the Reformers and Reformed on 5, 6 hundred years. I have also held the view there is but one general resurrection in the last day when Christ shall come again. It will be the resurrection of all the dead, of all times, and to the determined order of Christ: He being the First Fruit; then those that are asleep in Christ as well as those in Christ alive. The ones living won't precede, but with the risen saints, together, will meet the Lord. Then also – not after, but in the same moment: 'THEN', the wicked that 'then', had been raised, with the 'loosened' satan, while marching against Christ and the City of the Saved, will meet their eternal doom, the second death – because they had not been born again from the death of sin while they dwelt the earth -- they received not 'the first resurrection'.

So, the "One Thousand Years co-reign with Christ" comes before, Jesus' Second Coming, and before, the only resurrection ever (except for Christ's own resurrection and that of the "many saints" raised at His death (Mt27). For His Death was our Life (as for those saints) – but we (like they) stay in our earthly confines until His Coming Again. Like it was for them when Jesus rose from the dead and they, too, and together with Him, went out of their graves on strength of His resurrection.) That's how John "saw

the souls" in Revelation 20:4 as were their life hidden in Christ – as were they still living or not yet risen in the body. He saw their lives "hidden in Christ in God", guaranteed and "sealed", in Christ. After Christ our Forerunner, we, shall follow into the glory prepared for us, because He is the First Sheaf, we the harvest. It seems SDA and the SDAs want this 'order of resurrection' reversed!

**BB**

BAC, I see it a lot as you do, without a 1000 year reign. I believe the Lord will do a quick work when He comes again. I also believe as you, there will be one resurrection of the just and the unjust. We will all receive our just rewards. We will either meet Jesus in the air or we will hear Him say "depart from me, ye workers of iniquity, I never knew you". Take a look at what I found and tell me what you think.

**History Of The Millennial Teaching**

The early apostles did not teach a millennial reign. That doctrine came much later in church history when the Roman Catholic Pope commissioned two Jesuit Priests (Ribera and Alcuser) to publish a teaching that would counter the Protestant belief that the Pope was the Antichrist. Eventually the book that Ribera and Alcuser wrote fell into the hands of protestant leaders, who unwittingly spread it's teachings throughout their churches.

The heart of the Reformation preaching challenged the high papal claims and questioned the teachings of Catholicism. Luther, Calvin, Zwingli and other reformation preachers accused the Pope from the word of God as the Antichrist. The result of their preaching disarmed the strangle hold of

Papal authority... and Papal power began to tumble as multitudes of people forsook the Roman Catholic church because of this teaching. The Pope fought back with a false teaching contrived by Ribera and Alcasar. They developed a plot that rivalled the protestant interpretation of the Antichrist. Their plot designed a "futurist" theory with a future Antichrist and a future millennium, leaving out the Roman catholic church as being part of any prophecy. They fed their plot to the protestants, who adopted it as Biblical truth...and who continue to teach it to this day. The Jesuits invented a mysterious and horrible person as the Antichrist who would come in the future just before Christ returns to earth. A large segment of protestants accepted their interpretation, which played into the hands of the Jesuits...who had then accomplished the purpose of the Pope far beyond any of their expectations. Their doctrine suggested that God had divided His government into seven dispensations, each of which lasted 1000 years. Five have supposedly passed while we live in the sixth, called the age of grace. Their plot identifies the seventh dispensation to be the "millennial reign" when Christ appears. But nowhere in the Bible is there any mention of seven dispensations.

The whole purpose of the "millennial" teaching was for the Catholics to curb the criticism of the Protestants toward the Pope...by directing their attention to a future mysterious Antichrist. Satan has convinced Protestants with a doctrine of some glorious earthly millennium with carnal delights...as well as the

possibility of salvation in this beautiful paradise on earth. In doing so, the Catholics offset the Protestant's criticism of salvation through purgatory...which the Catholic doctrine teaches as their escape from hell. Is this a true History of the 1000 year reign doctrine, was the doctrine started by the catholics and adopted by the Protestants, hence Baptist?

**BAC**

This to me sounds a likely true history of the FALSE doctrine of the so-called, 'thousand year reign'. I am no authority on this history though; in fact I don't know a thing. Despite, I think I may say that our conclusion about the Baptists is far-fetched, if I understand you correctly. But who today of the Protestants still think the Roman Catholic church is the antichrist? Scarcely any! We Protestants fear and tremble before his holiness the pope!

The Seventh Day Adventists have contrived their own version of this doctrine. They took Christ's reign to heaven, where others usually took it to the earth. It was no improvement as they must have thought. But BB, this was not the only doctrine the RCC fooled the Protestants with. There were more, Sunday-sacredness being one of them, and not the least.

**EB**

I've heard of that theory. The Adventists (who are historicist) also claim futurism was some Counter Reformation ploy. I find it hard to believe they would teach something they did not believe just to throw suspicion off of themselves. And it didn't really work. Many who hold the future Antichrist still believe the Pope will be somehow involved with it; if not the Antichrist himself, then still the Woman who Rode the Beast, or False Prophet. (Which would be more correct anyway).

**BAC**

The only mistake the SDAs made – and most of the others – is to think the pope will only in the future again manifest as antichrist, while he and his church for not one day from its inception, have ceased to be the antichrist. The RCC this day today as for all the years before and after, is, the greatest nest of idolatry – no 'heathen' religion remotely compares with it in idolatry especially, or in false doctrine, generally. There is no respect in which the RCC – now – not totally, is the antichrist. Worst is that the Protestants still think the Roman Catholics – and the other Catholics to the east – believe in the Tri-Une God. But they have more gods they actually and most devoutly worship and pray and offer to, than has any 'heathen' religion.

**BB**

SDA, your argument of the future does not take into account "lived" and reigned" which is past tense. Also, it does not include Jesus in the resurrection at all. How did Jesus get there, did He come from Heaven? If so, how many more times is Christ going to come back to the earth? Also, it teaches that only the souls of them that were beheaded will be in the reign. The "rest of the dead" is the First Resurrection, which does not include Jesus at all. Also, according to yours and others' theology, there will be at least 2 more resurrections when Jesus teaches there will be one more. Matthew 13:30, 49-50, Matthew 25:31-46, John 5:28-29, Acts 24:15, II Thessalonians 1:6-10, Revelation 1:7 Revelation 20:12-15, I Corinthians 15:51-52

**BAC**

Come again, my friend! You snoozed you know?

**BB**

Are we incorporating the Jewish doctrine of the coming of the Messiah, is yet to come? Did Christians incorp-

orate this belief to come up with a Millennium reign of Christ? Christ speaks of one resurrection yet to come but in order to justify the Millennium reign, don't we have to come up with two more resurrections to come? One would be the "rapture", and the other one would be the lost after the Millennium. Does that not go against the Doctrine of Christ? Also, Christ would have to come back 2 more times instead of one. According to the following scriptures is there not but one resurrection to come? Matthew 13:30, 49-50, Matthew 25:31-46, John 5:28-29, Acts 24:15, 2Thessalonians 1:6-10, Revelation 1:7 Revelation 20:12-15, I Corinthians 15:51-52

**BAC**

In fact! You have summarised well a probable route the origin of false doctrines surrounding the 'Thousand Years' could have taken, "... in order to justify the Millennium reign, don't we have to come up with two more resurrections to come? One would be the "rapture", and the other one would be the lost after the Millennium." The moment we depart from the one once for all future Advent of Christ, there's no limit to the extra returns and extra resurrections to accommodate the heresies. I believe the 'Thousand Years' (of John's Rv) is the present Christian era. It is sometimes said to be the 'a-millennialist' view, although there are as many variations of a-millennianism as proponents. The concept, 'Thousand Years' is symbolic of the greatness of the Kingdom of Christ, of its eternity and indestructability -- in keeping with the symbolic 'style' of the Revelation.

This is the solace and encouragement of the believers, their great comfort, as SDA says, the 'focus' and 'focal point' of all the NT writers, that Jesus "will come again" (the second, only and last time), "*not to deal with sin again*". In that day it will be finished with sin, sinners, death, the devil and heartache because of what Christ had done when in

resurrection from the dead, He triumphed. It is the Christian HOPE that disappoints not. To insert yet another '1000 years' during which the devil will reign, after the present Gospel age, is a horrible and repugnant thought, but more horrible is it to think Christ's first rule through the Gospel, was – according to these heresies –, insufficient, and that God would need another era to actually succeed in His quest. To me just to entertain the idea means to blaspheme; but to force God's Word to support the idea, is if anything could, worse.

#### **SDA**

In Rev 19-20 we have John looking into the future at the return of Christ and saying that in that future comes "the first resurrection". The natural context is that John sees the same singular event that Peter sees when HE looks in the future saying "Fix your hope completely" on that future event!

#### **BAC**

John is not 'looking into the future'. He, while "in the spirit", finding himself in the future, retrospectively, looks back into the past, concluding from what he has just said in verses 1 to 5, "... this the First Resurrection". So already my ears are closed for whatever you further might have to say.

#### **SDA**

The natural reading point to the fact that Rev 19 is FUTURE even by all accounts on all sides of the issue and that when looking in the future THE focus event appears to be the FIRST resurrection. We see it in 1Thess 4. Again in 1Cor 15. Again in 1Peter 1. Again in Rev 20. These are all post-cross accounts looking to the FUTURE resurrection where "The Dead in Christ rise FIRST".

#### **BAC**

I frankly deny your claim in toto, "...that when looking in the future THE focus event appears to be the FIRST resurrection". "The fact Rev 19 is future", does not alter the present truth of 20:1-6!

Nobody but you, is denying Rv20:1-6 is a "post-cross" yet present-day "account". It is an "account", "looking to the FUTURE resurrection" read of, from verse 7 on. Now with that being the case, how can this 'looking-forward-to-the-future'—"First Resurrection", be that 'FUTURE resurrection'? Only resolve is the "First Resurrection" must in context be the one and only 'spiritual' resurrection of the Gospel Era, the 'spiritual' resurrection of, "*until the (present) Thousand Years*" "*co-reign with Christ*" of the saints – the 'spiritual' resurrection of the present and only Kingdom of God, Gospel-lap-of-victory – "*are / were / shall be finished*".

Next, SDA, "... In 1Thess 4 Paul is speaking to the saints of his day about the loss of loved ones in his day. He says THESE are going to be raised at the appearing of Christ "the dead in Christ shall rise FIRST". Your stance (SDA speaking to EL) appears to admit that these are the same as those in Rev 20:4 -- once you do that my point is perfectly made! the dilemma is all resolved. SDA has one little word wrongly – falsely– applied, and has erected a tower of Piza on it. One day soon it must come down with a bang. That day will most likely be the Return of our Lord. The Adventists will strut their tower with anything though just to keep it sort of upright for so long.

But SDA, It is not only the persecuted and martyred who will compose "Christ's at his coming", but all the saved, dead and alive at His Coming. The witnesses of Rv20:4 are "the dead in Christ", who, at His coming, are raised, 'first' as 'in 1Thess4', i.e., 'first' before they together with the "changed", at Christ's Coming still living redeemed, will be caught together to meet Christ as He is coming down in the air to the earth, I believe, bringing down with Him from heaven the New Jerusalem. (To the unbelievers no less laughable a belief than God's Being. Praise God the Seventh Day Adventists haven't gone so far!)

In 1Thess4 we find another kind of 'order' than in 1Cor15. In 1Cor15:23-24 we had an order of rank at first, Christ First Fruit, then the saints as firstfruits

of Christ's, followed by an instantaneous order of time, "then the end" at which the judgment. In 1Thess4 the 'order' is one of equality and co-incidence wherein any inequality, in preference or precedence or even in time is blocked and excluded. The one shall not be before the other. The dead must be raised first, as not to 'catch up' with the living saints at His coming, but so as to meet the Lord as He appears in the sky, together. That was Paul's only, 'point to make'! The living should not think they will be ahead of the saved still in their graves when Christ comes. That's all! So the seeming semblance between your view and mine, that the saints of 1Thess 4 are the same as those in Rv20:4, is only the beginning of the dilemma for your view, not the resolve of it! The same persons, pictured, in Rv20:4 as "they lived and reigned ... the Thousand Years", and died, being "beheaded for the witness of Jesus", obviously are the same as the event is the same as their resurrection is the same – together and at once! So what importance could it have for yet another imagined second resurrection? It rules any subsequent resurrection out, never mind implies it!

Having brought together the two Scriptures, you associated with one another the wrong things! Thessalonians bring together the resurrection of the saints who died, first, so that they together with the living saints, can meet the returning Lord. It supposes the only resurrection there will be, the 'general resurrection'. At this very same resurrection the lost dead are – at the same time – raised, regardless of the fact Paul in (1Thess )4:16 does not refer to them. He is simply not "concerned" with the lost in the context of his writing, being "concerned with the dead" of the redeemed! *"I don't want you to be ignorant concerning / with regard to the dead."*

#### SDA

BAC, please respond factually. The facts are that you claim my view has a dilemma - but the only evidence you give is "you quoting you" saying that "you" believe that the wicked are also raised FIRST even though the text says this is only true of the righteous?? Why are you going down that road? Why

would you use a case of you quoting you to show my argument to be in some kind of dilemma??

#### BAC

"...the text says this is only true of the righteous??" Isn't that SDA quoting SDA for the umpteenth time? Where, quoting SDA, does "the text say this - 'that they are raised' - is only true of the righteous"? It's you quoting you, Mr SDA! Where have I said "that ('I') believe that the wicked are also raised FIRST"? Because that's a contradiction in terms as well as in principle! There's one resurrection in the body of the flesh say I; so how would I talk of any 'raised first'? All the dead shall be raised in that day of Christ's Return the first and only time and the first and only resurrection! The living saints will not be before the raised saints to meet the Lord; they will meet Him as He comes in the air, the very same moment; therefore they, "Christ's at His coming", will be raised 'first', that is, 'first' before all the saved together **meet**, the Lord in the air. ("In the air" ... a description of time, not of place – another chasm between your erroneous view and Paul's conception of events!) Please keep to the facts, SDA!

You should have been 'factually' first and foremost, SDA, concerning the most factual and actual matter Paul dealt with when he wrote this Scripture. You seem totally blind for it, because you commit precisely the error Paul is warning against. Paul warns exactly there will not be separate resurrections, and no saint will in whatever way be 'in front' of his fellow-believer. One may even be living while the greatest of events of redemption takes place, Christ returning, yet not even that great privilege will mean an advantage on the worst off saint – those dead and in the graves still – everyone like the other is "Christ's at His Coming" and receives the same Reward and recognition. Being 'firstfruits' is both and at once their great distinction as their great equaliser.

Paul, in other words, rules out any difference, any 'first' or 'last' position, and so rules out any different comings of Christ, and any subsequent resurrections. The possibility, even the contemplation

of the idea of different comings of Jesus and sequential resurrections, was the farthest thing from Paul's mind. But here comes SDA and the whole host of Seventh Day Adventism, and retort, You fools, Paul proves different resurrections! BB has put you before these actualities in the simplest possible manner, when he asked you, Is there more than one return of Jesus?

#### SDA

When speaking of a future event (like we see in Dan 8 and Dan 7) the description is given as one who "Saw it" and the prophet says "then I kept looking until a he goat CAME and trampled" past tense speaking of the FUTURE victory of Greece over Medo-Persia in Dan 8. I don't see any way to take that "and I saw" language that puts future events in the "I saw it happen" kind of language to remove them from being truly "future" -- and entirely "future".

#### BAC

Yes, that's all right for Daniel. Revelation is another scenario. Daniel was before Christ; Revelation was after Christ. Daniel according to whole tenor was prophesying of things not yet; Revelation according to whole tenor, prophesies of **things already, "The Revelation of Jesus Christ"** -- who had come, "The Revelation of Jesus Christ" as well of things not yet and future. John tells you right at the beginning of Revelation. Just so in chapter 20: two aspects, The Present Gospel Day, 1 to 6, and, 7 further, the future judgment day. Both, are 'prophesied'.

#### SDA

John is looking into the future. In John 14 we see Christ saying he is going away after his resurrection and will come again. So once again as John looks into that future he sees Christ coming in Rev 19 and the great resurrection of the righteous that happens at that time. "The First

resurrection... over these the second death has no power". Rev 19 shows exactly how Christ got there in Rev 20:1-4. What is the question at that point about "how He got there"?? Did He come from Heaven? If we can believe Rev 19 that leads right into Rev 20 -- then "yes".

#### BAC

"... the great resurrection of the righteous that happens at that time". Not only of the righteous, but of all the dead! Also no smaller or greater resurrections besides the only 'general' resurrection! Just the one 'great' and last resurrection!

The context and whole structure of Revelation show pericopes or compartments of thought -- forming a big chiasm of smaller chiasms. Chapter 20 is a separate revision from another angle that covers the whole Christian era from beginning to end. Chapter 19 likewise, from beginning to end. The chapters do not follow chronologically; chapter 19 doesn't 'lead right into' chapter 20. That is setting a rule before finding the rule of interpretation. (Your very private 'Dynamic Equivalent Method'!) 'Christ got there' in chapter 20 through the Gospel-witness mentioned in 20, which firstly means the witness of the saints on earth (1-6), and lastly the Return of Christ from heaven, to earth (7-15). That, Christ from heaven, each time and invariably in every 'thought-compartment', is the end. Christ's Coming never fills in an intermediate phase. So, we cannot, "... believe Rev 19 leads right into Rev 20". And with it, we cannot believe your idea of the first part of chapter 20 continuing and finishing chapter 19 (with your idea of the 'First Resurrection'). Chapter 20 begins where the Gospel age began, when Christ conquered death and the devil.

Chapter 19 ends with the end of this very Gospel era, and lies parallel with chapter 20 -- not in line 'length-wise'.

**BB**

How many more times is Christ going to come back to the earth?

**SDA**

Well -- 1Thess 4 says that when He comes back -- He takes us all to heaven.

**BB**

Did Jesus come from Heaven?

**SDA**

If we can believe Rev 19 that leads right into Rev 20 -- then "yes".

**BB**

So, then you can not show where Christ was in this resurrection. If so, how many more times is Christ going to come back to the earth?

**SDA**

Well -- 1Thess 4 says that when He comes back -- He takes us all to heaven. John 14:1-3 says that when He comes back He takes us all to heaven. Rev19-20 shows us that great focus event of when He comes back ... and resurrects the saints. Notice that it does not say "they reign on EARTH for 1000 years" yet everyone who BELIEVES that always says it that way. It is instructive that John does not.

**BB**

Glad you said that it does not say where it took place because it don't, and neither does it say when, except past tense. I thought Christ was the firstfruits of them that slept, that arose. If He takes us all to Heaven, what about passing judgment on the wicked, is He coming again?

**SDA**

It is impossible to spin the SECOND resurrection back into the FIRST in my opinion. In fact I am not sure I have ever seen anyone even try to do that. What are you suggesting?

**BB**

Also, it teaches that only the souls of them that were beheaded will be in the reign.

**BAC**

SDA, you want to be spoon-fed every detail. They reigned where they witnessed, and where they were beheaded. Their being beheaded was their witness, was their reign with Christ! That was on earth. John says it. BB said, "It teaches that only the souls of them that were beheaded will be in the reign." John "saw", the souls. Visible souls? 'Souls' is a symbol, a metaphor -- another of all the symbols or figures John used to write Revelation with. It simply means the lives of the saints, their witness, their martyrdom.

**SDA**

Actually it does not say "only those beheaded" rather it lists a bunch of descriptive terms with "AND those who" "AND those who". In Dan 7 we see the same thing -- the saints all described as being persecuted in all ages right down to the end of time.

**BB**

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and [I saw] the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received [his] mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. Can you show me a resurrection in this verse?

**BAC**

Immediately yes! "They lived / came to life"! "With Christ they lived and reigned" - that's the First Resurrection: "With Christ"! "They reigned with Christ Thousand Years This The First Resurrection" -- that's the 'First Resurrection' -- 'spelled out'. "They sat upon thrones" -- that's the First Resurrection -- having



been exalted with Christ and in Him, to sit at the right hand of the power of God.

"Judgment was given unto them" – that's the First Resurrection, "they sat upon thrones" to judge. "They were beheaded for the witness of Jesus" – that's the First Resurrection – to have part in Christ is to have part in the suffering of Christ as to have part in the resurrection and exaltation of Christ – that's the First Resurrection! " And for the Word of God", the Voice of the Son of God" – that's the First Resurrection – whereby they that hear shall come to life. "They worshipped not the beast; they received not his mark" – that's the First Resurrection!

**BB**

The resurrection took place in "the rest of the dead", and Jesus was not in it.

**BAC**

Eventually "the rest of the dead" were resurrected; "They lived not The Thousand Years". It is written in 20: 7-15. Therefore, as a matter of fact as much as a matter of logic, 'the resurrection' in which 'Jesus was', was "The First Resurrection" – obviously 'in' the 'other', 'rest of the dead', the saints. That, is written in 20:4-6. So "the rest of the dead" of verse 7 and on, is the wicked 'rest of the dead'.

**BB**

I am just asking, how many resurrections do you believe are yet to come, SDA? How many times will Christ come back to the earth? Remember Jesus taught one for it all.

**SDA**

When John looks into the future and sees the second coming as stated in Rev 19-20:5 he does not see Christ being resurrected at His second coming.

**BAC**

So what have you said? Have you proved chapter 19 actually ends in chapter 20? Who here has entertained the idea John "...see(s) Christ being resurrected at His second coming"? It's your senseless remark!

**BB**

I thought Christ was the firstfruits of them that slept?

**SDA**

True in 1Cor 15 He is the firstfruits - raised to life on the feast of first fruits. But 1Cor 15 does NOT say that in the future at the Rev 19 second coming event, Christ is part of that FIRST resurrection that takes place 1000 years before the SECOND resurrection.

**BAC**

John states the 'blessed and holy', are they that have "Part in the First Resurrection". Where do you come from telling us Christ is 'part', of the first resurrection? He is, The First Resurrection! And only those with a part in Him, are the 'blessed and holy', over only those with a part in Christ, the second death has no power. (The Puritans so loved to speak of their 'part in Christ'; for them it – yeah Christ - meant their share in the First Resurrection.) So, what silly argument of SDA's, "... in Rev 19-20:5 (John) does not see Christ being resurrected at His second coming." No, but John sees Him being "lifted up" in Proclamation and Witness! "I don't want to know anything among you than Christ and Him, crucified!" The Lamb, "standing", "as if slain". Christ, "I AM, the Resurrection", 'the Coming, God'.

**BB**

Rev 20: 4 Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, ] and[/U] those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years.

5 The rest of the dead did not come to life until the thousand years were completed. This is the first resurrect-

ion. 6 Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Can you show me a resurrection in this verse?

**SDA**

Yes. Vs 4 "they CAME to LIFE". Vs 5 "THIS IS THE FIRST resurrection". How can this be missed? Where is the confusing part here?

**BAC**

Now who would have thought it is SDA speaking, and not BAC? It's not the only time SDA phrases his ideas in my terminology. "Yes. Vs 4 "they CAME to LIFE". Vs 5 "THIS IS THE FIRST resurrection". And I may ask in SDA's terminology, "How can this be missed? Where is the confusing part here?" How is it possible SDA, you with these words mean a resurrection or two when Christ will come again, and I with these words mean "THIS THE FIRST resurrection" before Christ will come again? The confusing part is SDA identifying "THIS the First Resurrection", with 'a resurrection', through omitting the whole section in between "they lived" and "this the First Resurrection" -- the section "and they reigned with Christ for a thousand years" to "The rest of the dead lived not until the thousand years were completed". Trough ignoring and excluding the immediate, contextual mutual relevance between the two components of the left-out section, as well as ignoring and excluding the plainest meaning possible of the indicative Pronoun 'this', SDA has identified 'a resurrection', with "this the First Resurrection"! What John identified, namely, "The "Thousand Years" and "This The First Resurrection, SDA has seen fit to improve on, and to disown, and to push aside into oblivion.

**BB**

What bible are you using? It is not in mine. Mine says "rest of the dead lived not again until the thousand

years was finished", Who is the "rest of the dead"? Also, Christ was missing from that resurrection again, when He is supposed to be the firstfruits of them that slept, that arose. When does Jesus become the "firstfruits" in this thousand year reign?

**SDA**

You must look at "what is the first resurrection". It was the "rest of the dead". You are stuck on vs 5 as if there is a difference between "the REST of the dead did not COME TO LIFE UNTIL..." and "REST of the dead LIVED NOT again UNTIL"... what is up with that? (NASB vs whatever-you-are-using)

Also you are ignoring vs 4 "AND they came to LIFE" (NASB) 5 The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection.

Vs 1-5 take care of the first resurrection - those that "Came to life" in what is called "the first resurrection" and the "REST of the dead" those that did NOT come to life in the first resurrection - come to life AFTER the thousand years are completed.

**BAC**

Quote, "The "rest of the dead" is the First Resurrection" BB; quote, "You must look at "what is the first resurrection". It was the "rest of the dead" SDA. --- Both, directly contradicting John, who says, "*They lived and reigned with Christ a Thousand Years, but, the rest of the dead lived not until the Thousand Years were finished!*" The "rest of the dead" according to both SDA and BB, is, 'the first resurrection'! But this is all unnecessary speculation, since "The First Resurrection" is those "over (whom) the second death has no power"! No wicked share in The First Resurrection - no wicked have a "part in" it. They, the wicked, therefore are "the rest of the dead" over

whom the second death has complete power; they never saw or tasted Life; they were not spiritually resurrected first. They have been dead without a break in their sins, only to receive their just reward, to be resurrected in the last day, and be cast into the second death for ever. 'The First Resurrection' is the spiritual resurrection in and through Christ in and of the Era of Grace – Now!

"... the First Resurrection does not include Jesus at all"...? What Bible do you, use, BB? Jesus solely, **is**, "The Resurrection and Life" – the First Resurrection for truth!

#### **SDA**

Quoting BB, "Also, Christ was missing from that resurrection again". True - as already noted that is because Christ is not going to be resurrected at His coming described in Rev 19-20. He already was resurrected at the time John was writing.

#### **BAC**

Point is not, Is Jesus resurrected at his Coming. We all know He is not. Point is, How does 'that resurrection', "This The First Resurrection" you keep dodging, relate to Jesus?

#### **BB**

When is He supposed to be the firstfruits of them that slept?

#### **SDA**

That already happened when He was raised ON the feast of first fruits. For Christ died ON Passover and was raised ON the feast of first fruits just as his predictive ceremonial system specified. Good news - Christ has been risen!

So then looking into the FUTURE John sees Christ's second coming (chapter 19) AND He sees the resurrection of the "blessed and holy ones" over whom the second death has no power - that happens AT the 2nd coming. It is called "The first resurrection". Paul

describes it in 1Thess 4 "The dead in CHRIST rise FIRST' and in 1Cor 15.

#### **BAC**

"AT the second coming ..." notice the capital letters! I guess SDA wants us to think 'before'; not 'with', the Second Coming. SDA's 'first' special, secret 'rapture'-resurrection of only some few individuals just before (SDA's "AT") the Second Coming and his, 'general' yet limited resurrection, of only the saints. So that the 'coming' 'after the 1000k years', is going to be a third, 'coming' and a third resurrection. The SDAs are so confused, I must explain their confusion for them.

#### **BB**

When does Jesus become the "firstfruits" in this thousand year reign?

#### **SDA**

No text in all of scripture states that Christ has "yet" to "Become" the firstfruits of those that are asleep OR that this event would happen during the 1000 years following the 2nd coming. Rather He was ALREADY raised from the dead ON the feast of first fruits just as predicted. And took with him to heaven those who were raised from the dead in Matt 27. See? It all just works perfectly.

#### **BB**

Except you do not call it a resurrection! You can't put the general resurrection in with the thousand year reign, where only the souls of the beheaded were there.

#### **BAC**

SDA, "No text in all of scripture states that Christ has "yet" to "Become" the firstfruits ...", but the case is that until all the harvest has been gathered in with the resurrection with Christ's one and only Second Coming, He only as with regard to Himself, and not yet as with regard to all the fruit, has become the First Fruit. (That's why we talk of Christ as the

"Firstfruits", the First, Singular, of all the 'first fruits', Plural.) Therefore denied Christ only becomes the First Fruit / "First Sheaf" fully when the whole harvest of 'firstfruits' is or will be brought in with the resurrection at His Second Coming.

All the Scriptures in fact, witness to Christ to become, 'The First of them that slept', yet! And I am not aware anybody here maintained, "... Christ has "yet" to "Become" the firstfruits ... during the 1000 years following the 2nd coming"! It's valiant Don SDA Quixote's windmill. But I for one have maintained Christ has yet to become the First Fruit and First Sheaf with regard to them that "shall come forth unto the resurrection of life", and in "that (very) hour coming in which all that are in the graves shall hear His voice ... and shall come forth" (Jn5:28-29) --- after, the "Thousand-Years-this-The-First-Resurrection". The 'firstfruits' are the righteous; "the rest of the dead" are the wicked.

After, "this, the First Resurrection" --- of which Christ unmistakably just before in verses 24-25 is speaking in John 5, where He says, "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent Me, hath, everlasting Life, and shall not, come into condemnation, but is passed, from death, unto, Life! Verily, verily, I, say unto you, The hour / time / day is-a-coming, and Now, is, when the dead shall hear the voice of the Son of God, and they that hear, shall, LIVE!" --- "This, The First Resurrection"! He, "the Son of God ... The First Resurrection". "I AM The Resurrection I AM The Life; he that in Me believeth, in Me though were he dead, shall live. Indeed In Me everyone living indeed In Me everyone believing, shall never die!" (Jn11:25-26) This, is, "The First Resurrection" – a, yes, the, resurrection, "unto Life"! This is the only resurrection unto Life, because if not here, while hearing the Voice of the Son of God, one be resurrected unto Life, and from this life of death into the Everlasting Life be taken, too late shall come that day of the sound of the last trump when the dead shall be raised and the living changed. (1Cor15:52) Too late, if not "This the First Resurrection"; "This The First Resurrection" or no resurrection unto life for ever!

This same John, writing in Rv20:12f, saying, "I saw the dead stand before God ... and the heaven and the earth fled away", and, they "gave up (all,

their) dead" – this same John is referring to that yet "**coming hour**"-Resurrection, the first and only resurrection "**from the graves**". This same John though, writing in Rv20:1-6, saying, "... they lived and reigned with Christ Thousand Years this the First Resurrection", is referring to the "**hour-which-is-now**", is referring to the Coming-to-Life-in-Christ-Resurrection – is referring to "This the First Resurrection" in which only, but all, the "blessed and holy saints", "have part". Because these are the 'two resurrections' which SDA confuses, this last mentioned resurrection of and for the righteous exclusively, is not the resurrection "from the graves" "at the Coming of Christ" first mentioned, of and for all the dead inclusively.

SDA, "... the 1000 years following the 2nd coming ...". John in Rv20:1-6 describes the "Thousand Years, This, The First Resurrection" (5), after which, when "finished", Christ shall come again and pour judgment on the wicked, "the rest of the dead", they being raised from the earth and sea WITH His Coming (7-15). So, the "One Thousand Years co-reign with Christ" comes before, Jesus' Second Coming, and the only resurrection ever (except for Christ's own resurrection and that of the "many saints" raised at His death (Mt27). For His Death was our Life (as for those saints) – but we (like they till He rose) have to stay in our earthly confines until His Coming Again. As it was for them when Jesus rose from the dead and they, when He did, went out of their graves on strength of His resurrection. That's how John "saw the souls" in Revelation 20:4 as were their life hidden in Christ, as were they still living or, not yet risen in the body. He saw their lives "hidden in Christ in God", guaranteed and "sealed", in Christ. After Christ our Forerunner, we, shall follow into the glory prepared for us, because He is the First Sheaf, we the harvest.

"A Thousand Years", "This, The First Resurrection", "Thrones", "Judgment Given unto Them", and so forth, are metaphors for the glory of the Gospel of Christ. Paul expressed it in the words, "the Mystery of Godliness".

**SDA**

I believe in the Matt 24 sequence. Tribulation, 2nd coming - and gathering of the saints to Christ. Both the living and the dead are "taken up" to be with Christ at that time just as 1Thess 4 states. Raptured up to be with Christ. They are with Christ "Where I am there you may be also" in heaven - raptured to heaven Just as Christ promised in John 14.

**BAC**

I thought He came again to earth? Anyhow ... BB, here you have your answer of way back when, when you asked SDA this question, "...don't we have to come up with two more resurrections to come? One would be the "rapture", and the other one would be the lost ...". You nearly had it right - according to SDA now! You unawares switched about the special and the common just! How dare you! Tsj tsj, minor issue!

SDA's version is, as you have heard, this 1Thess4 'Coming', the 'special' one, at, or during which, "some" few 'special' dead are raised and with those who come out of the tribulation (the elite of the saints) will be 'raptured' secretly. It won't be like the lightning from east to west Coming no. 2. No. 2 then is the '*general resurrection*' - but '*general*' on SDA's terms - the '*general resurrection*' of exclusively generally just the just dead - with the second and this time visible universal coming, accompanied by the second, but this time visible resurrection of all the commoners in the Kingdom of heaven, namely, in SDA's terms, "the rest of the dead". But no wicked raised yet!

At last then Coming and resurrection no. 3 when the wicked will be raised - as SDA says, "after the thousand years in heaven". Now why didn't the gentleman inform us?

**SDA**

When the 1000 years are completed the New Jerusalem comes down out of heaven and the "REST" of the dead are raised. The wicked. The SECOND resurrection described by Christ in John 5 and also mentioned in Rev 20 as those "over whom the second death" DOES has power. So -- no resurrecting is going on during the 1000 years.

**BAC**

"When the 1000 years are completed the New Jerusalem comes down out of heaven and the "REST" of the dead are raised." We Reformed always had it, when the 1000 years are completed the New Jerusalem comes down out of heaven and then it will be The New Heavens and New Earth! We always had it Jesus won't after He will have come, come again to deal with sin or its doers or its results!

Therefore we Reformed always had it that when the New Jerusalem comes down out of heaven, ALL the dead are raised, the saints - mentioned in Revelation 20 (and in 1Thess4) as those over whom the second death had no power - are glorified, and the wicked thrown in hell as those not resurrected first in Christ. It has always been said we Reformed take it too simple.

We Reformed always had it that will be the first and last, one and only Return of Christ which all the writers of the New Testament confirm. We Reformed always had it that will be the first and last, one and only Resurrection described by Christ and all the writers of the New Testament. So, no resurrecting 1000 or one billion years after it! Yes, or before it -- except a man be born again and his life be hid in Christ in God in order to enter in into the Thousand Years of the Kingdom and Reign of God and Christ "during This The First Resurrection" of 20:5-6, "From-the-Pit"-"Upon-Thrones", before, "From-the-Graves"-"Into-the-Lake"!

SDA, "When the 1000 years are completed ... the "REST" of the dead are raised"? Did not John say, "lived NOT", 5a? You say, they "ARE", raised? What now? "But the rest of the dead lived NOT ..." --- immaterial how, the

wicked! Because they never were resurrected in Christ unto Life in the first place! So "*the rest of the dead lived not / lived not again / came not to life / were not raised, until The Thousand Years were finished.*"

That's what John wrote. But, SDA, declares: "When the 1000 years are completed ... the "REST" of the dead are raised." "... the "REST" of the dead are raised": SDA; "*The rest of the dead were not raised*": John. That is one way to look at it.

Another way to look at it is, that SDA says exactly what we (the Reformed) say! "When the 1000 years are completed ... the "REST" of the dead are raised ...", but raised, not 'again', but the first, only and last time, "*com(ing) forth from the graves*", bodily! The difference also lies in the word 'achri'-'until', which SDA replaced with 'when' – "When the 1000 years are completed ... the "REST" of the dead are raised." Fact is, John meant and said, "For as long as the Thousand Years lasted, the rest of the dead (the wicked) lived not". He says it, in his exact words, "*The rest of the dead lived not / were not raised until, The Thousand Years were finished.*" That means SDA contradicts John – from both angles.

#### **MM**

I don't know why there is so much confusion concerning the resurrection. The easy passages should always be used to understand the difficult passages. In other words, the interpretation of a difficult passage should never contradict an easy passage. Here is an easy passage: John 5:28-29 Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.

#### **BAC**

Perfect!

#### **MM**

An hour is coming in which ALL who are in the tombs will come out and be judged, both good and bad.

Matt 24 deals with the destruction of Jerusalem. Matt 24:34 Truly, I say to you, this generation will not pass away until all these things take place. I know people are required to make this mean something than the obvious meaning, to protect a prior belief.

I Thess 4:13-17 But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.

"The" coming (singular), not "a" coming. At "the" coming of the Lord, the dead will rise first. We already know that from John 5 that the good and evil will be raised at one time. So, the dead will rise first, Jesus will bring them with Him and those faithful who are alive and remain will be caught up in the air with THEM and WE will forever be with the Lord.

I Cor 15:50-55 I tell you this, brothers: flesh and blood cannot

inherit the kingdom of God, nor does the perishable inherit the imperishable. Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable body must put on the imperishable, and this mortal body must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

"Death is swallowed up in victory.  
O death, where is your victory?  
O death, where is your sting?"

Don't overlook the obvious. We will not all be dead (sleep) but we ALL will be changed "in a moment". When will that happen? At the last trumpet. How long will it take? A moment, in the twinkling of an eye.

So, here is the order of events. The trumpet will sound, and the dead will be raised imperishable, and we (who are not asleep) shall be changed. This will take place in a moment, in the twinkling of an eye, or as Jesus said, an hour is coming in which ALL the dead will be raised, good and evil.

#### **BAC**

Amen!

BB in answer to SDA, said, "What bible are you using? It is not in mine. It says "rest of the dead lived not again until the thousand years was finished", Who is the "rest of the dead"? BB is right! The Bible I use –the NAT (NAT for Nestle Aland Text, with TR 'Variants')– also does not say 'again'! It just says "lived not" (as pointed out before but in his usual honest manner turned the blind eye to by SDA).

But when used with reference to the righteous who did in fact "come to life again" through and in Jesus Christ by First Resurrection from the dead and death of sin, it is actually better to use the implied idea of 'again' – and say it! Naturally it is of no use to say 'again' if the case is the subjects – "the rest of the dead", "lived NOT"! They were dead in sin all their lives!

Even the word '*achr*' is translated unfortunately with 'until' while in context it should be 'while' or 'during'! In fact this word in the first place is an Adverbial Locative which in terms of time correctly would translate 'in'. "*The rest of the dead lived not in the thousand years*". They "lived not again, in, The Thousand Years" ... "they were not 'resurrected / raised to life while, The Thousand Years"! John therefore says of the righteous, that "*they (truly) lived and reigned triumphantly* (over death) *(all) Thousand Years*", but of the wicked, they "*lived not IN / while it was The* (over death Triumphant) *Thousand Years*". They lost out; they had or received no, but forfeited, "*Part, IN, The First Resurrection*" (while the saved, did). Again, as the original says, "*they lived not IN* (Dative) / *they lived not THE Thousand Years THIS the First Resurrection*". The wicked lived not all the while those who participated In The First Resurrection –in the salvation Jesus had wrought for them– really lived and reigned. Really lived and reigned how? They sacrificed their lives for the witness of Him; they lost their lives for Christ and won it.

#### **SDA**

The Bible BAC uses is the original Bible of the NT writers??? Hmmm I learn something every day!

#### **BAC**

Hear who's talking! quoting SDA, "Both the living and the dead are "taken up" to be with Christ at that time just as 1Thess 4 states. Raptured up to be with Christ." Almost every word SDA's, and 100% absent in that Scripture. Also the idea, of been "taken up" or "raptured" does not even exist. So again, who's knowing what he is saying, SDA, or, Paul who actually wrote: "*God will descend from heaven, and*

*the dead in Christ firstly-prohton', will rise anew/again-'ana-stehsontai' (When did they first rise?); in the next place (or 'secondly') 'epeita', we -the living remaining-together with them, will be taken hold of- 'harpagheh-sometha' in / by/ clouds (He meeting us!) in-a-meeting of the Lord in the atmosphere / air - 'eis aera'!"*

Paul deals with the saved, writing to the living saints. The ungodly are not those he wants to encourage in the faith. That is why he does not here refer to 'the rest of the dead' who are also resurrected in this very day -- as written in many places elsewhere. (I think of Mt13:30 tares and wheat, Jn5:28-29 – life and damnation, Mt25, sheep and goats.)

#### **SDA**

So -- no resurrecting is going on during the 1000 years.

#### **BAC**

Depends on which resurrection you mean. If there were no resurrection going on during the 1000 years, in the first place John would not have written what he wrote, "*They came to Life Thousand Years ... Thousand Years This The First Resurrection*", 4c and 5b – "*during*" which and "*until*" which "*were finished*", "*the rest of the dead, lived not / came not to life*"! So much for 'no resurrection going on during the 1000 years' – it is no resurrection of the wicked, but for sure a resurrection of the righteous.

#### **SDA**

As usual BAC you are not at a loss for some kind of wild off the wall response. It is expected sir.

#### **BB**

Historical review of millennial thinking in Christian theology.

A. Early church (c. 100-250) – millennium not emphasized. Variety of views.

B. Early reaction to view of earthly millennium.

1. Origen (c. 185-254) attributed such thinking to heretic, Cerinthus

2. Montanist heresy (c.175) had excesses of earthly millennial views.

3. Rampant speculation to calculate end time.

C. Augustine (354-430) rejected his previous earthly millennial position and interpreted "1000 years" of Rev. 20 as symbolic of entire period from first coming of Christ to second coming of Christ.

1. Council of Ephesus (431) condemned earthly millennium interpretation as heretical superstition.

2. Became orthodox view of Church for centuries.

D. Reformation (sixteenth century) – Luther, Calvin, Zwingli, Anabaptists accepted symbolic interpretation of "1000 years." Regarded Catholic Pope as Antichrist.

E. Seventeenth – nineteenth centuries – gradually revived earthly millennium view.

F. Nineteenth & twentieth centuries.

1. J.N. Darby (Plymouth Brethren), followed by D.L. Moody, C.I. Scofield, H.A. Ironside (Dallas Theological Sem.), developed theological system of Dispensationalism incorporating earthly millennium and pre-tribulation rapture of Church. Became a primarily American theological phenomenon.

2. Majority of theological community (Post-millennial and A-millennial) has regarded Dispensationalism as a modernist aberrational interpretation.

I know not how true this account is of the thousand year reign, but have heard of Darby before as starting the Pre-millennium doctrine.



If this doctrine didn't start until the nineteenth century, give me the Old Time Doctrine.

**BAC**

I should say that "Old Time Doctrine" was C and D = NT doctrine!

Quoting SDA, "They are with Christ "Where I am there you may be also" in heaven - raptured to heaven Just as Christ promised in John 14."

"... as Christ promised in John 14"?! "... where I am" ... where will Jesus be when He has come to this earth? in heaven? Where was He when He said these words? In heaven? Where is 'the air'? 'In heaven'? Or, on earth? If 'in heaven', then Jesus could not have come to this earth again to have the saints with Him where He shall be! 'In heaven'? That makes Jesus say He won't come to earth again! But Jesus didn't say what SDA says He said. He said: "*I will come to you!*" (18) The big thing is, that the disciples won't be left alone. While Jesus will be gone, He will send the Holy Spirit in His place as Comforter - to, them, and to 'abide / stay', with, them, where they, are. He shall come again, so that His children shall be where He, is (3) - where He is, and shall be, and they with Him, again, where He is, and never again shall leave from! Jesus' faithfulness!

Verses 5 and 6 make it very clear 'where', Jesus would bring the believers to, and 'the way' He would take them. Were He to take them away 'to heaven', He would have destroyed his very own intention and would have been untrue to His own Promise! SDA just adds his own words to correct what God in error must have said.

**SDA**

Oh well, we can agree to disagree about them coming back from Heaven after they get there. We know that after the 1000 years the saints "inherit the earth" Matt 5 and we see them on earth in the New Earth in Rev 21 and 22... How can that even be debatable??

**BAC**

Don't mix up your error with God's truth and then pretend it's all God's fault. We cannot ever agree to disagree "about them coming back from Heaven after they get there". They never got to heaven like you dreamed they would. For what?

**SDA**

We also know that at the appearing of Christ in Rev 19 and 1Thess 4 He takes the saints to heaven as promised in John 14:1-3. Surely that has to be a pretty well accepted fact.

**BAC**

So because Jesus promised them? In your mind only!

**SDA**

The text does not say "DURING the thousand years THEY CAME TO LIFE" it does not say "AFTER the START of the thousand years they came to life at various times and reigned for various lengths of time". RATHER we have TWO resurrections (the FIRST that is BEFORE the 1000 years and the SECOND that is AFTER the 1000 years is complete). With the saints of all ages reigning with Christ -- ALL for 1000 years no less. So -- no resurrecting is going on during the 1000 years.

**BAC**

It does - just as you have denied it, "DURING the thousand years THEY CAME TO LIFE". I showed you 'achri' a minute ago! The whole context confirms! SDA, "... it does not say "AFTER the START of the thousand years they came to life at various times and reigned for various lengths of time"." Yes it does not - because you have added your things you pretend are mine. The text does, by implication, say, 'AFTER the START of the thousand years they came to life and reigned Thousand Years', clearly! That is the correct meaning. Verse one states the start of The Thousand

Years. Spiritual resurrection went on during The Thousand Years uninterruptedly until the end of it.

SDA, "RATHER we have TWO resurrections ..." Yes, "First", the to-life-bringing-resurrection in "the hour", that "Now, Is"; the to-life-bringing-resurrection "when THE DEAD, shall HEAR"; "... when the dead (in sin) shall hear the voice of the Son of Man ... and shall LIVE" ("Shall come to life").

"I saw an angel ... he laid hold on the dragon ... the devil, and bound him Thousand Years". Here, with the Victory of Christ over the serpent in Resurrection, with This The First Resurrection, starts the Christian era and time of repentance and renewal of heart. And not "until the Thousand Years (are) finished", "shall satan be made loose" or "the (wicked) rest of the dead", "come to life"! "They lived not until were finished The Thousand years." 'The First Resurrection' is the 'coming to life again' "from death ... into life" of the righteous – the rebirth.

Verse 12, "... and I saw the dead ...". John saw when "ALL that in the GRAVES are, (heard) His voice and (came) forth ... and the heaven and the earth fled ... and gave (their) dead". At the Judgment shall be the "coming to life", "from the graves", of all and everyone – of the saints, "unto the resurrection of Life"; of the wicked, "unto the resurrection of damnation" ... "into the lake"!

John 5:24-25 parallels Revelation 20:1-6; John 5:27-30 parallels Revelation 20:7-15. It is no strange comparison; these are the thoughts of the same man, John; by the power of the Word of the Same Judge and God, the Son of Man in His glory. It is the Resurrection, in its order, of First, Christ Jesus, and Christ Jesus in the lives of dead men came to Life in Him and through the Voice of Him, first; and "then, the Judgment" in its order of the Last Day and the resurrection of all the dead in that day and hour, First, of the saints into glory; and of the damned, into the lake of fire and brimstone.

"... the FIRST that is BEFORE the 1000 years and the SECOND that is AFTER the 1000 years is complete ..." John, "And when the thousand years are expired, satan shall be loosed ... and the sea gave up the dead which are in it, and death and hell delivered up the dead which were in them: and they were judged ..."!

"AFTER the 1000 years is complete ... (w)ith the saints of all ages reigning with Christ -- ALL for 1000 years -- no resurrecting going on during the 1000 years". How is it possible, "the saints of all ages reigning with Christ", yet, there is "no resurrecting going on during the 1000 years"? It all depends on what you make of 'The Thousand Years'! It all depends on what you make of the 'reigning with Christ' – what you make of the 'resurrecting', 'going on during the 1000 years'! It all depends on whether you make of all, the one, "This The First Resurrection", or, none nor neither, but the imaginations of a confused mind, one rapture, one resurrection of only saints, and one resurrection of only wicked. But, says John, "*And when The Thousand Years were expired*", that is, "*After The Thousand Years were full ... I saw a new heaven and a new earth.*"

"When the 1000 years are completed the New Jerusalem comes down out of heaven and the "REST" of the dead are raised. The wicked." That is right, SDA, but nevertheless, a lie; a lie, because the truth is not the truth if not only the truth and all the truth. "The rest of the dead", 'the wicked', yes; but not only they; and no resurrection before, 'the 1000 years are completed' of saints only, and also no rapture even before them, which make of your whole 'true' statement, one big lie!

"Thousand Years This The First Resurrection" with 'ongoing resurrection' "out of death into Life" by "the Voice of the Son of Man". One should stop here. Then, when "is finished The Thousand Years", 'the New Jerusalem comes down out of heaven'. That is the beginning of eternity, Jesus' promise of John 14. "The Tabernacle of God with men (Jesus Christ) shall dwell with them." "And (they) shall be where He is". "Therefore let not your heart be troubled, believe in God, also believe in Me", because the New Jerusalem comes out of heaven onto the earth, the saved enter into it, and the enemy moves up against it and circles it about (20:9) --- but they are destroyed. Now Jesus has fulfilled His promise of

John 14, and they lived, and rested from their labours and sufferings, ALL government and power and dominion and authority being given to the Son. SDA says, and the SDAs say, no, another 1000 of judgment years precise, before payday. Sorry! ... 'Hoza Friday!'

Where do you get it from that everybody went up into somewhere in the makro cosmos there once again to endure a thousand years long court session, then to descend low down to earth once more for the terrible ordeal of the hell blown down upon the wicked a second time? Not even the purgatory of the antichrist pictures such a frightening 'salvation' as yours.

"The SECOND resurrection described by Christ in John 5 and also mentioned in Rev 20 as those "over whom the second death" DOES have power." Which, is "The SECOND resurrection described by Christ in John 5"? It is the one described in 29b, "... *the dead ... shall come forth ... those who have done evil, unto the resurrection of damnation.*" That one only. So, if I asked you, SDA, Which, is the resurrection described by Christ in John 5 and also mentioned in Rev 20 as the resurrection of those "over whom the second death has NO power"? you would have answered me, "*It is the one described in 29a, "... the dead ... shall come forth ... those who have done good, unto the resurrection of life!*" Then may I ask you, "*The resurrection*" described by Christ in John 5:29 a and, b, and also mentioned by John in Rev 20, which, is it? Quote me from Revelation 20 this one resurrection, this once for all "*hour coming, in which (only hour) ALL that are in the GRAVES, shall hear His Voice (This once for all Voice of "the Son of Man" and of "Judgment" – verse 27!), and shall come forth (promptly, everyone at once): They that have done good ... AND, they that that have done evil..."!*"? Ja it's in Revelation 20! It is "described by Christ in John 5 and also mentioned in Rev 20", remember? Read where! I'll tell you where to read for it, read from verse 7 onwards! Because you won't find it anywhere else in Revelation 20. Can you read this resurrection in verses 1 to 6? Then again, read

verses 1 to 6, "in Rev 20", and read me that '*First Resurrection*' "in John 5"? Can you read it in John 5:27-29? I can't! But, it is "described by Christ in John 5 and also mentioned in Rev 20", remember? So where "in John 5"? Can't you read it in verses 21-27 "in John 5"? I can! So why not you too? Stop trying to bluff!

Let me immediately say, the translation referred to by SDA for his distorted views, is not wrong without saying. SDA wrung his views out of what may otherwise have been a reasonable translation. The SOLE reason the SDAs concocted their three resurrections heresy is to cover up their even bigger heresy of an 'investigative judgment'. This dogma is theirs from beginning to end, one if not the, "pillar", of their 'faith'. That to me is enough reason already to discard any pointer in that direction like their interpretation of Rv20:4-6 and "The First Resurrection".

#### SDA

Then why do you insist on a red herring like "BAC's is a better translator"?? Why do you work so hard to shoot your own arguments down?? If you argue that you are a better translator than the NASB – then you might want to keep that to yourself.

#### BAC

You quoted: "... and they came to life and reigned with Christ for a thousand years. 5 The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection." As I have shown, this Translation – be it whichever – says nothing different from what I maintain the Greek says. It is YOU, who is at odds with the NASB. I expounded, more thoroughly explained, just what this Translation means, looking at the Greek. Now you say it is I that think I am a "better translator than the NASB". I don't hesitate to claim, against all odds, I am a 'better translator' in this instance. If you can refute my better translation, try! Let us just for once see, you can put your money where your mouth is! And bring along the scholars on your side, I would like to meet them.

All this insanity for what? You, for a re-investigating judgment; I for a New Heaven and a New Earth when Christ shall come again, and sin and death and the devil for ever will be extinguished.

[[ BAC correcting BAC, Afterthought, while calmer, and more sane, this, my statement, in this conversation a few minutes ago, where I stated: "*Again, the original says, "they lived not IN (Dative), they lived not THE Thousand Years THIS the First Resurrection".*" The mistake is obvious, but not against the thrust of the passage. That's why I mistakenly took the Verb, '*telesthehŋ*', Aorist Subjunctive (Passive Active) for the Noun, '*teleutehŋ*', Dative. My apologies! ]]

(Break)

**BAC**

I don't believe any '7-year tribulation' period, for exactly the reason, "scripture interpreting scripture". Therefore, something else, as Isaiah should not out of context be applied to Rv20, just so should Daniel 7 or wherever the idea of some 7-years persecution come from, not be misapplied to Revelation anywhere. **The thrones of the patient sufferers is the "faith of Jesus", their altar of sacrifice, is their crowns.** (Rv6 and 14) This is the realism, the reality, the truth of both the saints' rule and witness of their 'Thousand Years Co-Reign With Christ'. It is our Age of Faith and Suffering through faith.

I believe all (true) Christianity should be and is and had been co-suffering with and is the co-sufferers of, Jesus Christ. So only do they "live and reign with Christ". No suffering, no life; no suffering, no reign, with Christ. Paul made it very clear, as clear as he makes the equability and unpretentiousness of suffering, "*The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs of Christ – if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.*" (Ro8: 16-18)

Suffering is not a condition from our point of view; it is a characteristic, an assurance and promise of God for whosoever believeth. 'Suffering' is as much a 'sign' of genuineness of a Christian therefore,

as are love and faith. No persecution or other suffering is or should be exceptional for the believer or for the Church. It should be part of our make-up, in fact it is one of the indispensable first elements of our constitution. Therefore, for me in any case, 'The First Resurrection' does not realise apart from the witness for Christ – the witness of co-suffering with Christ. Co-suffering with Christ is as much to "reign with Christ" as it is to "live with Christ" – even to "*live and reign with Christ The Thousand Years ... This The First Resurrection*". The 'Thousand Years they reigned with Christ' never exempts witness through suffering but also never exempts suffering through witness. God does not look at 'how much' or 'how severe'. No one is tried above what God knows he is able to bear. So everyone of the faithful suffers equally in the eyes of God and to the utter limits God predestinated. Who, can say, the physical sufferings of some generations of believers were more severe than the sufferings of for example, the believers of our own day or of any believers for that matter? If one may judge according to the number of the really faithful from the great masses of mankind nowadays, one could be forced to decide their suffering should be worse than that of former times.

Four 'things' are in the NT 'classified' as being an 'endeiksis' – an 'intrinsic sign' - the above three and Jesus Christ? Many things can be 'signs' – not of the same 'sign-ificance' as an 'endeiksis'; they may be described with the word 'sehmeia' - 'germ', 'seed', like baptism is called a 'sign'. It does not MAKE one a Christian; whereas the four 'endeiksies' are what MAKE of one a Christian: Jesus Christ first, love, faith, and ... suffering! Because of the significance of suffering for being one of the only four true signs of the life of Christian faith, it must be deduced, that John in Rv20 saw, One: Christ reigned (Past Tense - not the-e-ere in the future), and Two: the saints, Three: "on thrones", "ruling", "with Him", "thousand years", the while he saw: Four: "the souls" – seeing their life, their lives - Five: "under the altar" of sacrifice – their offering, their suffering; their witness; their 'martyrdom'. Thus the saints ruled and reigned and witnessed the thousand years with Christ under suffering; or they never, reigned.

Of the four 'endeikses' two are lasting and eternal; two "for a short while" and passing. Paul says ('Scripture explaining Scripture', ST), "Now abide faith, hope, love". But, says he, "Love beareth, all things; Love suffereth, long; Love endureth, all things; Love never faileth." In this Scripture (1Cor13) Love is scarcely distinguishable from Christ. If instead of the word, 'love', is read, 'Christ', the passage still makes perfect sense. Jesus Christ and Love are the two eternal of the four essential 'endeiksis-signs' of the Kingdom of heaven. Faith will end, and suffering will end, and in the resurrected life won't be needed, used or experienced. (Not as now.) "*The first Adam was made a living soul, the last Adam, Lifegiving-Spirit.*" Christ is the Author of our faith in the First and spiritual Resurrection (*The first Adam was made a living soul*); Christ is the Finisher of our faith in the last and bodily resurrection (*the last Adam, Lifegiving-Spirit*).

John speaks therefore of the era in which suffering and faith, with Christ and love, 'constitute', or 'make up', the very 'first essentials' and substance of Christian witness. He pictures the 'Thousand Years' of Christ's and the saints' "reign" and "rule" wherein suffering crowns the glory of the saints. They are under the altar of suffering witness – they carry the altar as were it a crown of glory on their heads. "They reigned Thousand Years, this, the First Resurrection". (Just the letters of the text itself!)

This –Rv20:1-5– is the earthly reign and rule under the conditions of our human existence in this very day of persecution and suffering, as subjects or citizens of the Kingdom of Heaven, being "strangers and pilgrims on the earth" still, "desir(ing) a better country, even an heavenly, wherefore God is not ashamed to be called their God." "For He hath prepared for them, a city". The souls under the altar wait for that city patiently, believing, Rv14:12, suffering, persevering, Rv20:1-4. "I heard a voice from heaven saying unto me, Write! Blessed are the dead which die in the Lord from henceforth." Saved are "*they that die in the Lord henceforth*" – henceforth from the beginning of their "*reign with Christ the Thousand Years ... until were ended the Thousand Years*" – their lives and souls, "*This The First Resurrection*",

"hidden in Christ in God".

Suffering in this world – "*Here is the patience of the saints*" – is the distinguishing mark of "The Thousand Years" and "First Resurrection". The SDA-view cannot possibly meet the challenge suffering offers "The First Resurrection", because their 'first resurrection' takes for granted thousand years of 'heavenly bliss'.

'Heavenly bliss' – marred by the 'heavenly' suffering it must be for the saints, who are for thousand years forced to watch one thousand years of re-investigating judgment of God's eternal judgment, of re-investigating judgment of God's second coming judgment, of re-investigating judgment of even the SDA's 'Investigative Judgment' itself that has lasted now since 1844 and will only stop when Jesus comes again. Yes, one thousand years more of judgment in preparation of God's final judgment of the wicked, 'after the thousand years', 'in heaven'. Heavens! a FIVE TIMES over judgment! It must be horrible! Could the lot of the 'sleeping' wicked, have been worse?

#### **EL**

I don't find any effective arguments to (disprove?) the partial resurrection. If anyone disprove the Partial Resurrection the followings must be properly answered:

1) Matthew 20: 8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. 9 And when they came that were hired about the eleventh hour, they received every man a penny. 10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny. 11 And when they had received it, they murmured against the goodman of the house, 12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. 13 But he answered

one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? 14 Take that thine is, and go thy way: I will give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 16 So the last shall be first, and the first last: for many be called, but few chosen. Why does Jesus call the last group first? Why doesn't He call everyone at the same time?

2) 1 Cor 15: 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, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. Why doesn't Paul simply say that the Believers first, then unbelievers later? Why there is an order for everyone? What is "Everyone's own order"? Let' say you believe, and I believe, both will be resurrected, if both are resurrected at the same time, do you think the Bible need to state everyone's own order?

Are they that are Christ's at His coming all those Christ's? If so, why doesn't Bible simply state that as "All they that are Christ's"?

3) Heb 11:35 35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: What is the better resurrection and what is the worse resurrection if everyone is resurrected at the same time?

4) Rev 20:4-5 4 And I saw thrones; and they sat upon them, and judgment was given to them; and the souls of

those beheaded on account of the testimony of Jesus, and on account of the word of God; and those who had not done homage to the beast nor to his image, and had not received the mark on their forehead and hand; and they lived and reigned with the Christ a thousand years: 5 the rest of the dead did not live till the thousand years had been completed. This [is] the first resurrection.

We notice here 3 groups : AA) Judgment Group, BB) Martyrs, CC) Saints during the Great Tribulations. Are they all covering the Believers since the Creation of the World? What about Lot? Did he martyr?

The Judgment Group AA) may be 144K, the Matyrs BB) are the believers who died for the Words of God, then the 3rd group is apparently for the Last Days, and they can be either Martyrs during the Tribulation against the Anti-Christ (CC-A), or the survivors out of Great Tribulation (CC-B), but in case of the survivors, they don't need the resurrection and these people were mentioned in Rev 7.

9 After these things I saw, and lo, a great crowd, which no one could number, out of every nation and tribes and peoples and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palm branches in their hands. 10 And they cry with a loud voice, saying, Salvation to our God who sits upon the throne, and to the Lamb

13 And one of the elders answered, saying to me, These who are clothed with white robes, who are they, and whence came they? 14 And I said to him,

My lord, \*thou\* knowest. And he said to me, These are they who come out

of the great tribulation, and have washed their robes, and have made them white in the blood of the Lamb.

So, the Bible clearly states that Group AA (Judges), BB(Martyrs), CC(Saints from GT), will participate in the First Resurrection, and the REST of the DEAD shall not be resurrected until 1000 years are finished. Actually I consider CC group only as CC-A because the survivors do not need the resurrection, and the word ezesan means the resurrection. the survivors will automatically participate in the Millennium.

Do you think Group AA, BB, CC cover all the Believers in Christ? Which group do you think Lot in OT and the adulterous man in 1 Cor 5 will belong to? Are they Judges? Are they Martyrs? They didn't suffer the Great Tribulation because they died much earlier. Why does Bible say, the REST of The DEAD shall not be resurrected for a thousand years?

5) Moreover, Rev 20 tells us that the Book of Life is opened up only at the end of the 1000 years.

Re 20 11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled, and place was not found for them. 12 And I saw the dead, great and small, standing before the throne, and books were opened; and another book was opened, which is [that] of life. And the dead were judged out of the things written in the books according to their works. 13 And the sea gave up the dead which [were] in it, and death and hades gave up the dead which [were] in them; and they were judged each according to their works: 14 and death and hades were cast into the lake of fire. This

is the second death, [even] the lake of fire.<sup>15</sup> And if any one was not found written in the book of life, he was cast into the lake of fire. ( what if anyone is found written in the book of life?)

These must be answered if you are confident with Believers total resurrection at one time. If you cannot present the arguments supporting One time resurrection of the Believers, try to think about the other way - Partial Resurrection of the Believers, then you would find no problem with the rest of the Bible.

#### BAC

"... the word ezesan means the resurrection. the survivors will automatically participate in the Millennium." Yes, "the word ezesan means the resurrection" or can mean it here in the context of Rv20. But that should mean, not "the survivors ... in the Millennium", but the 'participa(nts) in the Millennium', are those who 'will automatically', be 'resurrect(ed) in the Millennium', and, 'participate in the Millennium'. Or am I stupid?

Why, if you 'find no problem' 'supporting' 'Partial Resurrection of the Believers', why do you put your argument in the form of questions? Could you not state it in positive, affirmative, argument? Then perhaps I could have understood you better. Then why not you, 'try to think about the other way' - 'One time resurrection'? Because you already have decided without trying, "Partial Resurrection" for you; 'One time resurrection' not for you?

"Why does Jesus call the last group first? Why doesn't He call everyone at the same time?" Irrelevant question! This is a parable that does not deal on the resurrection, and

less on some arbitrary conceived time-sequence of more than one resurrections.

If your question were relevant – viewed without reference to the resurrection – then, the answer is easy. "The last" are those labourers who in comparison received the least payment – those who began to work first received but one twelfth of what the last received! In that sense exactly, does God compensate the redeemed; no one could pay the price of his salvation himself. The worst sinners (for argument's sake) receive the most mercy; the last; are first. (*Hou de epleónasen heh hamartía, hupereperisseusen heh cháris – "Where sin abounded, grace did much more abound."* (Ro5:20b) The best of sinners saved, SEEM to have received the least mercy; the 'first' (or best) come last in terms of merit. Why? because salvation is all of God, and "God, is not a respecter of persons". We have gone through this. In the sight of God there is one difference between men and men, in Christ, or outside Christ, Jn5:28-29. And in the sight of God there is one difference between men and men in Christ –the difference between them and those not in Christ.

"I don't find any effective arguments to (against?) the partial resurrection." Until you let us read your arguments from the Scriptures to the effect of 'the partial resurrection', we shall believe the Bible that knows only one resurrection of "the Day of the LORD". One 'day'; one resurrection. One salvation; one Saviour; ONE 'CHANCE'! With God there is no order of merit with men; "*God is no respecter of person!*"

"What is the better resurrection and what is the worse resurrection if everyone is resurrected at the same time?" Your question surely is answered in the passage you have referred to? The better resurrection is to eternal life; the worse resurrection is to eternal damnation -- exactly for being at the one and only time all the dead are raised at the same time. To be able to compare between 'better' and 'worse', the resurrections must be one and the same! As Jesus said in Mt13:30 and in Jn5:28-29, "They who have done good", "the wheat", the "better", and "they who have done evil", the "tares", the "worse"!

"... why doesn't Bible simply state that as "All they that are Christ's"?" Because it in fact is, 'all', "they that are Christ's at his Coming"! In two respects: One: Because there will be 'all', **both**, the living "that are Christ's at his Coming", and, "the dead", "that are Christ's at his Coming". The 'living', won't have advantage on 'the dead'. — Not, mark well! not as SDA wants it, only some 'special' believers that are dead and raised first at some special resurrection, then after them (as you called them), "the plain believers", at his Coming. Second reason why the Bible not simply states that, as "All they that are Christ's": Because it is not a matter of time-sequence, but of order of dignity: First, **Christ**; after Him in rank, men – or 'man'. "He is the First Fruit". The 'rest' follow because He prepared the Way – because He, is, "The Way", just, as He, is, "The First Resurrection". We, shall rise because He, rose from the dead. It's the Gospel in one sentence of truth. Does it not satisfy? What can satisfy discontented curiosity? Christ is all in all, enough; we shall be raised in the (only) "last day". Christian Faith. The rest, to use SDA's favourite word, is 'bogus'!

"Are they all covering the Believers since the Creation of the World? What about Lot? Did he martyr?" (EL) Like the parable said, the last shall be first; and the first shall be last. Lot is a good example of this principle of free grace. Witness is the mark of the saints. Some witnessed by being beheaded; others by a peaceful life; and even some by failure and fault. Maybe Job fits in here. I cannot see where I could fit in, were it not for the grace of God! "They witnessed for the Faith of Jesus", is what God takes into consideration. How, would you think, or I, would it be possible for God, once He starts to recompense men according to the measure of their own merit, to recompense justly? There would have been but one way: to condemn the lot! But since Christ is our full – and ONLY– reward, every saved persons receives from God, God's 'very best' – even His own Son. Reckon: So are we become sons and daughters of God Almighty Father!



**EL**

Read Rev 20:4-5 once again. Verse 4 clearly specifies the 3 groups, then verse 5 says the rest of the dead will not live again( be resurrected). Verse 4 tells us 3 groups of AA) Special Saints of Judges, BB) Martyrs, CC) Protestors to the Anti-Christ. Where does the Robber at the Cross belong to? Does the Robber belong to 144,000? or Does he belong to Martyrs? Does he belong to Protestors to the Anti-Christ? Bible teaches you in Rev 20:5, The Rest of the Dead will not be resurrected until 1000 years are finished.

If you read Matt 20 carefully, the story is about the Reward after the work, and the Lord calls everyone, starting from the Last to the first. If you refuse that teaching, I cannot help you any more.

Read 1 Cor 15:20-25 again. It talks about the time sequence and Jesus Christ has already been resurrected. The only question you may argue is whether The ones who are Christ's at His coming include all the Christ's or not. If it includes all the Christ's, then Bible would have said simply "Christ's", but by adding " at His coming", it already implies there might be some more Christ's who are not coming with Him at His Coming. And Rev 20:10-15 tells us the Book of Life is opened after 1000 years. Why is it opened so late after all believers are resurrected?

**SDA**

1 Cor 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 24 Then cometh the end, when he shall have delivered up the kingdom to

God, even the Father; when he shall have put down all rule and all authority and power.

Ok so we SEE TWO resurrections. Christ's and then at HIS COMING all those saints who BELONG to Christ -- "The DEAD in Christ" as Paul calls them in 1Thess 4. Where is the confusion???

**EL**

Why doesn't Paul simply say that the Believers first, then unbelievers later?

**SDA**

Because he is not talking about anyone but CHRIST Himself in the first resurrection as he stated clearly in 1Cor 15 "FOR if CHRIST is not raised then you are still in your sins". The CONTEXT of 1Cor 15 points clearly to the HISTORIC resurrection of Jesus that had ALREADY taken place at that time. So Christ FIRST - (30 AD ?) and THEN those who ARE Christ's (the DEAD in Christ) "at His coming". How in the world can this be confusing for anyone??? Why there is an order for everyone? What is " Everyone's own order"? Let's say you believe, and I believe, both will be resurrected, if both are resurrected at the same time, do you think the Bible need to state everyone's own order?

The "order" pertains to TWO resurrection events --

1. CHRIST , , ,

2. and then "those who ARE Christ's" (the DEAD in Christ)

**BAC**

The 'order' is not historical – chronological; it is of merit and rank. You won't see because you don't want to see!

"Because he is not talking about anyone but CHRIST Himself in the first resurrection..." Nonsense, Paul in fact is talking

about Christ's at His Coming; in fact is talking about "you" who, but for the resurrection of Christ from the dead, "are in your sins still". The context of 1Cor15 points clearly to the Coming of Jesus Again, on grounds of what had taken place – 30 AD? So Christ in Coming Again, is the 'First' in resurrection, the first in importance. And after this by-resurrection-merit-Christ-the-First-order – on strength of the order, His-resurrection-all-the-rest-resurrected, the dead in Christ are resurrected first, even before 'us living' "at His coming", to, equal in status and in time "together, meet the Lord". – Nothing is said of the living in Christ, or, of the wicked dead or alive, being excluded and not also raised and changed "at His Coming Again"! On the contrary, as I said before, the very concept, 'Christ's raised', implies (without it being needed to be said) the wicked, raised, too! As much as it is on the merit of Jesus' resurrection the righteous are raised, as much is it on merit of Jesus' resurrection the wicked are judged.

**EL**

Verse 4 clearly specifies the 3 groups, then verse 5 says the rest of the dead will not live again( will not be resurrected).

**BAC**

No 'groups' in verse 4, but one 'group' – the saved – "came alive and reigned with Christ" on "thrones" of altars of sacrifice. One 'group' by virtue of being beheaded ('martyred / tortured'), by virtue of not having worshipped the beast by virtue of not having received the mark of the beast. It is all one thing: "Here is the patience of the saints". (14:12) Their witness is their crown.

**EL**

Verse 4 tells us 3 groups of AA) Special Saints of Judges, BB) Martyrs, CC) Protestors to the Anti-Christ.

**BAC**

Can't I read? No 'groups'; but the witnesses for the faith of Jesus! They reigned with Christ, and DIED having been witnesses for Him.

John also sees, "The rest of the dead ... (they) lived NOT the Thousand Years", but, remained dead in their sins, and DIED in their sins, "This The Thousand Years" of Christ's and the saint's reign. The Thousand Years This The First Resurrection : this the era of

Christ's Kingdom upon the earth, the age of the Christian Church, the Kingdom of heaven.

**EL**

Where does the Robber at the Cross belong to? Does the Robber belong to 144,000? or Does he belong to Martyrs? Does he belong to Protestors or to Anti-Christ?

**BAC**

He clearly belongs to the witnesses of Jesus. He is the Church.

**EL**

Bible teaches you in Rev 20:5, The Rest of the Dead will not be resurrected until 1000 years are finished.

**BAC**

Exactly!

**EL**

If you read Matt 20 carefully, the story is about the Reward after the work, and the Lord calls everyone, starting from the Last to the first.

**BAC**

Exactly!

**EL**

If you refuse that teaching, I cannot help you any more.

**BAC**

I rejected no teaching; just confusion. Matthew 20 you refer to tells you God rewards according to grace – "without measure" – without scale. Grace is the measure and standard of grace. "Free grace"! Mt20 says absolutely nothing about queuing at the gates.

I refer to, "So we SEE TWO resurrections, Christ's and then at HIS COMING all those saints who BELONG to Christ -- "The DEAD in Christ" as Paul calls them in 1Thess 4." (SDA) Sure! just like John in Rv20:4 speaks of the dead in Christ – 'the saints' –, but in verse five also speaks of "the rest of the dead (who) came not to life during the thousand years this the first resurrection", but remained in their sin-death.

In 1Thess4 Paul speaks to, not of, believers the witness for the faith of Jesus – to, the Church. He

admonishes the Church to holiness of life. "The rest of the dead", the damned, IS NOT HIS SUBJECT; therefore he doesn't write about them. It is not to say the wicked are not also raised in the last day "at the coming of Christ". The Bible elsewhere fills us in with that detail. One 'second' coming of Christ; one (second) resurrection, the resurrection of all the dead; but: ONE judgment: for the saints "the First Resurrection"-judgment during the reign of Christ "the Thousand Years" at the Voice of the Son of God; for the damned a judgment that comes with "the second death" at the day of His Coming in the Consummation when shall be the resurrection of all the dead to be judged and receive just justice and punishment.

The Thousand Years - the First Resurrection : this the era of Christ's Kingdom upon the earth, the age of the Christian Church, the Kingdom of heaven -- the judgment of the saved : **In Christ**. "They shall not enter into judgment"; "(They) shall never die." Because "in Christ" they have already been judged and found worthy of eternal life; because "in Christ" and "with Him" they already died and had been raised and exalted for eternity.

**BB**

Matt 27: 52: And the graves were opened; and many bodies of the saints which slept arose, 53: And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. 54: Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Everyone just skips over this like it did not happen!! It is skipped over because it does not fit into your literal earthly reign of which the church didn't accept until around the nineteenth century. I think it was John Darby, followed by D.L. Moody that resurrected this doctrine which was

rejected beginning with St. Augustine until around the 19th Century.

Justin Martyr (A.D.150)

CHAP. XI.--WHAT KINGDOM CHRISTIANS LOOK FOR.

"And when you hear that we look for a kingdom, you suppose, without making any inquiry, that we speak of a human kingdom; whereas we speak of that which is with God, as appears also from the confession of their faith made by those who are charged with being Christians, though they know that death is the punishment awarded to him who so confesses. For if we looked for a human kingdom, we should also deny our Christ, that we might not be slain; and we should strive to escape detection, that we might obtain what we expect. But since our thoughts are not fixed on the present, we are not concerned when men cut us off; since also death is a debt which must at all events be paid." (First Apology of Justin Martyr, ch. 11) Seems that Justin preached an earthly Kingdom but was called on the "carpet" for it. There were a few others, but not many.

I believe Christ was the First Resurrection and blessed and Holy is he that hath a part in Christ, for on such the second death hath no power.

**BAC**

Amen!

EL, "Rest of the people which include those who are Christ's but are not coming at His coming, but are to be resurrected later." "Rest of the people"?

Not 'people', but "dead"! "The rest of the dead" does NOT "include those who are Christ's"; "the rest of the dead" are those who "came not to life during the Thousand Years". "Those who are Christ's", "at His coming" (Paul), are those of

Rv20:4 who "witnessed for the faith of Jesus" (John), raised from the dead "at His coming".

I think there are more people than just me who think these "saints which slept (and) arose" in Mt27 were the "captives taken" with Jesus when He ascended into heaven after His resurrection. I don't know for sure, and don't see why I should. This incident, I may be sure though, has nothing to do with the resurrection of the last day or "the rest of the dead" who in the resurrection shall be those who "came not to life during the Thousand Years"; and those, were they that shall have had "no part in the First Resurrection", which is Christ. Therefore the rest of the dead, are the lost and wicked. I think BB and I think the same. It is very nice to know!

Yet, maybe, I have an idea of some relation between these 'many dead raised' when Christ died, as I have already told you. The 'One Thousand Years co-reign with Christ' comes before, Jesus' Second Coming, and before, the only resurrection ever, except for Christ's own resurrection and that of the "many saints" raised at His death (Mt27). For His Death was our Life (as for those saints) – but we (like they) stay in our earthly confines until His Coming Again. Like it was for them when Jesus rose from the dead and they, too, and together with Him, went out of their graves on strength of His resurrection. That's how John "saw the souls" in Revelation 20:4 as were their life hidden in Christ – as were they still living or not yet risen in the body. He saw their lives "hidden in Christ in God", guaranteed and "sealed", in Christ. After Christ our Forerunner, we, shall follow into the glory prepared for us, because He is the First Sheaf, we the harvest.

**EL**

Yes, but not all.

**BAC**

But not all of whom now?

**BB**

Well BAC, I don't think it will be too long we all will know for sure. You must wonder why the earthly Kingdom was rejected for around 1600 years though.

**BAC**

"Blessed assurance, Jesus is mine!" Or the actual state of things, *Blessed assurance, through Jesus I'm His!*"

**EL**

Romans 14, "10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. 11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. 12 So then every one of us shall give account of himself to God." Also the saved will come in Judgment.

**BAC**

Yes, "in Christ". So for "the saved" the judgment means Christ their righteousness. No 'groups' though, but one 'group' – 'the saved' of Rv20, who "reigned with Christ" on "thrones", and who ascended throne and "sat upon them", either by having been beheaded ('martyred / tortured'), or, by "not having worshiped the beast" by having "come to life again" through and at the Voice of the Son of God (of Jn5:24-25). "These are they" of Rv14 – these are "we" of Romans 14, who "shall all stand before the judgment seat of Christ", "faithful witnesses" who even now, shall stand before the judgment seat of Christ, "in Christ", having been found "in Him" their "life hid in Christ in God", worthy to "reign with Christ Thousand Years This The First Resurrection", or in The Resurrection of the last day at "the last trump", shall be found without "Part in the First Resurrection", and shall be found to have been part of "the rest of the dead" instead!

**EL**

Verse 4 tells us 3 groups of A) Special Saints of Judges, B) Martyrs, C) Protestors to the Anti-Christ.

**BAC**

Can't I read? No 'groups'; but one 'group' the "witnesses for the faith of Jesus". "They reigned with Christ", and died with, Christ and in, Him, He for, them and in their, stead; they having been witnesses for Him in their dying for the faith and witness of Jesus – even like the murderer on the cross. Then John further sees, "... the rest of the dead ..." "... they, lived not, the Thousand Years", "they",

remained dead in their sins, and died in their sins, "during the Thousand Years" and "lived not until the Thousand Years were finished". "They lived not" nor "came to life the Thousand Years", of Christ's and the saint's reign by virtue of This Being the First Resurrection in, Christ Jesus, through grace, by faith.

**EL**

BAC, you have not interpreted Rev 20:4-5 but you cannot change the truth by evading those verses: Rev 20, 4 And I saw thrones; and A) they sat upon them, and judgment was given to them; and B) the souls of those beheaded on account of the testimony of Jesus, and on account of the word of God; and C) those who had not done homage to the beast nor to his image, and had not received the mark on their forehead and hand; and they lived and reigned with the Christ a thousand years: 5 D) the rest of the dead did not live till the thousand years had been completed. This [is] the first resurrection.

Which group does the Robber at the Cross belong to? So, do you think the Robber at the Cross will go to the Hell? Didn't he believe in Jesus? **Which group does he belong to?** You cannot answer this question, can you?

**BAC**

Johns saw 'groups'? No, John "saw, *THRONES AND THEY THAT SAT UPON THEM*". In other words, John saw ONE 'group' – a group constituted of MANY AND ALL such as "*ruled with Christ the Thousand Years*". One 'group' or kind who are, These: One. Those who "*lived and reigned with the Christ a thousand years*", Two. That included all 'witnesses' -- 'witnesses' who were "*beheaded for the faith of Jesus*"; Three. "*Those who had not done homage to the beast nor to his image, and had not received the mark on their forehead and hand*". ('3 in 1') And we may add, ALL such as were NOT the, NOR of, "*the REST*" (that) *lived not the Thousand Years, lived not this the First Resurrection*".

That makes two 'groups' / 'kinds'. ALL such as "*lived not this the First Resurrection*", 'were not resurrected first', spiritually – were not 'reborn' "*while it had been the Thousand Years*"; and such as 'they' that "*lived not*" / "*came not to life*" / "*were not resurrected*", in, "*This The First Resurrection*".

**EL**

The main problem is that you don't know how to read the Bible. Rev 20:4 clearly states 3 categories who will be resurrected. You cannot understand it. If all 3 statements are for one group, did Paul refuse the homage to the Beast (though he would refuse it if he lived the end times)? Then Paul wouldn't be resurrected at the first resurrection. You are too much far away from the Bible. Read the Bible Rev 20. Verse 4 clearly states 3 categories of the Believers who are going to be resurrected at the time of First Resurrection, then verse 5 says the rest of the Dead will not be resurrected.

So, A+B+C will be the forerunners for the Kingdom, then the rest will be resurrected in verse 12. Read the Bible, then find out where the Robber at the Cross went to since he went to the Paradise along with Jesus Christ.

**BAC**

My 'main problem' is that I'm so impatient! EL says, "... then verse 5 says the rest of the Dead will not be resurrected." Not true! Verse 5 says they **shall** be resurrected – only "after the Thousand Years were finished" – "not until the Thousand Years were finished" would they be resurrected – very same thing! I don't know how to read the Bible? Maybe, yes, sometimes by far not. But maybe I can read words correctly sometimes, like when reading in Rv20:5, "the rest of the dead" and not, "the rest of the people".

"If all 3 statements are for one group, did Paul refuse the homage to the Beast", you ask? Sorry for my defect; I cannot understand EL no way. Because I never realised Paul said something about the beast? Sorry man, is it because I don't know how to read Paul?

Is it because I don't know how to read the Bible that I read in Rv20 verse 5, where it says, "*the rest of the Dead lived not until...*" -- "*lived not again until were finished*" -- "*had not been resurrected until were finished the Thousand Years*" -- where EL manages to read: "(they) will not be resurrected"?

So yes, A+B+C -- the witnesses who paid with their lives, all them that died and at present are "*the dead*", will have lived in the Kingdom, with their Forerunner, even Christ, on thrones. Then "the **rest** of the dead" -- having been THOSE who "had **no** part in the First Resurrection", the **lost** -- together with the 'witnesses' who did have part in the First Resurrection, the saved -- not "until the Thousand Years were finished" -- will all be resurrected together in verse 12.

#### EL

Both Verse 4 and 5 have the verb 'edzehsan' which was used in Re 2:8 All 3 are related to the Resurrection, meaning come to life. No one except you has argued on this. If you are stuck with the preconception, you have no way to accept the Truth and to understand what the Holy Spirit tells you. Your preconception is this: First Resurrection = the Saved, the Good people; Second Resurrection = the Unsaved. The Dead in verse 5 doesn't mean the spiritual dead as it talks about the Resurrection. Again you are trying to avoid to answer the questions,

1) Which category does the Robber at the Cross belong to since he went to the Paradise along with Jesus Christ?

2) Are all Christian believers mentioned in verse 4 of Rev 20?

#### BAC

It would have been much easier if you presented what I really said and believe, not what you say I say or believe! I did not say, nor believe, "... this: First Resurrection = the Saved ... Second Resurrection = the Unsaved". I believe, and I say, ... this: "The First Resurrection" = Christ in whom the Saved have Part as they have "Part in the Thousand Years". Never! Never, "Second Resurrection"! "the resurrection", yes! The resurrection = the Unsaved without Christ, but also the Saved -- 'the good people', "in Christ", "Christ's", "the dead at His Coming" -- together, all, "the dead", **raised**, "at His Coming".

I gave you any possibilities the word 'edzehsan' may mean in context. I, gave the Past Tense; you, disregarded the Past Tense, and made it Future Tense. Yet no one, except I, 'argued on this'? You, have paid no attention to the word 'edzehsan' at all!

#### EL

If you are stuck with the preconception, you have no way to accept the Truth and to understand what the Holy Spirit tells you.

#### BAC

Implying, what EL, tells BAC?

#### EL

Your preconception is this: First Resurrection = the Saved, the Good people

#### BAC

Right!

#### EL

Your preconception is this: Second Resurrection = the Unsaved.

#### BAC

Haven't you heard me! Wrong! You haven't 'paid attention'! The Scriptures never speak of a 'second resurrection'. It only speaks of a "*second death*". (We may afterwards suppose, a 'second' resurrection of the saved, though, by virtue of their first resurrection of the 'new birth' -- their 'second' resurrection then, their only bodily resurrection in the last day -- their bodily resurrection,

together with the bodily resurrection of "ALL the dead", 'good', and, 'evil'. (Rv20:12f.) My 'preconception', is, "*the Second DEATH*" = the Unsaved. Right! Not, "Second Resurrection = the Unsaved".

**EL**

The Dead in verse 5 doesn't mean the spiritual dead as it talks about the Resurrection.

**BAC**

Isn't the spiritual coming to life out of the spiritual death, a spiritual resurrection – "This The First Resurrection"? "The rest of the dead" of 5a means those who had not undergone the resurrection of the spiritual coming to life out of the spiritual death. During the Thousand Years, these, "lived NOT". They remained spiritually dead.

My understanding is verse 5 talks not, 'about the Resurrection' of verse 12f, but summarises the 'witness' during and of the "thousand years" of verses 4-6. In immediate proximity to the words "Thousand Years", it says, "... this the First Resurrection" – making of the two concepts, one : the one (symbolic) period of the saints' regeneration or 'First Resurrection' in the reign of "the Thousand Years with Christ". In which age "the rest of the dead (the ungodly) LIVED NOT".

**EL:**

Again you are trying to avoid the answer to the question, 1) Which category does the Robber at the Cross belong to since he went to the Paradise along with Jesus Christ?

**BAC**

I did answer you. I'll expand a bit. After that he on the cross had become a witness for the faith of Jesus (Rv20:4), the robber's life became "hidden in Christ in God". As from that very moment on he would "never see death" – he would never see "the second death" of Rv20:5 --- from the mouth of Christ Himself.

**EL:**

Again you are trying to avoid the answer to the question, 2) Are all Christian believers mentioned in verse 4 of Rev 20?

**BAC**

When I answer you straight, you ignore me, and put yet another question as if I haven't heard or answered a thing! Again, I have answered you, and properly! And the answer is, Yes! In fact, all believers of all times are 'mentioned in verse 4 of Rev 20'.

**EL**

BAC, You didn't answer my question. Because you never said where the Robber find the resurrection in Re 20. Repeatedly I said to you verse 4 specifies 3 categories of the believers who will participate in the First Resurrection. Repeatedly, Repeatedly, Repeatedly, Repeatedly, I said to you only 3 categories of Re 20:4 will be resurrected, then the rest of the Dead will not be resurrected until 1000 years. Do those of Re 20:4 include all the Christian believers? They don't cover all the Christians! Read the verse again! If you cannot understand my question, I have no way to help you to understand.

**BAC**

I understand your question; it's a poor question. 'Where the Robber finds the resurrection in Re 20?' In verse 4! He "witnessed of Jesus"; he "did not worship the beast nor his image"; he "received not upon his forehead or upon his hand, the mark of the beast"; he "lived during the Thousand Years", "This, The First Resurrection"- 'Thousand Years', and indeed received "Part in" that Resurrection, which is Christ, even Christ "The First Resurrection", "I AM, The Resurrection and Life"! What do you want more or better?! The robber answers every category and condition you could bring, except perhaps that he

wasn't beheaded? Would he be honoured to be beheaded for the witness of Jesus? Who would dare say he would not? Do you know of any better candidate for "the Resurrection of Life" in the last day? Do you know of any better candidate for "the Resurrection of Life", 'in Revelation 20'?

#### SDA

I do not see the Bible teaching an "earthly reign" for 1000 years -- since no mention of "reign on earth" is given in Rev 20 WHERE the 1000 years IS specified. So the 1000 years is REAL and future. The 2nd coming event of Rev 19 and 20 is "REAL and future". The Saints "RAISED FIRST" as the blessed and holy -- REAL and future. This all happens in the future and AT the 2nd coming according to Rev 20. But that is not a "reign on earth" it is Christ "taking the saints" to His Fathers house "that WHERE I am there you may be also" -- the church caught up in the air - raptured to heaven. The FIRST resurrection event of Rev 20 happens at the time of the 2nd coming event of Rev 19. The two chapters are in fact - one. The resurrection of Christ AND those of Matt 27 are not mentioned because NONE of them were future events that WOULD happen at the time of the Rev 19 event. John has been shown key future events that WOULD come to pass.

#### BAC

Babilon! Confusion! Come out of Babilon, SDA! Who talks of "the Bible teaching an "earthly reign" for 1000 years"? The Bible teaches a symbolic "One Thousand Years" reign, for thousands of years already, mention of which is given in Rev 20 where specified, "*Thousand Years This The First Resurrection*" (5b). So the Era is REAL and present but also still is future, "until finished" (7a): **BECAUSE it is a SYMBOL.** "The 2nd coming event of Rev 19" is another story altogether, and

although also "REAL and future", does not end in Revelation 20's first part, because 20: 1-6 tells of the beginning and duration of the Gospel Era "The Thousand Years", while chapter 19 ends with the last judgment - in terms of time after or when, the Gospel Era as yet has to, end. (In any case, Revelation does not mention "the 2nd Coming event", anywhere!)

The Saints "raised first" as the "blessed and holy" of 5:6a, in truth are the reborn, who hath obtained a better hope and a "Part In", indeed "The First Resurrection", Jesus Christ. A very, 'REAL', 'picture', of the "witnesses for the faith of Jesus" in a world hostile and destitute for hunger after the Word of God. This all happens through the suffering witness and reign of the blessed and holy saints "until the Thousand Years were finished" and until the Second Coming of Christ in the near future according to "the Revelation of Jesus Christ which God gave unto Him, to shew unto His servants things which must shortly come to pass ... blessed is he that readeth ...". For such is the "reign on earth", such the lives, and such the suffering and patience of them that are "*priests of God and Christ and who shall reign with Him Thousand Years.*" "*Blessed is he that understandeth.*" It is Christ "taking the saints" to His Fathers house "*that WHERE I am, there you may also be*" -- the Church, caught up by grace through faith, "*Thy Kingdom ... upon the earth as it is in heaven.*" "*For Christ also hath once suffered for sins, The Just for the unjust\*, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit.*" (1Pt3: 18) What Peter says of Christ, he says of the saints, "*being put to death in the flesh, but quickened by the Spirit.*" John in Rv20: 4-6 says Amen to Peter. (\* Cf. 2: 24)

"The First Resurrection"-symbol of Rv20 represents the Gospel Era, and the Second Coming event happens "when the Thousand Years are finished" at the end of time, seen in Rv19:11-21. The two chapters are in fact, two.

The resurrection of Christ and of the saints of Matt 27 are not mentioned because none of them were future events that WOULD happen at the time of



the Rev 19 Advent. John was shown key future events that WOULD come to pass.

**EB**

The thing to do now is to look at the passage verse by verse: 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word (o. logos) of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

20:5 But the rest of the dead lived not again UNTIL the thousand years were finished. This is the first resurrection. 20:6 Blessed and holy is he that has part in the first resurrection: on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

This first resurrection is of these souls who were physically killed in the tribulation, yet now live again, as priests and kings. It excludes "the rest of the dead". So what happens to them?

**BAC**

May I interrupt, That's what we have been doing all the while. Where were you? "During This First Resurrection"- "Thousand Years", souls were **physically** killed "for the witness of Jesus", **yet**, "they lived and reigned" as "priests and kings", "Thousand Years", **spiritually!** Thank you.

**EB**

... 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison, 20:8 And shall go out to deceive the nations

which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 20:9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 20:14 And death and hell were cast into the lake of fire. This is the second death. 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

**BAC**

... is as good as saying whosoever was not found in in 'The First Resurrection' was cast into 'the second death'!

**EB**

So here is another group, also pictured as being delivered out of a state of physical death, after the thousand years separating it from the

first resurrection. There are no saints who were spiritually dead (yet still saints) just now gaining spiritual life, and no spiritual life ever given to those who physically died spiritually dead. All we see here is physical death followed by renewing of physical life of two separate groups.

**SDA**

*Let me reiterate my interpretation:*

1) *Christ*

2) *Christ's at His Coming*

3) *Rest of the people which include those who are Christ's but are not coming at His coming, but are to be resurrected later. No other doctrine challenges me but the Word-to-Word interpretation."*

Then it would appear that 1Cor 15 denies your third group, EL, exists. So also does 1Thess 4 deny your third group. "The dead in Christ rise

FIRST" missing the key text "and then some OTHER dead in Christ will rise second". So also does John 14:1-3 "I will come again and RECEIVE YOU" deny "and also receive some others after that" So also does John 5 declaring "A resurrection of life" and then only one for the wicked "a resurrection of death".

Dan 7 and Dan 8 and Matt 24 and 2Thess 1 ALL point to the saints in all ages as PERSECUTED for the sake of Christ. The Rev 20:4-5 are the same group of saints seen all through scripture - persecuted and raised at the 2nd coming.

**BAC**

Quoting SDA, "1Thess 4 ... "The dead in Christ rise FIRST" ... missing the key text "and then some OTHER dead in Christ will rise second"." You put this

'key-text' in inverted commas as if a direct quote from "1Thess 4". Please tell us which translation you have quoted from? You think **repeating** your error will condition us to eventually believe its lie? You think **hiding** your error between inverted commas would?

**EL**

... Which group does the Robber at the Cross belong to?!

**SDA**

The FIRST group: He is now among "the DEAD in Christ". His prayer at his crucifixion with Christ was -- "Lord remember Me WHEN you come into your KINGDOM". It all just works!! Why fight it?? What do you lose by simply going with what the text says?

**BAC**

SDA, I thought you believed the robber is in the grave now, 'sleeping'? When did Christ come into His Kingdom? Ephesians 1:20-23, Col.2:10,15, Ro6:4, e.g. Therefore the robber only could enter the Kingdom of Christ through the First Resurrection - the spiritual one without which it is impossible to enter into the Kingdom of God. I see more and more the wisdom in EL's question!

**EL**

You didn't answer my question. Because you never said where the Robber find the resurrection in Re 20.

**BAC**

But I did! He found his 'first resurrection' in verse 4 I told you! He found his 'first resurrection' in vers 4 having been a witness for the faith of Jesus; and he found the resurrection of the righteous in Rv20:12f, having been justified by his faith in Jesus.

**EL**

Repeatedly I said to you verse 4 specifies 3 categories of the believers who will participate in the First Resurrection. Repeatedly I said to you only 3 categories of Rev 20:4 will be resurrected, then the rest of the Dead

will not be resurrected until 1000 years.

**BAC**

And nobody's getting any further. This is getting tedious. Read my answers, repeatedly; maybe it will help. Read them attentively; I tried to be so precise as I could. I only have to defend one resurrection, and one Coming. I got the easiest assignment; it should have been the easiest to understand.

**EL**

Do those of Re 20:4 include all the Christian believers? They don't cover all the Christians! Read the verse again!

**BAC**

That's your job to find out! No matter how many times you will read Revelation 20, it stays the same for you. No one saved, can be 'fitted' into any of your 'categories' all by himself. Every 'Christian' qualifies in every 'category'. Every 'Christian' "stands with His Master; His Lord shall keep him standing" – Romans 14:4 I think.

**EL**

If you cannot understand my question, I have no way to help you to understand.

**BAC**

As I said before, yours is a poor question. I understand 100%. There's zero in, to answer. And just now I said there was wisdom in it? Vergebens!

**EL**

Let's see if the others understand my questions.

**BAC**

I'm sure they will be able to understand. But will they agree? I know of many who will not and of many who would not. Many, all witnesses for the faith of Jesus. You may recognise them by their witness -- and suffering-- "Solus Christus; sola gratia; sola Scriptura; sole Deo gloria" -- 'Protestants' they are called; 'Reformed', and for long, 'Evangelical'. They all answer your question. Their answer is, One resurrection of all and everybody 'dead', at the

Coming of Christ and one judgment of all and everybody 'dead or alive', at the Coming of Christ, and therewith the one end, and thereafter the New Heavens and New Earth!

**BB**

I do not see the Bible teaching an "earthly reign" for 1000 years -- since no mention of "reign on earth" is given in Rev 20 WHERE the 1000 years IS specified.

**BAC**

But the inhabitants, the saints, were beheaded etcetera – which only would happen upon earth. As explained above.

**BB**

The 1000 years is REAL and future

**BAC**

Can't help you on that! Not after everything I've already said.

**BB**

I don't see where the souls were resurrected either? How can "souls" be resurrected?

**BAC**

A soul must be born again to enter the Kingdom of heaven – to enter salvation! That's how a 'soul' gets 'resurrected'. So there is this spiritual resurrection for such, in Rv20 called "The First Resurrection". Jesus called that Resurrection, "I AM, The Resurrection"! Glad to meet you! I would like to save you, Soul!

**BB**

I do see where the rest of the dead were resurrected after the 1000 years and "this was the First resurrection".

**BAC**

O no! See where "the rest of the dead", were resurrected: "The saints ... lived ... Thousand Years, but the rest of the dead lived Not, The Thousand Years, This The First resurrection" ... "*not, until... finished!*" Not the 'rest of the dead' "lived This The First Resurrection"; but the "blessed and holy partakers in the First Resurrection" "lived This The First Resurrection"! The 'rest of the dead' were dead and stayed dead – dead in their sin, and lost, all

through the Christian and Gospel-Era. When this Era is finished, they will be raised when everyone else will be raised too.

**BB**

20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word (o. logos) of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 20:5 But the rest of the dead lived not again UNTIL the thousand years were finished. This is the first resurrection.

**BAC**

The Greek has the words in this order, "... achri telesthehi ta chilia eteh auteh heh anastasis heh prohteh ...", "... until ended the thousand years this the Resurrection The First ...". "*The-Thousand-Years-The-First-Resurrection*" - one 'thing'.

**BB**

I also see where the souls were the same ones who worshipped not the beast. KJV I don't see where it was talking about all the saints who had ever been, Where did that come from?

**EL**

I asked, Which group does the Robber at the Cross belong to? SDA answered, "The FIRST group - those RAISED FIRST not those raised AFTER the 1000 years, 'the REST of the dead'. He is now among "the DEAD in Christ"; His prayer at his crucifixion with Christ was, "Lord remember Me WHEN you come into your KINGDOM". It all just works! Why fight it? What do you lose by simply going with what the text says?" Now I repeat You didn't answer which group for the Robber yet. Does he

belong to the Judges? to the Martyrs? to the End-time believers? Tell me.

**SDA**

Rev 20 gives us TWO groups

1. Those raised AT the Rev 19 appearing of Christ for his Church - the 2nd coming.

2. THE REST of the DEAD - raised AFTER the 1000 years.

The thief is in the FIRST group -- known in ALL of scripture as the "persecuted saints" (See Dan 7:20-25) This GROUP is the SAME group that we see PERSECUTED in Heb 11. Rev 13 shows them as ALL being persecuted by the COMPOSITE of ALL beasts in Dan 7. The saints are the ONLY ONES about whom it is said "OVER THESE the second death has NO POWER". Just as Heb 11 only mentions the persecuted points of the OT age - so Rev 20:4 highlights the persecuted nature of the saints ... As does Paul in 2Thess 1, "5 This is a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering. 6 For after all it is only just for God to repay with affliction those who afflict you, 7 and to give relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, 8 dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. 9 These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power, 10 when He comes to be glorified in His saints on that day, and to be marvelled at among all who have believed for our testimony to you was believed."

Notice that those "persecuted" are "ALL WHO HAVE BELIEVED"

**BAC**

With this I can agree, "those "persecuted" are "ALL WHO HAVE BELIEVED"" Yeah! Suffering for Christ always marks those Christ's!

**SDA**

"I don't see where the souls were resurrected either? How can "souls" be resurrected? I do see where the rest of the dead were resurrected after the 1000 years and "this was the First resurrection". "The souls CAME TO LIFE" and "THIS IS THE FIRST RESURRECTION" are both found there - how can you possibly ignore it??", BB.

I also see where the souls were the same ones who worshipped not the beast. KJV I don't see where it was talking about all the saints who had ever been, Where did that come from? Key point - who is "THE BEAST"?? Why not agree that it is the one in Rev 13? Why not agree that in Rev 13 John describes a COMPOSITE of ALL 4 beast of Dan 7? Why not agree that in BOTH Dan 7 AND in Rev the SAINTS are said to be persecuted UNTIL Christ comes and rescues them? It is the SAME story - the same focus over and over and over again in scripture. How in the world can this be confusing?

**BAC**

It is the question you should ask yourself!

**BB**

The souls "lived and reigned with Christ". Souls of the saints are not dead and have been alive since they were made alive in Christ Jesus.

**SDA**

You would have to believe the souls of the saints were "dead" before this took place!! Lived and reigned with Christ for a thousand years does not

mean they came alive, it just means they reigned with Christ and Lived with Him. IMO

**BB**

I understand why your view needs this text not to say "they came to life" or "they lived again" when it speaks of souls. But the text is clear on that point contrary to what your POV would need in this case.

"Came to Life" Rev 20:4 New American Standard Bible (NASB)

4 Then I saw thrones, and they sat on them, and judgment was given to them And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years.

Rev 20:4 Contemporary English Version (CEV)

4 I saw thrones, and sitting on those thrones were the ones who had been given the right to judge. I also saw the souls of the people who had their heads cut off because they had told about Jesus and preached God's message. They were the same ones who had not worshiped the beast or the idol, and they had refused to let its mark be put on their hands or foreheads. They will come to life and rule with Christ for a thousand years.

Rev 20:4 New International Version (NIV) 4I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had

not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years

Rev 20:4 Holman Christian Standard Bible (HCSB)

The Saints Reign with the Messiah

4 Then I saw thrones, and people seated on them who were given authority to judge. also [saw] the souls of those who had been beheaded because of their testimony about Jesus and because of God's word, who had not worshiped the beast or his image, and who had not accepted the mark on their foreheads or their hands. They came to life and reigned with the Messiah for 1,000 years.

Rev 20:4 Amplified Bible (AMP)

4Then I saw thrones, and sitting on them were those to whom authority to act as judges and to pass sentence was entrusted. Also I saw the souls of those who had been slain with axes for their witnessing to Jesus and [for preaching and testifying] for the Word of God, and who had refused to pay homage to the beast or his statue and had not accepted his mark or permitted it to be stamped on their foreheads or on their hands. And they lived again and ruled with Christ (the Messiah) a thousand years.

Jamieson Fausset and Brown argue that Rev 20:4 is clearly "Bodily resurrection"

Rev 20:4 [B]souls--This term is made a plea for denying the literality of the first resurrection, as if the resurrection were the spiritual one of the [I]souls of believers in this life; the life and reign being that of the

soul raised in this life from the death of sin by vivifying faith.

### SDA

In cases where a translator does try to avoid the meaning or sense of "lived again" and "Came To Life" the fact that "THIS is the First Resurrection" and "the REST of the dead did not COME TO LIFE" remains and shows that the effort they made regarding that phrasing for the FIRST resurrection "they came to life" did not avail their argument of any good at all since it STILL becomes very clear to the reader "the REST of the dead did not COME TO LIFE" until after the 1000 years were completed.

The other thing that is a huge red flag for anyone going down that road is that the spin of Rev 20:4 for a "NON Resurrection" would have to be quite different from the existing text. We would have to take this text,

Rev 20 (NASB), "4 Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, ] and[/U] those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years. 5 The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection...", and turn it into something like this --

Rev 20 (NO-SB)4 `Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been

beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; *and although they simply continued to live as before they now started to reign with Christ for a thousand years. 5 However those who were actually dead did not come to life until the thousand years were completed. Then will take place the ONLY resurrection I saw in the future.'*

**BAC**

For your attempt at a caricature I'll give you one out of ten. But for the rest I'll take away the little I have given you. Let me warn you, SDA, it is the work of the Holy Spirit and Voice of the Son of God to **raise from the dead the living dead.** "*For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will... Verily I say unto you, he that heareth my word and believeth on Him that sent Me, hath Everlasting Life and shall not come into condemnation, but is passed from death into Life.*" This is The First Resurrection; this, Christ the Resurrection and Life. (Jn5:22,24) Do not blaspheme!

**SDA**

In cases where a translator does try to avoid the meaning or sense of "lived again" and "Came To Life" the fact that "THIS is the First Resurrection" and "the REST of the dead did not COME TO LIFE" remains and shows that the effort they made regarding that phrasing for the FIRST resurrection "they came to life" did not avail their argument of any good at all since it STILL becomes very clear to the reader "the REST of the dead did not COME TO LIFE" until after the 1000 years were completed.

The other thing that is a huge red flag for anyone going down that road is that the spin of Rev 20:4 for a "NON Resurrection" would have to be quite different from the existing text.

**BAC**

No one could have done your case worse, or the case of Truth better, than your despicable wrangling and strangling of the Word of God.

**SDA**

I like the KJV. The bodies of those souls of them that were beheaded "were dead". The translators also had to add "of them" to show it was a part of a whole. IMO.

First you claim a thousand year reign of which there was a resurrection, if I understand you and then "the rest of the dead" which would have to be another resurrection, all the time using Christ as being a part of the First resurrection which He has already resurrected. Seems to be a whole lot of problems for this to work. IMO

**EL**

I can see how it would work with the way you believe, about the soul going out of existence, until a resurrection. I don't see how it would fit, the others who believe that when you die, the soul is at rest with Jesus. For if the soul is at rest with Jesus, then it is alive and can not be resurrected.

**SDA**

I wonder what Greek word is being used for "body" in the KJV.

**BB**

I guess we take our pick. : Body, swma soma so'-mah from swzw - sozo; the body (as a sound whole), used in a very wide application, literally or figuratively:--bodily, body, slave.

Soul pneuma pnyoo'-mah from pneu - pneo; a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit:--ghost, life, spirit(-ual, -ually), mind. Compare yuch - psuche.

**SDA**

SWMA - SOMA?? Maybe you can point it out in Vs 4. kai tav yuxav twv pepelekismenwn

**BB**

I have never claimed that bodies were in verse 4!!! I have always said the scripture is talking about the souls OF THEM, that were beheaded. And if souls are already "alive", then they can not be resurrected.

**BAC**

And I have always maintained, why split hairs? "Souls" to the thrust of this Scripture, may and even must be taken for both 'a living soul' or bodily alive human being, and, his 'soul-spirit' - 'mind', response-able essence, call it what you like. Truth remains, if a man is not born again and raised in soul and spirit, in mind and heart, in total inner being bodily, from death in and of sin -from the 'second death'-, first, he cannot be heir of the Kingdom of God. It's of no use he be raised in soul and spirit, in mind and heart, in total inner being bodily, after, is it? That's exactly what's gonna happen to the lost! So then it's The First Resurrection indispensable for the "resurrection of Life" in the body in the day of last judgment. I hate vain talking over 'soul', 'spirit', 'life' or whatever. It is the 'soul' that must "come alive" and that must "live", and must "reign" over own human nature and sinfulness, and devil, sin and death, while in the flesh and while alive and living, "during the Thousand Years" -- anyone 'soul' at any time! Or, that "soul shall surely die!" if without Part In This The First resurrection; and that 'soul' at the Voice of the Son of Man must "*go forth from the graves unto the resurrection of damnation*".

We're not a 'soul' after death or resurrection; we are 'soul', 'living soul' while breathing the breath God breathed into us when we are ourselves. A soul shall be resurrected spiritually or, be resurrected bodily to die both spiritually and bodily, for "*God is able to destroy both soul and body in hell*".

**EL**

How come one can be confused between Psuxe and pneuma? Re 20:4 clearly talks about Psuxas ( ????? ). A valuable indication by BB is that we can find nowhere the events of the Resurrection before 20:11. Isn't the Resurrection of the Believers so great that everyone is anticipating?

If ALL the Believers are resurrected in the First Resurrection (Re 20:4-5), why is the Bible silent about it though it is so great event? You can find the Resurrection only in 20:12-, why? Why does the Bible keep silence about the Resurrection of the Christian believers? If you think about the realistic statistics, you can understand it. I don't have any statistics, but God only has it, but for your understanding, if I illustrate it, the number of the whole people who lived on this earth may be around 200 Billion or more, then we read about 144,000 which I believe means the number of the Key believers who are assigned the Judgment of the Governing Body in the New Millennium. Then we notice the Martyrs who are beheaded for the witness of the Words of God, for Jesus Christ ( Re 20:4). Then another group of Believers who refused the idolatry during End Times refusing to follow the Beast.

Therefore these groups of the Believers who are mentioned in Re 20:4 are only about 0.01% of the Christian



Believers which may be 0.0002% of the total souls who lived on this earth. Their descending is mentioned in Re 19 which means that they may have been resurrected before that, before they show up on the Mount Zion. Those are bodily resurrected before they follow Jesus Christ on the white horse.

Most of the people are resurrected in Re 20:12, including rest of the believers and unbelievers. I already told you about Mt 20, Heb 11:35, 1 Cor 15:20-5, Re 20:4-5 and 12, etc. All things coincide each other if you think about the sequence as I indicated.

**BAC**

What have I done to deserve it?!

**SDA**

John looks into the future event of Rev 19; he is not looking BACK to history. There is no way to have John look FORWARD and say that in the FUTURE at the 2nd coming the FIRST resurrection will be "Christ being raised from the dead in 30 A.D". I see no way to bend that back around to history.

**BAC**

Do you insinuate some of us, me, have tried? Who, but SDA, has talked of "John look(ing) FORWARD and say that in the FUTURE at the 2nd coming the FIRST resurrection will be "Christ being raised from the dead in 30 A.D"? You are not afraid or ashamed to so mock with the spiritual truths of the Word of God? Yes, I have 'put' the resurrection of Christ 'in there' where John speaks of "The First Resurrection", because, without Jesus' resurrection, "The First Resurrection" would be an impossibility; because then we believers would still be in our sin and would have lived in death while bodily living in the flesh. But Jesus' resurrection has turned this hopelessness into the blessed hope of our faith. And let me guarantee you, SDA, that if not "This The First Resurrection" raises you in that last day at the coming of Christ,

nothing is going to!

**SDA**

John looks to the FUTURE and in the FUTURE the FIRST resurrection he sees is at the RETURN of Christ (not the resurrection of Christ in the PAST). I have no idea why people want to claim that as John looks to the FUTURE He sees Christ being resurrected.

**BAC**

I'll tell you what! You're scared to death to face the truth! That's why you manufacture these ridiculous 'rabbit trails'. No, not ridiculous, alarming and appalling! John at the beginning of the Christian era looks to the FUTURE and sees "This The First Resurrection" ... the resurrection of Christ in the PAST! And as he at the beginning of the Christian era looks to the FUTURE, he, at the Return of Christ, sees everyone In Him, "com(ing) forth from the graves unto the resurrection of Life", being resurrected by virtue of His resurrection from the dead ... 29/30 AD.

**EL**

Why is the Bible silent about the First Resurrection though it is so great event?

**SDA**

The Bible is NOT silent about it - - We see it in MAtt 24. We see it in 1Cor 15, We see it in 1Thess 4 We see it in Rev 19-20:5. ALL of them pointing to the SAME thing and you call this "being silent"!!??

**BAC**

Beg to differ! The Bible certainly is not "silent about the First Resurrection". But where do we find its overflowing fountainhead? Not in SDA's texts, but in for example John 5:21-26, before, verses 27-29.

**EL**

You can find the Resurrection only in 20:12-, why? Why does the Bible keep silence about the Resurrection of the Christian believers?

**SDA**

It is pretty hard to say that we do not see ALL CHRISTIANS going to be with Christ at HIS RETURN -- in John 14:1-3 It is pretty hard to say that we do not see ALL Christian going to be with Christ at his return -- Matt 24. saints "gathered to Christ" at his return. It is pretty hard to say that we do not see ALL Christians going to be with Christ at his return -- 1Cor 15 "Those who are Christs AT his return. It is pretty hard to say that we do not see ALL Christians going to be with Christ at his return -- 1 Thess 4 "The DEAD in Christ rise FIRST" It is pretty hard to say that we do not see ALL Christians going to be with Christ at his return -- Rev 20:4-5 "This is the FIRST resurrection and "over THESE the second death has NO Power". It is pretty hard to say that we do not see ALL Christians going to be with Christ at his return -- John 11 (I know he will rise at the last day) It is pretty hard to say that we do not see ALL Christians going to be with Christ at his return -- 2 Peter 1 "fix your hope COMPLETELY on this " single resurrection at the appearing of Christ

How is it that the Bible consistently points to this and yet you say "it does not exist"??

**BAC**

Once again, you will find "The First Resurrection" not in Revelation 20:12 onwards, but in 1-6! It's the 'general resurrection you see in 20:7 on.

And again SDA mocks our intelligence. He hides "Rev 20:4-5" between all those references of his as were it of the same nature and meaning than the rest. And then, SDA, you're so hypocritical, while you -- again hiding it -- cover up those infamous errors of Adventism, the 'two' resurrections in the end of the present age, and the pseudonym 'General

Resurrection' for your single, no two, exclusively particular resurrections of only the redeemed, so that you end up 'after the thousand years', with three resurrections and three advents.

**SDA**

EL, "*Their descending is mentioned in Re 19 which means that they may have been resurrected before that*" NOW THAT would be a good way NOT to mention the resurrection of the righteous. hint - there is no mention of the saints "descending" in Rev 19!

But "THIS is the FIRST resurrection over these the second death has no power" IS NOT the way to keep silent about the FIRST resurrection where the dead in Christ "RISE FIRST".

**BAC**

Yet another of SDA's dishonest, audacious 'quotes' from the Word of God -- fearless, absolutely without respect! For those who have eyes to see, Behold!

**EL**

You can see the difference between Re 19-20 and the way the second resurrection is described in 20:12- which is quite more detail.

**BAC**

It's of no use you tell him. I'm glad though to see you have seen it.

**EL**

Re 19 just simply states the following Jesus Christ, then 20 mentions the 3 groups of the people who will be resurrected in the first resurrection.

Re 20:12- is different and in much more detail. The other bibles like 1 Cor 15 is not talking about the overall sequence of Endtimes.

My explanation coincides with Matt 20, 1 Cor 15:20-25, 1 Thess 4:15-, Heb 11:35, Re 20:4-5, but yours cannot

explain Matt 20, Heb 11:35, who are the Rest of the Dead in Re 20:5

**BAC**

Ag ja... "First you claim a thousand year reign of which there was a resurrection, if I understand you and then "the rest of the dead" which would have to be another resurrection..." (BB)  
The SDAs believe in three resurrections. Some few of the saved; the saved en mass; the lost, a thousand years later. So two 'comings' of Jesus before, 'the thousand years' and again, a third, after it – three!

Try understand 'the first resurrection', dear EL, a spiritual one – the regeneration of the saved. Then instead of 'until' it's easier to say 'in' or 'during'. So, "*the rest of the dead* (the wicked), *lived not*", but remained in their death of sin, "*during the thousand years This The First Resurrection*"-ERA (of Christ's witnesses), but are to be resurrected in the 'general resurrection' of "all the dead" in the last day with the second coming of Christ.

"You can see the difference between Re 19-20 and the way the second resurrection is described in 20:12- which is quite more detail." (EL) Rv 19 and 20 are structurally parallel (in the bigger chiasm of the book as a whole). They do not follow chronologically, or chronologically overlap. The last verses of 19 describe aspects of 20:12 on. In other words, 19:14-21 just like 20:12-15 describes the only resurrection of the body in the flesh the Bible knows. Two 'parties' are to partake in that resurrection: The saved coming from 'The First Resurrection', and the lost coming from the "rest of the dead".

Mark this difference between 19 and 20: In 19 where the resurrection judgment and damnation of the wicked are described, THEY, are cast into the lake of fire; in 20 where the resurrection indirectly is focussed on the saved, "death and hell were cast into the lake of fire" – no mention of anyone individually thrown into it! It illustrates a parallel sequence rather than a chronological sequence between the two chapter.

**SDA**

Lived and reigned with Christ for a thousand years does not mean they came alive. You would have to believe the souls of the saints were "dead" before this took place ... It just means they reigned with Christ and Lived with Him. IMO

**BAC**

"...it just means they reigned with Christ and Lived with Him". But for them to live and reign they had to come alive spiritually – through the First Resurrection of regeneration. They lived; that we must accept, as souls of men. Thus John saw them – as souls who lived the lives of men born again. John saw their living; their life. He saw men, witnesses of and for Jesus Christ. He saw 'souls', "beheaded", for the faith of Christ. So "You would have to believe the souls of the saints were "dead" before this took place ..." dead indeed in sin before this could take place! As you say: "Souls of the saints are not dead and have been alive since they were made alive in Christ Jesus." As John says, "... This The First Resurrection .... the Thousand Years". JOHN USES SYMBOLIC LANGUAGE. SDA and EL admit it's symbolical only where it suits their preconceived ideas.

The Gospel is Jesus became a man in order to atone for sin and vanquish death through his death and resurrection -- which He had done before He went 'away'; -- which He had done so that He, will come again to finish with death and sin and the instigator of it in the day of his coming and judgment, when also He will make the earth new and resurrect the saints into eternal life. ONE FINAL EVENT STILL. No repetitions or variations of the story of sin and redemption ever again!

**BB** (speaking to SDA)

The bodies of those souls of them that were beheaded "were dead". The translators also had to add "of them" to show it was a part of a whole. IMO. I thought this is where you were saying

that the text should be rendered "bodies of the souls" in vs 4. was I wrong? It was my way of saying the bodies were not there.

**BAC**

I have answered you on that! But mark this difference between 19 and 20: In 19 where the resurrection, judgment and damnation of the wicked are described, THEY, are cast into the lake of fire; in 20 where in verses 14 and 15 the resurrection of the righteous is implied, "death and hell were cast into the lake of fire" – no mention is made of anyone individually thrown into it! (The RC heresy of purgatory debunked!) It illustrates the parallel sequence between the two chapters rather than a chronological sequence, yet, for SDA's information, who so hammers on 19 'historically' ending in 20 – haven't you noticed this characteristic? In 19, the wicked are raised and thrown in hell, first – according to your chapter-sequence – first in time; and then should follow, according to your chapter and time-sequence, the resurrection and judgment of the righteous, not so? But what have we? The wicked only, in hell already, and only, thrown into the lake! If we have to believe SDA, the placing of the two chapters should have been chapter 20 before ch. 19!

But even worse, If we must believe SDA -- then Chapter 19 (the 2nd coming and APPEARING of Christ) happens BEFORE the 1000 years. AFTER Christ appears and the last judgment of hell (as in Chapt 19) we then in chapter 20, come to the FIRST resurrection – the resurrection of the **in Christ**, those over whom the second death has had no power. So we should expect a Gospel after the present age!? Just what many other heretics believe!

**SDA**

At His appearing (Rev 19) we have "the feast of the birds" also seen in the OT. At His appearing the saints are taken to heaven "and the REST are killed". At His appearing every mountain is removed all the wicked (living) are destroyed in fire and brimstone. Kinda hard to miss.

**BAC**

Thanks, SDA, for a brilliant reply! So we must see another Gospel after it all, you maintaining 19 ends in 20?

**EL**

My explanation coincides with Matt 20, 1 Cor 15:20-25, 1 Thess 4:15-, Heb 11:35, Re 20:4-5, but yours cannot explain Matt 20, Heb 11:35, who are the Rest of the Dead in Re 20:5

**SDA**

The REST of the dead " ARE not RAISED to LIFE" until AFTER 1000 years. THE REST of the dead are these "over whom the second death DOES have power" as contrasted to the ones in the FIRST resurrection. The DEAD in Christ RISE FIRST, this is the FIRST resurrection sir -- then 1000 years later "the REST of the dead come to life" and over THESE the second death DOES have power.

**BAC**

"The REST of the dead " ARE not RAISED to LIFE" until AFTER 1000 years." Just now you said the opposite, "At His appearing the saints are taken to heaven "and the REST are killed".! That means you deny the rest of the dead –raised for judgment–, are killed! What trick up your sleeve next? But you suppose the dead raised in Rv19 – which are the wicked dead!

**EL**

It doesn't say that the second death will have the power over all the Rest of the Dead, but the people of First Resurrection won't have it. It doesn't rule out that the Believers from the Second Resurrection will be exempted from the Second Death. Verse 6 says this: 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. Whom shall they reign? Who shall be ruled by them?

**BAC**

The best of your questions yet! Here's your answer, "***Death reigned*** from Adam to Moses ... but not as with the offence is it with grace ... for if by one man's sin death reigned ... much more they which receive abundance of Grace and of the Gift of Righteousness shall ***Reign in Life by One, Jesus Christ***. ... Where sin abounded, grace did much more abound, that as ***sin has reigned*** unto death, even so might ***Grace reign*** through Righteousness ***unto Eternal Life*** by Jesus Christ our Lord." (Ro5:14, 15, 17, 20, 21)

**SDA**

The text SAYS "over THESE the second death has NO power"--Rev 20:5 speaking of those raised FIRST -- those in the FIRST RESURRECTION. Some seem to want to ADD "and that is not all - there are also those in the SECOND resurrection over whom the second death has no power - not just those in the FIRST resurrection". It is a much needed addition if you hold that view - but if you don't hold to that view - the text works just as it is - which means ONLY those dead raised in the FIRST resurrection (the DEAD in Christ rise FIRST) are exempt from the SECOND death. Everyone else is judged by works - and by works they are condemned according to Romans 3.

Whom shall they reign? Who shall be ruled by them? The text does not say. But Christ said that the disciples would judge angels. This is probably a reference to the saints in heaven (who are taken to be WITH Christ WHERE He is -- IN His Father's house) who being "raised FIRST" at the "FIRST resurrection" are taken up in the air and then to heaven with Christ to

review the books of record regarding the wicked - including the historic record of the fallen angels.

**BAC**

How ridiculous can you get! Answer the question! "Whom shall they reign? Who shall be ruled by them?" The text does say! You won't allow it to speak for itself! "*They lived, and reigned with Christ Thousand Years!*" What can be more obvious? They '*ruled*' / '*reigned*' the Kingdom of Heaven, the era, "*with Christ*". "*They lived*", which tells you, they ruled over death and sin, and have made Christ the King of their lives.

**SDA**

But Christ said that the disciples would judge angels.

**BAC**

To judge isn't to reign. So God cannot do his own judging and reigning over the angels? Why rule over angels for whom there is no salvation? How rule in heaven over angels locked up on earth according to your SDA dogma? What rule would unfallen angels need? What has Jesus' saying to do with 'the text' of Revelation? This drunken man's exegesis ... I loath it! They rule over sin and wickedness because they had been given victory over death and their wicked nature already through Christ - that's how they reigned and whom they reigned over!

**SDA**

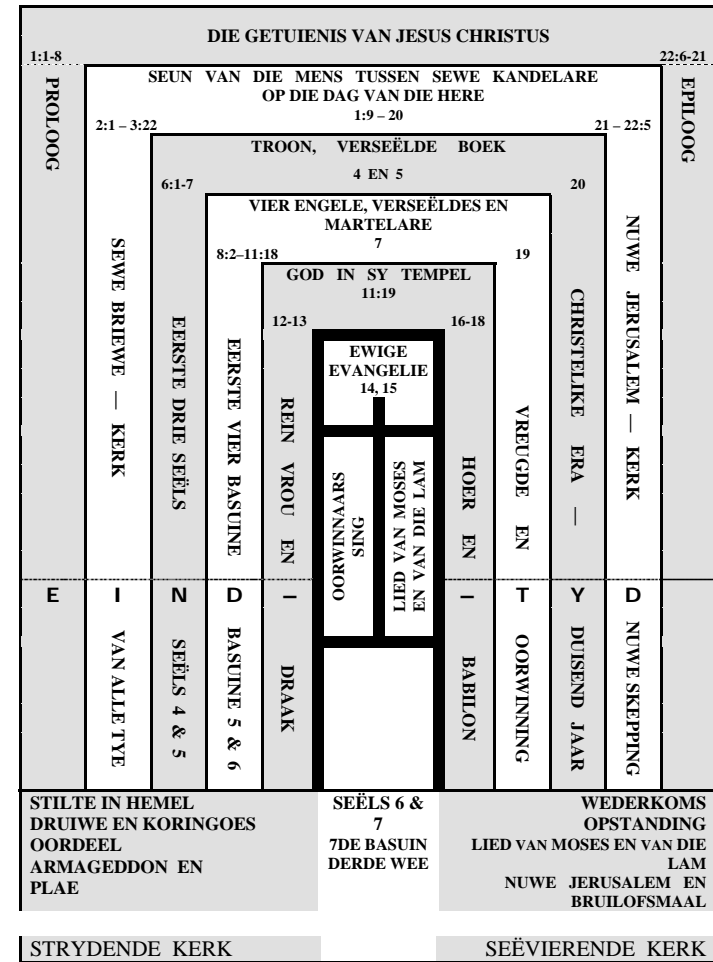
But more to the point - the text of Rev 20 does not say over whom they rule.

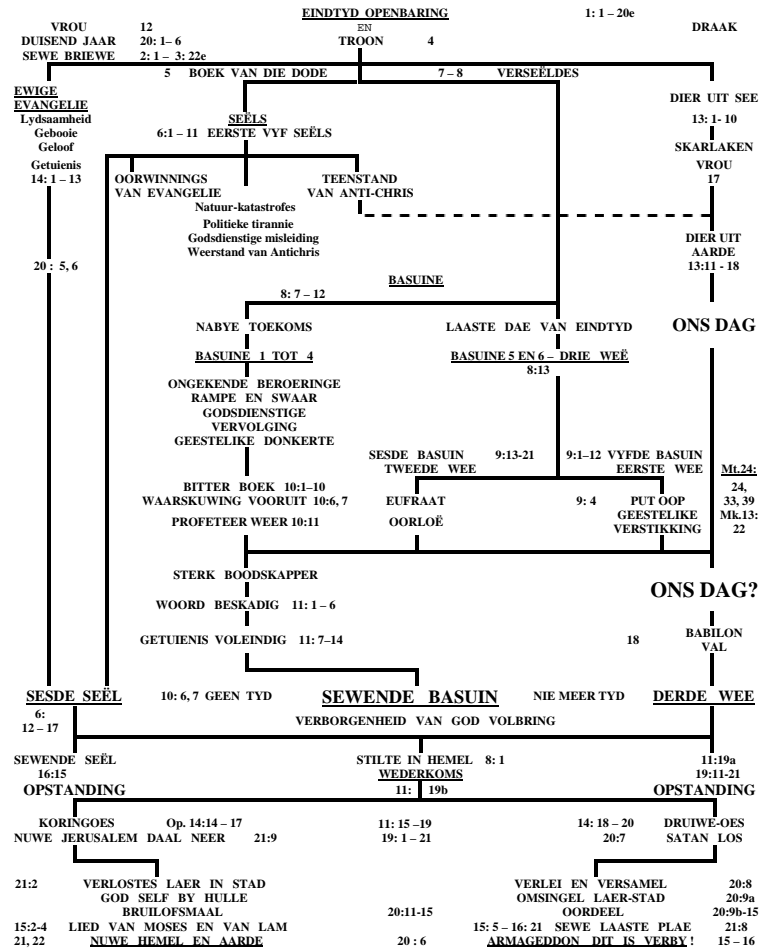
**BAC**

Don't dodge the point! If they were 'in heaven' as you say, that they '*reigned*' would have been an absolutely nonsensical thing for John to have said. Nevertheless he says it, and for good reason. The saints "*Thousand Years This The First Resurrection*" ruled, and reigned; John says it; Christ says it. And it is obvious and before hand - "*They lived and reigned with Christ!*" That explains every possible question! This rule and reign of the saints is seen - seen in two things, seen in their lives, and seen in the world. If

not for the Present Truth the saints this very moment with Christ ruled and reigned, this very moment and this very existence of and in the history of Christianity and mankind, would not have been. As plain as that. It is the first respect in which the saints ruled and reigned with Christ. The second is, that sin does not have dominion over them, but they having been born again – they in having obtained Part in Christ – they in having received This The First Resurrection by grace through faith, lived and reigned with Christ in the spiritual *“temple of God, which is ye”*. Satan is bound not only by the fact he has been conquered through Christ in resurrection from the dead, but he is also conquered and bound in that the old man has been crucified and the new man has been raised into New Covenant relationship with God. The saints with Christ rule and reign over the world, not only the world outside themselves, but also the world inside themselves. They are the spiritual Israel of God; *“they are priests of God and of Christ”*, *“That ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the darkness.”* (Phil2: 15)

*“Death reigned from Adam to Moses ... but not as with the offence is it with grace ... for if by one man’s sin death reigned ... much more they which receive abundance of Grace and of the Gift of Righteousness shall **Reign in Life by One, Jesus Christ**. ... Where sin abounded, grace did much more abound, that as sin has reigned unto death, even so might Grace reign through Righteousness unto Eternal Life by Jesus Christ our Lord.”* (Ro5: 14, 15, 17, 20, 21) *“They lived and reigned with Christ!”*





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