

“The Two Resurrections – Part 2”
John 5:25-29
(Preached at Trinity, January 2, 2019)

I'm supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord's Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

Disclaimer: These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I'll make immediate correction giving credit.

1. **Chapter 5** opened with Jesus entering Jerusalem and healing a man by the Pool of Bethesda who had been infirm for 38 years. Because it was the Sabbath it infuriated the Jews. They became even more angry when Jesus replied to their criticism.
John 5:16-18 NAU - "For this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath. ¹⁷ But He answered them, "My Father is working until now, and I Myself am working." ¹⁸ For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God."
2. Jesus was making Himself equal with God because He *was* equal with God. He *is* God. God is one, undivided. Yet, He exists in three distinct persons. The three persons made up the one being of God. The persons of the Trinity share all the attributes of God and are carrying out the single purpose of God. Jesus and the Father were one in being, one in purpose.
3. Although there is one God who exists in three unified persons, each person of the Godhead has a unique function as He carries out God's unified purpose.
 - A. In **Verse 22** John tells us that the Father has given all judgment over to the Son.
John 5:22 NAU - "For not even the Father judges anyone, but He has given all judgment to the Son,"
 - B. Judgment belongs to the Divine essence of God. It is God's action upon sin. But in the economy of the Godhead, judgment is given into the jurisdiction of the Son.
4. **Verse 24** serves as a transition. All judgment is given to Jesus Christ. All will stand before His judgment seat—and all will stand condemned. But there is hope in Christ. This verse speaks of hearing and believing, of passing out of death into eternal life.
John 5:24 NAU - "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life."
5. Jesus is talking about passing from death to life. But God's redemptive purpose actually involves two deaths and two resurrections. One is spiritual the other is physical.
6. Last time we dealt with the first. The first resurrection is the raising sinners from spiritual death to spiritual life. When Adam sinned he died spiritually. He lost the ability to approach God, to understand God, to reflect God. He lost the ability to comprehend God. In his spiritual death he had no ability to restore himself to a right relationship with God. As heirs to our first father Adam, we are born spiritually dead. We need is a new life. We need to be raised from the dead. This is the first resurrection Jesus is speaking of here.
John 5:25 NAU - "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."

7. But there is a second resurrection that will come for all men. For those who participate in the first resurrection, we will be raised to eternal life. For all others, it will be a resurrection unto eternal condemnation.
 8. Jesus speaks of both resurrections here.
In **Verse 25** Jesus says, “Truly, Truly, and hour is coming when the dead will hear the voice of the Son of God”
Then in **Verse 28** He says and hour is coming when all who are in the tombs will hear His voice.
John 5:29 NAU - "those who did the good *deeds* to a resurrection of life, those who committed the evil *deeds* to a resurrection of judgment."
 9. All people will participate in the second resurrection
LBC, Chapter 31: *Of the State of Man after Death and Of the Resurrection of the Dead*
Paragraph 2 – “At the last day, such of the saints as are found alive, shall not sleep, but be changed; and all the dead shall be raised up with the selfsame bodies, and none other; although with different qualities, which shall be united again to their souls forever.”
Paragraph 2 – “The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit, unto honour, and be made conformable to his own glorious body.”
 10. The first resurrection is essential to the enjoyment of resurrection unto the glory of eternal life. This is only possible through our union with Christ.
Ephesians 2:5 NAU - "even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved)"
- I. All of us are going to the grave
 - A. Death is a reality
 1. When Adam sinned he was promised death
 - a. We’ve been looking at his spiritual death. This is the focus of this **Verse 25**
 - b. But Adam became mortal and he went to the grave.
Genesis 5:5 NAU - "So all the days that Adam lived were nine hundred and thirty years, and he died."
 - c. The phrase “and he died” appears 25 times – it is the common experience of all of humanity – “The wages of sin is death.”
 - d. It has been spoken many times:
“There is a preacher of the old school but he speaks as boldly as ever. He is not popular though the world is his parish and he travels every part of the globe and speaks in every language. He visits the poor, calls upon the rich, preaches to people of every religion and no religion, and the subject of his sermon is always the same. He is an eloquent preacher, often stirring feelings which no other preacher could, and bringing tears to eyes that never weep. His arguments none are able to refute, nor is there any heart that has remained unmoved by the force of his appeals. He shatters life with his message. Most people hate him; everyone fears him. His name? Death. Every tombstone is his pulpit, every newspaper prints his text, and someday every one of you will be his sermon.”

2. This reality of death is expressed in **Verse 28** - "Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice,"
 - a. Jesus is speaking of all those who are in the tombs. That's all men, except the generation still alive when He returns.
 - b. There will be a universal resurrection
- B. The issue isn't whether or not you are going to be raised. The issue is what happens after you are raised.

John 5:29 NAU - "those who did the good *deeds* to a resurrection of life, those who committed the evil *deeds* to a resurrection of judgment."

1. The issue will be life or judgment
2. We've seen that Jesus is appointed as Judge.
3. For the lost they will be raised to eternal condemnation

Revelation 20:11-14 NAU - "Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. ¹² And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is *the book* of life; and the dead were judged from the things which were written in the books, according to their deeds. ¹³ And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one *of them* according to their deeds. ¹⁴ Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire."

4. What about the resurrection of the righteous?

II. Their resurrection is distinct

- A. Jesus calls it a resurrection to life

John 5:28-29 NAU - "all who are in the tombs will hear His voice, ²⁹ and will come forth; those who did the good *deeds* to a resurrection of life"

 1. Remember, the curse of sin is death. All are under God's condemnation
 2. Paul describes the resurrection of the righteous as victory over death
 3. Death had jurisdiction. The Law had its demands. Divine justice demanded satisfaction. Our deliverance was accomplished through the atonement of Christ - Justification accomplished
 4. Jesus removed the curse of sin by taking the curse upon Himself. Victory over death was accomplished.

1 Corinthians 15:54-57 NAU - "But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "Death is swallowed up in victory. ⁵⁵ "O death, where is your victory? O death, where is your sting?" ⁵⁶ The sting of death is sin, and the power of sin is the law; ⁵⁷ but thanks be to God, who gives us the victory through our Lord Jesus Christ."
 5. Having accomplished our redemption Jesus Christ demonstrated His victory over death by His own resurrection. The Resurrection of Christ is the basis of our own hope of resurrection

- B. When Jesus Christ returns in glory we shall rise up to meet Him in the air
1 Thessalonians 4:16-17 NAS - "For the Lord Himself will descend from heaven with a shout, with the voice of *the* archangel, and with the trumpet of God; and the dead in Christ shall rise first. ¹⁷ Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord."
1. In the resurrection we will be transformed. We will be changed. Mortality will put on immortality.
 2. It will happen instantaneously.
1 Corinthians 15:52 NAU - "in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed."
- C. In the resurrection we will enter into the state of glorification
1. In our present state our body is undergoing continual decay. We are aging. Our bones are becoming more brittle. Our skin is becoming thinner. Our cellular reproduction is slowing down. We are becoming progressively weaker. Eventually, we will die.
 2. In the resurrection our bodies will go from mortality to immortality. No more sickness, no more weakness, no more decay, no more death. After a million years our bodies will remain the same.
 3. In the resurrection we will be united to our same earthly bodies, yet they will be glorified. When Jesus was raised from the dead He was raised in His same body. The tomb was empty because his same body had risen. Thomas put his fingers in His wounds. Yet, His body was transformed.
 - a. *1689 Confession – 31:2* – “At the last day, such of the saints as are found alive, shall not sleep, but shall be changed; and all the dead shall be raised up with the selfsame bodies, and none other, although with different qualities, which shall be united again to their souls forever.”
 - b. Sam Waldron: “The Confession paradoxically asserts two things. Firstly, it asserts that the resurrection body is the identical body with a difference. It is this body with different qualities from what it now possesses. As Hodge says, it is ‘not a new body substituted for the old, but the old changed into the new.’ What does ‘self-same body’ mean practically? It means that the very body which dies and is buried must and will be raised from the dead. There is no resurrection where the body committed to the ground does not come up from it.”¹

¹ Waldron, Samuel. (2005). *A Modern Exposition of the 1689 Baptist Confession of Faith*. (Webster: Evangelical Press), page 403.

4. In the resurrection we will no longer be tormented by sin.
 - a. We were created without sin. Adam was created holy and happy. We will return to this condition of sinlessness.
 - b. There will be an important distinction however between the state of Adam before sin and our eternal state. Adam was created mutable, or with the capacity to change. Sin was possible. In our eternal state God will forever preserve us from sin. We will be what Augustine called non posse peccare – not able to sin.
 - c. We will have a full knowledge of God’s approval
 - (1) We now receive it by faith – but then by sight
 - (2) Now we moan and groan under our sin - Our faith is weak
We sometimes have doubts
Our sin often fills us with gloom
Oh, but then we will feel a perfect sense of His love
5. In the resurrection our bodies will be physical and yet spiritual
1 Corinthians 15:44 NAU - "it is sown a natural body, it is raised a spiritual body."
 - a. Not spiritual in terms of being non-corporeal or non-physical but spiritual in terms of being in the fullness of the redeemed state.
 - b. Sam Waldron writes: “The spiritual does not describe that which is nonmaterial or nonphysical. In similar fashion (to 1 Cor. 2:14-15) the natural body described in 15:44 is one which is part of this present, sin-cursed existence; but the spiritual body of the resurrection is one which will be totally, not just partially, dominated and directed by the Holy Spirit. Therefore, the body of the resurrection is called a spiritual body. Geerhardus Vos is correct when he insists that we ought to capitalize the word spiritual in this verse [1 Cor. 15:44], so as to make clear that the verse describes the state in which the Holy Spirit rules the body.”²

Conclusion:

1. As God’s people we know we are here for one purpose – to bring God glory.
2. God’s people are serious about this life because we know this is man’s one and only opportunity to obtain God’s mercy. This makes life a weighty matter. There are millions of people around us in need of God’s mercy and the Gospel is the only means of receiving it.
3. We must keep our eye on eternity and the resurrection unto life everlasting.

² Ibid., page 404.