

VBS 2022

**THE RETURN
OF THE
KING**

**Day 4: Enduring in Hope
1st-5th Grade**

Enduring in Hope

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

Each day, the students will learn a memory verse. Students who learn all 5 memory verses this week will receive a prize.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective This lesson will teach the kids that Jesus is coming back to set all things right with the world, and show how that gives us hope.

Key Verses

Revelation 19:11-16; 20:1-6—Main Teaching Passage

Revelation 19:17-21

Isaiah 2:1-4

Isaiah 11:1-10

Daniel 7:27

Memory Verse - Matthew 24:45

"Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season?"

Hook

Review Matthew 24:42-44.

In your class will be a cup and a straw. Fill the cup with water and tell the class you are going to use the straw to drink it, but then misuse the straw (try to suck water from the middle, use the straw to scoop the water, hold it over the cup, etc.)

Explain that when we don't use something the way it was designed, it doesn't do what it's supposed to do. The same way, all the problems in this world are a result of sin, which is when we don't live the way God designed us to live. But today we are going to learn that when Jesus comes back, He will fix all those problems and everything will be the way it should be.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

All week, we have been learning about Christ's promised return to earth. Revelation 19-20 describes what His return will look like. When He returns, Revelation 19:11-16 tells us that Jesus will be riding on a white horse and followed by the armies of heaven. He will wear many crowns because He is returning as King, and on His robe and thigh is written the name, "King of kings and Lord of lords." The passage also says He will have a sword coming from His mouth and His eyes will be like fire because He is coming to defeat all those who fight against God and set up His Kingdom on earth. Verses 17-21 then describe the battle in which He defeats the Antichrist and his armies. (Note that the battle is not the main focus of our passage, and feel free to skip the graphic details.)

After defeating the Antichrist, Jesus will capture Satan and cast him into a bottomless pit, where he will be trapped for 1,000 years. Revelation 20:1-6 describes this 1,000-year period, known as the Millennium, when Christ will rule the world and believers who have died will rise again and reign with Him. This wonderful time of peace on earth is described throughout the Old Testament. In Isaiah 2:1-4, we read that that during the Millennium there will be no more war, and all the nations of the world will go to Jerusalem to worship the Lord. Isaiah 11:1-10 says that Jesus will be King, and He will treat everyone with justice and fairness. His reign will bring peace and harmony, to the point that even the animals will be at peace with one another, and with us. Daniel 7:27 tells us that Christ will share His reign with us. What a wonderful time it will be!

LOOK

If we look around at the world today, it becomes quite clear that things aren't the way they should be. When God first created the earth, everything was good, and He designed the world to thrive under His rule. But sadly, man chose to rebel against God's rule and sin. Because of sin, we experience pain, sickness, disappointment, bullying, sadness, and more. When we experience the difficulties of this life, it can be easy to get discouraged and even struggle with our faith. But when things are tough, remembering the truth that Jesus is coming back to make everything right can give us tremendous comfort.

When Christ returns, He will reign as King and fix everything that is wrong with the world. There will be no more wicked rulers who take advantage of others, or people who mistreat one another. Instead, everyone will worship and obey the Lord, we will all be at peace with one another. We will no longer experience the pains and sufferings of this wicked world. Jesus will be the perfect King, and under His rule the world will return to the way it should be. The Millennium will be the greatest time in all of history!

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK (Continued)

But why is it important for us to know about Christ's return and the Millennium? Why should a future Kingdom where everything is perfect matter to those of us living in a broken world today? In addition to the fact that, as we've been learning this week, Christ has given us important tasks to do as we wait for His return, the fact that He is coming back to rule and make all things right should be a hope and comfort to us. As we live in a broken world and see bad things happening around us, the message of Christ's return shows us that things won't always be this way. One day, all the bad things we see in this world will gone, and Jesus will reign over a creation where everything is working as God designed it.

In this life, we may experience disappointment, failure, or pain, but learning about the Millennium should anchor us through life's storms. Perhaps some of us in this class are going through something difficult. Because of that trial, you may feel discouraged or are losing hope. Maybe it's even causing you to question your faith. When times are tough, holding on to the truth that things won't always be this way and that we have a future where Christ is King and everything is right should give you comfort and hope, which will help you to endure. If you are worried about the things you see in the world around you, you can be comforted by the fact that these problems won't last. Jesus' return will bring everything wrong with this world to an end.

The message that Jesus is coming back to make things right is good news, but only for those who have trusted in Him. As we've been saying all week, the most important thing every person must do to be ready for His return is to make Jesus your Lord and Savior. This will be our focus in tomorrow's study.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

As a class, memorize Matthew 24:42-45.

Ask the kids what's going to happen when Jesus comes back. What will His Kingdom be like? Why is that important to remember? How does it help us in this life?

Pray: Thank the Lord for His promise to return to earth and make all things right. Pray that this message will be a hope and comfort in this life for you all.

Parent Question: How does Christ's return give us hope?

FURTHER STUDY

Commentary on Revelation 19:11-16; 20:1-6 By David Guzik

B. Jesus Christ returns to a hostile earth.

1. ([Rev 19:11-16](#)) Jesus returns to earth with an army from heaven.

Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. And He has on His robe and on His thigh a name written: King of Kings and Lord of Lords.

a. **Now I saw heaven opened, and behold:** There is a sense in which everything before this in the Book of Revelation is an introduction to this *revelation* (unveiling) of Jesus Christ. Now He returns to earth in power and glory.

i. According to [Zechariah 14:3-4](#), when Jesus returns He will come first to the Mount of Olives in Jerusalem. The plea of [Isaiah 64:1-2](#) is now fulfilled: *Oh, that You would rend the heavens! That You would come down! That the mountains might shake at Your presence; as fire burns brushwood, as fire causes water to boil; to make Your name known to Your adversaries, that the nations may tremble at Your presence!*

ii. This prayer for deliverance will be on the lips of the Jewish people surviving through the Great Tribulation. Unlikely as it may seem now, they will cry out to Jesus their Messiah for deliverance, and as a whole, they will embrace Him as their Savior. As Jesus said in [Matthew 23:39](#): *I say to you, you shall see Me no more till you say, "Blessed is He who comes in the name of the Lord!"* Hard pressed by the terrible persecution of the Anti-christ, Israel as a whole will turn their hearts towards Jesus, and He will deliver them at this late hour.

iii. When Jesus comes, He comes on a **white horse**. In Biblical times – especially among Israel – most soldiers were *foot soldiers*. To have a **horse** in battle was a significant advantage. A horse spoke of *honor*, of *power*, and of *speed*; the color of this horse speaks of *victory*.

b. **Faithful and True:** This glorious title shows Jesus is the keeper of promises, including His promises of judgment.

c. **In righteousness He judges and makes war:** Jesus comes as a judge and a general to make **war**. The world that rejected Him before rejects Him again, but this time Jesus judges those who reject Him.

i. "The world likes a complacent, reasonable religion, and so it is always ready to revere some pale Galilean image of Jesus, some meager anemic Messiah, and to give Him a moderate rational homage." (Torrance)

ii. "Any view of God which eliminates judgment and his hatred of sin in the interest of an emasculated doctrine of sentimental affection finds no support in the strong and virile realism of the Apocalypse." (Mounce)

iii. This is a Jesus we can't control. Here we see Jesus as someone who demands not only our attention, but also our submission.

iv. It's good for us to remember that this dramatic display of judgment comes *only at the end* of a long time of grace, patience, and mercy. This is no "rush to judgment." Jesus has *amply* displayed His nature of mercy, forgiveness and grace to this fallen world. He comes now to judge a world hardened and totally given over to

their rebellion against Him.

v. “All of these passages point to the sad conclusion that in the day of judgment it is too late for men to expect the mercy of God. There is nothing more inflexible than divine judgment where grace has been spurned. The scene of awful judgment which comes from this background is in flat contradiction of the modern point of view that God is dominated entirely by His attribute of love.” (Walvoord)

vi. Remember that He does it all in **righteousness**. “The wars which *he* wages are from no principle of ambition, lust of power, or extension of conquest and dominion; they are *righteous* in their *principle* and in their *object*. And this is perhaps what no earthly potentate could ever say.” (Clarke)

vii. “Jesus is the only king who always wars in this fashion. There have been brilliant exceptions to the general rule, but war is usually as deceitful as it is bloody, and the words of diplomatists are a mass of lies. It seems impossible that men should deliberate about peace and war without straightway forgetting the meaning of words and the bonds of honesty: War still seems to be a piece of business in which truth would be out of place; it is a matter so accursed that falsehood is there most at home, and righteousness quits the plain. But as for our King, it is in righteousness that he doth judge and make war. Christ’s kingdom needs no deception: the plainest speech and the clearest truth – these are the weapons of our warfare.” (Spurgeon)

d. **His eyes were like a flame of fire**: “Why are they like flames of fire? Why, first, to discern the secrets of all hearts. There are no secrets here that Christ does not see. There is no lewd thought, there is no unbelieving scepticism, that Christ does not read. There is no hypocrisy, no formalism, no deceit, that he does not scan as easily as a man reads a page in a book. His eyes are like a flame of fire to read us through and through, and know us to our inmost soul.” (Spurgeon)

e. **On His head were many crowns**: The last time this earth saw Jesus He wore a crown of thorns, but not in [Revelation 19](#). Now, He wears **many crowns**. The ancient Greek word used for **crowns** here is the *diadema*, the crown of royalty and authority, not the *stephanos*, the crown of achievement.

i. The fact that there are **many crowns** means that Jesus is the ultimate in royal authority and power. It is a visible manifestation of what we mean when we say **King of Kings**. It is an expression of unlimited sovereignty.

f. **He was clothed with a robe dipped in blood**: His robe is **dipped** (or sprinkled) **in blood**. Bible students debate whether this is His own blood (reminding us of the cross) or the blood of His enemies. Either is quite possible.

g. **The armies in heaven**: These are God’s people ([Revelation 17:14](#), [Jude 14-15](#)). There is little doubt that angels will also accompany Jesus and His people, but the main idea is that the Son of God leads the people of God from heaven against earth.

i. There is no mention of any kind of armor or weapon for any soldier in the great army that follows Jesus. The only armor or weapon they have is the only one they need: **clothed in fine linen, white and clean**.

h. **Now out of His mouth goes a sharp sword**: The idea isn’t that Jesus holds a sword in his mouth like a buccaneer, or that He is “spitting swords.” This is a dramatic way of referring to the power of His Word. “Christ conquers by the power of His Word” (Johnson). Five times in the Book Revelation, John emphasizes that Jesus’ sword comes out of **His mouth**.

i. **And He Himself will rule them with a rod of iron**: Jesus comes to rule and to reign in triumph, to rule the nations with a **rod of iron** as predicted in [Psalm 2](#). He comes as **King of Kings** to displace every king reigning on this earth.

i. “It does not mean the leavening of existing governments with Christian principles, the spiritual conversion of countries and empires, leaving them in existence, and simply Christianizing them so as to exhibit something of Christ’s spirit in their administrations; but the total displacement of all this world’s sovereigns and governments, the taking of all dominion and authority out of their hands and putting it in the hands of Christ, as the true and only King of the world.” (Seiss)

j. **He has on His robe and on His thigh a name written: King of Kings and Lord of Lords.** The name is on His **thigh** for prominence, being easily visible when seated on a horse. At the same time, **no one knew** [the name] **except Himself** – that is, no one can comprehend Him perfectly.

i. Clarke is among those who believe that the **name written that no one knew except Himself** is actually the tetragrammaton, the four letters YHWH that make up the name *Yahweh*, the sacred and secret name of God.

A. Satan bound for a thousand years.

1. ([Rev 20:1](#)) A nameless angel comes to bind Satan with a great chain.

Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand.

a. **An angel coming down from heaven:** The angel that will subdue Satan is anonymous. It is not Jesus Himself, nor is it Michael or Gabriel or any other high-ranking angel.

i. “The final importance of Satan is perhaps indicated in the fact that it is not the Father who deals with him, nor the Christ, but only an unnamed angel.” (L. Morris)

b. **An angel coming down from heaven:** This is a dramatic declaration that Satan is *not* God’s opposite or equal; and that God could easily stop Satan’s activity at any time. Yet God allows Satan to continue, because even in his evil, he indirectly serves the purposes of God.

2. ([Rev 20:2-3](#)) Satan is imprisoned for 1,000 years.

He laid hold of the dragon, that serpent of old, who is *the Devil and Satan*, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.

a. **Laid hold... bound him... cast him... shut him up... set a seal on him:** Satan tried to imprison Jesus in a tomb, but couldn’t. Here, God has no problem restraining Satan, and this incarceration is not for punishment, but restraint. By implication, Satan’s demonic armies are also restrained and imprisoned.

i. “Is this a literal transaction? Certainly it is. The battle is literal; the taking of the Beast and the False Prophet is literal; the slaying of the kings and their armies is literal; Satan is literal; and his binding must be equally literal. It will not resolve itself into anything else.” (Seiss)

ii. Some people ask, “What kind of chain can hold the devil?” We don’t know, but God can fashion a chain for that exact purpose. We know that right now there are demonic spirits who are imprisoned and chained ([Jude 6](#)). If God can chain them now, He can chain Satan for 1,000 years.

iii. “The elaborate measures taken to insure his custody are most easily understood as implying the complete cessation of his influence on earth (rather than a curbing of his activities).” (Mounce)

iv. Some take this as Satan’s binding on a personal level, believing that it refers to how Satan’s work can be restrained in the life of an individual. But this view does not take the text seriously. If God *did* want to tell us of the total inactivity of Satan, how could He have said it any stronger?

v. This shows that there is no *man* who simply “binds” Satan with his prayer. This is a work done on divine initiative. “One very important detail is to notice that the conquest of Satan and his powers does not come by any human effort.” (Barnhouse)

b. **That he should deceive the nations no more:** This shows us Satan’s main mode of attack is revealed. Satan is a deceiver, so the most potent defense and weapon against Satan is the truth of God’s Word.

i. “The truth is ever against him; therefore falsehood is his particular recourse and instrument. But naked falsehood is only repulsive. What we know to be a lie cannot command our respect... Untruth can only gain credence and acceptance by being so disguised as to appear to be the truth. Falsehood can have no power

over us until we are led to believe and conclude that it is the truth. And this deluding of men, getting them to accept and follow lies and false hopes, under the persuasion that they are accepting and following the truth, is the great work and business of Satan in every age.” (Seiss)

ii. Since Satan’s work of deception continues today, we know that he is not bound in the way that this passage describes. We know that Satan was not bound at the finished work of Jesus on the cross, at the resurrection, or at the founding of the church. We know this because Peter said that Satan was free to walk about as a roaring lion, seeking whom he may devour ([1 Peter 5:8](#)).

iii. Satan continues to effectively deceive. “People not only make falsehoods, speak falsehoods, print falsehoods, and believe falsehoods; but they eat them, and drink them, and wear them, and act them, and live them, and make them one of the great elements of their being.” (Seiss)

c. **Till the thousand years were finished:** This thousand-year period is often known as the *Millennium*. Through church history, there has been many different ways of understanding the Millennium.

i. The Bible speaks powerfully to other aspects of the millennial earth. Tragically, the Church through history has often ignored or denied the promise of the millennial reign of Jesus Christ. The early church until Augustine almost universally believed in an earthly, historical reign of Jesus, initiated by His return. Tyconius (in the late 300’s) was the first to influentially champion a spiritualized interpretation, saying that this Millennium is *now (amillennialism)* and must be understood as a *spiritual* reign of Jesus, not a literal reign. His view was adopted by Augustine, the Roman Catholic Church and most Reformation theologians.

ii. Growing out of *amillennialism* is the doctrine of *postmillennialism*, saying the millennium will happen in *this* age, before Jesus’ return – but that the church will bring it to pass. Yet the clear teaching of the Bible isn’t *amillennialism* or *postmillennialism*, but what is called *premillennialism* – the teaching that Jesus Christ will return to this earth *before* the millennial earth, and *He* will establish and govern it directly.

iii. There is no need to say that Satan is only bound in a spiritual sense, and Jesus only rules in a spiritual sense. When we consider the rest of the Scriptures, the earthly reign of Christ and His people on this earth is plainly taught in the Old and New Testaments. In the Old Testament, we see it in [Psalm 72](#), [Isaiah 2:2-4](#), [Isaiah 11:4-9](#), [Jeremiah 23:5-6](#), and in many, many more passages. In the New Testament we see it in [Luke 1:32-33](#), [Matthew 5:18](#), [Luke 19:12-27](#), among other passages. All in all, there are more than 400 verses in more than 20 different passages in the Old Testament which deal with this time when Jesus Christ will rule and reign personally over planet earth.

iv. Who will be on the earth in the Millennium? Even after the rapture and the vast judgments of the Great Tribulation, there will be many people left on earth. After Jesus returns in glory, He will judge those who survive the Great Tribulation in the judgment of the nations ([Matthew 25:31-46](#)). This is not a judgment unto salvation, but a judgment of moral worthiness, and entrance into the Millennial Kingdom of Jesus. The unworthy will be sent into eternal damnation, and the worthy will be allowed in Jesus’ Millennial Kingdom.

d. **Till the thousand years were finished:** Some of what we know of the Millennium from other passages of Scripture.

i. *During the Millennium, Israel will be the superpower of the world*, the leading nation in all the earth, and the center of Israel will be *the mountain of the Lord’s house* – the temple mount, which will be the “capital” of the government of the Messiah. *All nations shall flow to the “capital” of Jesus’ government* ([Isaiah 2:1-3](#), [Ezekiel 17:22-24](#)).

ii. *During the Millennium, the citizens of earth will acknowledge and submit to the Lordship of Jesus*. It will be a time of perfectly administrated enforced righteousness on this earth ([Isaiah 2:1-5](#)).

iii. *During the Millennium, there will be no more war*. There will still be conflicts between nations and individuals, but they will be justly and decisively resolved by the Messiah and those who reign with Him ([Isaiah 2:1-5](#)). It isn’t the reign of the Messiah itself that will change the heart of man. Citizens of earth will still need to trust in Jesus and in His work on their behalf for their personal salvation during the millennium. But war and

armed conflict will not be tolerated.

iv. *During the Millennium, the way animals relate to each other and to humans will be transformed.* A little child will be safe and able to lead a wolf or a leopard or a young lion or a bear. Even the danger of predators like cobras and vipers will be gone. In [Genesis 9:2-3](#), the Lord gave Noah, and all mankind after him, the permission to eat meat. At the same time, the Lord put the *dread* of man in animals so they would not be effortless prey for humans. Now, in the reign of the Messiah, that is reversed. For this reason, many think that in the reign of the Messiah (the Millennium) humans will return to being vegetarians, as it seems they were before [Genesis 9:2-3](#) ([Isaiah 11:6-9](#)).

v. *During the Millennium, King David will have a prominent place in the millennial earth, ruling over Israel* ([Isaiah 55:3-5](#), [Jeremiah 30:4-11](#), [Ezekiel 34:23-31](#), [Ezekiel 37:21-28](#), [Hosea 3:5](#)).

vi. *During the Millennium, there will be blessing and security for national Israel* ([Amos 9:11-15](#)).

vii. *The Millennium will be a time of purity and devotion to God* ([Zechariah 13:1-9](#)).

viii. *During the Millennium, there will be a rebuilt temple and restored temple service on the earth as a memorial of God's work in the past.* ([Ezekiel 40-48](#), [Ezekiel 37:26-28](#), [Amos 9:11](#), [Ezekiel 20:39-44](#)).

ix. *During the Millennium, saints in their resurrected state will be given responsibility in the Millennial Earth according to their faithful service* ([Luke 19:11-27](#), [Revelation 20:4-6](#), [Revelation 2:26-28](#); [3:12](#), [22](#), [1 Corinthians 6:2-3](#)).

e. **Thousand years:** Is it a literal 1,000 years? We should take a number literally *unless* there is clear reason or evidence to do otherwise. We should take this **thousand years** literally, because God has an important work to accomplish during the Millennium.

i. The Millennium is important because it will demonstrate Jesus' victory and worthiness to rule the nations.

ii. The Millennium is important because it will reveal the depths of man's rebellious nature in a perfect environment. Some people seem to believe that man is basically good, and deep down he really *wants* God's righteous rule. Many believe that man is really innocent, and corrupted only by a bad environment. The Millennium will answer these questions *before* the great judgment ([Revelation 20:11-15](#)).

iii. The Millennium is important because it will display the eternal depravity of Satan, who continues his evil as soon as he is released from his incarceration.

iv. The Millennium is important because it will show the invulnerability of the city of God and God's new order.

v. "Let us rejoice that Scripture is so clear and so explicit upon this great doctrine of the future triumph of Christ over the whole world... We believe that the Jews will be converted, and that they will be restored to their own land. We believe that Jerusalem will be the central metropolis of Christ's kingdom; we also believe that all the nations shall walk in the light of the glorious city which shall be built at Jerusalem. We expect that the glory which shall have its center there, shall spread over the whole world, covering it as with a sea of holiness, happiness, and delight. For this we look with joyful expectation." (Spurgeon)

B. Saints reigning for a thousand years.

1. ([Rev 20:4](#)) The saints live and reign for 1,000 years.

And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years.

a. **And I saw thrones, and they sat on them:** Who sits on these **thrones**? Perhaps the twenty-four elders representing the church ([Revelation 4:4](#)) or the apostles ([Matthew 19:28](#)) or the company of saints as a whole ([1 Corinthians 6:2-3](#)).

i. **And judgment was committed to them:** Perhaps this is the “judging of angels” mentioned in [1 Corinthians 6:2-3](#), but it is more likely that these are the saints ruling on and over the earth.

b. **They lived and reigned with Christ for a thousand years:** These saints reign with Jesus for the same period of time that Satan is bound (**a thousand years**). They administrate the kingdom of Jesus Christ over the earth, reigning over those who pass from the earth of the Great Tribulation to the earth of the Millennium.

c. **Who had been beheaded for their witness to Jesus... who had not worshipped the beast or his image, and had not received his mark:** *All* those who overcome in Jesus will rule and reign with Him ([Revelation 2:26-28, 3:12, 22, 1 Corinthians 6:2-3](#)). Why does John only mention the Tribulation saints?

i. They are specifically mentioned so as to encourage them, while not implying others will be left out. This is special vindication for Tribulation saints. They suffered under Antichrist who had said, “I will rule the earth;” now *they* are in authority and Antichrist is destroyed. So, these martyrs are literal, but also representative of all that give their lives in faithfulness to Jesus.

ii. **Beheaded** is actually a broader word than we might think. The ancient Greek word really means “executed.”

2. ([Rev 20:5-6](#)) The first resurrection.

But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. Blessed and holy is he who has part in the first resurrection. Over 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.

a. **This is the first resurrection:** This **first resurrection** is the granting of resurrection life in resurrection bodies to all those dead in Jesus.

· This is a resurrection of *blessing* (**blessed and holy is he**)

· This is a resurrection of *power* (**over such the second death has no power**)

· This is a resurrection of *privilege* (**they shall be priests of God... shall reign with Him a thousand years**)

b. **The rest of the dead:** Those who *do not* have part in the *first resurrection* are *not* blessed, they are *under the power* of the **second death**, and they are without privilege.

i. In [John 5:28-29](#), Jesus described two resurrections: *Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth – those who have done good to the resurrection of life, and those who have done evil, to the resurrection of condemnation.*

ii. The two events are separated by this 1,000 year period because the **rest of the dead** are not given their resurrection bodies until **the thousand years were finished**.

c. **This is the first resurrection:** If the **first resurrection** is a singular event, it argues well for a post-tribulation rapture, because it implies that all saints receive their resurrection bodies at the same time, immediately before the rule and reign of Jesus Christ.

d. **This is the first resurrection:** If the **first resurrection** is an order or class encompassing previously dead believers (who are at once with the Lord), the raptured church (already in heaven), and saints from the Great Tribulation, then the idea fits in a pre-tribulation framework.

i. Donald Barnhouse says of the phrase **first resurrection**: “It must be especially emphasized that our phrase in the Apocalypse covering this resurrection is a retrospect that looks back over all three phases (of resurrection).”

ii. “The ‘first resurrection’ is not an event but an order of resurrection including all the righteous who are raised from the dead before the millennial kingdom begins.” (Walvoord)