

The Resurrections of The Dead

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This study questions whether the doctrine of the second Resurrection is accurate when compared to a number of scriptures on the subject.

We have said that the first resurrection occurs at the coming of Messiah and that the second resurrection --the rest of the Dead--occurs after the Millennium when Satan returns, deceives Gog and Magog, and is put away again. Then there is a third Resurrection called the "White throne Judgment" which finalizes all things.

It seems like a neat package simple, but when you examine a number of scriptures on the subject it is not so simple. The timing of the second Resurrection becomes difficult; It doesn't fit into a nice neat package. Especially, if you believe firmly in "the rest of the dead" doctrine.

Starting the discussion in Revelation 20 we read;

(Revelation 20:1) And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

(Revelation 20:2) And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

(Revelation 20:3) And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

(Revelation 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.

(Revelation 20:5) But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

(Revelation 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.

"The rest of the dead" in verse 5 is normally interpreted as representing "all the dead", not knowing or accepting Christ as their savior from Adam to the beginning of the Millennium.

Yet in Revelation 11:18 we find this statement;

(Revelation 11:18) And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.

Notice the quote; "and the time of the dead, that they should be judged", sounds like a resurrection to judgment of the dead at the "first" coming of Christ --not after the Millennium. Who are "the dead" referred to in the verse? Is it referring to

The saints only? No, the verse clearly indicates two groups of people; The saints, which are rewarded, and the rest of the dead which are judged.

Look at Acts 24:15;

(Acts 24:15) And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

This seems to indicate one resurrection of the just and unjust, not a "second resurrection" for the rest of the dead at the end of the Millennium.

In 2Timothy 4:1 we read;

(2Timothy 4:1) I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Once again, this verse seems to indicate a judgment for the living and the dead at the first coming. Who are the dead here? It seems to be talking about all who have died up to that point. --not just the Saints- before the Millennium.

Now in Romans 2, we find Paul talking about the gentiles being judged; not knowing Jesus Christ but following their conscience as a "law unto themselves"

(Romans 2:14) For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

(Romans 2:15) Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

(Romans 2:16) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Noticed when that Judgment takes place; as I read it, when the Messiah returns; judging the "secrets of men" –before, not after the Millennium.

It is also interesting to note that these deceased gentiles are being judged not on the knowledge of the law, like the Jews, but on their hearts, conscience and thoughts. Nobody escapes the Judgment because of ignorance to the law of God.

By the same token I feel that the sacrifice of Jesus Christ is made known to those individuals at that time and then given an opportunity for salvation.

The book of Jude also gives us a timeline concerning the Judgment of the wicked.

(Jude 1:14) And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

(Jude 1:15) To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

One can argue that this judgment refers to those who are alive and not dead when the saints return with the King. But when The word "all" is used to describe "the ungodly sinners" one can also say that this refers to a judgment of all mankind from the time of Adam to the return of the Messiah.

The words of Christ about the judgment are also difficult to reconcile with the "rest of the dead" viewpoint. Here are some examples;

(Matthew 13:39) The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

(Matthew 13:40) As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

(Matthew 13:41) The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

(Matthew 13:42) And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

I know these are the parables and that they contain many metaphors. Some say that

The parables are purely figurative and cannot be taken literally. I disagree with that viewpoint. I think they can be taken literally. If that's the case, look at the timing of the resurrection of the tares; "the end of this world"

(Matthew 13:47) Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

(Matthew 13:48) Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

(Matthew 13:49) So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

(Matthew 13:50) And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

In this parable the time sequence is clear; the wicked and the just are judged at the "end of the world" before the Millennium. It also should be translated "the end of this age".

I find the next parable very interesting. It talks about societies being judged from "different" time periods but resurrected at the same time. Does this not support a general resurrection before the Millennium?

(Matthew 12:41) The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

(Matthew 12:42) The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

I feel that when the term 'judgment' is used, especially in the gospels, it always refers to the Messiah's return.

As a side-note, we have to keep in mind that Revelation was written well after the other disciples had died. The concept of "the rest of the dead" was not even known during the writing of the gospels and the other letters. {not to mention the prophets of the Old testament} It was not part of the discussion on the subject of the resurrection of the dead.

What about Revelation 1:7? Does this not indicate a general resurrection of the unconverted dead? Or is this only talking about those who "pierced him" being resurrected when Christ returns?

(Revelation 1:7) Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindred's of the earth shall wail because of him. Even so, Amen.

What of the statements of the Judgment from the Messiah himself?

(John 5:25) Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

(John 5:26) For as the Father hath life in himself; so hath he given to the Son to have life in himself;

(John 5:27) And hath given him authority to execute judgment also, because he is the Son of man.

(John 5:28) Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

(Joh 5:29) And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

It seems clear from these statements that “all that are in the graves shall hear his voice”. That includes the just and the unjust. Once again, we see a resurrection of

The “evil ones” included when the saints are resurrected. There doesn't seem to be

A thousand year gap between the two from the context of the scriptures.

Another example that bears mentioning comes from the Old Testament in the book of Daniel. It is a startling vision given to Daniel concerning the Judgment during the end time beast power;

(Daniel 7:9) I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, and his wheels as burning fire.

(Daniel 7:10) A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

(Daniel 7:11) I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

(Daniel 7:12) As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

(Daniel 7:13) I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

(Daniel 7:14) And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

In verse 9 the vision introduces the “Ancient of days”, which can only be the Father, sitting on his throne in glory. Then in verse 10 it says;” the judgment was set, and the books were open.” This describes the purpose of the gathering of the host of heaven. It is a formal Judgment of mankind just like that of the “White Throne Judgment”.

(Revelation 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.

(Revelation 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.

Then in verses 11 and 14 the time period is revealed. It is when the beast is slain and the Kingdom is given to the “Son of Man”.

This judgment of mankind is before the Millennium not after It. Such a dramatic scene of the high court of heaven in action is nowhere to be found in the period following the close of the 1000 yr. reign of the “Son of Man”. What is supported by scripture are two formal Judgments. Not a third one.

I say a “third judgment” because the book of Hebrews makes an important point on the subject of the resurrection. It says;

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

The acting principle here is that once a human being dies there must be a judgment of that individual after he is resurrected. One does not get resurrected without a review of one's life work, so to speak. If the "rest of the dead" doctrine is true, there should be a formal judgment mentioned after the Millennium closes. It strangely is missing.

In 2 Corinthians the scriptures again hold to that principle, this time "including" the saints.

(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.

If the "rest of the dead" of mankind are resurrected after the Millennium there has to be a "formal judgment" of them, according to the scriptures. But when we look for such a formal Judgment, during this time period, all we find is that Satan is loosed for a season, and then placed in the lake of fire.

The White throne judgment then appears with the "books being open" with death and hell cast into the lake of fire and eternal life bestowed on those individuals found in the book of life. My understanding is that after this Judgment there will only be spiritual beings on this planet.

I don't see a "grace period" given to anybody in this judgment.

So, according to this logic there has to be found another Judgment that allows for the ignorance of all mankind concerning the gospel. But we find such an important event strangely missing or even vaguely described in the book of Revelation or in any other book of the bible.

All we have is one phrase to interpret;

"And the rest of the dead did not lived not again until the Thousand years are finished"

The "rest of the dead" doctrine, I feel, has out- trumped the rest of the scriptures. Even though the majority of the scriptures on the subject seem to support" a day of Judgment "of mankind from Adam to the present- when Messiah returns. It doesn't seem to have changed the opinion of what we have believed for many years concerning this doctrine.

Returning to Revelation where it talks about the "rest of the dead". If you look at the context of Revelation 20;4,5 an interesting concept emerges for us to think about.

(Revelation 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.

(Revelation 20:5) But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

(Revelation 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.

Look at year 4 again, you will notice that there are two groups of people mentioned; those upon thrones and those beheaded for Christ. What is not mentioned but implied is a third group; One that accepted the mark of the beast. Could that be what is called "the rest of the dead"?

This third group is described in Revelation 14 as having a judgment placed on them.

(Revelation 14:9) And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

(Revelation 14:10) The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

(Revelation 14:11) And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

If this is true then those that worship the beast don't get a second chance but get thrown into the lake of fire. Then that would be the fate of the "rest of the dead".

Also, in discussing the "rest of the dead" issue. When are the 32 billion people [estimated population from Adam to present] going to be resurrected? Immediately after the 1000yrs. ? If that's the case, Satan would be about deceiving Gog and Magog and everyone else. Would God subject "dead" mankind to another bout with Satan? Revelation 20:5,7 indicates the same expiration date; the end of 1000yrs. They would both co-exist.

However, in the doctrine of the "rest of the dead" dead mankind would not be resurrected until Satan is put away –this time— in the lake of fire. But do the scriptures bear that out? I don't think so. Take a look at Revelation 20:5,7.

(Revelation 20:5) But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

(Revelation 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.

(Revelation 20:7) And when the thousand years are expired, Satan shall be loosed out of his prison,

(Revelation 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.

(Revelation 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.

(Revelation 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.

If you take those passages as they stand you will see that both the "rest of the dead" and Satan are resurrected at the same time. Not a staggered one.

That is , if you believe that those resurrected are "all mankind".

What about the Earth, can it support 32 billion at one time? Some say a "staggered" resurrection will take place to reduce the population burden on the earth; after the Millennium. Unfortunately, verse 5 and 7 do not support that theory.

The "rest of the dead" period or the "White throne judgment" period is said to be 100yrs long. Based on what?

Solely based on Isaiah 65.

(Isaiah 65:19) And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

(Isaiah 65:20) There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed.

(Isaiah 65:21) And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

(Isaiah 65:22) They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

The "100 year period" is based solely on verse 20. "for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed" As you can see, this is referring to the average lifespan of an individual during the Millennium.

The whole chapter, in context, is about the Millennial period; not about a "White throne period". That comes later, after Satan is put away a second time. The "White throne" is a resurrection to judgment, not a "probation period". The second death occurs at that time as well as the reward of eternal life to those that lived during the Millennial period.

(Revelation 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 forever and ever.

(Revelation 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.

(Revelation 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.

(Revelation 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.

(Revelation 20:14) And death and hell were cast into the lake of fire. This is the second death.

(Revelation 20:15) And whosoever was not found written in the book of life was cast into the lake of fire.

Notice that between verse 10 and 11 no probation period or resurrection of the dead is mentioned. There is a direct transition to Judgment, not a 100 year space of time.

Another passage of scripture used to support the rest of the dead doctrine is in Ezekiel concerning the "dry bones".

(Ezekiel 37:1) The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,

(Ezekiel 37:2) And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry.

(Ezekiel 37:3) And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.

(Ezekiel 37:4) Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

(Ezekiel 37:5) Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

(Ezekiel 37:6) And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD.

(Ezekiel 37:7) So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

(Ezekiel 37:8) And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

(Ezekiel 37:9) Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

(Ezekiel 37:10) So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

(Ezekiel 37:11) Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

(Ezekiel 37:12) Therefore prophecy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

(Ezekiel 37:13) And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

(Ezekiel 37:14) And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

(Ezekiel 37:15) The word of the LORD came again unto me, saying,

(Ezekiel 37:16) Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:

(Ezekiel 37:17) And join them one to another into one stick; and they shall become one in thine hand.

(Ezekiel 37:18) And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these?

(Ezekiel 37:19) Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

After reading this passage it is difficult to see how the time period for the resurrection of the “Whole house of Israel” fits in with the period known as the white throne judgment. The context seems to place it when the Messiah returns. In fact, the whole book is prophetically written for that time period. To lift this passage and take it out of context and try to make it fit another time period is an example of not being intellectually honest with the scriptures. It is not adequately supported by the scriptures.

In addition, verse 14 talks about God's spirit being put into the whole house of Israel. What is the timeline? When Ephraim and Israel are made into one stick or house and brought into the Millennial occupation of the land of Israel.

Jeremiah also mentions this event of the Holy spirit being given to house of Israel after Christ returns and establishes the Kingdom.

(Jeremiah 31:31) Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

(Jeremiah 31:32) Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

(Jeremiah 31:33) But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

(Jeremiah 31:34) And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

(Jeremiah 31:35) Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts *is* his name:

(Jeremiah 31:36) If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

(Jeremiah 31:37) Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

(Jeremiah 31:38) Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.

(Jeremiah 31:39) And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

(Jeremiah 31:40) And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, *shall be* holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

As you can see from this passage, the prophecies of Jeremiah tie into the prophecies of Ezekiel 37 quite nicely concerning the whole house of Israel. They are resurrected, given the Holy spirit and then placed into the land of Israel. This happens during the construction of the temple mentioned in Jeremiah 31:38 and Ezekiel 47 when Messiah returns.

Referring back to Revelation 20:5 we begin to close our discussion on the topic of the rest of the dead concept.

(Revelation 20:5) But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

The phrase “lived not again” is definitely problematic It seems to indicate a resumption of a normal physical life with some type of lifespan associated with it.

Maybe it means just a resurrection to judgment, namely at the White throne Judgment.

Unfortunately, no other information is given to add to the understanding or substantiate the claims of it happening after the Millennium. This presents a problem if you want to establish an understanding or a doctrine. There should be more than one scripture to lay a solid foundation to accept as truth. I feel that what has been taught concerning this concept has little foundational support of the rest of the bible.

This phrase is somewhat difficult to fit nicely in my “Resurrection of the dead” scenario but based on the evidence of the majority of the scriptures on the subject, another resurrected society of mankind outside of the Millennium period, is not supported. Only the final generation of people in the Millennium go on to live in the period of time when “Satan is loosed for a little season”. The deception of Satan primarily comes on Gog and Magog [Russia and China]. After that he is thrown into the Lake of Fire, permanently, and then a resurrection to the White throne judgment begins –without any gap in time.

So what is the timeline for these resurrections?

Since we “look through a glass dimly”, my conjecture is a “resurrection of the Saints” and” all the dead” from Adam to the end of this age -- when Christ returns. Christ would then Judge who would go into the Millennium. Then all those from the beginning of the Millennium to the end, including the “rest of the dead”, would be resurrected at the “White throne” judgment.

If that's the case, then the scenario we have taught; that we will be seeing and teaching our unconverted loved ones, after the Millennium, is incorrect. We will be working with them at the onset of the 1000 yrs. That should come as “good news” to us all. As you can see, I am not doing away with giving unconverted mankind a chance at salvation. I am proposing a different timeline of that taking place.

Finally, I realize that there are still some problems reconciling the scriptures with regard to “the rest of the dead” and unknown details surrounding the resurrections when the Messiah returns. But I think that the examination of this topic in this study gives us some “food for thought” as we seek a greater understanding of the scriptures on this subject.

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