

THE DIFFERENT RESURRECTIONS IN THE BIBLICAL ESCHATOLOGICAL ORDER

Christ, the Church, the Martyrs of the Great Tribulation,
and the Great White Throne Judgment



A CONCISE AND PRECISE BIBLICAL STUDY

Reina-Valera 1960 · Greek New Testament Text · Francisco Lacueva Interlinear Reference

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Credits and Editorial Note

Title: The Different Resurrections in Biblical Eschatological Order.

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Editorial Purpose

This work gathers and organizes the principal biblical texts related to resurrection. It presents a premillennial framework and distinguishes between explicit statements of Scripture, conclusions reached by comparing several passages, and questions that remain interpretive.

Sources Used

- The Holy Bible, Reina-Valera 1960, used in the Spanish source edition for references and brief central quotations. In this American English edition, those brief quotations have been translated for the purpose of study and commentary.
- Francisco Lacueva, Greek-Spanish Interlinear New Testament, Editorial CLIE, used as a methodological reference for analysis of the Greek text.
- The Greek text of the New Testament, consulted through publicly accessible academic resources to verify vocabulary and verb forms.
- Only brief excerpts of the RVR1960 are reproduced in translation; the remaining passages are presented through references and contextual explanation.

Textual Transparency

A complete authorized digital copy of Francisco Lacueva's interlinear was not available for direct consultation. Therefore, this study does not assign page numbers or lengthy quotations to that work. Greek words were verified in the New Testament text and are presented in a manner consistent with interlinear study.

Doctrinal Approach

The main sequence follows the requested premillennial reading: the resurrection of Christ; the resurrection of the dead in Christ and the transformation of living believers; the resurrection of the martyrs of the final period; the millennial kingdom; and the resurrection of the rest of the dead before the Great White Throne. Whenever a detail is not explicitly stated in a single passage, it is identified as an interpretive conclusion.

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Key Text

“Each one in his own order: Christ the firstfruits, afterward those who belong to Christ at His coming” (1 Corinthians 15:23, RVR1960 translated for this edition).

Introduction: The Christian Hope of Resurrection

The doctrine of resurrection does not occupy a secondary place in the gospel. Paul states that Christ died for our sins, was buried, and rose on the third day; he then declares that if Christ has not been raised, Christian faith is empty (1 Corinthians 15:3-4, 14-19). The believer's hope is not merely that the soul continues to exist, but that God will raise the body, transform it, and make it fit for the eternal presence of the Lord.

The Bible presents resurrection as a sovereign work of God. The same power that raised Jesus Christ will act in those who belong to Him (Romans 8:11; 1 Corinthians 6:14; 2 Corinthians 4:14). This hope includes personal continuity and bodily transformation: the person who died is the one who is raised, yet the resurrected body is no longer subject to corruption, weakness, or death (1 Corinthians 15:35-49).

Not every passage describes the event from the same perspective. The Gospels focus on the historical resurrection of Jesus. Paul develops the relationship between Christ's resurrection and the resurrection of the Church. Daniel announces that many who sleep in the dust will awaken. Revelation distinguishes those who share in the first resurrection from "the rest of the dead," who appear after the Millennium. The study must therefore listen to each text before constructing a chronology.

John 5:28-29

"The hour is coming in which all who are in the graves will hear His voice." Jesus distinguishes a resurrection to life from a resurrection to judgment.

The sequence followed in this work is premillennial. Within that framework, the expression "first resurrection" is understood as the resurrection to life, carried out according to an order established by God. Christ is the firstfruits; afterward those who belong to Christ are raised; and Revelation 20 presents the martyrs of the final period living and reigning with Him. The resurrection of the wicked occurs after the Millennium, before the Great White Throne Judgment.

This way of arranging the passages must not hide debated points. Scripture clearly affirms the resurrection of Christ, the future resurrection of the just and the unjust, the transformation of living believers, the resurrection of the martyrs in Revelation 20, and the final judgment. However, the exact placement of the Old Testament saints, the precise timing of the Rapture in relation to other end-time events, and the full scope of the expression "first resurrection" require several passages to be compared. In such cases, the study will speak of interpretation rather than an explicit biblical sentence.

Method of Reading

- Direct texts: passages that explicitly name or describe resurrection, transformation, the Rapture, or the judgment of the dead.
- Complementary texts: passages that develop the hope of resurrection, the glorified body, victory over death, reigning with Christ, or the second death.
- Explicit level: the statement appears directly in the passage.
- Inferred level: the conclusion arises by relating two or more texts.
- Interpretive level: more than one reading is held by Christian interpreters.

Central Idea

Chronology is not the center of Christian hope; Christ is. The purpose of studying the order of the resurrections is to understand more clearly the victory of Jesus Christ and the certainty of being with Him forever.

1. Biblical Foundation and Essential Vocabulary

1.1 Resurrection, Restoration to Mortal Life, and Transformation

The Bible records people who returned to life before the resurrection of Jesus Christ: the son of the widow of Zarephath, the Shunammite woman's son, Jairus's daughter, the son of the widow of Nain, and Lazarus, among others (1 Kings 17:17-24; 2 Kings 4:32-37; Mark 5:35-43; Luke 7:11-17; John 11:38-44). These were real miracles, but they were not yet the final resurrection to an incorruptible state. Those individuals returned to mortal life and later died again.

Jesus Christ, by contrast, rose never to die again. Death no longer has dominion over Him (Romans 6:9). He is therefore called "the firstfruits of those who have fallen asleep" and "the firstborn from the dead" (1 Corinthians 15:20; Colossians 1:18; Revelation 1:5). Christ's primacy does not deny earlier restorations to life; it declares that He leads the final, glorious, and irreversible resurrection.

The transformation of living believers must not be confused with resurrection. The dead will be raised; those who are alive will be changed. Both groups will receive an incorruptible condition and will share together in the meeting with the Lord (1 Corinthians 15:51-53; 1 Thessalonians 4:16-17).

1.2 Principal Greek Words

Term	Meaning in This Study
ἀνάστασις (anastasis)	Rising or resurrection. Used for the resurrection of the dead and for the doctrine in general.
ἐγείρω (egeirō)	To raise, awaken, or resurrect. Context determines whether it refers to standing up physically or being raised from the dead.
ζωοποιέω (zōopoieō)	To give life. In 1 Corinthians 15:22 it states that those who belong to Christ will be made alive in Him.
ἀπαρχή (aparchē)	Firstfruits: the first portion that anticipates and guarantees the harvest. Applied to Christ in 1 Corinthians 15:20 and 23.
τάγμα (tagma)	Order, rank, or organized group. In 1 Corinthians 15:23 it emphasizes resurrection according to God's appointed order.
παρουσία (parousia)	Presence or coming. In 1 Corinthians 15:23 and 1 Thessalonians 4:15 it is related to the coming of the Lord.
ἁρπάζω (harpazō)	To seize or catch up forcefully. In 1 Thessalonians 4:17 it describes believers being caught up together.
ἀφθαρσία (aphtharsia)	Incorruption: a condition not subject to decay. It is necessary for inheriting the kingdom of God.
ἀθανασία (athanasia)	Immortality: a condition no longer subject to death. In 1 Corinthians 15:53-54 mortality "puts on" immortality.
κρίσις (krisis)	Judgment. In John 5:29 the resurrection of judgment carries an adverse judicial outcome.
δεύτερος θάνατος (deuteros thanatos)	The second death. Revelation connects it with the lake of fire and states that it has no power over those who share in the first resurrection.

1.3 Two Destinies and One Judge

Daniel 12:2, John 5:28-29, and Acts 24:15 agree on a basic truth: there will be a resurrection of the just and the unjust. The texts do not teach that everyone receives the same outcome. Some are raised to life; others, to judgment. The Judge is Jesus Christ, to whom the Father has given authority to judge (John 5:22-27; Acts 17:31).

The difference does not rest on human merit capable of purchasing salvation. The gospel announces that life is in the Son and that whoever hears His word and believes the One who sent Him has passed from death to life (John 5:24; 1 John 5:11-12). Works appear in judgment as moral evidence and as the basis for the measure of judgment, but eternal life is the gift of God in Christ Jesus (Romans 6:23; Revelation 20:12-15).

2. Jesus Christ: The Firstfruits of Those Who Have Fallen Asleep

2.1 The Historical Resurrection

All four Gospels present the empty tomb and the appearances of the risen Lord. Jesus was seen by Mary Magdalene, by the disciples, by Thomas, and by a large group of witnesses. Paul summarizes the received proclamation: Christ died for our sins, was buried, rose on the third day, and appeared to many witnesses (Matthew 28; Luke 24; John 20-21; 1 Corinthians 15:3-8).

Jesus' resurrection was bodily. The Lord showed His hands and feet, spoke with the disciples, ate in their presence, and allowed them to verify that they were not seeing a mere spiritual apparition (Luke 24:36-43; John 20:24-29). At the same time, His risen body was no longer limited by its former mortal condition. It was the same Jesus, now in a glorified condition.

Acts interprets the event as the fulfillment of God's promise. Peter applies Psalm 16 to Christ: He was not abandoned in Hades, nor did His flesh see corruption (Acts 2:24-32). Paul preaches that God raised Him from the dead and that, unlike David, the Risen One will never return to corruption (Acts 13:30-37).

1 Corinthians 15:20

"Christ has been raised from the dead, the firstfruits of those who have fallen asleep." Christ's resurrection inaugurates and guarantees the future harvest.

2.2 The Meaning of "Firstfruits"

In biblical practice, the firstfruits were the first portion presented to God and anticipated the full harvest (Leviticus 23:9-14). Paul uses this image to teach that Christ's resurrection is not an isolated event. It is the beginning of a work that will reach those who belong to Him. Just as the first sheaf announced the harvest, the risen Christ guarantees that His people will also be raised.

The word ἀπαρχή (aparchē) does not merely mean "first in chronological order" with no later relationship. It includes the ideas of representation and guarantee. Christ is the first of a new resurrected humanity. His victory does not remain limited to His own person; it becomes the foundation and promise for His people.

2.3 Adam and Christ

First Corinthians 15:21-22 places two representative heads in contrast. Through one man death entered; through one Man comes the resurrection of the dead. In Adam, humanity stands under death. In Christ, those who belong to Him receive life. The context does not teach automatic universal salvation, because the next verse identifies the group: "those who are Christ's" at His coming.

Resurrection reveals both the justice and the love of God. Christ's death answers the problem of sin; His resurrection manifests the acceptance of His work and the defeat of death's dominion (Romans 4:24-25; 6:4-10). The believer is not waiting for an uncertain possibility, but for the consequence of a victory already accomplished in the Head.

2.4 Christ, the Firstborn and Lord of Death

Colossians 1:18 calls Christ "the firstborn from the dead," so that He might have preeminence in everything. Revelation 1:5 presents Him as "the firstborn of the dead," and the Lord Himself declares that He holds the keys of death and Hades (Revelation 1:18). These expressions establish Christ's authority over death and His headship over the resurrected.

Chapter Conclusion

The first phase is more than a point on a timeline: it is the foundation of every phase that follows. Without Christ's resurrection there is no resurrection to life, no transformation, no Rapture, and no reign with Him.

3. The Dead in Christ, Transformation, and the Rapture

3.1 The Concern in Thessalonica

The believers in Thessalonica were concerned about brothers and sisters who had died. Paul did not answer them with an abstract theory, but with a word of comfort. Because Jesus died and rose again, God will not forget those who have fallen asleep in Him. Living believers will have no advantage over those who died before the coming of the Lord (1 Thessalonians 4:13-15).

The language of “sleep” describes death from the perspective of future resurrection. It does not deny the reality of death, nor does it by itself explain the intermediate state. It emphasizes that death is not the end for the believer. The body rests while awaiting the Lord’s call.

3.2 The Lord’s Descent and the Resurrection

The event begins with the Lord Himself descending from heaven. Paul mentions a commanding shout, the voice of an archangel, and the trumpet of God. The center is not the spectacle of the signs but the personal presence of Christ. At His call, “the dead in Christ will rise first” (1 Thessalonians 4:16).

The expression “the dead in Christ” identifies those who died united to the Lord. The passage does not describe the resurrection of the wicked. Its purpose is to comfort the Church. Dead believers are not left behind; they are the first group mentioned in the immediate order of the event.

1 Thessalonians 4:16-17

“The dead in Christ will rise first. Then we who are alive ... will be caught up.” The dead believers are raised and, together with transformed living believers, are caught up to meet the Lord.

3.3 The Transformation of Living Believers

First Corinthians 15 completes the picture. Not every believer will pass through death, but every believer will need transformation. In a moment, the dead will be raised incorruptible and the living will be changed (1 Corinthians 15:51-53). Resurrection applies to those who died; transformation applies to those still alive. The common result is a condition fit for the presence of God.

Paul uses the language of putting on clothing: the corruptible puts on incorruption and the mortal puts on immortality. This is not contempt for the body, but its redemption. Romans 8:23 speaks of “the redemption of our body,” and Philippians 3:21 announces that Christ will transform the body of our humiliation to conform it to His glorious body.

3.4 The Catching Up and the Meeting

After the resurrection of the dead in Christ, living believers are caught up together with them in the clouds to meet the Lord in the air (1 Thessalonians 4:17). The verb ἀρπάζω (harpazō) expresses a powerful and decisive action. The initiative belongs to the Lord; the Church is gathered to Him.

The climactic purpose appears at the end of the sentence: “and so we shall always be with the Lord.” The text was not given primarily to satisfy chronological curiosity, but to bring comfort. The separation caused by death ends; resurrected and transformed believers are reunited with one another and with Christ.

John 14:1-3 harmonizes with this hope: Christ prepares a place for His people and promises to come again and receive them to Himself. Colossians 3:4 and 1 John 3:2 add that when He appears, believers will appear with Him in glory and will be like Him.

3.5 When Does It Occur?

Within the requested premillennial and pretribulational framework, this resurrection and transformation are placed before the final period of judgment described in Revelation and before the millennial kingdom. They are connected with the hope of waiting for the Son from heaven and with the promise of deliverance from the coming wrath (1 Thessalonians 1:10; 5:9).

It must be acknowledged, however, that 1 Thessalonians 4 does not itself use the expressions “before the Great Tribulation” or “seven years before the Millennium.” That placement results from relating the passage to other texts and belongs to the interpretive level. What is explicit is that Christ comes, the dead in Him are raised, living believers are transformed, and both groups are caught up to be with the Lord forever.

3.6 The Resurrected Body

Present Condition	Future Condition	Meaning
Corruption	Incorruption	The body is no longer subject to decay.
Dishonor	Glory	The humiliated condition is replaced by glory.
Weakness	Power	Mortal frailty gives way to the strength of resurrected life.
Natural body	Spiritual body	Not an immaterial body, but a body fully governed and enlivened by the Spirit.
Mortality	Immortality	Death no longer has dominion.

Chapter Conclusion

The hope of the Church brings together four inseparable actions: Christ descends, the dead in Him are raised, living believers are transformed, and all are caught up to be with the Lord forever.

4. The Old Testament Saints

4.1 A Hope That Predates the Church

The hope of resurrection does not begin in the New Testament. Job confesses that his Redeemer lives and expresses confidence that he will see God (Job 19:25-27). Isaiah announces that the dead will live and that God will destroy death forever (Isaiah 25:8; 26:19). Daniel declares that many who sleep in the dust will awaken, some to everlasting life and others to shame and everlasting contempt (Daniel 12:2).

Daniel 12:13 contains a personal promise: Daniel will rest and will rise to receive his inheritance at the end of the days. Hebrews 11 presents the ancient faithful as pilgrims who sought a better homeland and mentions those who endured suffering in hope of “a better resurrection.” Their hope rests on God’s faithfulness, even though they had not yet received the complete fulfillment of the promise.

4.2 Ezekiel 37 and National Restoration

The vision of the dry bones uses the language of life and opened graves, but its immediate explanation concerns the restoration of the house of Israel (Ezekiel 37:1-14). It can illustrate God’s power to give life, but it should not be treated as though every detail were a direct description of the final bodily resurrection. It is first of all a prophecy of national restoration.

4.3 When Are They Raised?

Scripture affirms their resurrection, but it does not locate it with a sentence as specific as “the dead in Christ will rise first.” Among premillennial interpreters, two main placements are common. Some include all righteous dead in the resurrection associated with Christ’s coming for His people. Others distinguish the Old Testament saints and place their resurrection at the end of the Great Tribulation, especially on the basis of Daniel 12:1-3 and 13.

The expression “the dead in Christ” naturally describes believers united to Christ. Some understand it to include all the redeemed retrospectively, while others relate it more specifically to the Church. The text does not explicitly settle the discussion. For the sake of honesty, this study treats their future resurrection as certain and their exact placement as interpretive.

Firm Point

The Old Testament saints are not excluded from God’s victory. They will rest and rise to receive the promised inheritance. Their exact place within the sequence requires exegetical caution.

5. The Martyrs of the Great Tribulation and the First Resurrection

5.1 The Scene in Revelation 20

After the defeat of the beast and the false prophet and the confinement of Satan, John sees thrones and people to whom authority to judge is given. He also sees the souls of those who were killed for the testimony of Jesus and the Word of God, and who did not worship the beast or receive its mark. The text declares that they lived and reigned with Christ for a thousand years (Revelation 20:4).

The verb “lived” stands in contrast to “the rest of the dead did not live again until the thousand years were finished” (Revelation 20:5). In a literal premillennial reading, the contrast supports a real resurrection of the martyrs. If “the rest of the dead” live again bodily for judgment, it is natural to understand that the martyrs are also raised bodily to reign.

Revelation 20:4-6

“They lived and reigned with Christ for a thousand years ... This is the first resurrection.” The faithful martyrs share in the kingdom and are beyond the power of the second death.

5.2 The Identity of the Martyrs

Revelation describes believers persecuted during the rule of the beast. In 6:9-11, souls appear under the altar who had been slain because of the Word of God and their testimony. In 7:9-17, a great multitude comes out of the Great Tribulation. In 12:11, the faithful overcome by the blood of the Lamb and the word of their testimony, not loving their lives even unto death. Revelation 13 and 14 describe the pressure to worship the beast and receive its mark.

Revelation 20:4 brings these features together: the testimony of Jesus, the Word of God, rejection of the beast, and refusal of its image and mark. The group directly includes martyrs from the final period. The text does not say that they are the entirety of the Church; it distinguishes them by their faithfulness in that setting of persecution.

5.3 The Expression “First Resurrection”

Revelation calls this event “the first resurrection” and pronounces a blessing on the one who shares in it. The second death has no power over them; they will be priests of God and of Christ and will reign with Him for a thousand years (Revelation 20:5-6).

Within the proposed sequence, “first resurrection” may be understood as a category of resurrection to life carried out in phases. Christ is the firstfruits; afterward those who belong to Christ are raised at His coming; and at the beginning of the Millennium the martyrs of the final period are raised. Their unity does not require that all be raised in the same second, but that all belong to the resurrection to life and are free from the second death.

This conclusion is consistent with 1 Corinthians 15:23, which speaks of order, but it must be identified as an interpretive synthesis. Revelation 20 directly calls the scene it describes “the first resurrection”; it does not list all earlier phases in that same passage. The premillennial reading relates the texts and understands an ordered sequence.

5.4 Reigning with Christ

The resurrection of the martyrs does not merely restore life; it introduces them into service and the kingdom. They receive a priestly and royal function. Daniel 7:22 and 27 anticipates that judgment and the kingdom will be given to the saints of the Most High. Revelation develops this hope and links it to faithfulness to Christ in the midst of persecution.

Chapter Conclusion

Faithfulness that the world regards as defeat ends in resurrection and kingdom. The martyrs are not forgotten: Christ raises them, vindicates them, and shares His reign with them.

6. The Wicked and the Great White Throne Judgment

6.1 “The Rest of the Dead”

Revelation 20:5 introduces a decisive contrast: the rest of the dead did not live again until the thousand years were completed. After the millennial kingdom, the final rebellion, and the judgment of Satan, John sees a great white throne. Earth and heaven flee from the presence of the One seated on it (Revelation 20:7-11).

The passage describes the dead, great and small, standing before God. The sea, death, and Hades give up their dead. No one is excluded because of rank, power, place of death, or historical condition. This is a general resurrection of those who did not share in the first resurrection, directed toward judgment.

6.2 The Books and the Book of Life

John sees books opened and another book, the Book of Life. The dead are judged by the things written in the books, according to their works (Revelation 20:12-13). Works are not presented as an alternate way of salvation, but as complete evidence and the basis of a just sentence. God judges without error, partiality, or forgetfulness.

The Book of Life establishes the decisive issue: anyone not found written in it is cast into the lake of fire (Revelation 20:15). The text combines moral responsibility with the absence of life. Condemnation is not arbitrary; it corresponds to the truth of the works and to the absence of a saving relationship with God.

Revelation 20:11-12

“I saw a great white throne ... and the dead were judged.” Resurrection leads to a universal and personal appearance before the Judge.

6.3 The Second Death

Death and Hades are cast into the lake of fire, identified as the second death (Revelation 20:14). The first death temporarily separates the body from present life; the second death expresses the definitive judicial destiny. Revelation 20:6 had already declared that the second death has no authority over those who share in the first resurrection.

Revelation 21:8 again connects the lake burning with fire and sulfur with the second death. The language is solemn and must not be softened or used carelessly. Its purpose is to reveal the seriousness of judgment and the necessity of the salvation offered in Christ.

6.4 Resurrection to Judgment

Jesus taught that those who practiced good will come forth to the resurrection of life, and those who practiced evil to the resurrection of judgment (John 5:28-29). Daniel 12:2 speaks of everlasting life and everlasting shame and contempt. Acts 24:15 summarizes the hope of a resurrection of both the just and the unjust. Revelation 20 develops the judicial destiny of the second group.

The expression “practiced good” in John 5 must not be isolated from John 5:24, where Jesus states that whoever hears His word and believes the Father has eternal life and has passed from death to life. In the Gospel as a whole, works manifest the reality of faith or unbelief; they do not replace the need to believe in the Son.

Chapter Conclusion

The resurrection of the wicked demonstrates that physical death does not cancel responsibility before God. All will appear; judgment will be true, individual, and final.

7. Comparative Chronology and the Distinction Between Judgments

7.1 Main Sequence

Order	Event	Participants	Timing / Function	Texts
1	Resurrection of Jesus Christ	Christ	Firstfruits; foundation of every future resurrection	1 Cor. 15:20-23; Acts 2:24-32
2	Resurrection of the dead in Christ	Believers who died united to Christ	At the Lord's coming for His Church, according to the adopted framework	1 Thess. 4:13-16; 1 Cor. 15:51-53
3	Transformation and Rapture	Living believers	Immediately connected with the resurrection of the dead in Christ	1 Thess. 4:17; 1 Cor. 15:51-53
4	Resurrection of Old Testament saints	Faithful people before the Church	Certain as an event; exact placement debated	Dan. 12:1-3, 13; Job 19:25-27
5	Resurrection of final-period martyrs	Faithful people who rejected the beast	At the beginning of the millennial kingdom	Rev. 20:4-6
6	Millennial kingdom	Christ and His saints	One thousand years before the final judgment	Rev. 20:1-6
7	Resurrection of the rest of the dead	The wicked throughout history	After the Millennium	Rev. 20:5, 11-13
8	Great White Throne	The dead not written in the Book of Life	Final judgment before the eternal state	Rev. 20:11-15
9	Eternal state	The redeemed in the new heaven and new earth	After the final judgment	Rev. 21-22

7.2 First and Second Resurrection

Scripture explicitly uses the phrase “first resurrection” in Revelation 20:5-6. Within the framework of this study, it is understood as the resurrection to life, in contrast with the resurrection to judgment. Christ does not “participate” in it as merely another believer: He is the firstfruits, the cause, and the Head. Those who belong to Christ participate according to God’s order.

The phrase “second resurrection” does not appear in Revelation, although it is sometimes used theologically for the resurrection of the rest of the dead. The biblical text speaks of “the rest of the dead,” the Great White Throne, and the second death. This terminological precision should be preserved.

7.3 Judgments That Must Not Be Confused

Judgment	Those Who Appear	Purpose	Texts
Judgment Seat of Christ	Believers	Evaluation of service and reward; not eternal condemnation	Rom. 14:10-12; 1 Cor. 3:12-15; 2 Cor. 5:10
Judgment of the Nations	Living nations in relation to the coming of the Son of Man	Separation and entrance into or exclusion from the kingdom, according to the interpretation of the passage	Matt. 25:31-46
Great White Throne	The rest of the dead after the Millennium	Final judgment according to works; lake of fire for anyone not found in the Book of Life	Rev. 20:11-15

This distinction prevents every judicial scene from being collapsed into a single event. Romans 8:1 states that there is no condemnation for those who are in Christ Jesus. That does not remove the believer’s evaluation, but it does separate it from the condemnation of the Great White Throne.

Reading Rule

When the Bible distinguishes participants, timing, purpose, and outcome, the study should respect those differences before harmonizing the passages.

Chart of Certainties and Interpretive Points

Statement	Level	Primary Texts
Christ rose bodily and will never die again.	Explicit certainty	Luke 24:36-43; Rom. 6:9; 1 Cor. 15:3-8
Christ is the firstfruits and guarantees the resurrection of His people.	Explicit certainty	1 Cor. 15:20-23
The dead in Christ will rise and living believers will be caught up together with them.	Explicit certainty	1 Thess. 4:13-18
Living believers will be transformed into incorruption.	Explicit certainty	1 Cor. 15:51-53
The martyrs who rejected the beast will live and reign with Christ.	Explicit certainty	Rev. 20:4-6
The rest of the dead will appear after the Millennium before the Great White Throne.	Explicit certainty	Rev. 20:5, 11-15
The first resurrection includes several phases separated by intervals.	Interpretive synthesis	1 Cor. 15:23; Rev. 20:4-6
The Rapture occurs before the Great Tribulation.	Pretribulational interpretation	1 Thess. 1:10; 4:13-18; 5:9
The Old Testament saints rise at the end of the Tribulation.	Debated interpretation	Dan. 12:1-3, 13
The Judgment Seat of Christ, the judgment of the nations, and the Great White Throne are distinct scenes.	Contextual conclusion	Matt. 25:31-46; 2 Cor. 5:10; Rev. 20:11-15

Use of This Chart

Explicit certainties should be affirmed with confidence. Syntheses and interpretations should be presented with responsible conviction, without attributing words to the text that it does not contain.

8. Doctrinal and Pastoral Conclusion

The Christian doctrine of resurrection begins with an event that has already occurred: Jesus Christ was raised from the dead. He is the firstfruits, the firstborn, and the Lord who holds the keys of death and Hades. Future hope does not rest on humanity's ability to conquer death, but on the power and faithfulness of God revealed in Christ.

Believers who have died will not be forgotten. At the coming of the Lord, the dead in Christ will rise and living believers will be transformed. Together they will be caught up to meet the Lord. The goal is not merely escape from death, but being with Christ forever.

The Old Testament saints also rest under promise. Scripture assures that they will rise and receive the inheritance prepared by God, although their exact placement in the sequence requires caution. The martyrs of the final period will be vindicated: they will live and reign with Christ. Faithfulness unto death does not end in defeat.

After the Millennium, the rest of the dead will be raised to appear before the Great White Throne. Death does not erase responsibility. The books will be opened, works will be judged, and the Book of Life will reveal the presence or absence of life. The second death will have no power over those who belong to the resurrection to life.

The message produces both comfort and sobriety. Comfort, because death cannot finally separate those who are in Christ. Sobriety, because there will be a resurrection to judgment and an appearance before God. The biblical call is not to endless speculation, but to believe the gospel, stand firm, and abound in the work of the Lord, knowing that labor in Him is not in vain (1 Corinthians 15:58).

Final Summary

Christ rose. Those who belong to Christ will rise. The living will be transformed. The martyrs will be vindicated. The wicked will appear before God. Death will finally be defeated, and God will make all things new.

Appendix I. Catalog of Direct Texts

Reference	Content	Phase	Clarity
Job 19:25-27	Personal hope of seeing the Redeemer	Old Testament saints	Direct / poetic
Isaiah 25:8	God will destroy death forever	Final victory	Direct / prophetic
Isaiah 26:19	The dead will live and rise	Old Testament saints	Direct / prophetic
Daniel 12:2-3	Awakening to life or shame	Just and unjust	Direct
Daniel 12:13	Daniel will rise to receive his inheritance	Old Testament saints	Direct
Matthew 22:23-33	God is God of the living; defense of resurrection	General doctrine	Direct
Luke 14:14	Reward at the resurrection of the just	The just	Direct
Luke 20:35-36	Those worthy of that age and resurrection	The just	Direct
John 5:25-29	Resurrection to life and to judgment	Two destinies	Direct
John 6:39-40, 44, 54	Christ will raise the believer on the last day	Believers	Direct
John 11:23-26	Jesus is the resurrection and the life	Believers	Direct
Acts 2:24-32	God raised Jesus; fulfillment of Psalm 16	Christ	Direct
Acts 13:30-37	Christ rose never to return to corruption	Christ	Direct
Acts 17:31-32	Jesus' resurrection as assurance of judgment	Christ / judgment	Direct
Acts 24:15	Resurrection of the just and unjust	General doctrine	Direct
Romans 6:4-10	The risen Christ dies no more	Christ	Direct
Romans 8:11	The Spirit will give life to mortal bodies	Believers	Direct
1 Corinthians 15:3-8	Death, burial, resurrection, and witnesses	Christ	Direct
1 Corinthians 15:12-28	Necessity, order, and victory of resurrection	Christ / believers	Direct
1 Corinthians 15:35-49	Nature of the resurrected body	Believers	Direct
1 Corinthians 15:50-58	Transformation, incorruption, and immortality	Church	Direct
2 Corinthians 4:14	God will raise believers with Jesus	Believers	Direct
Philippians 3:20-21	Transformation of the body of humiliation	Believers	Direct
1 Thessalonians 4:13-18	Resurrection, implied transformation, and Rapture	Church	Direct
Hebrews 11:35	Hope of a better resurrection	The just	Direct
Revelation 1:5, 18	Christ, firstborn of the dead and Lord of death	Christ	Direct
Revelation 11:3-12	The two witnesses return to life and ascend	Final witnesses	Direct
Revelation 20:4-6	Martyrs live and reign; first resurrection	Martyrs	Direct
Revelation 20:11-15	Resurrection and judgment of the rest of the dead	The wicked	Direct

Appendix II. Catalog of Complementary Texts

Reference	Contribution	Relationship
Genesis 22:1-14; Hebrews 11:17-19	Abraham reasons that God can raise even from the dead.	Faith in God's power to raise
Leviticus 23:9-14	The firstfruits offering forms the background of 1 Corinthians 15.	Christ as guarantee of the harvest
Psalms 16:9-11	Not abandoned to Sheol or corruption; applied to Christ in Acts 2.	Resurrection of Christ
Psalms 49:14-15	God will redeem life from the power of Sheol.	Hope of deliverance
Hosea 13:14	Rescue from the power of death; echoed in 1 Corinthians 15:55.	Victory over death
Ezekiel 37:1-14	Dry bones and the restoration of Israel.	Prophetic illustration; not an exhaustive description
Matthew 27:52-53	Saints leave the tombs after Jesus' resurrection.	Extraordinary sign; scope not fully explained
John 14:1-3	Christ comes and receives His people to Himself.	Meeting and fellowship with Christ
Romans 8:18-25	Redemption of the body and liberation of creation.	Bodily and cosmic hope
1 Corinthians 6:14	God raised the Lord and will raise believers.	Divine power
2 Corinthians 5:1-5	Heavenly dwelling and longing to be clothed.	Transformation and hope
Colossians 1:18	Christ, firstborn from the dead.	Preeminence of Christ
Colossians 3:1-4	Believers will appear with Christ in glory.	Future manifestation
1 Thessalonians 1:10; 5:9-10	Waiting for the Son; not appointed to wrath.	Pretribulational framework of hope
2 Timothy 2:17-18	Error of claiming the resurrection has already occurred.	Future bodily reality
1 Peter 1:3-5	Living hope through the resurrection of Jesus Christ.	Foundation of hope
1 John 3:2-3	We will be like Christ when He appears.	Moral and bodily transformation
Revelation 6:9-11	Souls of martyrs await vindication.	Background to Revelation 20
Revelation 7:9-17	A multitude comes out of the Great Tribulation.	Faithful people of the final period
Revelation 12:11	They overcome by the blood of the Lamb and their testimony.	Martyr faithfulness
Revelation 13:7-18; 14:9-13	Persecution, the mark of the beast, and perseverance.	Context of the martyrs
Revelation 21-22	New heaven, new earth, and the end of death.	Eternal state

Appendix III. Greek-English Glossary

Greek	Transliteration	Meaning	Text
ἀνάστασις	anastasis	Resurrection, rising	John 5:29; Rev. 20:5-6
ἐξανάστασις	exanastasis	Resurrection out from the dead; intensified form	Phil. 3:11
ἐγείρω	egeirō	To raise, awaken, resurrect	1 Cor. 15:4, 12-17
ζωοποιέω	zōopoieō	To give life, make alive	1 Cor. 15:22, 36, 45
ἀπαρχή	aparchē	Firstfruits, first portion	1 Cor. 15:20, 23
τάγμα	tagma	Order, organized group	1 Cor. 15:23
παρουσία	parousia	Presence, coming	1 Cor. 15:23; 1 Thess. 4:15
ἁρπάζω	harpazō	To catch up, seize powerfully	1 Thess. 4:17
ἀλλαγησόμεθα	allagēsometha	We shall be transformed or changed	1 Cor. 15:51-52
ἀφθαρσία	aphtharsia	Incorruption	1 Cor. 15:50, 53-54
ἀθανασία	athanasia	Immortality	1 Cor. 15:53-54
μετασχηματίζω	metaschēmatizō	To transform condition or form	Phil. 3:21
κρίσις	krisis	Judgment	John 5:29
πρώτη ἀνάστασις	prōtē anastasis	First resurrection	Rev. 20:5-6
δεύτερος θάνατος	deuteros thanatos	Second death	Rev. 20:6, 14; 21:8

Responsible Use of Greek

An isolated word does not prove an entire doctrine. Meaning is determined by the sentence, the paragraph, the book, and the whole of biblical teaching.

Infographic: The Phases of the Resurrection

THE PHASES OF THE RESURRECTION

Biblical eschatological order presented from a premillennial perspective

1

CHRIST: THE FIRSTFRUITS

Jesus Christ rose bodily, never to die again. His victory guarantees the resurrection of those who belong to Him.

1 Corinthians 15:20-23 · Acts 2:24-32 · Revelation 1:18

2

THE DEAD IN CHRIST AND LIVING BELIEVERS

The dead in Christ are raised; living believers are transformed. Together they are caught up to meet the Lord.

1 Thessalonians 4:13-18 · 1 Corinthians 15:51-53 · Philipians 3:20-21

3

THE MARTYRS OF THE FINAL PERIOD

Those who rejected the beast and remained faithful live and reign with Christ during the Millennium.

Revelation 20:4-6 · Revelation 6:9-11 · Daniel 12:1-3

4

THE REST OF THE DEAD AND THE GREAT WHITE THRONE

After the Millennium, the dead stand before God. They are judged according to their works; the second death is the final destiny of those not found in the Book of Life.

Revelation 20:5, 11-15 · John 5:28-29 · Acts 24:15

FIRST RESURRECTION

The category of resurrection to life: Christ as the firstfruits and, each in proper order, those who belong to Christ.

RESURRECTION TO JUDGMENT

The rest of the dead stand at the end of the Millennium before the Great White Throne.

Prepared by: Ruperto Bravo Benavente (R.B.B.)

Sources and Basic Bibliography

United Bible Societies. Holy Bible, Reina-Valera 1960. Brief Spanish quotations from the source edition have been rendered into American English for study and commentary in this translated edition.

Lacueva, Francisco. Greek-Spanish Interlinear New Testament. Editorial CLIE. A reference work for literal reading and the examination of New Testament Greek vocabulary.

Society of Biblical Literature. SBL Greek New Testament. Greek text consulted through publicly available academic resources.

STEP Bible, Tyndale House, Cambridge. Tool used to verify Greek forms, cross-references, and textual context.

Note: the eschatological interpretations are presented as a synthesis of the requested premillennial framework and are distinguished from the explicit statements of each passage.

Criteria for the Use of Sources

Biblical references were checked in their immediate context. Brief expressions from the Reina-Valera 1960 were used for commentary and translated into American English without reproducing entire chapters. Greek vocabulary is used to clarify the meaning of the text, not to impose a doctrine from an isolated word. The proposed chronology is based on reading the passages together and identifies points where an interpretive conclusion is involved.

For an expanded academic edition, a system of notes with page numbers from Francisco Lacueva's interlinear may be added when the corresponding authorized copy is available. This edition retains a pastoral and instructional format suitable for personal study, teaching, and free distribution.

Compiler's Biographical Profile



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Editorial Privacy Note

Only professional background information relevant to this public edition has been included. Identity documents, home addresses, and other sensitive personal information have been omitted.

THE DIFFERENT RESURRECTIONS

A biblical overview of resurrection, hope, judgment, and the final victory of Jesus Christ.

THIS STUDY EXAMINES

- Jesus Christ as the firstfruits of those who have fallen asleep
- The resurrection of the dead in Christ and the transformation of living believers
- The resurrection and reign of the martyrs of the final period
- The resurrection of the wicked and the judgment before the Great White Throne
- The distinction between explicit biblical statements and interpretive conclusions

“Blessed and holy is he who has part in the first resurrection.” Revelation 20:6

Prepared and compiled by Ruperto Bravo Benavente (R.B.B.)