

# GARY REPORT

## “Each In Their Own Order”

In the writing *Resurrection and Judgment*, I always knew that I set forth a particular Scripture reference in 1 Corinthians 15 that was in every way relevant and accurate. But I also knew that Christians could challenge it. In this Report I want to address this.

To begin with, in verses 22-23 we read:

For as in Adam all die, so also in Christ all will be made alive. But each in their own order: Christ the first fruits, after that those who are Christ's at His coming.

The first question is: Who are the “each,” and what is the “order.” This is critical to know and understand. To begin to answer this we must look at something else concerning what Paul taught. In 2 Corinthians 12:2-4 we read:

I know a man in Christ who fourteen years ago—whether in the body I do not know, or out of the body I do not know, God knows—such a man was caught up to the third heaven. And I know how such a man—whether in the body or apart from the body I do not know, God knows—was caught up into Paradise and heard inexpressible words, which a man is not permitted to speak.

The first critical question here is: What is the third heaven? There really is only one answer, and that is: the third heaven is the third part of the kingdom of heaven, the church, on this earth—the third one-thousand-year period of the church. There are [many testimonies](#) that Christianity was supposed to receive a period of three thousand years. However, we read that “through the elect those days will be cut short” (literal of Matthew 24:22 and Mark 13:20). Yahshua must cut time short from three thousand years to two thousand years, and return to this earth and set up His kingdom. It is for this very reason that Paul was not allowed to speak anything concerning the “third heaven.” That truth is reserved for us, His Bride, today.

The second essential question here is: Who are those who are “Christ's at His coming”? Of course for Christians, and undoubtedly for Paul as well, they have not seen and do not see today the absolute necessity of the two-part Remnant—the Bride who fulfills this. Therefore, they are left to think that this important work is Christianity, when it is not. Despite what even Paul might have thought at that time, “those who are Christ's at His coming” are the two-part Remnant, the Bride. This is most important.

Let us look at another evidence of this. We know that there are three harvests of mankind. Even as nature tells us, and as set forth in the feasts, first there is the Passover unleavened barley harvest of the Remnant. Next is the Pentecost leavened wheat harvest of Christianity where two loaves—two thousand years—are waved before God but could not ascend to Him (Leviticus 23:17). And finally, there is the grape harvest of

the Tabernacles nations. Knowing this, let us now read what Paul stated concerning the resurrection of the dead.

In verses 25 and 26 of 1 Corinthians 15, Paul then tells us that Yahshua “must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death.” The reality is that this is not completely fulfilled until Satan is released for a [short time](#) and then defeated. Then following this is the [great white throne](#) judgment.

So, we see in verses 20 through 28 of 1 Corinthians 15 a clear and succinct message regarding the resurrection of the dead and the reign of Christ. But next, in verses 29 through 34 Paul then very clearly and even strangely diverts from this vital subject, to address a variety of other unrelated matters such as baptism and being in danger every hour and him dying daily and fighting with wild beasts. Furthermore, he questions that if the dead are not raised, then “let us eat and drink, for tomorrow we die.” And he adds that “bad company corrupts good morals” and the need to be sober-minded and to stop sinning and that “some have no knowledge of God.” And he concludes this departure from the subject at hand with the message, “I speak this to your shame.”

Wow! So one asks, why this clear and even foreboding departure from this vital subject in verses 20 through 28? Why this clear breach in message? And why in this breached message all of this corruption of the kingdom and its people? The answer? Because this is exactly what happens through Christianity in their breach work. Examine these again—it is breach Christianity. And this brings us to where we are today.

Now on the other side of this corrupt and obvious breach, most noteworthy Paul gratefully returns to the question of the resurrection of the dead. But which dead? There is no question that this is the first Remnant who at the sound of the trumpet will resurrect from the dead, and with the abiding second Remnant will ascend alive into heaven and enter into their born-from-above bodies. Then after fifteen days in heaven they will return with Immanuel and rule and reign with Him for a thousand years. And what is most striking and revealing concerning this resurrection is a specific identity. Now on the other side of the breach, verses 35 through 38 state:

But someone will say, “How are the dead raised? And with what kind of body do they come?” You fool! That which you sow does not come to life unless it dies; and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of **wheat** or of something else. But God gives it a body just as He wished, and to **each of the seeds a body of its own**.

Obviously, this last statement is VERY important! Still speaking to Christianity here, inasmuch that Paul is the key and founding apostle to it, he addresses them quite appropriately as wheat. But even so, he notes that “each of the seeds” will have a body of its own. So what do we know? The first seed to have its body is the barley Remnant. The next seed to have its body will be wheat Christianity. And finally will come the grapes nations, the rest of mankind. Three seeds, three feasts—three ascensions! Amen!

When writing this, Paul could not have seen these distinctions, and was only familiar with wheat Christianity, and in verse 37 even specifically identified it as wheat. If you

are not familiar with the resurrection of the dead, [read here](#). But basically, there was first the resurrection of Christ—truly the initiating first fruit that made this possible for all mankind. So as we read above, there is indeed “Christ the first fruits.” But it goes on to add, “after that those who are Christ’s at His coming.” Now, those who are Christ’s at His coming are not Christians, but rather the first Remnant, those with whom He had walked and taught and personally established. But they died, and will then be the first of mankind to resurrect from the dead and ascend alive. Of course the present second Remnant of today will ascend as well with them, not tasting death. These two, who are in truth one, will rule and reign with Him in the Millennial Sabbath period. Then after the Millennial Reign and Satan is released for a short time, there is finally the resurrection of the rest of the dead, spoken of in Revelation 20:5:

The rest of the dead did not come to life until the thousand years were completed.

Who are the “rest of the dead”? At this point the only ones who will have resurrected from the dead are Christ, followed by the first Remnant, whom He Himself established. The first Remnant, along with the second Remnant, are the first of mankind to ascend alive and enter into their born-from-above bodies—the barley harvest. The “rest of the dead” are otherwise the sum of all mankind who have died since Adam. And as we read [here](#), the next to receive their born-from-above bodies will be the wheat harvest of Christianity. As it is written, “each in their own order.” And after that will ultimately be the grapes of the rest of mankind—the nations. With this last ascension Yahweh will complete what is clearly set forth, that He is “the Savior of all men, especially of believers” (1 Timothy 4:10), even “the Savior of the world” (John 4:42 and 1 John 4:14). And unmistakably true, “For as in Adam **all** die, so also in Christ **all** will be made alive” (1 Corinthians 15:22). All is indeed all! But once again, we see that His redemption is “each in their own order,” and now more thoroughly understand the incredible message that the Father has for us in 1 Corinthians 15:22 through 38.

Today we live in the most important time there is in the history of all mankind—where we will choose to either remain in this body or ascend alive, and thereupon be born from above. Today Immanuel will have a Bride whom He will call to Himself. Now after the breach of Christianity we will choose to either remain in this flesh or be joined to Immanuel. When Paul was caught up to Paradise, to the third heaven, he “heard inexpressible words, which a man is indeed not permitted to speak.” Now on the other side of the breach it is possible to speak these words, and so we speak, that we might be “those who are Christ’s at His coming.”

Come quickly, Immanuel! Amen!

Gary