**“Resurrected Bodies” and “Bodies of the Resurrection”
Excerpts from** [**Beyond the Rapture by Gary Whipple**](http://www.bibleone.net/BeyondtheRapture.pdf)

**Resurrected bodies are bodies of flesh and bones animated by blood, whereas bodies of the resurrection are bodies of flesh and bones animated by the Spirit.**

**Resurrected Bodies**

**Righteous Israel**

In [Ezekiel 37:7-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.7-17&t=NKJV) God tells us of the righteous ones of Israel who lived and died prior to the church age and during the coming tribulation period (after the church is raptured). These will be raised from their graves and then immediately enter and live in the land of Israel. This will occur at the beginning of the millennium. Here the Word gives us a graphic view of this future raising. It speaks of bones coming together, sinews, flesh and skin coming on the bodies, and finally their spirits returning by the breath of God.

Notice that they will not receive spiritual bodies as the church will have (bodies animated by the Spirit). Instead their bodies will be like Adam’s body before he sinned (a natural [soulical] body animated by blood but not subject to death). Instead of heavenly blessings, they will have earthly blessings under the fulfilled Abrahamic covenant. They will live in the land together with the righteous ones of Israel who never died during the tribulation period.

**Tribulation Saints**

In [Revelations 20:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelations+20.4&t=NKJV) we see two groups of people (divided in the text by a colon). The first group is the bride of Christ being given thrones from which to rule. The second group is the tribulation saints who will be killed during the great tribulation because of their testimony. They are not part of the church since they will not be saved until after the rapture. However, John says he saw their souls and they lived (Gr. ‘zao,’ meaning to live). There is nothing in this verse that indicates that they were raised into a spiritual body like that of the church even though their reward is to rule with Christ here on the earth. It is Gary Whipple’s opinion that they will have bodies like raised Israel and thus be numbered with the “gleanings”. Our Lord likens the resurrection of the church as the harvest ([Matthew 13:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.30&t=NKJV)), with Himself being the firstfruits of the harvest ([1 Corinthians 15:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.23&t=NKJV)). This is the anti-type of the law of the harvest of Israel and teaches us much about the resurrection. This law is given in Leviticus.

In [Leviticus 19:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+19.9&t=NKJV); [23:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+23.22&t=NKJV) God told Israel not to harvest all of their fields at harvest time, but rather leave the corners and the gleanings to the poor and strangers. This law of the harvest is clearly a pattern of truth that points to the harvest of the church. The leaving of the four corners unharvested plainly speaks of God’s earthly saints, Israel. These saints were scattered to the four corners of the earth (AD. 70) after they lost their heavenly blessings by rejecting the gospel of the kingdom ([Matthew 21:42-43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.42-43&t=NKJV)). Their purpose in the future is to be a spiritual blessing to the poor and strangers of this world (the field is the world, see [Matthew 13:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.38&t=NKJV)). This will occur in the tribulation period (the 144,000 Jewish preachers to the nations) and the millennium (Israel sent to all of the nations). Also numbered with the four corners are the gleanings. The gleanings are the wheat plants that come up in the harvested section of the field, after the harvest is past. These represent the tribulation saints, out of every nation and tongue ([Revelation 7:9-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+7.9-14&t=NKJV)), who will be saved by the preaching of the 144,000 Jewish evangelists, and then killed after the rapture of the church and during the great tribulation. They too will be a future blessing to the world in spiritually feeding the poor and stranger along with Israel, most likely during the millennium. And, since they will die for Christ, they will reign with Him in some capacity. They will have resurrected and redeemed bodies likened unto Adam’s body, before he sinned.

**Millennial Saints**

[Revelation 20:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20.12&t=NKJV), a much overlooked verse of scripture in Revelation, tells us of the raising up and judgment of those who will be saved during the millennium. The reason this resurrection is missed by many Bible teachers is their assumption that this verse is a part of the resurrection of the lost that is recorded in the next verse ([Revelation 20:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20.13&t=NKJV)). However, after a careful study of this 12th verse, not only are books opened to judge their works, but also the book of life is opened to reveal their names. Also this resurrection and judgment is completed all within the 12th verse. When we reach the 13th verse it becomes obvious that this is a different resurrection.

Why does this 12th verse have to necessarily represent the millennial saints and not some other group? Because, at this point in time, all of the righteous of God will have already been judged except for the millennial saints.

Another point to stress is that the expression “the small and the great” is only used by God to identify saints, while in heaven. As an example, “the small and the great” is used to identify the saints and prophets at the time of resurrection and reward of the prophets ([Revelation 11:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.18&t=NKJV)) Also, “the small and the great” are identified with the servants of God in heaven just before the marriage of the Lamb ([Revelation 19:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.5&t=NKJV)).

Finally, in the text before us, we see the “small and the great” stand before the Great White Throne of Judgment just prior to the judgment of the lost. The meaning of this expression probably has nothing to do with how great or small they were in the affairs of this life, but rather their relationship to God. In this 12th verse God also seems to be silent concerning the outcome of this judgment.

**Unrighteous**

“…and death and hell delivered up the dead which were in them: and they were judged every man according to their works” ([Revelation 20:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20.12&t=NKJV)).

In the very next verse ([Revelation 20:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20.13&t=NKJV)) we have the second group to be judged. These are the lost who will be raised in bodies likened unto Adam, after he sinned. That is, their bodies will be in the same sin condition as they were when they died. They will be raised from their graves and their souls will be raised from hell (Hades compartment of Sheol). These will be united at the Great White Throne where they will be judged according to their unrighteous works, and then cast into the lake of fire. Again, this is a separate group and a separate judgment from that which is in verse 12. And it is to determine the degree of everlasting punishment for the lost.

In verse 14 of this same chapter ([Revelation 20:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20.14&t=NKJV)) we are told when this resurrection will occur. It will be at the end of this world when our Lord not only casts those who are lost into the lake of fire, but also death and hell (Hades) which are no longer needed. This means that after this last judgment, the saved will enter into the eternal ages with no more death or no more place where the dead go. Our Lord refers to this time as the “kingdom of the Father” ([Matthew 13:43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.43&t=NKJV)).

**Raising of Angelic Beings Who died in the Flood**

“…And the sea gave up the dead which were in it…” ([Revelation 20:13a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20.13a&t=NKJV)).

God shows us this special judgment just prior to the judgment of the lost. This is described as the “sea giving up the dead who were in it”. The dead in the sea cannot be lost men since the lost are said to be resurrected from their graves. The graves of men can be on earth, in the sea, or in outer space, or in any place there is a dead body of a human being. Thus, graves are for men. But here God says seas are a different place than the grave. It was in the seas that the giants were killed during the flood. These giants are the unholy offspring of angels and daughters of men ([Genesis 6:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+6.4&t=NKJV)). Their bodies will remain in the sea until they are resurrected at the Great White Throne. Then the sea shall give up their dead bodies and they shall be judged, and cast into the lake of fire.

God tells us that the angels who fathered these giants left their first estate (rebelled against God) in order to perform this rebellious act. They are now being held in chains under everlasting darkness unto the great day of judgment ([Jude 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jude+1.6&t=NKJV)). Peter adds to this by telling us the name of the place where these angels are being held ([2 Peter 2:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+2.4&t=NKJV)). This place, translated “hell” in the English, is the Greek word “tartaroo” which means the deepest pit of Hades. It is worthy to note that these angels cannot be the angels that are presently with Satan ruling over this earth. Satan’s ruling angels are free and have not yet been confined.

Finally, it will be during this end time judgment (after the earth is destroyed), that Satan himself will be cast into the lake of fire, along with his angels.

**Bodies of the Resurrection**

[1 Corinthians 15:22-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.22-26&t=NKJV) reveals three orders in which men are raised:

1. “Christ the firstfruits;

2. afterward, they that are Christ’s at His coming,

3. Then [cometh] the end (the end of the millennium)…”

Note: the word “cometh” is not in the original Greek text.

**“Christ the firstfruits”**

[Leviticus 23:10-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+23.10-11&t=NKJV): God tells Moses that at the harvest of Israel’s first crops, to instruct that one sheaf from the firstfruits was to be brought into the priest. The priest would then wave it before the Lord to be accepted for Israel. This was to be done on Sunday, not Saturday. Sunday is the first day of the week, the day Jesus arose from the grave.

This instruction to Moses was written for our admonition ([1 Corinthians 10:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.11&t=NKJV)) and is a perfect spiritual pattern (type), teaching that the sheaf of the firstfruits represented the resurrection of Jesus Christ. The acceptance of this sheaf by God, for Israel, was the evidence of God’s approval of His death for our sins. Remember, that which was waved before the Lord was Christ the firstfruit, not Christ the firstfruits. The sheaf representing Christ was taken from the harvested firstfruits. The question may be asked, “Who are the rest of the firstfruits?” They cannot be the firstfruits that represent the church for those firstfruits could not be harvested until fifty days later, i.e. at Pentecost ([Leviticus 23:15-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+23.15-17&t=NKJV)). For it was at Pentecost, not the cross, that the church began. Therefore, since they were harvested fifty days before Pentecost and along with the first sheaf, they must represent saints of the Old Testament.

In the type, these firstfruits were possibly the barley grain which came to fruition first, and thus were harvested fifty days before the main harvest. In the antitype these firstfruits are seen as the resurrection of Christ (the sheaf), as well as an elected group of the Old Testament saints (the remainder of the firstfruits). However, even though these Old Testament saints were a part of this “first order” of the resurrection, they were not raised at the same moment that Christ was raised.

In [Matthew 27:51-53](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+27.51-53&t=NKJV) we get a clear view of the firstfruits of the resurrection. In verse 51 ([Matthew 27:51](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+27.51&t=NKJV)) we see that this resurrection could not be possible until a new way to approach God was made by the death of Christ. Notice the order of events. First, Christ’s death as evidence of the new way and the rending of the veil of the temple. This ended the old way and established the new way through Christ (the veil of the temple is a type of Christ’s flesh... see [Hebrews 10:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.20&t=NKJV)). Secondly, to give evidence of this, certain saints of the Old Testament came out of their graves, went into the holy city and showed themselves. However, they could not be resurrected until Christ was resurrected first! This is so because He had to be the firstfruit (first sheaf of firstfruits). Notice the word “after” in verse 53 ([Matthew 27:53](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+27.53&t=NKJV)), ”...the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many” ([Matthew 27:52-53](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+27.52-53&t=NKJV)). Those who arose here, after Christ’s resurrection, apparently represent a small group called out of Israel, and who did not lose their rewards as Israel did ([Matthew 21:43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.43&t=NKJV)). They may be the same ones that are mentioned by our Lord that will be sitting down in the kingdom when others from the east and west (the church) enter in. And even the children of the kingdom themselves (Israel) will witness this event, but will not be a part of it. They will be cast out because of their unbelief ([Matthew 8:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+8.11-12&t=NKJV)).

**A Heavenly View of These Firstfruits**

In [Revelation 14:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.1-4&t=NKJV) God shows us these same firstfruits on the heavenly mount in heaven (Mt. Sion, pronounced see-ahn’) with the Lamb (notice the word firstfruits in verse 4). They number 144,000 (not the same as those found in [Revelation 7:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+7.4&t=NKJV) ). They follow the Lamb (Jesus) wherever He goes and they sing a new song that no one else can learn. A careful study will show that these represent a different group from those 144,000 sealed ones recorded in [Revelation 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+7&t=NKJV). Whereas, these 144,000 are called “firstfruits” and are redeemed from the earth (the grave) and from among men, those of [Revelation 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+7&t=NKJV) do not carry the title of firstfruits and are redeemed from the twelve tribes of Israel exclusively. There is no doubt that these firstfruits were an elected group out of Israel and are composed of righteous Jews and Gentiles (from among men). They could include people like Abraham, Isaac, Jacob, David, John the Baptist, the prophets, and a small group of Gentiles saved during these times. This could include Adam, Shem, Noah, Melchizedek, etc.

(Note Arlen Chitwood's different belief: [The 144,000 Jewish Evangels by Arlen Chitwood, Part I](http://lampbroadcast.org/plets/ppdf8/144000JewishEvangelsPartI.pdf), [Part II](http://lampbroadcast.org/plets/ppdf8/144000JewishEvangelsPartII.pdf), [Part III](http://lampbroadcast.org/plets/ppdf8/144000JewishEvangelsPartIII.pdf).)

**The Friends of the Bridegroom**

This elected group of firstfruits could also be those that make up the “friends of the bridegroom” at the wedding of Christ to His bride. We see this possibility by these following truths: Whereas, the bride of Christ will be called out (out-resurrection) from the body of Christ after the Judgment Seat of Christ, so the firstfruits have been called out (out-resurrection) from Israel after the judgment of Israel by Christ. Whereas, the “bride of Christ” will be mostly a Gentile bride called out of the body of Christ, so the “friends of the bridegroom” will be mostly Jewish, called out of Israel. Apparently, John the Baptizer was the last one to be called the friend of the bridegroom ([John 3:28-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.28-29&t=NKJV)). Whereas the bride of Christ, called out from the body, will enter the kingdom, the friends of the bridegroom, called out from Israel, will also enter the kingdom.

To add to the evidence of the resurrection of the firstfruits God tells us in [Ephesians 4:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+4.8&t=NKJV) that when Jesus arose from the grave, He led captivity captive, i.e. moved the righteous that were in the paradise section of Hades to the third heaven ([2 Corinthians 12:2-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+12.2-4&t=NKJV)). This occurred apparently after He first descended into the lower parts of the earth ([Ephesians 4:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+4.9&t=NKJV)). Then after three days in that place, He literally arose from the grave bringing all of its occupants with Him. In emptying this section of Hades Jesus not only moved all of the righteous souls to the third heaven, but also raised 144,000 of them as the firstfruits.

“...afterward, they that are Christ’s at His coming”([1 Corinthians 15:23b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.23b&t=NKJV)).

This second order is the antitype of the whole harvest of grain (except for the corners) found in [Leviticus 23:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+23.22&t=NKJV). As we study this harvest we will come to see that it will be made up of “two companies of believers” who will not be revealed until the Judgment Seat of Christ, i.e. the threshing floor where the wheat is separated from the chaff. The wheat plants that have fruit as opposed to those who do not bare fruit will represent these two companies.

But first these two companies of believers must be raised up (harvested). This raising will occur at Christ’s coming, i.e. the rapture of the church. When will this be? The scripture says “afterwards....” The word “afterwards” in this 23nd verse ([1 Corinthians 15:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.23&t=NKJV)) means a period of time after the firstfruits of the harvest. And so far, it has been approximately two-thousand years. Nevertheless, when the rapture (harvest) does occur, all of the bodies of this order of believers will come up out of the wave, or be translated, into bodies likened unto that of the “first Adam before he sinned.” That is, they will be given “redeemed natural bodies” that do not have old sin natures. These bodies, both raised and translated, will be caught up to be with Christ in the air ([1 Thessalonians 4:16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.16-17&t=NKJV)) and then move into the heavenlies, for the purpose of appearing before the Judgment Seat of Christ. Here they will be judged by Christ Himself and adjudicated on the basis of their works done in their bodies, after they were saved ([2 Corinthians 5:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.10&t=NKJV)). Every thought, motive and action will be taken into account!

One may ask, “Is the coming of the Lord the same as the appearing of the Lord?” The answer is sometimes, but not all of the time. The word “coming”, as used in the rapture ([1 Thessalonians 4:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4.15&t=NKJV)), is the Greek word parousia which means “an arrival and a consequent present with”. However, there are visible and invisible parousias of Christ. The rapture is one that is invisible, whereas the same word “coming” in [1 John 2:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1John+2.28&t=NKJV) is visible and is connected to His appearing. Hence all Christians will be raised at His invisible coming, but only those who are out-resurrected from the Judgment Seat of Christ will have a resurrection body like His at His visible coming and appearance. Therefore the invisible raising up will produce a body like that of Adam before he sinned, and the visible resurrection will produce a body like that of Jesus Christ. Hence those Christians who experience the out-resurrection will be of a different company than those who will suffer loss.

Our text which says “…Afterwards, they that are Christ’s at His coming…” then must mean that there are two divisions to the second order of the resurrection. This would be the rapture and the out-resurrection. Therefore those believers who gain rewards will experience the rapture and the out-resurrection, whereas those who do not gain rewards will only experience the rapture. Then at a later time, one-thousand years later, they will be raised and translated out of Gehenna and outer darkness to make up the third order of the resurrection.

“.. 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.” ([1 Corinthians 15:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.24&t=NKJV))

This third order begins with the word “then” (Gr. eita, meaning a particle of succession in time or logic). This word has two senses. It means either “at that time,” or “afterwards.” It is in the later sense that it is being used here. If it were the other, where would be the millennium? No, there are at least one thousand years between the second order and the third order. But how are we to know that there is a third order? Because the text demands it! You might say that the word “then” means afterwards. Hence, after the second order (one thousand years after), there is another resurrection at the end of the millennium.

When is the end? Our text says that it is when Jesus puts all enemies under His feet. This includes all power and authority in the universe as well as death itself ([1 Corinthians 15:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.26&t=NKJV)). This will be at the time of the destruction of the earth by fire, and the judgment of the lost. For at that time, death and hell will have been cast into the lake of fire. And there will be no more dying ([1 Corinthians 15:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.26&t=NKJV)). Finally, Jesus will deliver up the kingdom to the father, and they will become all in all throughout the eternal ages, together with the saints of God. During this progression of end-time events, it is not clear exactly when this second resurrection of the saved will be. Gary Whipple leans toward the time just after the millennium and just before the raising of the lost to be judged. There are two reasons for this position. First, we do not believe that God would leave the bodies of the saints in the grave while He raises the lost and judges them. We believe the entire body of Christ will be witnesses to that great judgment. Secondly, their sentence in Gehenna will be over at the conclusion of Christ’s kingdom on the earth. And we do not believe that God will allow them to stay there in confinement and in the grave one second more than is required. Thus, this resurrection will have to happen before Christ destroys death itself, since His saints cannot remain in the grave once this happens.

[Bible One - Gary Whipple's Beyond the Rapture](http://www.bibleone.net/BeyondtheRapture.pdf), Chs. 12, 13.