

## "Second Resurrection" Part I

This week's study will not be on the book of Psalms but rather on the subject of the second resurrection.

We will be looking at how God will prepare the resurrected masses to be made ready for that time of giving an accounting before God ([Rom 14:12](#) , [2Co 5:10](#)) and the order of that judgement.

[Rom 14:12](#) So then every one of us shall give account of himself to God.

[2Co 5:10](#) For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

I hope to use this time to encourage us, as we're reminded of the "precious and exceeding great promises" that have been granted to us ([2Pe 1:4](#)) and the great mercy that God will show to all men in time by bringing about judgment that will "turn away ungodliness from Jacob" and "take away their sins" ([Rom 11:25-28](#)).

[2Pe 1:2](#) Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

[2Pe 1:3](#) According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

[2Pe 1:4](#) Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

[Rom 11:25](#) For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in;

[Rom 11:26](#) and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob:

[Rom 11:27](#) And this is my covenant unto them, When I shall take away their sins.

[Rom 11:28](#) As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake.

### How does God look at all flesh?

The sinful flesh of Adam, including Christ's flesh ([Rom 1:20](#) , [2Co 5:16](#)), typifies what an unconverted resurrected spirit-being is in the eyes of our Father and Christ: they are, and all flesh is, spiritually dead in our Father's eyes and not good ([Luk 9:60](#) , [Mar 10:18](#) , [Rom 7:18](#) , [Rom 4:17](#)).

[Rom 1:20](#) For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

[2Co 5:16](#) Wherefore henceforth know we **no man** after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

[Luk 9:60](#) Jesus said unto him, Let the dead bury their dead: but go thou and preach the

kingdom of God.

Mar 10:18 And Jesus said unto him, **Why callest thou me good? there is none good but one, that is, God.**

Rom 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

Rom 4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

In a resurrected and unconverted spirit body that the world will be found in, in the second resurrection, the spiritually dead will be burying the dead, as history and all of the experiences of their own life and others will be brought into remembrance and gathered as bread for God's purpose. They will still know Christ after the flesh at this point in the second resurrection and the verses in the next section of our study should help explain how that process of judgement in the second resurrection can be likened unto a time when "all the fragments" will be gathered up so that "**nothing be lost**" (Joh 6:12)

Joh 6:12 When they were filled, he said unto his disciples, **Gather up the fragments that remain, that nothing be lost.**

#### Nourished and judged:

When the world is finally blessed to sit at the feet of Christ, that nourishing event will be the sweet that must precede the bitterness in our belly that comes after we receive His word Rev 10:9 , Eze 3:3-4 , Eze 3:14 , Eze 3:27). The parables that God gave us in (Luk 9:14-17 , Mar 8:6-9) help us see how judgement will unfold, and reveal a judgement that all of humanity will experience as they receive the words of Christ that must culminate in a bitter lake of fire experience.

Rev 10:9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

Eze 3:3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for sweetness.

Eze 3:4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

Eze 3:14 So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.

Eze 3:27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

Luk 9:14 For they were about five thousand men. And he said to his disciples, **Make them sit down by fifties in a company.**

Luk 9:15 And they did so, and made them all sit down.

Luk 9:16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

Luk 9:17 And they did eat, and were all filled: and there was taken up of fragments that

remained to them twelve baskets.

**Mar 8:6** And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

**Mar 8:7** And they had a few small fishes: and he blessed, and commanded to set them also before *them*.

**Mar 8:8** So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

**Mar 8:9** And they that had eaten were about four thousand: and he sent them away.

There are about 5000+4000 people sitting=9000 in these parables (Luk 9:14-16 , Mar 8:6-9) telling us this feeding of bread is talking about the process of judgement (one nine and three tens 9x10x10=90), and how our experience of evil in this life, and the giants within us, will be bread for us (Num 14:9). There are twelve baskets gathered, because this is a foundational event that points to the salvation of all men that comes about through the grace and faith of Christ represented by "the five barley loaves"(Joh 6:13).

**Num 14:9** Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD *is* with us: fear them not.

**Joh 6:13** Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

These parables of the multitude being fed that we are looking at in Luke chapter 9 and Mark chapter 8 typify that part of the process of judgement where Christ has us sit and be nourished with bread, "when the day began to wear away" "here in a desert place" (Luk 9:11-13), after having "**been with me three days, and have nothing to eat**" "here in the wilderness" (Mar 8:1-5), and all this is shown to us to be required in order to put an end to all carnal fleshly thought that cannot inherit the kingdom of God nor defile God's kingdom.

**Luk 9:11** And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

**Luk 9:12** And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

**Luk 9:13** But he said unto them, **Give ye them to eat**. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

**Mar 8:1** In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

**Mar 8:2** **I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:**

**Mar 8:3** **And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.**

**Mar 8:4** And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

**Mar 8:5** And he asked them, **How many loaves have ye?** And they said, Seven.

All our idol thoughts must be buried like a seed into the baptism of Christ's death (Rom 6:3-4 , Mat 12:36-37). Giving an accounting is only the beginning of that process of judgment, likened

unto a seed dying and being buried, which is why Christ has us sitting and subject to him, listening to his words, the bread of life, sitting at his feet to receive "**that good part**" ([Luk 10:39](#) , [Luk 10:42](#)) . That word, or bread, or seed being given to those who are sitting, will not return void ([Isa 55:11](#)) but precedes that accounting or judgement that we and all the world must experience in the order God has ordained.

[Rom 6:3](#) Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

[Mat 12:36](#) But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

[Mat 12:37](#) For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

[Luk 10:39](#) And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

[Luk 10:42](#) But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

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

Just as surely as feeding someone miraculously did not convert anyone ([Joh 6:26-27](#)), in the same way the giving to someone the bread of life miraculously in the second resurrection will not change anyone until the trial of their faith occurs in the lake of fire, where that abiding or continuing in his word will sanctify the soul who is being saved through that fiery baptismal process ([1Pe 1:7](#) , [Joh 8:31](#) , [Luk 11:5](#) , [Joh 15:15](#)).

[Joh 6:26](#) Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

[Joh 6:27](#) Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

[1Pe 1:7](#) That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

[Joh 8:31](#) Then said Jesus to those Jews which believed on him, If ye continue in my word [in the lake of fire for all men in their order], *then are ye my disciples indeed;*

[Luk 11:5](#) And he said unto them, Which of you shall have a friend, and shall go unto him at midnight [[Mat 25:5-8](#)], and say unto him, Friend, lend me **three loaves;**

[Joh 15:15](#) Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

*All men will be saved* ([1Co 15:22](#)):

[1Co 15:20](#) But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

[1Co 15:21](#) For since by man *came* death, by man *came* also the resurrection of the dead.

[1Co 15:22](#) For as in Adam all die, even so in Christ shall all be made alive.

1Co 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

1Co 15:24 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.

1Co 15:25 For he must reign, till he hath put all enemies under his feet.

1Co 15:26 The last enemy *that* shall be destroyed *is* death.

1Co 15:27 For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

1Co 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

The group of five thousand and four thousand who were seated and being fed in these parables above also point to the process of the whole of humanity entering into the holy place, the holiest ([Heb 9:24](#) ; [Heb 10:19](#)), through the court and the temple ([Exo 26:30](#) , [Exo 26:37](#)), and the combined approximate amount of 9000 people reminds us that this entering into the temple is accomplished through judgement (9) ([Heb 9:27](#)).

[Heb 9:23](#) *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

[Heb 9:24](#) For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

[Heb 10:16](#) This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

[Heb 10:17](#) And their sins and iniquities will I remember no more.

[Heb 10:18](#) Now where remission of these *is*, *there is* no more offering for sin.

[Heb 10:19](#) Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

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

Here is a excerpt from Mike that talks about those pillars in Exodus:

[from iswasandwillbe.com: the study on the color blue, part 1](#)

### 3) The Vail Between The Holy Place And The Holy Of Holies Was Also Blue, And Purple, And Scarlet.

Exo 26:30 And thou shalt rear up the tabernacle **according to the fashion thereof which was shewed thee in the mount**.

Exo 26:31 And thou shalt make a **vail of blue, and purple, and scarlet** , and fine twined linen of cunning work: **with cherubims shall it be made:**

Exo 26:32 And thou shalt hang it upon **four pillars** of shittim wood overlaid with gold: their hooks [ shall be of] gold, upon the four sockets of silver.

Exo 26:33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and **the vail shall divide unto you between the holy place and the most holy.**

### 4) The “Door Of The Tent” Was Blue, And Purple, And Scarlet

The door is to be of “blue and purple and scarlet.” All three colors and the significance of all three colors are part of the process of entering through the vail into the presence of God.

Exo 26:36 And thou shalt make an hanging **for the door of the tent**, [ of] **blue, and purple, and scarlet**, and fine twined linen, wrought with needlework.

Now just as the spirit does in the book of Revelation, notice how the spirit begins in the holy of holies and "looks behind" to see what it took to get there:

Exo 26:34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy place.

Exo 26:35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

Exo 26:36 And thou shalt make an hanging for the **door of the tent**, of **blue, and purple, and scarlet**, and fine twined linen, wrought with needlework.

Exo 26:37 And **thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold**, [ and] their hooks [ shall be of] gold: and thou shalt cast five sockets of brass for them.

### *A baptism by water and then a baptism by fire:*

Every man will be judged in his own order, and the dream is one in regard to how we all must live by every word and be judged by a baptism of water and then by a baptism of fire ([Mat 3:11](#) , [Eph 5:26](#) , [Luk 12:49](#) , [Joh 6:63](#) , [Lev 23:27](#) , [Jer 23:29](#) , [1Pe 4:12](#)) . The 4000 fed by Christ ([Mar 8:9](#)) tells us all the world will be initially baptized in water, and the 5000 fed by Christ in ([Luk 9:14](#)) tells us that the second baptism is the one that converts us by grace and faith ([Eph 2:8](#)). It takes the two combined to complete the process of judgement on a spiritually carnal mind (9000 or  $9 \times 10 \times 10 \times 10 = 90000$ ).

[Lev 23:27](#) Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

[Jer 23:29](#) *Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

[Mat 3:11](#) I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

[Luk 12:49](#) **I am come to send fire on the earth; and what will I, if it be already kindled?**

God's elect go before the world, our sins are "open beforehand" "going before to judgement; "and some *men* they follow after" but everyman will be judged in the order that God has ordained ([1Ti 5:24-25](#) , [1Co 15:23](#) , [1Co 14:40](#)). Hebrews speaks of a parable that reminds us of this point that there is a judgement or baptism by water that must proceed the baptism of fire, and that we must be born of water and of spirit ([Heb 12:9-10](#) , [Joh 3:5-6](#)) [*a baptism by water and then a baptism by fire*]. All this judgement or process of baptisms is for the express purpose of keeping everything out of the kingdom of God that could defile it [1Co 15:50](#) , [Rev 21:27](#)).

[1Ti 5:24](#) Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

[1Ti 5:25](#) Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.



1Co 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

1Co 14:40 Let all things be done decently and in order.

Heb 12:9 Furthermore we have had fathers of our flesh [**baptism by water**] which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits [**baptism by fire**], and live? [Luk 12:5]

Heb 12:10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

Joh 3:5 Jesus answered, **Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

Joh 3:6 **That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.**

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Rev 21:27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

### Let the dead bury the dead:

As we said at the beginning of this study, in a resurrected and unconverted spirit body that the world will be found in, in the second resurrection, the spiritually dead will be burying the dead.

Part of the process that God will use to bring all of humanity to understand that we are beasts who need to be judged and redeemed, is to have the dead bury the dead (Eph 2:3 , Ecc 3:18 , Luk 9:60).

Eph 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Ecc 3:18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

Luk 9:60 Jesus said unto him, **Let the dead bury their dead: but go thou and preach the kingdom of God.**

That burying comes about by having mankind see and understand through the word of God which will convict everyone in time, that we are the man with the mark of the beast on us (2Sa 12:7 , Rev 13:18), who needs to give an accounting for our unconverted life and the actions that God caused me to take throughout that time (Gen 4:15 , Act 17:28).

2Sa 12:7 And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

Rev 13:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore and six.

**Gen 4:15** And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

**Act 17:28** For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

That giving an account only comes about through judgement however, as Mike makes clear using these verses in an FAQ letter done some years ago (<http://www.iswasandwillbe.com/accounting-versus-hold-accountable/>) :

I have gone to great lengths in the past to point out the fact that Joseph causes his brothers to GIVE an accounting of what they had done. That is all God wants you and me to do. Joseph did not HOLD his brothers ACCOUNTABLE; he simply brought them to see themselves as the instruments of evil God has created us all to be. We are all "marred in the Potter's hand. What do we think that means the Potter's hand has formed? It means the Potter has formed a sinning machine which He has designed for the very purpose of destruction so that the spirit can be saved in the day of the Lord.

Psa 51:5 Behold, **I was shapen in iniquity; and in sin did my mother conceive me.**

Christ told the steward, "Give an accounting of your stewardship..."

Luk 16:1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

Luk 16:2 And he called him, and said unto him, How is it that I hear this of thee? **give an account of thy stewardship**; for thou mayest be no longer steward.

And so we are again told:

1Co 3:13 **Every man's work shall be made manifest** [to himself as well as others]: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

1Co 3:16 Know ye not that ye are the temple of God, and [that] the Spirit of God dwelleth in you?

1Co 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which [temple] ye are.

1Co 3:18 **Let no man deceive himself.** If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

1Co 3:19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

1Co 3:20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

1Co 3:21 Therefore let no man glory in men. **For all things are yours;**

1Co 3:22 Whether Paul, or Apollos, or Cephas, or **the world, or life, or death, or things present, or things to come; all are yours;**

1Co 3:23 And ye are Christ's; and Christ is God's.

"All things come alike to all:"

Ecc 9:1 For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, [are] in the hand of God: no man knoweth either love or hatred by all that is before them.

Ecc 9:2 **All things come alike to all: there is one event to the righteous, and to the**



**wicked;** to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as [is] the good, so [is] the sinner; [and] he that sweareth, as [he] that feareth an oath.

Ecc 9:3 **This is an evil among all things that are done under the sun, that there is one event unto all:** yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

Next week, Lord willing we will finish our study on the 2<sup>nd</sup> Resurrection and tie all these thoughts together , ending with an email that helps give a good overview of all the points brought out this week and next.