

9. THE RESURRECTION OF THE RIGHTEOUS

Jesus said everyone in the graves will one day hear his voice and come out. Those who have done good will rise to live, those who have done evil will rise to condemnation (John 5:28-29). Jesus did not specify the time difference; believers are resurrected before the millennium and unbelievers come to life after the millennium: The rest of the dead did not come to life until the thousand years were ended (Rev 20:5). There is ample evidence to support two resurrections. The first resurrection is of the *righteous* (Lk 14:14), *those who are considered worthy* of taking part in it (Lk 20:35-36), *those who belong to Christ* (1 Cor 15:23), and *those who don't worship the beast* (Rev 20:5).

Those resurrected before the millennium receive rewards for what they have done and they inherit the kingdom prepared for them since the foundation of the world. The wicked dead are not resurrected at Jesus' return because there is no role for them during the millennium. Unbelievers who die at that time are herded together like prisoners bound in a dungeon (Hades) and are shut up in prison and punished after many days. Meanwhile, the Messiah reigns from Mount Zion before his elders in glory (Isa 24:21-23).

After a thousand years, the Earth FLEES FROM God's presence, but not before the sea gives up its dead, Death and Hades give up their dead, and the wicked are judged according to what they have done. All whose names are not in the Book of Life are consigned to hell. They are not resurrected bodily; the resurrection body is a glorification, only appropriate for the righteous who will rule the renewed Earth. Satan and his demons are also damned and excluded from God's paradise.

Although the physical creation is restored to its original paradisaical condition, it is only redeemed humanity who are resurrected. Nature is liberated from its bondage to decay and brought into the glorious freedom of the children of God (Rom 8:21) but irrational creatures are not glorified as redeemed humanity is. It is the survival of their species during the millennium that is important, not the resurrection of the individual. On judgment day, Earth and sky flee from God's presence without leaving a trace. What has been made and is transitory will be removed; only what is unshakable will remain (Heb 12:27), that is, New Jerusalem and its inhabitants. Then the Messiah will surrender his kingship to God the Father. Paul calls it the end; the end of the created universe as we know it (1 Cor 15:24).

The righteous will be resurrected on the last day of this age (Jn 6:39) when the Messiah returns (Mt 24:30-31, 1 Thess 4:14-17, Rev 1:7, 14.14-16) on the clouds of heaven with power and great glory.

As Adam's descendants, all mankind dies because his sin affects us all, its in our DNA. In Christ, in union with him, all are made alive by resurrection because he died for us on the cross. He is the one who raises the dead (John 11:25). Jesus was the first person to be resurrected, then at his coming those who have died 'in Christ' (1 Cor 15:23). Finally, the rest of the dead come alive after the millennium (Rev 20:5).

After the saints are resurrected, the Marriage Feast of the Lamb is celebrated, the union of Christ and his resurrected community (Rev 19:6-9). A great multitude in heaven praises God for the Messiah's victory and marriage; both the beginning of his reign and the union of the king and his monarchy. The saints will reign with Christ for 1000 years and they'll live in New Jerusalem, the Holy City prepared for the bride and her husband. This is their dwelling place and God himself will be with them and be their God (Rev 21:2-4). The Holy City *comes down* out of heaven from God, so the saints won't live in the traditional heaven having no fixed location, they'll be in the heavenly realm near Earth. Its glory will be seen above Jerusalem

during the millennium (Isa 60:1-3, 19-20). The two Jerusalems overlap.

When a believer dies, he is away from the body and home with the Lord (2 Cor 5:8). Now at the resurrection, the Lord brings the souls of the righteous dead with him (1 Thess 4:4) back to the Earth. Clothed with their resurrection bodies, they'll reign on Earth (Rev 5:10). Jesus said we shouldn't be afraid of those who kill the body but can't kill the soul. He has prepared a kingdom for us since the creation of the world (Mt 25:34).

It is God who raises the dead, but each member of the Trinity has a role. Jesus said he is the resurrection and the life because it is he who comes to raise the dead bodies of believers (Jn 11:25-26). As he is the Creator (Jn 1:3-4, 1 Cor 8:6, Col 1:16, Heb 1:2), resurrecting the body won't be difficult for him. He'll do it instantaneously, in the twinkling of an eye. The dead saints will be raised, and the living saints will be changed (1 Cor 15:51-52). Paul spoke of the Spirit's role in the resurrection of the living when he said that if the Spirit of him who raised Jesus from the dead lives in us, he'll also give life to our mortal bodies, through his Spirit who lives in us (Rom 8:11).

Jesus will send out his angels (Mt 13:41, 16:27, 24:31) with a loud trumpet call in all directions to gather the elect, both dead and alive. They'll be transformed instantaneously and rise to meet the Lord in the air, the dead saints first, then the living. The angels' role is not explained. Presumably, they are guides leading the resurrected to the Lord.

Resurrected people are not married (Lk 20:34-36), but there'll be continuity between the past and the future and a continuation of our identities. The Bible doesn't focus on relationships in heaven, but Paul's hope in seeing the Thessalonians is an example: For who will be our hope, our joy, or the crown in which we'll glory in the presence of the Lord Jesus when he comes? Is it not you? (1 Thess 2:19). After the resurrection, Jesus appeared to his disciples during 40 days and this gives us a basis to think about our mode of existence during the millennium. He had a body that his disciples recognized, but at times people doubted (Mt 28, Mk 16, Lk 24, Jn 20-21). He talked to them,

ate with them, and they were invited to touch him. He suddenly appeared to them in a locked room, and he prepared a meal for them by a lake, producing fire, bread, and fish from nowhere. They knew him and he knew them. On the other hand, in several appearances, his disciples didn't immediately recognize him. His recognition seemed to be under his control. We can conclude that he had a physical, recognizable body with supernatural powers of appearing and disappearing to the heavenly realm.

At the resurrection, the heavenly Jerusalem (Heb 12:28) descends to Earth as New Jerusalem (Rev 21:2). The spirits of the righteous dead who inhabit the city receive their resurrection bodies and are joined by the living saints as they are transformed and raptured to meet the Lord in the air. The Holy City is the dwelling place of the saints who will then be fully united to Christ in body, soul, and spirit. It doesn't need the light of the sun or the moon as it is not part of the physical creation. Its light comes from the glory of God and the Lamb. The nations will walk by its light and the kings of the Earth will bring their wealth to it (Rev 21:26). There is a close correspondence between Jerusalem and New Jerusalem, so these statements should be interpreted according to Isaiah's prophecies. Isaiah said that in the last days, the mountain of the Lord's temple would be established as the highest of mountains. It'll be raised above the hills and all nations will stream to it. Many groups will go to the temple of the God of Jacob so that they might learn his ways and walk in his paths (Isa 2:2-3). And to Jerusalem, Isaiah said:

Arise, shine, for your light has come, and the glory of the Lord has risen upon you. Look! Darkness covers the Earth and thick darkness is over the peoples, but as for you, the Lord rises upon you, and his glory appears over you. Nations will come to your light, and kings to the brightness of your dawn (Isa 60:1-30).

He is saying that the Lord's glory will be visible over Jerusalem, and the nations will come to the light and kings will bring their gifts to it (Rev 21:24-27).

The Lord's glory and throne are in New Jerusalem which will, in some intimate way connect with Jerusalem, which will be surrounded by its

light. The coming of the Lord will produce a significant celestial change over Jerusalem, which will remain for the duration of the millennium. Isaiah prophesied to Israel about a new sky as well as a new heaven.

The Trumpet Call of God

An OT reference to a great trumpet call in an end-time context refers to the resurrection of Israel's righteous dead and the regathering of Israelis living at that time.

Isa 25:7-8a, 26:19, 21b, 27:12-13 It is on this mountain that he'll remove the veil that covers the eyes of all nations, the cloth that covers all people; he'll put an end to death forever. ... But your people who have died will live, Lord, those who dwell in the dust will rise and shout for joy. Your dew will refresh like the dew of the morning, corpses in the ground will come out ... The ground will no longer hide the blood of the slain. ... In that day the Lord will thresh from the Euphrates which never runs dry to the Wadi of Egypt, and you, Israel, will be gathered up one by one. And *in that day a great trumpet will sound*. Those who are perishing in Assyria and those who fled to Egypt will come and worship the Lord on the holy mountain in Jerusalem.

Jesus said, when the Son of Man comes on the clouds of heaven with power and great glory, he'll send his angels with *a loud trumpet call* and they'll gather the elect from all directions. That this refers to the resurrection of the righteous is confirmed by Paul: *For the trumpet will sound*, the dead will be resurrected imperishable, and as for us, we'll be transformed (1 Cor 15:52). He said also: The Lord will descend from heaven with a command and the voice of the archangel and *with a blast of God's trumpet*, and those who died in Christ will rise first (1 Thess 4:16). John records an angel's words: *When the seventh angel is about to sound his trumpet*, God's hidden plan will now be accomplished, just as he announced to his servants the prophets (Rev 10:7). And John said: *The seventh angel sounded his trumpet*, and there were loud speech came from heaven, saying: The kingdom of the

world has become the kingdom of our Lord and his Messiah, and he'll reign forever and ever (Rev 11:15).

When Ezekiel saw the Lord coming from the East, his voice was like the roar of rushing waters, and the land was radiant with his glory. It'll be a noisy and brilliant affair with trumpets blowing, the voice of the Lord, and the command of an archangel, calling forth vast numbers of the righteous, as it were, from their graves, and also the living saints, who will be transformed into immortal, supernatural beings.

The Precise Meaning of Resurrection

Resurrection comes from the Greek word to rise or stand up and when applied to the dead, it means that they are coming back to life, usually referring to the righteous being clothed with immortal bodies. Jesus raised Lazarus' from the dead and used the occasion to teach that he was the one who will resurrect people and give them eternal life, but Lazarus was not resurrected in the normal sense. He came back to life but not with an immortal body. The wicked will be raised at the last judgment, but it is not said that they'll have immortal bodies. They only rise to be judged and condemned (Jn 5:29). Resurrection for the saints is their glorification. Jesus' resurrection is the guarantee that his followers will be resurrected to the same supernatural order of being as he. They are united to Christ and will become like him when they meet with him at his coming.

The final chapters of Revelation deal with what happens in the world after Christ's return: Satan is bound, believers are resurrected and reign with Christ from New Jerusalem during the millennium. The rest of the dead don't come to life until the millennium ends (Rev 20:5). Hades will give up their spirits on judgment day and they'll be judged according to what they have done.

The Messiah will raise the righteous dead on the last day of this age when he returns on the clouds of heaven with power and great glory. All mankind are mortal because of the sin of Adam. All in Christ will become immortal because of Christ's victory (1 Cor 15:22). Jesus said,

I am the resurrection and the life. In other words, he is the one who raises the dead and gives them eternal life (Jn 11:25).

How many Resurrections are there?

We should beware of interpreting more judgments and resurrections than necessary. Resurrections occur on only three occasions. Jesus was the first person to be resurrected after the crucifixion, then at his coming, those who belong to him will be resurrected, and after the millennium, the rest of the dead will come to life, including Israel who will be converted at the beginning of the millennium, and any other millennial converts.

Jesus did not say there would be two resurrections in John 5:28-29 but there is evidence to support the idea. For example: Blessed and holy is the one who shares in the first resurrection! (Rev 20:6). Jesus told some people that they would be repaid at *the resurrection of the righteous* (Lk 14:14). He also spoke of those who will be considered worthy of taking part in *the age to come and in the resurrection from the dead* (Lk 20:35-36). Only those who are ‘in Christ’ are resurrected at his return (1 Cor 15:23). Those who do not worship the Antichrist or receive his mark on their foreheads will reign with Christ (Rev 20:4-5).

Those resurrected before the millennium receive rewards for what they have done: Well done, good and faithful servant! As you have been faithful with a little, I’ll entrust you with much. Enter into your master’s happiness (Mt 25:21. By contrast, the wicked dead are cast outside and raised a thousand years later (Rev 20:5).

Resurrection implies that the body comes back to life in a supernatural form. The spirit or soul does not die, so what does that mean for the wicked? Glorified, supernatural, immortal bodies are a nice reward for the righteous, but the unrighteous can’t expect bodies like that. Their resurrection, or awakening, is to shame and everlasting contempt (Dan 12:2). Their destiny is outside the kingdom, in the eternal fire prepared for the Devil and his angels (Mt 25:41). They won’t enjoy life in New Jerusalem or in the renewed creation or in a resurrected body.

The Timing of the Resurrection

The Lord himself will descend from heaven with a cry of command, the voice of an archangel, and a blast on God's trumpet, and those who died in Christ will rise first. After that, we who remain alive will be caught up with them in the clouds to meet the Lord in the air and remain with him forever (1 Thess 4:16-17).

Could anything be clearer? Paul is very careful to state that the resurrection of the dead precedes the rapture of the living, and yet, it is the same event. We all meet the Lord in the clouds in the sky and it happens in a twinkling of the eye. There is no mention of being taken to heaven.

This resurrection is described by John as *the first resurrection* (Rev 20:4-6). It occurs after Jesus' triumphant return on the white horse. Those resurrected include people whom the Antichrist beheads for their testimony to Jesus and for the word of God. They don't worship him or his image and they don't receive his mark on their foreheads or hands. As this is the first resurrection and it takes place *after* the Antichrist wages war on the Church, there can be no pre-tribulation resurrection or rapture.

Paul confirms this when he teaches the Thessalonians about the coming of our Lord Jesus Christ and our being gathered to him. He declares that that day won't come until the rebellion occurs and the man of lawlessness is revealed (2 Thess 2:1, 3). He tells the church at Thessalonica that their being gathered to the Lord, commonly called the rapture, won't occur until after the Antichrist comes and demands universal worship.

The coming of the Lord Jesus is a very public event, a noisy, visible spectacle. He comes with 'a loud command,' 'the voice of an archangel,' and 'the sound of God's trumpet.' Jesus will be revealed from heaven in blazing fire with his powerful angels (1 Thess 1:7). Then the saints will be caught up to meet the Lord with those who have died by the order of the Antichrist.

Jesus told the overcomers at Philadelphia that he'll keep them from the hour of trial that is coming on the whole world to test the inhabitants of the Earth (Rev 3:10). Likewise, Paul told the Thessalonians to wait for Jesus from heaven, who rescues us from the coming wrath. These verses teach us that the second coming and our resurrection and rapture will occur before the awful climax of the tribulation period. Looking carefully at Revelation 6 – 18 which describes the tribulation, we can see that the resurrection and rapture of the righteous is described metaphorically in Revelation 14:14-20. It is the harvest of the Earth. One like a son of man with a crown of gold on his head, in other words, the Messiah, will swing his sickle over the Earth and harvest it and gather the righteous into his barn. In the following verses an angel swings his sickle, harvests the grapes, and throws them into the great winepress of God's wrath. This is the pouring out of the seven bowls of God's wrath, immediately following Jesus' return.

What about the Rest of Creation?

Although the physical creation will be restored to its original condition, which Jesus calls 'the renewal of all things,' (Mt 19:28) it is only redeemed humanity that will enjoy a glorious resurrection. Paul said: The creation (the world rather than the universe) will be liberated from its bondage to decay and brought into the freedom and glory of God's (redeemed) children (Rom 8:20-21). For irrational creatures, it is the survival and health of the species that is important, not the resurrection of the individual. The creation waits in eager expectation for God's children to be revealed. Nature's God-appointed destiny is its expectation, and it is bound up with the public display of God's children. When they are resurrected and their identity made public, all nature will be restored to its original state. The redeemed will inherit the Earth and assume their role as rulers as God originally intended:

What is humanity that you are mindful of them,
or mankind that you care for them?

You made them inferior to the angels for a short time,
you crowned them with glory and honor,
and made everything subservient to them

(Heb 2:6-8a, quoting Ps 8:4-6).

Paul considers our present sufferings are not worth comparing with the glory that will be revealed in or to us. The resurrected saints will hold a central place in God's renewed creation.

How will the Righteous be Resurrected?

What happens when Jesus returns, and the dead are resurrected? The souls of Christians who have already died are presently with Jesus in the heavenly Jerusalem. They are away from the body and home with the Lord (2 Cor 5:8). Their bodies have decayed in their graves, and their souls are no longer there, they are in heaven. Resurrection means 'rising.' When Jesus returns, the bodies of the Christian dead will come to life and *rise* out of the grave. The body can't rise without its soul, so when Jesus returns, he brings the souls of the righteous dead with him (1 Thess 4:14). The verb 'bring' shows us that Jesus' destination is the Earth; he is not taking the resurrected saints back to heaven. Resurrected bodies are spiritual bodies (1 Cor 15:44), supernatural bodies that are capable of living in heaven or on Earth. Their home will be New Jerusalem.

The soul will return to the body at this time in the same way that it departed the body at death. Angels and resurrected people can move from one place to another instantaneously. Jesus will send his angels with a loud trumpet call (1 Cor 15:52, 1 Thess 4:17), and they'll gather his elect from one end of heaven to another and guide hundreds of millions of these resurrected and raptured saints to meet the Lord in the sky.

Where will the Resurrection Happen?

The resurrection happens everywhere on Earth at the same time. Wherever there are dead bodies or remains of believers, Christ, by the power that enables him to bring everything under his control, will transform whatever is left of these lowly bodies so that they'll be like his glorious body (Php 3:21). If scientists can recreate extinct animals with a little DNA, it'll be no problem for God.

When the rest of the dead come alive at the end of the world, millennial believers, including Israel, will be resurrected and join their brethren in paradise. By contrast, unbelievers will come alive and be judged according to what they have done.

The Significance of the Resurrection Body

It is important to believe that our bodies will be resurrected; our future existence is not as bodiless souls or spirits. It is our Christian hope. We are told to eagerly await our adoption to sonship, the redemption of our bodies, for in this hope we were saved (Rom 8:23-24). We became children of God at conversion when we were redeemed by the blood of Christ but our salvation is not complete until the body is redeemed and we are resurrected. To be genuine sons of God, we need to have supernatural, immortal bodies like the one Christ now possesses.

Christians are not saved to float about in heaven; that is not their destiny. Clothed with resurrection bodies, they'll rule the renewed Earth (Rev 5:9-10). Jesus said they shouldn't be afraid of those who kill the body but can't kill the soul. Since the creation of the world, God prepared a kingdom for them to inherit and possess (Mt 25:34). Blessed are the meek for they'll inherit the Earth!

There is evidence that resurrection bodies shine with light. Those who are wise will shine like heavenly bodies, and those who lead many to righteousness, like the stars forever and ever (Dan 12:3). Then the righteous will shine like the sun in the kingdom their Father established (Matt 13:43). When Jesus was transfigured in the presence of Peter, James John, his face shone like the sun, and his clothes became as white as light. However, there is no evidence that he shone like that when he made post-resurrection appearances to his disciples over 40 days.

Resurrection is glorification

The Lord will return to be glorified in his saints, and to be marveled at by them (2 Th 1:10). Jesus said that he is glorified in them (Jn 17:10). They'll enhance his glory, as millions of saints, maybe a billion - the

Lord knows those who are his - are glorified by their resurrection and their redeemed state in New Jerusalem.

There are two bodies, the natural and the spiritual. The natural body is suited to the physical creation of planet Earth. The spiritual body is suited for life in any sphere or dimension, whether heaven or Earth. The future destination of the righteous is New Jerusalem, which is presently in heaven (Heb 12:22) but will come down out of heaven to Earth, but remain in the heavenly realm. The elect will live in New Jerusalem and reign over the Earth as rulers and priests for God in the Messianic kingdom. Just as Jesus was exalted and glorified by resurrection, so will the saints. They'll be compared to seeds planted in the ground and emerging as a glorious plant or tree. Just as an oak tree is far more glorious than the acorn from which it sprouted, so our resurrection bodies will be more glorious than our present bodies. We'll bear the image of the man from heaven (1 Cor 15:48-49).

The resurrected saints are a new order of created beings. They are not ordinary human beings, nor are they angels; they possess qualities of both. They are glorified even to the point of being called God's children. To attain this order, one must be born again, or born from above. Not everything is revealed to us, but it would appear that God's children will not be restricted by space and time. Like angels, they don't die, marry, or reproduce.

There will be continuity from seed to plant. Our DNA, the carrier of genetic information, determines our fundamental and distinctive characteristics. The resurrected form of a person will be recognizable by their appearance, their personality, and their memory, just as Jesus was in his post-resurrection appearances. Resurrection bodies will be youthful, because aging is related to death, for which there is no place in an immortal body. The resurrection body is immortal, imperishable, spiritual, powerful, and supernatural. Resurrected people are not angels; they are glorified humans. Rewards, given by the Lord to each person for what they have done during their lifetime, will also be evident (Eph 6:8), not by a medal, but by their appearance, their glory, or their authority.

The resurrection life in New Jerusalem

The resurrected will reign over the Earth and presumably spend time on Earth, but their home will be in New Jerusalem, which comes down out of heaven (Rev 21:10-11). John saw the holy city in a vision shining with the glory of God, its brilliance like that of a very precious jewel. Ezekiel saw the glory of the God of Israel in a vision of Jesus' return, as he came from the East with great noise like rushing water, lighting up the Earth with his splendor (Ezek 43:2). The glory of God will be seen above earthly Jerusalem during the millennium and nations will come to her light (Isa 60:1-3, Rev 21:24). A city consists of a large community of people, and the holy city is a huge community of maybe a billion people. We don't know what that city is like. John saw the city as a 2200-kilometre cube which would cover most of the Middle East and in addition, it was 2200 km high! He saw walls, gates, foundations, a street of pure gold, the River of the Water of Life, and the Tree of Life. This glorious vision symbolizes our future. We don't really know what shape it'll take, because it is in the heavenly realm, but it will be glorious, safe, peaceful, eternal, and all our needs will be met. God is there, and Jesus, and we will serve him and see his face. Jesus said he would drink wine with us in the Messianic banquet and Isaiah spoke of aged wine and the best of meats (Isa 25:6-8). Death would be destroyed on Mount Zion and unknown among his people, the monarchy.

The Kingdom of God

Unless a person is born again, he'll not see or enter the Kingdom of God (Jn 3:3, 5). Unless a person is resurrected, he can't inherit the Kingdom of God (1 Cor 15:50). This verse proves that God's children are not yet reigning; they are still heirs. Both amillennialism and premillennialism will fail to interpret 1 Cor 15:50 correctly, until they accept the truth that entering the kingdom means entering *kingship*, becoming part of the Messiah's monarchy. Subjects of the Messianic kingdom will be flesh and blood people because they'll live in the physical creation, but the monarchy will have supernatural bodies and

they'll live in New Jerusalem. Flesh and blood people can't live in the heavenly realm.

Daniel prophesied that the saints would possess the kingdom after the Antichrist was defeated (Dan 7:21-22, 25-27). Entering the kingdom is entering the Messianic kingship. Inheriting it is taking possession of it and starting to reign. People with natural bodies will exist during the millennium, but they are subjects; Israel as the Messiah's redeemed people on Earth, and the unregenerate survivors of the Great Tribulation. The resurrected monarchy are supernatural beings with bodies that enable them to exist in the heavenly realm in New Jerusalem or in a natural state on Earth.

Heaven with a new perspective

Away from the body and at home with the Lord (2 Cor 5:8) implies that Christians go to heaven when they die. But how can we envisage heaven apart from it being out there in the blue? In the parable of the rich man and Lazarus, when Lazarus died, Jesus said he was carried by the angels to Abraham's side - a reunion with other believers already in heaven. In the book of Hebrews, we are told that the destiny of believers who die is Mount Zion, the heavenly Jerusalem, the city of the living God (Heb 12:22-24). There they are in the company of God and Jesus and angels and the righteous from all ages, saved by the death of Jesus. However, that is not their final destination, they are *waiting* with Jesus (Heb 10:13) for that day when his enemies are defeated and the heavenly Jerusalem comes down to Earth.

The millennium

John saw the Lord descending from heaven on a white horse and the armies of heaven following him (Rev 19:11-14). They are the resurrected saints, the bride of the Lamb, arrayed in fine linen, the righteous deeds of the saints. The Messiah will rule the survivors of the defeated nations with a rod of iron and the resurrected saints will reign over the Earth with him (Rev 5:10). 'Over' is a better translation than 'on' after verbs of authority (BAG Greek lexicon). They'll be priests of God and Christ and he'll give them authority over the nations and they'll rule them with a rod of iron (Rev 2:26). There is no mention

of going back to heaven. The destiny of the righteous is to live together with God and Jesus and innumerable angels in New Jerusalem. That is their heaven, that is their home.

Will we eat and drink in the heavenly realm? It is not a physical realm containing created things, so if we do eat and drink, it would be different. It is tempting to interpret the feast figuratively of the joys to be experienced by those who rule during the Messianic era but it is amazing how many times Jesus emphasizes the presence of rich food and quality wine in the Messianic banquet

Mt 8:11 Many will come from the East and the West and take their places at the feast with Abraham, Isaac, and Jacob in the kingdom of heaven. (Cf. Lk 13:29).

Mt 22:2-4 The kingdom of heaven is like a king who prepared a wedding banquet for his son.

Mt 26:29 I tell you, I'll not drink this grape juice from now on until the day when I drink it anew with you in my Father's kingdom.

Lk 14:15, 24 Blessed is the one who will eat at the feast in the kingdom of God. ... I tell you, not one of those who were invited will get a taste of my banquet.

See also **Isa 25:6-7** following the devastation of the Earth: On this mountain, the LORD Almighty will prepare a feast of rich food for all peoples, a banquet of aged wine—the best of meats and the finest of wines. He will destroy the shroud (death) that enfolds all peoples, the sheet that covers all nations.

When angels appeared to people in the Bible, they appeared to them as men and they ate food (Gen 18:6, 19:3). They were spiritual beings but on entering the physical realm they took on physical bodies. Jesus did the same thing after his resurrection. They gave him a piece of fish and he ate it. As the resurrected saints rule the Earth as the Messiah's appointed monarchy, they may well eat and drink as they go about their duty.