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**A1014 – April 4, 2010 – 1 Cor 15:12-19 – The Only Solution –  
 Resurrection**

To set the background for our lesson today we want to think back to the first two great events of Scripture, the Creation in Gen 1-2 and the Fall in Gen 3 and we want to think through these events. What are the implications of these events for the resurrection? And what are the implications if I reject the historicity of these events? What are the implications for rejecting the resurrection? What kind of answers do I have? What kind of hope? All of this is set up from your view of origins and your view of evil and suffering and so we want to think through how our starting points determine our conclusions.

BIBLICAL WORLDVIEW vs PAGAN WORLDVIEW	
<p><b>CREATOR-CREATURE DISTINCTION</b></p> <ul style="list-style-type: none"> <li>– 2 levels of reality</li> <li>God    man   nature</li> <li>ex <i>nihilo</i> creation</li> </ul> <p><b>PERSONAL SOVEREIGNTY</b></p> <ul style="list-style-type: none"> <li>– God in control</li> <li>Man responsible</li> </ul>	<p><b>CONTINUITY OF BEING</b></p> <ul style="list-style-type: none"> <li>– 1 level of reality</li> <li>god(s) &gt; man &gt; animals &gt; rocks</li> <li>spontaneous generation</li> </ul> <p><b>IMPERSONAL CHANCE</b></p> <ul style="list-style-type: none"> <li>– No one in control</li> <li>Man a victim</li> </ul>

Let's review some of the basic truths of Gen 1-2, the Creation. The most profound and basic truth in the entire Bible is found in Gen 1:1, "In the beginning God..." not in the beginning gas, in the beginning God, God exists, God is existence, the Bible doesn't prove God's existence, the Bible says proof requires God's existence. "In the beginning God created the heavens and the earth." Heavens and earth being the Hebrew idiom for what we call the universe. And so we have two things, the Creator and the creation, these are never to be confused. The Creator is self-contained needing nothing outside of Himself. The creation is contained by God and dependent completely upon Him. From beginning to end of the Scriptures the Creator-creature

distinction is stated. Rev 4:11, “Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.”

So under this heading we have two truths, one the fact of two levels of existence or reality. That’s a corollary truth to the Creator-creature distinction, that there are two levels of existence or reality. And second, *ex nihilo* creation and this is saying that when God created He created out of nothing. He did not create out of previously existing material, there was no previously existing material, He did not create out of Himself so that the universe is an extension of Him. God created all things out of no things, merely by the word of His power. Ps 33:6, “By the word of the Lord the heavens were made, by the breath of His mouth, all their hosts.”

The second basic truth of the Bible is that ultimately, behind all things is a personal sovereign God. God is personal, He is an infinite and He is sovereign over all things. So in the biblical claim, God is in control of whatsoever comes to pass and man, being a creature of God, is responsible. This has certain ethical implications. This has implications for resurrection.

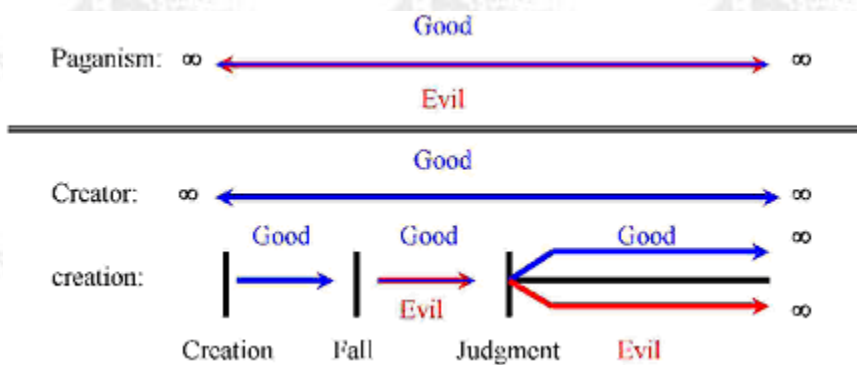
What alternative is there to the Creator-creature distinction? The alternative throughout history has always been some form of the Continuity or Chain of Being. That all that exists is part of the same thing. The Greeks referred to it as the Scale of Nature, the Egyptians held it in a static form, modern evolutionists hold it in a dynamic form, but basically it says that all is One, that there is no qualitative difference between all things that exists, no differences in kind, only quantitative differences, differences in degree. the Creator-creature distinction the Continuity of Being holds there is only one level of existence or being and all that exists partakes of this being, this substance we call the universe, this grandiose mystery, this impersonal cosmos, that is governed by fate or chance.

In this view another idea is spontaneous generation, that all of life has organized itself from non-life. And though this has been disproven and no one has ever observed this, people believe it because life exists and therefore it must have happened, we’re told.

Then we have the corollary truth that ultimately what is back of all is impersonal chance, the universe is all that there is and we are all alone in the universe, that there is no person in control of what's happening, everything is determined by the laws of physics and chance. This is what we're told to think. In this scenario, this is kind of nice, if there is no Person there to whom we are ultimately responsible then man is just a victim. And we can blame everything on our environment, on our parents, my mommy dropped me on my head, on my genetics, I can't do anything about it, I'm not responsible. And there are ethical implications of viewing things this way.

So that's the issue of ultimate origins. Every view fits in one of these two categories.

Then we have the Fall and there are two fundamental truths that separate Biblical thinking from non-biblical thinking. First in the biblical view God created everything good and after some period of time evil entered. So evil in the biblical view has a start and an end. The non-biblical view I call paganism, by that I just mean non-biblical thinking, someone who does not conform to the culture of the Bible. This view always holds to some form of this impersonal continuum where God, if he exists, man, nature, rocks and everything else are all part of the same mysterious universe. That mysterious universe is both good and evil, has always been and will always be good and evil. That evil does not start and evil does not end.



This is a fundamental difference. We want to be very sensitive to this as Christians; only in the Bible is this true. If you go into the pagan literature you'll see that the pagans do not have an idea of a fall, they have the gods and the goddesses warring among one another and then they make man out of themselves so that man is created evil. So, evil is eternal not bracketed as

we say, that's a serious problem for paganism. So, on the biblical side evil is bounded or bracketed. On the pagan side evil is unbounded, unbracketed, it's unlimited. Think about what this means in the future, your future existence forever and ever, if you buy into paganism the future is always an environment of evil. That's what you've got to look forward to if you accept that as your starting point.

The second contrasting area of truth is that in the Fall, on the Biblical side, we have responsible guilt; man is responsible for this, not God. God made man and there was a time when everything was good, *until* evil was found in Satan and *until* evil was found in man, so the creature bears the responsibility for the origin of evil, not the Creator. That's another fundamental truth, sounds very theoretical but you'll see it's very practical, has some awesome results.

On the pagan side there is no such thing as an ultimate responsibility to an infinite personal God and so what you always find in paganism is caught in the victim theory. That was true in the ancient world, it has not changed today. It used to be we blamed it on how our mother raised us, now we talk about genes and the problem is my genes, I'm genetically predisposed to that. And we hear about homosexuality being genetic and the thing is we've always got to blame it on someone or something else; these are all attempts to absolve ourselves from personal responsibility. It couldn't possibly be our choice! It always has to be something else. This is always a tendency and this goes on and on, we all know this, we all attempt to avoid responsibility and if I'm not responsible then I'm just a victim. But the Bible says that evil originates in the creature and that we are held morally responsible for evil.

Now, we live in a world of evil and suffering, the question now is how do we cope with that, what is my outlook on life and is there a resolution to this problem of evil? We have to finally admit the world is in a mess. Just turn on the news, we've got social problems, political problems, economic problems, food problems, there are problems everywhere. It's a mess.

Now our diagram of the biblical worldview says there is a resolution, there's a judgment that separates the good from the evil. The pagan worldview never gets a separation, there is no resolution. Finally, in paganism evil just goes on and on forever and ever and ever. That's the end of paganism. Now do you

see that as sort of a problem? There's no hope whatsoever of this thing ever being resolved, evil and suffering are just part and parcel of the universe and you can try Maya and say it's just an illusion, that might work until you get a toothache;, you can try the nature is right approach and just say your conscience is wrong and this evil your in revulsion against is really just your conscience and you just need to adapt your conscience to nature or you can go with the Absurd. Kaufmann says evil is Absurd, not in the sense you usually think, of something being ridiculous, but Absurd in the sense that there's an irresolvable tension between how things ought to be and how things are. Those are your alternatives in paganism, but there is no resolution. Now just like there are two alternatives on origins and two alternatives with evil and suffering so there are two alternatives on how we should live. These two views already answer the question of how should we live.

So turn to Ecclesiastes. Ecclesiastes was written by King Solomon. Now Solomon was a believer but Solomon got out of it. King Solomon got out of fellowship and stayed out of fellowship for a long time and created a spiritual vacuum in his heart. And so he went on this little trip to fill this spiritual vacuum and he tried to fill it with philosophy, he tried to fill it up with material things, and he tried to fill it up with pleasure. And Solomon had the courage to draw the conclusions that only logic could draw from the non-Christian position and also as far as a believer who is out of fellowship. And I'll point some of these out because I'd like to tie Ecclesiastes to the doctrine of resurrection and show you why the resurrection is the answer to man's dilemma, whether he's an unbeliever or a believer out of fellowship. Ecclesiastes is telling us that things of this world will not satisfy.

In Eccl 1:12-18 Solomon pursues intellectual interests. I'm going to be the smartest person and I'm going to read every book that's been written and this will satisfy me. Answer, no, Solomon went crazy. Do you know why he went crazy? Because the more he studied, the more he thought, the more he realized how bad the world was, how much persecution and oppression and genocide and abortion and famine and disease and murder there was. The world is a mess and all you're doing by study is rubbing your face in it. The men that built the atomic bomb were brilliant physicists, what was the end? Destruction of mass amounts of human life. Right or wrong, how would you like to have developed a bomb that could kill 100,000 people? So Solomon said, I tried intellectual pursuits and that won't satisfy.

In Eccl 2:1-12 Solomon turned to hedonism and money. I'm just going to pleasure myself to death. I'm going to have girls come in here half clothed and entertain me and my boys, I'm going to get drunk, I'm going to just enjoy myself and this will solve life's problems. And that didn't satisfy. So he built kingdoms, he built beautiful gardens, he did all kinds of construction projects. Conclusion, it won't satisfy, it won't fill the spiritual vacuum of your heart. You can't fill a spiritual vacuum with physical things. Solomon says I tried and I built and I entertained and I had sex and it still didn't satisfy.

And so in Eccl 2:18-26 Solomon tried work. If I work, work, work then I'll find joy and completeness in life. Wrong, what you will do is you will work, work, work and turn it over to some fool who will blow it all. All your hard work goes down the drain. See, Solomon already thought it all through. Solomon just followed out these positions to their logical conclusion. And you can follow out a number of other things Solomon tried. They all end the same way.

And in Eccl 2:24, Solomon draws the only conclusion possible, if you're honest, the only conclusion possible from the non-Christian side. He says, "There is nothing better for a man *than* to eat and drink and tell himself that his labor is good." This also I have seen that it is from the hand of God. <sup>25</sup>For who can eat and who can have enjoyment without Him?" In other words, God has set man in the universe with a certain behavior pattern, Solomon views this, this is how he's using the word "God," that it's the design of the universe for fallen man to act this way and come to these conclusions. He does this over and over and over trying to be fulfilled and he can't, so the best thing a man can do is just get as much as he can now.

Then in Eccl 3:11 you see the conclusion that he made as far as man's purpose in the universe. He said that the universe has a purpose, he thinks, he gives some reasons why in verses 1-8, but then he concludes very pessimistically in verse 11, <sup>11</sup>He has made everything appropriate in its time." It means He has structured the universe in a beautiful fashion. "He has also set eternity in their heart," this means a sense of eternity, that there is something more out there, a sense of eternity is set in every person's heart, "yet so that man will not find out the work which God has done from the beginning even to the end." That is, man, starting with himself, independent



of God's revelation in the Scriptures, will never discover that something more. He knows it's there but he can't figure it out because God won't let him figure it out on his own. God will show us, if we come to Him and His word, but God will not let us do it independently of Him. And Solomon has been out trying to do it independently, and he thinks there's a purpose in the universe, he thinks there's some reason for all of this but he doesn't know what it is and he can't get to it. So, therefore he concludes in verses 12-13, "I know that there is nothing better for them than to rejoice and to do good in one's lifetime; <sup>13</sup>moreover, that every man who eats and drinks sees good in all his labor—it is the gift of God."

So now we come to the NT, 1 Cor 15 and we find Paul saying the same thing. He's saying that if the Bible really isn't true and if there's no real purpose in life, there's only one logical alternative that you have left, only one and he gives it in chapter 15. The Corinthians have a problem, verse 12, they thought that there was no such thing as the resurrection from the dead. So in verse 12 we have the situation develop that the Corinthians have denied the doctrine of the resurrection. And Paul says, "Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? <sup>13</sup>But if there is no resurrection of the dead, not even Christ has been raised; <sup>14</sup>and if Christ has not been raised, then our preaching is vain, your faith also is vain. <sup>15</sup>Moreover we are even found *to be* false witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact the dead are not raised. <sup>16</sup>For if the dead are not raised, not even Christ has been raised; <sup>17</sup>and if Christ has not been raised, your faith is worthless; you are still in your sins. <sup>18</sup>Then those also who have fallen asleep in Christ have perished. <sup>19</sup>If we have hoped in Christ in this life only, we are of all men most to be pitied." That's his answer in 1 Cor 15:19, if this is just a game and a façade and this is not really grounded in historical fact, then we're the most pitiful people on the planet, what a joke. And he goes down in verse 32 and he says it again, "If from human motives I fought with wild beasts at Ephesus, what does it profit me?" Look, let's be real here, if this has just been a human program of religion that I've been involved with, "LET US EAT AND DRINK, FOR TOMORROW WE DIE."

He says there are only two logical alternatives available to men; only two logical alternatives. And Paul says if Christ is not raised, if this is just a human program of religion I'm involved with I'm perfectly willing to follow

the logical conclusion. The logical conclusion is just to have a good time. This is it. Get drunk, have a lot of sex, do drugs, blow your brains out, bombard yourself with music, anything to cope. This music problem we have going on around is going on largely undetected. Music has virtually taken over our young people's lives. Music is their god, they can't go anywhere without their music. And parents are worried if it's Christian or not. It doesn't matter what it is, there's a problem when you're blasting your ears out 24/7/365. Can't even go to Grandma's house and have a conversation, gotta have my music. Don't kid yourself; this is a coping mechanism for handling the mess that is going on in people's hearts. There are serious issues deep down in our people's hearts that are not being handled. And they're simply following out what they've been taught to its logical conclusion. If I believed what is taught in the public schools and the university with respect to origins and evil and suffering I would do exactly the same thing. Why not? If I am taught evolution, that all I am is a piece of cosmic debris and my ultimate environment is an impersonal universe that surrounds me on every side and there's no meaning to life, no purpose, why not do drugs. Oh, just say no. If I'm hurting inside and someone says here's a drug that will numb the hurt I'm going to take it, so don't tell me to just say no, I'm just going to just say yes. Don't tell me don't drink and drive. I want to drink and I want to drive, you've taught me that there's no person there to whom I'm ultimately responsible, that I'm just a victim of my environment so I'm going to do it because that's what I want to do and it helps kill the pain. Besides, tomorrow I die. Well, do it for law's sake. The establishment? I have no reason to obey the establishment. Who are they? I'm my own establishment. I decide. And I'm here to tell you these kids are right. If you teach them this is who you are, you're a product of chance mutations acting on chemicals over vast periods of time why not raise hell. What difference does it make? This is your only shot so you better live it up now because tomorrow I'm going to die and that will be the end of me. This is what the kids are being taught in the public schools, most of these students, whether they actually acknowledged it or not, are living out what you see in verse 32. They're living out the logical conclusion of Paul that if the dead rise not, then let us eat and drink, for tomorrow we die. In other words, get it now, live for the present.

There are only two ways; if Christianity is true and the resurrection is true, we have one way. If that is not so, and that's wrong, then we have only eat and drink and fulfill ourselves now, and whether it's on marijuana, alcohol,



sex or some of the other things. Whatever it is you might as well take it, what's wrong with it - because if Christianity isn't true that's the only logical out you have. If there's one idea that we bring back from this whole thing that we've learned it's once again the truth that Paul is trying to get here, that Solomon is trying to get here, that these kids realize that you can't have morality hanging in mid-air. They have overthrown, they hate the establishment, and they hate their parents. We may not like it but they have seen one thing. They've seen that you can't just have morality without a base. And that basically, I sense, is what separates them from, say the generation of their parents.

You see the resurrection is crucial, because it gives us another alternative. Now I want to take you through some of the passages of the word of God and connect the resurrection with the whole rest of the Bible, so you'll see that this whole event hangs on not just a few verses, but the whole ground and base of Christianity is rooted; and if this base isn't there, then I dare say that these kids are right. Why be a moralist, why not just go crazy and raise hell? Who cares, it doesn't make any difference.

So let's turn back to Deut 13; in Deut 13 is given one of the two tests in the word of God for truth. I want you to see this because I want you to see that the people in the word of God were not just naïve people that would believe anything. The word of God gives us logical principles for our faith and I'm going to show you two tests that every believer in the OT and in Jesus' day had to use to identify a true prophet from a false prophet. The first test, Deut 13:1, "If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, <sup>2</sup>and the sign or the wonder comes true, concerning which he spoke to you, saying, 'Let us go after other gods (whom you have not known) and let us serve them,' <sup>3</sup>you shall not listen to the words of that prophet or that dreamer of dreams; for the LORD your God is testing you to find out if you love the LORD your God with all your heart and with all your soul." This first test I would call the orthodoxy test. The point is here, and people are often mistaken on this, Christians are often mistaken on this; miracles do not authenticate Christianity by themselves. Miracles, even the resurrection does not authenticate Christianity by itself. It says here that you can have a miracle, verse 2, and it "comes true," yet that does not by itself authenticate. The only way it could authenticate would be if the man who did the miracle also taught doctrine consistent with that of Moses. The

expression in verse 2, “Let us go after other gods (whom you have not known) and let us serve them,’ does not mean that the prophet would walk around in a red suit with a pitchfork in his hand and say, let’s go worship idols. It wouldn’t be that obvious; it’s not obvious, this is an idiomatic expression used throughout the OT to summarize false doctrine and it means, the guy does some miracle but then his teaching doesn’t coincide with what Moses or some other legitimate prophet taught. For legitimacy (what he teaches) must perfectly agree with every living prophet before him or else he’s to be rejected. And so Deut 13 is the orthodoxy test, is he orthodox in theology, if not the miracles mean nothing.

Then you have the other test given in Deuteronomy 18:20-22, called the accuracy test. The second test that they were to use to spot the true word of God from the false words is here, <sup>20</sup>‘But the prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other gods, that prophet shall die.’ <sup>21</sup>‘You may say in your heart, ‘How will we know the word which the LORD has not spoken?’ <sup>22</sup>‘When a prophet speaks in the name of the LORD, if the thing does not come about or come true, that is the thing which the LORD has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him.’”

Now, notice what verse 22 does not say, it does not say if a man gives you a sign and it comes to pass then he’s the real deal. It doesn’t say that, it’s a negative test. If a man tells you something and it doesn’t come to pass, that’s the sign that he’s a false prophet. And so we have the accuracy test given to us in the word of God. And this means that prophecy in the Bible must verify 100% or it’s wrong. 99% is not good enough. To be a genuine prophet of God you had to be right 100% of the time, not most of the time, 100% of the time.

So we have two tests, Deut 13, the orthodoxy test, does he have good theology, and Deut 18, the accuracy test, does he have 100% accuracy in his predictions. Say you have one guy do 500 miracles, is he a real prophet? Not necessarily, you’ve got to check his doctrine.

Now let’s come to the ministry of Jesus Christ and see some of His prophecies. Matt 16:21, the Lord Jesus’ ministry can be broken into two parts. The first part of His ministry He presents Himself as the King of

Israel, He teaches publicly, He does miracles publicly, He says repent for the kingdom of God is at hand. In Matthew's Gospel (that's Matt 1-12 in chapter 12) the nation Israel commits the unpardonable sin, that's not an individual sin, that's a national sin, they rejected Jesus as the Messiah. Then in chapter 13 Jesus shifts His ministry, Jesus no longer teaches openly, He teaches in parables, He does miracles privately, He'll heal someone but He'll say, don't tell anyone, and so something has happened and what's happened is He's been rejected by the nation and so He starts to predict what's coming. We are now in this second half of the ministry of Jesus Christ in Matt 16. Verse 21, "From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day." Notice, "From that time..." in other words, here He is starting to communicate that I'm going to die and I'm going to rise again from the dead.

Let's look at Matt 17:22 "And while they were gathering together in Galilee, Jesus said to them, "The Son of Man is going to be delivered into the hands of men; <sup>23</sup>and they will kill Him, and He will be raised on the third day." And they were deeply grieved."

But notice Jesus is prophesying and when Jesus prophesies He's got to meet the two tests: is Jesus orthodox? Is Jesus' teaching line up with the rest of Scripture? Yes. The OT predicted the Messiah's death. Is His prophecy accurate? Is this going to come true? If not, Jesus is a phony. And that's what it means if you say Jesus' physical resurrection never happened, Jesus Christ is one of the biggest phonies who ever lived. In Matthew 20:17-19 we have the same thing. We won't go there for the sake of time.

Now we want to go to 1 Cor 15:20-22 to see that Christ is the first resurrected. What we're saying here is that if Christ is risen in history as a historical fact then this is very serious. Christ is unique. Verse 20, "But now Christ has been raised from the dead, the first fruits of those who are asleep." If He's first then there's more to come. "For since by a man *came* death, by a man also *came* the resurrection of the dead. <sup>22</sup>For as in Adam all die, so also in Christ all will be made alive." This means that ultimately God is going to provide you with a physical body just like the body of Jesus Christ, with one exception. From what we deduce from Scripture Jesus Christ's resurrection body is the only one that's going to have scars. He's going to have the signs in

His hands and the signs in His feet, and the scar in His side to remember for all eternity that He bore your personal sins.

Now we want to go to another passage, back in the Gospel of Luke to prove that this is not just a spiritual resurrection, it's true that it is a spiritual resurrection but it's more than that, it's a physical resurrection in addition. Luke 24:36, is a classic reference to show that this not just a spiritual thing, this is a literal, physical, material thing and that's the resurrection the Bible talks about when it talks about resurrection, it's not merely spiritual. "While they were telling these things, He Himself stood in their midst and said to them, "Peace be to you." Now they were in a house, sealed up inside, they knew who was there or else they thought they knew, and suddenly Jesus appears standing in their midst. The Greek indicates not that He went through a wall but that He was already there, He was just invisible and then He became visible. Verse 37, "But they were startled and frightened and thought that they were seeing a spirit." That's what they thought, it's a spirit, an immaterial thing. "And He said to them, "Why are you troubled, and why do doubts arise in your hearts? <sup>39</sup>"See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have." <sup>40</sup>And when He had said this, He showed them His hands and His feet." Clearly a physical, material Jesus and not a spirit only. Verse 42, "While they still could not believe *it* because of their joy and amazement, He said to them, "Have you anything here to eat?" <sup>42</sup>They gave Him a piece of a broiled fish; <sup>43</sup>and He took it and ate *it* before them." And it didn't just drop on the floor, Jesus Christ ate and drank before them to demonstrate He wasn't spirit only, some immaterial apparition, He was in a physical body that could eat and drink, not that it required it, but to demonstrate the physical resurrection. And now verse 44, "He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled." In other words, I predicted this, I predicted it as an orthodox teacher of God's word, consistent with the entire OT, and now you see my accuracy, 100% accuracy.

Now turn to 1 Cor 15 to show this was well-known. It's well known by all historians that the body of Christ was never recovered. But how well-known is it that Christ was resurrected? From those closest in time to the event. 1 Cor 15:3, "For I delivered to you as of first importance what I also received,"

notice the level of importance, the word first means foremost, this is the number one issue you better have before leaving earth, here it is, “that Christ died for our sins according to the Scriptures, <sup>4</sup>and that He was buried, and that He was raised on the third day according to the Scriptures,” so here we have “Christ died for our sins,” the historical evidence of His death is His burial. Then we have “He was raised” and the historical evidence of His resurrection is verse 5, “and that He appeared to Cephas, then to the twelve. <sup>6</sup>After that He appeared to more than five hundred brethren at one time,” how many? Five hundred. This didn’t happen in a corner, this was well-known, “most of whom remain until now,” Paul wrote this in 58AD, so this is 35 years after the resurrection and most of them are still around. So see, you could go around, if you were a skeptic, what’s this resurrection non-sense, you could go around and personally interview up to 500 people who saw visibly, demonstrably the risen Christ. And people did do this and that’s one way people became believers, from this testimony.

Now we come to the Gospel of John. In John 5:25 the Lord Jesus Christ makes another startling prediction, one that has tremendous implications as far as the doctrine of the resurrection is concerned, for that which it links it with. Jesus says, “Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. <sup>26</sup>“For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; <sup>27</sup>and He gave Him authority to execute judgment, because He is *the* Son of Man. <sup>28</sup>“Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, <sup>29</sup>and will come forth; those who did the good *deeds* to a resurrection of life, those who committed the evil *deeds* to a resurrection of judgment.” And what the Lord Jesus Christ is doing here is tying the resurrection to a future judgment and He’s saying I am not only going to rise from the dead but after I rise from the dead then I am going to judge, and someday in the future time in history that’s going to be as definite as the resurrection was, you’re going to be able to mark it on your calendar. He is going to call forth into resurrection one, those who have believed in Jesus Christ and two, those who have rejected Him. Both will be raised and both will be judged.

His point is that we do live in a Personal universe created by God and God does hold us responsible and that pain and suffering and death are not going to continue forever. God is going to resolve this and God has already begun to

resolve this in the resurrection of Christ. Christ is already risen and if He's risen then the first part of the New Heavens and New Earth has come and final judgment could fall at any moment. We will all be resurrected for that judgment. As Paul said to the philosophers of Athens, "having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead." Believe on the Lord Jesus Christ and you shall be saved, you and you're household.

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