



## The Second Resurrection

I'm calling it The Second Resurrection for lack of a better way to name it. Biblically, it isn't called this at all, but it follows the first resurrection by about 1000 years with no mention of another in between. Perhaps we could call it The Great White Throne Judgment?

*(Rev 20:11-15) 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.*

The great white throne is God's throne. I can only imagine what it really looks like. I am so glad that I won't have to stand before it in judgment. Aren't



you? If you've been following my teachings, the previous month's Artios covered the first resurrection. In it, I taught about the gathering together and even touched upon the second resurrection. One important point I made throughout was that Christians will have already been gathered together to be forever with Jesus Christ. Christians will have already been made alive!

{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.*

I want to ask you a question. Who is the second resurrection reserved for? Is it reserved for Christians? Is it reserved for those beheaded for Jesus during the Tribulation period? The answer is actually quite easy to find. Verse 12 tells us that "the dead, small and great, stand before God." *This second resurrection is reserved for the dead.* Well, who are these

dead people? They are all of those

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people who were not made alive during the gathering together and during the first resurrection.

*All Christians were made alive and given new bodies at the time of the gathering together.*

All of those saints who were beheaded because they refused to worship the beast or receive his mark were made alive at the time of the first resurrection. No one else, save Jesus Christ, was made alive.

Where do all of these dead come from?

{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.

I need to review a few Greek words for you to better clarify verse 13.

The first word “dead” comes from nekros, meaning, a dead person. This refers to someone who is no longer alive.

The word “death” comes from thanatos, meaning, the “state of death.” It encompasses all who have died and are still dead. It covers all who are still in the state of death.

“Hell” is not what you may think. It comes from the Greek word haides meaning, “gravedom.” It is the actual place where the dead are. This could be in the ground, or elsewhere, but it refers to location.

{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.

Verse 13 tells us that the sea, meaning any body of water, gave up the dead. No specific reference is made to just one sea, so this could be the oceans, or even the Sea of Galilee. Any sea, wherein are dead people, will eventually give up those dead people. The power of God will ensure that this happens. This verse goes on to tell us that the “state of death,” and all “graves” will also give up their dead.

“Give up” and “deliver up” come from the same Greek word didomi, meaning “give” or “yield.” This word has a very interesting meaning associated with it. The place or state actually has to have these dead in order to “give [them] up” for this word to be used. If thanatos or haides did not have any dead, this word would not work. This should give you pause to consider past teachings wherein were taught that when you die, you

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go to heaven and are actually alive. I must tell you that no man will be made alive until one of these three events: the gathering together, the first resurrection, or the second resurrection! It is only at those times that people will be released from thanatos or haides.

(Heb 9:27) And as it is appointed unto men once to die, but after this the judgment:

Once all dead people are made alive, they will be judged according to their works. Again, *Christians will not be judged.* And those raised at the first resurrection will not be judged at this time. All those raised at the first resurrection are exempt from a “second” death.

(Rev 20:6) Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power,

but they shall be priests of God and of Christ, and shall reign with him a thousand years.

*All Christians are exempt from a “second” death.*

(1 Cor 15:54) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

Once Christians receive their new bodies, they will never again experience any form of corruption or mortality. They will, forever, be victorious over death.

(1 Cor 15:21-26) For since by man came death, by man came also the resurrection of the dead. {22} For as in Adam all die, even so in Christ shall all

be made alive. {23} But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming. {24} Then cometh the end, 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. {25} For he must reign, till he hath put all enemies under his feet. {26} The last enemy that shall be destroyed is death.

What a fitting end to death. The Greek word for death in verse 26 is thanatos, meaning “state of death.” Death will no longer exist, in any state or form, after this victory. It will be destroyed – rendered entirely useless.

{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

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was cast into the lake of fire.

There is only one reference in the New Testament written to Christians of the “book of life.” This is significant because no teaching in the seven Church Epistles (Corinthians through Thessalonians) exists on this subject. The following reference is the only one contained in the Church Epistles.

(Phil 4:3) And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

Paul and Timothy mentioned, by revelation that these people’s names were written in the book of life. God definitely wanted it mentioned. What can we learn from this? That all Christian names are written in this book

also. The people listed were “women which laboured,” Clement, and the “other fellowlabourers.” The later being people who worked with Paul and Timothy in the Gospel. You’ll not find any further discussion on this topic until the book of Revelations. The book of Revelations is not written to Christians; we can learn from it though. A Christian’s concerns should never be if his or her name is in this book. *Our Christians names have been known far before this book for many generations of time.*

(Eph 1:3-5) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: {4} According as he hath chosen us in him before the foundation of the

world, that we should be holy and without blame before him in love: {5} Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Christians will not be judged at the second resurrection. They will not be raised from the state of death at that time either. Neither will those beheaded for Jesus for refusing to worship the beast or have its mark. Christians will be given a new form of life at the gathering together; those Tribulation martyrs will be given a new life at the first resurrection.

*All other dead people will remain in the state of death until the second resurrection.*

At that time, they will be raised from the state of death no matter where they died, and will be judged. If their works exonerate them, they will not face a second

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death. The second death has no power over Christians, those raised at the first resurrection, or those judged worthy at the second.

Much love in Christ,

Jerry D. Brown