

Revelation 1f - Our Understanding of Special Resurrection for the Wicked Challenged

Following the advice of Paul and Peter in 2Tim 2:15 and 1Pet 3:15 to study to shew ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth and sanctify the Lord God in our hearts: and be ready always to give an answer to every man that asketh us a reason of the hope that is in us with meekness and fear, I take my time to look into the subject of the special resurrection of the wicked which is being challenged by some among us.

The passages that we have believed for such a long time that they apply to the special resurrection of the wicked and are being challenged are;

Dan 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

M't 26:64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Rev 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

These, I will deal with each independently. But why are the verse and our view being challenged? Reason:

2Th 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming

One main reason is that if the wicked shall be destroyed by the brightness of Christ's during the second coming, then there is no way their eyes can see him and so the verses in support of our view is founded on erroneous placing. This would be the most weak point of reasoning because the ways of the Lord are different from our ways and just because there seems to be a contradicting single verse, the weight of other host of verses cannot be ignored; what is impossible in the human eyes is possible with the God. Before I tackle the verses, I will like to provide the evidence provided against the special resurrection of the wicked during the 2nd coming and instead pinned only on their resurrection during the 3rd coming

September, 1850

This, I saw, was the work of the saints with Jesus, in the Holy City before it descends to the earth, through the 1000 years. Then at the close of the 1000 years, Jesus, and the angels, and all the saints with him, leaves the Holy City, and while he is descending to the earth with them, the wicked dead are raised, and THEN the

very men that "pierced him," being raised, will see him afar off in all his glory, the angels and saints with him, and will wail because of him. They will see the prints of the nails in his hands, and in his feet, and where they thrust the spear into his side. The prints of the nails and the spear will then be his glory. It is at the close of the 1000 years that Jesus stands upon the Mount of Olives, and the Mount parts asunder, and it becomes a mighty plain, and those who flee at that time are the wicked, that have just been raised. Then the Holy City comes down and settles on the plain. p. 16, Para. 3, [CEV].

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**AFTER MILLENNIUM**

*At the end of the 1,000 years Jesus, with the holy angels and all the saints, leaves the city, and while He is descending with them the wicked dead are raised, and then the very men that pierced Him [Revelation 1:7] will see Him afar off in all His glory, and all the holy angels and the saints with Him. They will see the prints of the nails in His hands and in His feet, and where they thrust the spear into His side, and they will wail because of Him. I saw that the prints of the nails and of the spear were His glory. {12MR 249.1}*

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**~THEN the very men that "pierced him," being raised ~ Please note
Ellen in Vision SAW!**

*"This, I saw, was the work of the saints with Jesus, in the Holy City before it descends to the earth, through the 1000 years, Then at the close of the 1000 years, Jesus, and the angels and all the saints with him, leaves the Holy City, and while he is descending to the earth with them, the wicked dead are raised, **and THEN the very men that "pierced him", being raised, will see him afar off in all his glory, the angels and saints with him, and will wail because of him.***

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**CHAPTER XL - THE SECOND RESURRECTION (3<sup>RD</sup> COMING)**

*Then JESUS and all the holy retinue of angels, and all the redeemed saints, left the City. The holy angels surrounded JESUS, and escorted him on his way, and the train of redeemed saints followed. Then JESUS in terrible, fearful majesty called forth the wicked dead; and as they came up with the same feeble, sickly bodies that went into the grave, what a spectacle! what a scene! At the first resurrection all came forth in immortal bloom; but at the second, the marks of the curse are visible on all. Kings and the noble men of earth come forth with the mean and the low, learned and unlearned together. All behold the SON of man; and those very men who despised and mocked JESUS, and smote him with the reed, and that put the crown of thorns upon his sacred brow behold him in all his kingly majesty. Those who spit upon him in the hour of his trial, now turn from his piercing gaze, and from the glory of his countenance. **Those who drove the nails through his hands and his feet, now look upon the marks of his crucifixion. Those who thrust the spear into his***

**side, behold the marks of their cruelty on his body.** And they know that he is the very ONE whom they crucified, and derided in his expiring agony. And then there arises one long protracted wail of agony, as they flee to hide from the presence of the KING OF KINGS AND LORD OF LORDS. p. 214, Para. 1, [GC58].

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"At the end of the 1,000 years Jesus, with the holy angels and all the saints, leaves the city, and while He is descending with them the wicked dead are raised, and then the **very men that pierced Him (Rev. 1:7) will see Him afar off in all His glory,** and all the holy angels and the saints with Him. They will see the prints of the nails in His hands and in His feet, and where they thrust the spear into His side, and they will wail because of Him. I saw that the prints of the nails and of the spear were His glory." [12MR 249.01] p. 15, Para. 5, [1850 MS].

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**September, 1850**

This, I saw, was the work of the saints with Jesus, in the Holy City before it descends to the earth, through the 1000 years. Then at the close of the 1000 years, Jesus, and the angels, and all the saints with him, leaves the Holy City, and while he is descending to the earth with them, the wicked dead are raised, and THEN the very men that "pierced him," being raised, will see him afar off in all his glory, the angels and saints with him, and will wail because of him. They will see the prints of the nails in his hands, and in his feet, and where they thrust the spear into his side. The prints of the nails and the spear will then be his glory. It is at the close of the 1000 years that Jesus stands upon the Mount of Olives, and the Mount parts asunder, and it becomes a mighty plain, and those who flee at that time are the wicked, that have just been raised. Then the Holy City comes down and settles on the plain. p. 16, Para. 3, [CEV].

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Then the Holy City comes down and settles on the plain.

Then Satan imbues the wicked that have been raised, with his spirit. He flatters them that the army in the City is small and that his army is large, and that they can overcome the saints and take the City. While Satan was rallying his army, the saints were in the City, beholding the beauty and glory of the Paradise of God. Jesus was at their head, leading them. All at once the lovely Saviour was gone from our company; but soon we heard his lovely voice, saying, "Come ye blessed of my Father inherit the kingdom prepared for you from the fountain of the world." We gathered about Jesus, and just as he closed the gates of the City, the curse was pronounced upon the wicked. The gates were shut. Then the saints used their wings and mounted to the top of the wall of the City. Jesus was also with them; his crown looked brilliant and glorious. It was a crown within a crown, seven in number. The crowns of the saints were of the most pure gold, decked with stars. Their faces shone with glory, for they were in the express image of Jesus; and as he arose, and moved all together to the top of the City, I was enraptured with the sight. Then the wicked saw what they had lost ; and fire was breathed from God upon them, and

consumed them This was the EXECUTION OF THE JUDGMENT The wicked then received according as the saints in unison with Jesus melted out to them during the 1000 years. The same fire from God that consumed the wicked, purified the whole earth. The broken ragged mountains melted with fervent heat, the atmosphere, also, and all the stubble was consumed. Then our inheritance opened before us, glorious and beautiful, and we inherited the whole earth made new. We all shouted with a loud voice, Glory Alleluia.

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**Commenting on Matthew 26:64**

The words of Christ startled the high priest. The thought that there was to be a resurrection of the dead, when all would stand at the bar of God, to be rewarded according to their works, was a thought of terror to Caiaphas. He did not wish to believe that in future he would receive sentence according to his works. There rushed before his mind as a panorama the scenes of the final judgment. For a moment he saw the fearful spectacle of the graves giving up their dead, with the secrets he had hoped were forever hidden. For a moment he felt as if standing before the eternal Judge, whose eye, which sees all things, was reading his soul, bringing to light mysteries supposed to be hidden with the dead. {DA 708.1}

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"Said Jesus to the Jews who rejected and crucified God's only Son, have never yet acknowledged him blessed, neither can they, until they are raised at the second resurrection. Then, when all nations are assembled before him, those Jews who rejected him will be present, and overwhelmed with anguish, as they behold the marks of the crucifixion on his Kingly form, they will acknowledge him "blessed." - that he was the true Messiah. **Then, and not until then, will EVERY EYE see him."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." Rev. i. 7 This text covers at least one thousand years. His coming with clouds will be when he comes with all the holy angles to raise the righteous dead, and to change the righteous living. Then the eyes of the righteous will see him, but the wicked certainly will not see him, until they are raised. Then they that pierced him will see him again.**

The presence of one angel at the resurrection of Christ, caused the keepers of the sepulcher to "shake," and become "as dead men," therefore when, "the Son of man shall come in his glory, and ALL the holy angles with him," the eyes of the living wicked, who remain after the plagues **cannot and will not then see him." Mark this, the man of sin is to be destroyed "with the BRIGHTNESS OF HIS COMING." See ii Thess. ii.8 When the whole heavens shall blaze with glory, reflected by the Son of man, and "all the holy angels with him," then the wicked will flee to the rocks and mountains to hide from the burning glory of that holy throng as it draws near the earth. Their prayer will then be**

"Mountains and rocks fall on us, and HIDE US FROM the face of him that sitteth on the throne and from the wrath of the Lamb." Rev. vi. 16.

These are facts are sufficient to show that "every eye will not see Jesus, until all nations are gathered before the King, at the close of the one thousand years. Then, and not until then, will "EVERY KNEE" bow and "EVERY TONGUE" confess. For we must all stand before the judgment seat of Christ. For it is written, [Isa. xlv, 23, 24]; "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Rom. xiv, 10, 11. "It is written" in Isa. xlv, 23, 24, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall be, every tongue shall swear. Surely shall one say in the Lord, have I righteousness and strength; even to him shall men come; and all that are INCENSED against him shall be ASHAMED." Every knee will bow, and every tongue will confess, and all who have been incensed against God, since the days of Cain, will be "ashamed," when gathered up around the Beloved City to receive their just reward, from a righteous God at the close of the seventh millennium."

END OF REFUTATION AGAINST SPECIAL RESURRECTION OF THE WICKED DURING THE SECOND COMING OF CHRIST

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From the evidence given above, it's most vivid that the wicked that pierced Jesus do not receive a special resurrection during his second coming but are only resurrected alongside the rest of the wicked only after 1000 years. But is there any other evidence provided to counter the reasoning and reconcile the quotes given? What do we do with Dan 12:2, Matt 26:64 and Rev 1:7?

When evidence is produced that there is really a special resurrection for the wicked during the second coming, the famous quote below is produced to cite that the writings of the prophetess E.G. White were changed and so it's not her original work. I will come to that later but let's read the quote supplied:

*I saw the state of some who stood on present truth, but disregarded the visions,--**the way God had chosen to teach in some cases**, those who erred from Bible truth. I saw that in striking against the visions they did not strike against the worm--the feeble instrument that God spake through; but against the Holy Ghost. I saw it was a small thing to speak against the instrument, but it was dangerous to slight the words of God. I saw if they were in error and God chose to show them their errors through visions, and they disregarded the teachings of God through visions, **they would be left to take their own way, and run in the way of error, and think they were right, until they would find it out too late...** [Broadside 01-31-49 para. 03] p. 10, Para. 2, [1849 MS].*

Is this really the case of the matter? Have we disregarded the visions and turned against the Holy Ghost? Let's deal with each verse independently then.

### **Daniel 12:2**

*“And **many (NOT ALL)** of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt”*

The literal reading of Dan 12:2 would be “many from **among** the sleepers ... these shall be unto everlasting life; but those (the rest of the sleepers who do not awake at this time) shall be unto shame” [TREGELLES]. This cannot be the general resurrection, but that of those who share in the first resurrection; the rest of the dead being not to rise till the end of the thousand years (Re 20:3,5,6; compare 1Co 15:23; 1Th 4:16). Here we are told that many and not all that and in that many, some to everlasting life and other to shame. You cannot put a gap of 1000 years in that verse unless you resort to some dispensational interpretation. This is the very assumption that has been applied to Rev 1:7. That there is a gap of a 1000 years in that special resurrection. NEWTON'S view that "many" means all, is not so probable; for Rom 5:15, 19, which he quotes, is not in point, since the Greek is "the many," that is, all, but there is no article in the Hebrew here. Here only in the Old Testament is "everlasting life and everlasting contempt" mentioned.

Denying this verse does not intimate the special resurrection of those violent opposers of truth is a denial of evidence in the scriptures themselves. Quoting Uriah Smith: -

*This verse also shows how momentous a period is introduced by the standing up of Michael, or the commencement of the reign of Christ, as set forth in the first verse of this chapter; for the event here described in explicit terms is a resurrection of the dead. **Is this the general resurrection which takes place at the second coming of Christ? or is there to intervene between Christ's reception of the kingdom and his revelation to earth in all his advent glory (Luke 21:27) a special resurrection answering to the description here given?** One of these it must be; for every declaration of Scripture will be fulfilled. {1897 UrS, DAR 323.2}*

*Why may it not be the former, or the resurrection which occurs at the last trump? Answer: Because only the righteous, to the exclusion of all the wicked, have part in the resurrection. Those who sleep in Christ then come forth; but they only, for the rest of the dead live not again for a thousand years. Rev. 20:5. So, then, the general resurrection of the whole race is comprised in two grand divisions, first, of the righteous exclusively, at the coming of Christ; secondly, of the wicked exclusively, a thousand years thereafter. The general resurrection is not a mixed resurrection. The righteous and the wicked do not come up promiscuously at the same time. But each of these two classes is set off by itself, and the time which elapses between their respective resurrections is plainly stated to be a thousand years. {1897 UrS, DAR 324.1} **But in the resurrection brought to view in the verse before us, many of both righteous and wicked come up together.** It cannot therefore be the first*

resurrection, which includes the righteous only, nor the second resurrection, which is as distinctly confined to the wicked. If the text read, **Many of them that sleep in the dust of the earth shall awake to everlasting life, then the "many" might be interpreted as including all the righteous, and the resurrection be that of the just at the second coming of Christ. But the fact that some of the many are wicked, and rise to shame and everlasting contempt, bars the way to such an application.** {1897 UrS, DAR 324.2}

It may be objected that this text does not affirm the awakening of any but the righteous, according to the translation of Bush and Whiting; namely, **"And many of them that sleep in the dust of the earth shall awake, these to everlasting life, and those to shame and everlasting contempt."** It will be noticed, first of all, that this translation (which is not by any means above criticism) proves nothing till the evident ellipsis is supplied. This ellipsis some therefore undertake to supply as follows: **"And many of them that sleep in the dust of the earth shall awake, these [the awakened ones] to everlasting life, and those [the unawakened ones] to shame and everlasting contempt."** It will be noticed, again, that this does not supply the ellipses, but only adds a comment, which is a very different thing. To supply the ellipsis is simply to insert those words which are necessary to complete the sentence. **"Many of them that sleep in the dust of the earth shall awake," is a complete sentence.** The subject and predicate are both expressed. The next member, "Some [or these] to everlasting life," is not complete. What is wanted to complete it? Not a comment, giving some one's opinion as to who are intended by "these," but a verb of which these shall be the subject. What verb shall it be? This must be determined by the preceding portion of the sentence, which is complete, where the verb shall awake is used. This, then is the predicate to be supplied: **"Some [or these] shall awake to everlasting life."** Applying the same rule to the next member, **"Some [or those] to shame and everlasting contempt,"** which is not in itself a complete sentence, we find ourselves obliged to supply the same words, and read it, "Some [or those] shall awake to shame and everlasting contempt." Anything less than this will not complete the sense, and anything different will pervert the text; for a predicate to be supplied cannot go beyond one already expressed. The affirmation made in the text pertains only to the many who awake. Nothing is affirmed of the rest who do not then awake. And to say that the expression "to shame and everlasting contempt" applies to them, when nothing is affirmed of them, is not only to outrage the sense of the passage, but the laws of language as well. And of the many who awake, some come forth to everlasting life, and some to shame and everlasting contempt, which further proves a resurrection to consciousness for these also; for while contempt may be felt and manifested by others toward those who are guilty, shame can be felt and manifested only by the guilty parties themselves. **This resurrection, therefore, as already shown, comprises some of both righteous and wicked, and cannot be the general resurrection at the last day.** {1897 UrS, DAR 324.3}

### Matthew 26:64

*“Jesus said to him, “You have said it. Nevertheless, I tell you, after this you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of the sky”*

This is another verse that supports the special resurrection of the wicked in Pilates’ hall. This was a promise. If Jesus meant this will happen on the general resurrection of the wicked during the 3<sup>rd</sup> coming then there would be no need of such particulars to some specific people gathered around him during that shameful proceeding. During the 2<sup>nd</sup> coming, you notice that Jesus is coming with the clouds of sky, but in his 3<sup>rd</sup> coming he is with the city and his feet touches Mt. Olives the very place of his humiliation and ascension. The promise in this verse therefore cannot be referring to the 3<sup>rd</sup> coming but the 2<sup>nd</sup> coming.

### Revelation 1:7

*“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen”*

This is the verse that has been mostly refuted because Thessalonians says the wicked will be destroyed by the brightness of Christ second coming. The term every eye, first should not be confused for all the people who have ever existed but should be limited to the all eyes living upon the earth during his coming. He shall not come as a thief per se and steal the righteous away, Matthew confirms this:

M't 24:23-27

***“Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be”***

From these verses it will not be out of harmony to say that after the wicked have seen the second coming, they will be destroyed with brightness of Christ. So, they also--they in particular; "whosoever." Primarily, at His pre-millennial advent those who were at Pilates’ hall they are the ones, who shall "look upon Him whom they have pierced," and mourn in repentance, and say, "Blessed is He that cometh in the name of the Lord." Why should there be a notice of some particular group when the general resurrection is meant here! The revelator could have only said the “wicked”. We are always quick to point at Rev 14:13 for a particular group of special resurrection concerning the righteous, the same construction in that verse is employed in Rev 1:7, truth crieth for consistency.

## Uriah Smith

*And They Also which Pierced Him. - They also (in addition to the "every eye," before mentioned) who were chiefly concerned in the tragedy of his death; they shall behold him returning to earth in triumph and glory. But how is this? They are not now living, and how, then, shall they behold him when he comes? Answer: By a resurrection from the dead; for this is the only possible avenue to life to those who have once been laid in the grave. But how is it that these wicked persons come up at this time: for the general resurrection of the wicked does not take place till a thousand years after the second advent. Chapter 20:1-6. On this point Daniel informs us. He says (chapter 12:1, 2):- {1897 UrS, DAR 361.2}*

***"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." {1897 UrS, DAR 361.3}***

*Here a partial resurrection is brought to view, or a resurrection of a certain class of each, righteous and wicked, before the general resurrection of either class. Many, not all, that sleep shall awake. Some of the righteous, not all of them, to everlasting life, and some of the wicked, not all of them, to shame and everlasting contempt. And this resurrection transpires in connection with the great time of trouble such as never was, which just precedes the coming of the Lord. May not "they also which pierced him" be among those who then come up to shame and everlasting contempt? What could be more appropriate, so far as human minds can judge, than that those who took part in the scene of our Lord's greatest humiliation, and other special leaders in crime against him, should be raised to behold his terrible majesty, as he comes triumphantly, in flaming fire, to take vengeance on them that know not God, and obey not his gospel? (See Dan. 12:2.) {1897 UrS, DAR 362.1}*

*Those who crucified the Lord, would, unless there was an exception made in their cases, remain in their graves till the end of the thousand years, and come up in the general assembly of the wicked at that time. But here it is stated that they behold the Lord at his second advent. They must therefore have a special resurrection for that purpose. {1897 UrS, DAR 326.1}*

***And it is certainly most appropriate that some who were eminent in holiness, who labored and suffered for their hope of a coming Saviour, but died without the sight, should be raised a little before, to witness the scenes attending his glorious epiphany; as, in like manner, a goodly company came out of their graves at his resurrection to behold his risen glory (Matt. 27:52, 53), and to escort him in triumph to the right hand of the throne of the***

**majesty on high (Eph. 4:8, margin); and also that some, eminent in wickedness, who have done most to reproach the name of Christ and injure his cause, and especially those who secured his cruel death upon the cross, and mocked and derided him in his dying agonies, should be raised, as part of their judicial punishment, to behold his return in the clouds of heaven, a celestial victor, in, to them, unendurable majesty and splendor. {1897 UrS, DAR 327.1}**

*And when he comes, the tribes of the earth, the nations who have rejected him, they who will "mourn" because of him, see him. John says (Rev 1:7) that when he cometh with clouds, every eye shall see him; and to show that this includes the wicked, he adds, "and they also which pierced him." **Yet men now rise up and say that nobody will see him except a few righteous; in other words, that "every" does not mean "every," and that "see" does not mean "see." We spend no time to refute such contradictions of the Scriptures, but leave those who make them to answer for their folly at the bar of God. {1884 UrS, SYNPT 187.1}***

#### **E. J. Waggoner**

*Paul, speaking of that first advent and its object, said that he would come the **"second time."** Consistency, therefore, would demand that his second coming be also personal and visible, and no less conspicuous, nor less widely known than his first. And this we are positively told shall be the case: **"Behold he cometh with clouds; and every eye shall see him, and they also which pierced him."** Rev. 1:7. {July 21, 1887 EJW, PTUK 211.8}*

#### **J.H. Waggoner**

*Rev. 1:7 says, "Behold, He cometh with clouds; and every eye shall see him, and they which pierced him." **I do not know of any construction of this text which makes its fulfillment possible without a resurrection of them that pierced him. Other scriptures which speak of "all" in such relation are evaded with the declaration that they only refer to all then living. But this text clearly points to his crucifiers, who shall see him at a future time, and of course must have a resurrection. {1870 JHW, VDRU 68.1}***

*Another positive testimony on the resurrection of the unjust is found in Rev. 20; not in a single verse only, but in the harmony of the entire chapter. The first evidence is found in verse 5. After stating that they who had been beheaded for the witness of Jesus, and for the word of God, lived and reigned, it says: "But the rest of the dead lived not again till the thousand years were finished." This is equivalent to a direct statement that they shall live again after the thousand years are finished. {1870 JHW, VDRU 68.2}*

So what do you do with earlier statements from the Great Controversy 1858 edition penned by the prophet herself refuting the special resurrection of the wicked during the second coming? Let the inspiration answer inspiration. Remember we had the point in

refutation which said that the materials of the prophetess have been changed? I will not quote the materials compiled and published after her death but the very materials that were edited and published in her days which must have passed to her before printing. I believed if they passed her eyes, they would have not passed her son W. White.

### 1888

*Graves are opened, and "many of them that sleep in the dust of the earth" "awake, some to everlasting life, and some to shame and everlasting contempt." [Daniel 12:2.] All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept his law. "They also which pierced Him," [Revelation 1:7.] those that mocked and derided Christ's dying agonies, and the most violent opposers of his truth and his people, are raised to behold him in his glory, and to see the honor placed upon the loyal and obedient. {GC88 637.1}*

### 1884

*Graves are opened, and "many of them that sleep in the dust of the earth" "awake, some to everlasting life, and some to shame and everlasting contempt." [Daniel 12:2.] All who have died in faith under the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept his law. **"They also which pierced Him," those that mocked and derided Christ's dying agonies, and the most violent opposers of his truth and his people, are raised to behold him in his glory, and to see the honor placed upon the loyal and obedient.** {4SP 454.1}*

A more comprehensive delineation of the second coming evtns is noted here in its order:

*That voice shakes the heavens and the earth. There is a mighty earthquake, "such as was not since men were upon the earth, so mighty an earthquake, and so great." [Rev 16:17-18](#). The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. Babylon the great has come in remembrance before God, "to give unto her the cup of the wine of the fierceness of His wrath." Great hailstones, every one "about the weight of a talent," are doing their work of destruction. [Rev 16:19](#), [Rev 16:21](#). The proudest cities of the earth are laid low. The lordly palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free. {GC 636.3}. **Graves are opened, and "many of them that sleep in the dust of the earth. . . awake, some to everlasting life, and some to shame and everlasting contempt."** [Dan 12:2](#).*

**All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. "They also which pierced Him" ([Rev 1:7](#)), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient. {GC 637.1}**

Notice that Matthew 26:64 the verse in question is quoted here

*There are those who mocked Christ in His humiliation. With thrilling power come to their minds the Sufferer's words, when, adjured by the high priest, He solemnly declared: "**Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.**" [Matt 26:64](#). Now they behold Him in His glory, and they are yet to see Him sitting on the right hand of power. {GC 643.1}*

*Those who derided His claim to be the Son of God are speechless now. There is the haughty Herod who jeered at His royal title and bade the mocking soldiers crown Him king. There are the very men who with impious hands placed upon His form the purple robe, upon His sacred brow the thorny crown, and in His unresisting hand the mimic scepter, and bowed before Him in blasphemous mockery. The men who smote and spit upon the Prince of life now turn from His piercing gaze and seek to flee from the overpowering glory of His presence. Those who drove the nails through His hands and feet, the soldier who pierced His side, **behold these marks with terror and remorse.** {GC 643.2} With awful distinctness do priests and rulers recall the events of Calvary. With shuddering horror they remember how, wagging their heads in satanic exultation, they exclaimed: "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him." [Matt 27:42-43](#). {GC 643.3}*

*Vividly they recall the Saviour's parable of the husbandmen who refused to render to their lord the fruit of the vineyard, who abused his servants and slew his son. They remember, too, the sentence which they themselves pronounced: The lord of the vineyard "will miserably destroy those wicked men." In the sin and punishment of those unfaithful men the priests and elders see their own course and their own just doom. And now there rises a cry of mortal agony. Louder than the shout, "Crucify Him, crucify Him," which rang through the streets of Jerusalem, swells the awful, despairing wail, "He is the Son of God! He is the true Messiah!" They seek to flee from the presence of the King of kings. In the deep caverns of the earth, rent asunder by the warring of the elements, they vainly attempt to hide. {GC 643.4}*

In the lives of all who reject truth there are moments when conscience awakens, when memory presents the torturing recollection of a life of hypocrisy and the soul is harassed with vain regrets. But what are these compared with the remorse of that day when "fear cometh as desolation," when "destruction cometh as a whirlwind!" [Pro 1:27](#). **Those who would have destroyed Christ and His faithful people now witness the glory which rests upon them.** In the midst of their terror they hear the voices of the saints in joyful strains exclaiming: "Lo, this is our God; we have waited for Him, and He will save us." [Isa 25:9](#). {GC 644.1}

Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then, raising His hands to heaven, He cries: "Awake, awake, awake, ye that sleep in the dust, and arise!" Throughout the length and breadth of the earth the dead shall hear that voice, and they that hear shall live. And the whole earth shall ring with the tread of the exceeding great army of every nation, kindred, tongue, and people. From the prison house of death they come, clothed with immortal glory, crying: "O death, where is thy sting? O grave, where is thy victory?" [1Co 15:55](#). And the living righteous and the risen saints unite their voices in a long, glad shout of victory. {GC 644.2}

All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise with the freshness and vigor of eternal youth. In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost. He will change our vile bodies and fashion them like unto His glorious body. The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will "grow up" ([Mal 4:2](#)) to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear in "the beauty of the Lord our God," in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood. {GC 644.3}

**The living righteous are changed "in a moment, in the twinkling of an eye." At the voice of God they were glorified; now they are made immortal and with the risen saints are caught up to meet their Lord in the air. Angels "gather together His elect from the four winds, from one end of heaven to the other." Little children are borne by holy angels to their mothers' arms.**

***Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the City of God. {GC 645.1}***

Saints, you cannot ***behold and witness an event*** when you are already dead. The simple question is then, what do you do with the earlier statements and the latter statements that are seemingly contradictory? The simple answer is during the second coming there is a special resurrection of the wicked and again they die and be resurrected again with the rest of the wicked after 1000 years. Their punishment is far exceedingly according to their wickedness hence the double resurrection to behold the works of their hands. The problem is not with the prophetess but with those who are inclined to make a point where it shouldn't be made. Remember, the special resurrection is made by the voice of the Father to arouse the wicked to witness to what honor now he confers to the son but the first and second resurrection is made by the son. This is how special resurrection is special.

## **BLESSINGS**