

Gospel of John VIII Binding & Loosing and Judgment & Resurrection

(John 5)
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Break, Breaking, Broken

What would you do if someone came up to you and said, ‘The New Testament records that Jesus Christ *broke* the Sabbath, therefore, you don’t have to keep the Sabbath.’ They would turn right to John 5. We will see that Jesus Christ, sure enough, *broke* the Sabbath.

John 5:18 (KJV)—because He healed a man on the Sabbath: “Therefore the Jews sought the more to kill him, because he not only **had broken** the Sabbath... [there it is right there saying that Jesus *broke* the Sabbath] ...but said also that God was his Father, making himself equal with God.”

We’re going to cover the aspect of Jesus breaking the Sabbath, and we’ll cover Jesus making Himself equal to God when we get to John 10.

In the *Interlinear: Greek-English New Testament* the word for ‘break’ the Sabbath—had broken or broke—is ‘eluen.’ That is a form of the verb ‘luoo’ and that means *to loose!* It doesn’t mean to break from the point of view of destroying, because the interpretation that is given on this—I’ve seen articles on it and read them—that since Jesus *broke* the Sabbath, therefore, Christians can follow His example because *we are to follow His example and walk in His footsteps!*

‘You can see how the logic will come around. If we break the Sabbath then we’re free to keep Sunday.’ That’s just about exactly the way that the argument goes.

- What does this word ‘luoo’ mean in the Greek?
- What does it mean to *break* the Sabbath in this particular case?

The meaning of the Greek word ‘luoo’ means *to loose, to set free, to unbind!* And with certain other combinations of words, it can mean *to destroy*. Generally, the word for *destroy* is ‘kataluoo.’

Let’s go to another use of the same word in the book of John—the same writer. This gives us a little better interpretation of the use of the word, plus it is also used in relationship to the Law of Moses.

John 7:21 (KJV): “Jesus answered and said unto them, I have done one work, and ye all marvel.” Referring back to the healing that He did in

the presence of all the Jews in Jerusalem.

Verse 22: “Moses therefore, gave unto you circumcision; (not because it is of Moses, but of the fathers;) and you on the Sabbath Day circumcise a man. If a man on the Sabbath Day receive circumcision, that the Law of Moses **should not be broken**...” (vs 22-23). In this sense, *loosing the law concerning circumcision*. So, they would do it on the Sabbath.

This means *to loose* or to make *not binding*. By that you could infer that Jesus *loosed the Sabbath* to make the Sabbath not binding. It’s the same word: ‘luoo.’

- What we have to do is go back analyze what did Jesus really loose?
- Did He loose the Sabbath?

or

- Did He loose something that was a requirement on the Sabbath that the Jews had made?
- What did the Jews say in John 5?

They said that it was ‘unlawful for you to carry your bed on the Sabbath.’ That was to just roll up the pallet.

- What did Jesus loose?
- Did He loose the Sabbath Day to break it?

or

- Did He loose that requirement of carrying your bed or pallet on the Sabbath?

So therefore, you would not be breaking the Sabbath! We see here that it has to do with *loosing* and with *binding!*

Let’s see other Scriptures that have to do with *broken*; a completely different Greek word used in each case. In Matt. 15 it is *to break*, or have *broken fragments*, as it were. And the inference that is given by those who say that the Sabbath was broken by Jesus, they actually say that Christ *abolished* the Sabbath. In other words, He *destroyed* the Sabbath. Whereas, the Greek did not mean that. The Greek meant that He *loosed* the Sabbath. From the context: *loosed the Sabbath* from the requirement that the Jews had that *you shall not carry a burden on the Sabbath*. Of course, that’s out of the Book of the Law, too.

Matthew 15:37 (KJV): “And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the **broken meat** [pieces]... [obviously, this means *broken, the broken fragments or pieces*] ...that was left seven baskets full” (vs 37-38). You will observe that the word for *broken* is different in the Greek entirely, but this is a word that is used for *broken* in several places. This is ‘klasmaton’—which means *pieces or fragments*, the remainder of what has been leftover from that which is being broken.

Here’s another Greek word that is different, but it means *to be broken into pieces*:

Matthew 21:44: “And the one who falls on this Stone **shall be broken**...” The reason that we’re examining these different words is to show very clearly that *Jesus did not abolish* the Sabbath Day. He did some *loosing* on the Sabbath Day.

Matthew 24:42: “Watch, therefore, because you do not know in what hour your Lord is coming. But know this, that if the master of the house had known in what watch the thief would come, he would have been watching, and would not have allowed his house **to be broken** into.” This means to *dig through, to destroy by removing them*.

Here’s a good example of how you can do a word study yourself to find out the various meanings of the word. Sometimes it gets down to one little word that a whole new doctrine is going to be made, concerning the keeping of the commandments or not to keep the commandments, or whatever it may be.

John 19 becomes important because this shows some physical action that is going to be taken. Here the Greek word, again, is completely different. This is when Jesus was on the cross.

John 19:31: “The Jews, therefore, so that the bodies might not remain on the cross on the Sabbath, because it was a preparation *day* (for that Sabbath was a High Day), requested of Pilate that their legs **might be broken**...” The Greek word is ‘kate’—which is *to destroy, to break*.

There’s a vast difference between *loosing* something, which is translated (KJV) the word *broken* in John 5:18^[transcriber’s correction], where Jesus *loosed* something on the Sabbath. That’s a vast difference from the action of *breaking* someone’s legs. When you break someone’s legs, you destroy! The word there means *to break, irreparable*. The same way with the other one where there were *broken fragments*—they were broken.

Here is another word, which in the *King James* is translated *broken*. This is the incident where Peter drew in the net:

John 21:11: “Simon Peter went up *to the shore* and drew the net to the land, full of large fish, one hundred *and* fifty-three; and *although* there were so many, the net was not [broken (KJV)] torn”—*to tear or rent!* Here it’s talking about something that was not broken. You have this huge net full of fish and it was straining, yet, it didn’t rip or tear.

This gives us a good sense of the meaning that *if* Jesus *abolished* the Sabbath, *annulled* the Sabbath, or *broke* the Sabbath; that is by not keeping the Sabbath, *destroyed* the meaning of the Sabbath. That’s the general sense that people like to convey with that. That means in examining this, that Jesus did not do that:

- He *did not destroy* the Sabbath!
- He *did not abolish* the Sabbath!

Let’s look at a couple words that are used for *destroy*. There are several other places where it is *broken*. Let’s take another look at it. Again, as you know, this is written by the Apostle John.

Revelation 2:27: “And he shall shepherd them with an iron rod, as vessels of pottery are **broken** in pieces...” The Greek word there is completely different than any of the others. This shows a kind of action to destroy. If Jesus, in fact, did ‘break’ the Sabbath so that it is no longer binding, then He would have had to destroy the Sabbath through that. He did not destroy the Sabbath; He *loosed* the Sabbath.

Let’s look at a word that is used to *destroy*. Since sometimes the word ‘luoo’ in combination with other prefixes can be used to mean *to destroy*.

Matthew 12:14^[transcriber’s correction]: “Then the Pharisees went out *of the synagogue* and held a council against Him *to discuss* how they might **destroy** Him.” In the Interlinear we find that right in the middle of the word ‘les’ which is showing that the ‘le’ is the root of the word—‘apolesosin.’ Notice that it is a completely different rendition or version of the word. Here it was *to destroy Jesus!*

If Jesus wanted to *destroy* the Sabbath, and John wanted to convey the fact that He was destroying the Sabbath, this would have been the perfect word for him to use. Then it would be abundantly clear that the Sabbath would no longer be required or binding.

Acts 6—here is a controversy when Stephen was accused of having taught against the rituals of

the temple. This is a very interesting section where we can find the word *destroy* used again.

Acts 6:14: “For we heard him saying that this Jesus, the Nazarean, will **destroy** this place...” In the Interlinear you can see very clearly the Greek word is ‘katalusei’—*to destroy*.

This is a very clever argument that is used by people who use this verse to show that the Sabbath has been destroyed. They take part of a word that means *to loose* and rather than going through and explaining the other areas where it means to destroy or *do away with* or *to annul*, and people just march right along and say, ‘Oh yes, that’s the way it is.’

BINDING & LOOSING

Let’s look at what is called in the Bible *binding* and *loosing*. This is what we are talking about in relationship to what Jesus did.

Matthew 16:19: “And I will give to you the keys of the Kingdom of Heaven; and whatever you may **bind** on the earth will have already been bound in heaven; and whatever you may **loose** [‘luoo’] on the earth will have already been loosed in heaven.”

Is Jesus saying here in this sense that *whatever* you bind on earth will be bound in heaven? And whatsoever you destroy on earth will be destroyed in heaven? NO! Whatsoever is *loosed*! The Greek means *whatever has been loosed*, referring back to what God is *loosing*. We’ll see, concerning the Scriptures, that the Scriptures cannot be broken, in the sense that the Word of God is going to be of no effect.

This is what it’s talking about in the case of judgment of a small matter; not doing away with God’s laws altogether. It was a judgment in a small matter when a man was healed and he was told to pick up his bed and to carry it. That was loosing a very small matter. After all, the man was healed! The man was told by Christ to pick it up and carry it.

So, as the Lord of Sabbath, Jesus could tell the man to pick it up and carry it on the Sabbath! He *loosed* that law, which was *one of the traditions* of the Jews that *you shall not carry a burden* on the Sabbath.

Obviously, when the Bible is talking about *you shall not carry a burden* on the Sabbath, that is talking about a *heavy burden*. What if you had a bedroll that weighed 9-lbs. altogether, and it was against the law to carry the bed on the Sabbath? All you mother’s will immediately realize this: What do you do when you have to carry a 15-lb. child around

because they’re not big enough to walk. We’ve done that many times on the Sabbath. Therefore, mothers are breaking the Sabbath when they are carrying their children, *according to the Jews!* Would that be a fair assumption to draw? *Sure!* What if you had twins? Now what do you do? *You’re carrying 30-lbs.!* You better not walk out of the house on the Sabbath.

What Jesus did was *loose* that law that said, ‘You shall not carry a burden on the Sabbath in relationship to the pallet that the man was carrying. Not in relationship to *doing away* with the Sabbath.

We have the same thing here with *binding* and *loosing*. The question comes up: How far can you drive on the Sabbath and not break the Sabbath? Well, that’s a matter of a judgment that we have to make in that particular sense, and whatever then becomes the matter of what is the least amount of effort for the most amount of people.

As a minister I try and carry most of the burden of most of the traveling so that it will not put a burden upon the brethren. I suppose that I could do what Jesus said, ‘The priests labor on the Sabbath, and it’s not counted to them as an unlawful thing.’ That would be an example of *binding* and *loosing*.

Here we have another example, especially referring to what Jesus said. I just imagine that those same people who would like to enforce one part of God’s Word would certainly turn to this section:

John 10:30: “I and the Father are one.’ Then the Jews again picked up stones so that they might stone Him” (vs 30-31). Isn’t that in the Law of Moses, that you take stones and stone the sinner?

Verse 32: “Jesus answered them, ‘Many good works I have showed you from My Father. For which of them are you about to stone Me?’ The Jews answered Him, saying, ‘We will not stone You for a good work, but for blasphemy, and because You, being a man, are making Yourself God’” (vs 32-33). The Jews knew Who Jesus was!

Verse 34: Jesus answered them, ‘Is it not written in your law, “I said, ‘You are gods’”? If He called them gods, to whom the Word of God came (and **the Scriptures cannot be broken**)” (vs 34-35)—the Scriptures cannot be *loosed*! You can’t *loose* the Scriptures from what it says.

When we come down and analyze the difference between the Old Covenant and the New Covenant, God did not change anything in principle. He only changed the means on how to do it. We don’t offer animal sacrifices today because we have the sacrifice of Jesus Christ. Is not the sacrifice of

Jesus Christ superior to the sacrifice of animals? *Yes, it is!*

We do not have the requirement of circumcision for salvation, *but there is a circumcision required for salvation, which is the circumcision of the heart!* Is that not greater than circumcision of the flesh? *Yes, it is!*

Do we have any form of temple worship now? *No!* All of those laws concerning the temple-worship have been replaced with the worship of the Father in Spirit and in Truth.

So, when you lay the Old Covenant and the New Covenant side-by-side, you see that God has not destroyed anything, but *He has improved upon it* in the New Testament or the New Covenant.

- We come to the temple and throne of God in heaven above!
- We worship God in Spirit and in Truth!
- We are concerned with the attitude of the heart and mind, not the letter of the Law!

The letter of the Law is sooner or later going to kill. *God is interested in grace and mercy!*

Let's see clearly what the word 'luoo' in the case of *loosing* something means. Go back and read those sections that have to do with loosing the colt for Jesus to ride on. Remember where Jesus said to go into the town and 'you will see a colt tied there; you *loose* him and bring him to Me.' The word there is 'luoo.'

Did the disciples do exactly what Jesus said? *Yes!* They went in there and they untied him and brought it back to Jesus. He got on it and rode on in on that day when they put the palm branches down and said, 'Hosanna to God in the highest.'

They didn't destroy the colt—did they? They didn't walk up there and say, 'Ah, this is the one,' and leave it in a heap on the ground. Of course not!

Now, this is the case where Lazarus was buried. If you know anything about the burial of the Jewish custom, what did they do? They would wrap him—they wrapped Lazarus because he was dead—in the grave clothes.

John 11:43: "And after He had spoken these things, He cried with a loud voice, 'Lazarus, come forth.' And he who had been dead came forth, his feet and hands **bound**... [the same word for *to bind* (Matt. 16)] ...with grave clothes, and his face **bound** up with a napkin. Jesus said to them, '**Loose** him and let *him* go'" (vs 43-44). Obviously, they didn't destroy him. They *loosed* him. *They untied the*

burden of those grave clothes!

Let's see what Jesus was loosing; this will all tie together with where it said that Jesus 'broke' the Sabbath. If you go through and read this, you know an awful lot of the ministry of Jesus Christ was confrontation with the Jews. He really had some tough things going for Him.

Mark 7:1: "Then the Pharisees and some of the scribes from Jerusalem came together to Him. And when they saw some of His disciples eating with defiled hands (that is, unwashed *hands*), they found fault" (vs 1-2). Here is a critical physical thing. Very small, though—isn't it?

Verse 3: "For the Pharisees and all the Jews, holding fast to the tradition of the elders, do not eat unless they wash their hands thoroughly." This is going to give us an idea as to what Jesus was *loosing*.

Verse 4: "Even *when coming* from the market, they do not eat unless they *first* wash themselves. And there are **many other things**... [here's just a summary, there are many other things] ...that they have received to **observe**... [to do, to follow, to bind upon one another] ...*such as the* washing of cups and pots and brass utensils and tables. For this reason, the Pharisees and the scribes questioned Him, *saying*, 'Why don't Your disciples walk **according to the tradition of the elders**, but eat bread with unwashed hands?'" (vs 4-5).

- we're talking about the *traditions of the elders*
- we're talking about what is *lawful* in relationship to what the Jews would say would be lawful
- we're talking about in John 5 what is *unlawful* in relationship to what the Jews had said was *unlawful*

Verse 6: "And He answered *and* said to them, 'Well did Isaiah prophesy concerning you hypocrites, as it is written, "This people honors Me with their lips, but their hearts are far away from Me. But in vain do they worship Me, teaching *for* doctrine the commandments of men." For leaving the commandment of God, you hold fast the tradition of men, *such as* the washing of pots and cups; and you practice many other things like *this*.' Then He said to them, 'Full well do you reject the commandment of God, **so that you may observe your own tradition**'" (vs 6-9).

This is what He was loosing! He was *loosing them from a traditional teaching: you shall not carry your bed on the Sabbath*.

Do a study anywhere in the Old Testament and find out where it says that it is unlawful for you to carry a bed on the Sabbath. You won't find it! *You won't find any place* where it says that it's unlawful to carry your bed on the Sabbath. What Jesus was doing was *loosing* one of the *traditional teachings* of the Jews.

Let's look at another law that God loosed by example and revelation. This is the account of where God was calling Cornelius, and how He sent Peter over to Cornelius' house. Peter didn't know whether he should go or not, but he went. When he got there, we find:

Acts 10:25: "And as Peter was coming in, Cornelius met him *and* fell at *his* feet, worshipping *him*. But Peter raised him up, saying, 'Stand up, for I myself am also a man.' And as he was talking with him, he went in and found many gathered together. And he said to them, '**You know that it is unlawful for a man who is a Jew to associate with or come near to anyone of another race....**'" (vs 25-28). You can't find that anywhere in the Old Testament.

We are talking about the 'religion' of the Jews, or *Judaism!* Judaism in the main is one of those 'religions' that have been polluted with Babylonianism and all of the things that they added! This was not a Law of God. What did God say concerning the stranger? *You shall have ONE LAW* for you *and* the stranger. So, this was a *law of Judaism*. What was God doing:

"...But God has shown me *that* no man should be called common or unclean" (v 28). God had to reveal that *this tradition* of the Jews of not associating with Gentiles ***was not binding by God!***

Acts 11:1: "Now, the apostles and the brethren who were in Judea heard that the Gentiles had also received the Word of God; and when Peter went up to Jerusalem, those of *the* circumcision disputed with him, saying, 'You... [these were supposed to be converted people] ...went in to men who were uncircumcised and did eat with them'" (vs 1-3).

Here it was creating a problem in the Church. We know that the Church had many problems; we won't get into those at this particular time. But this gives us the basis in the Bible of what Jesus was actually doing. He was *loosing* the Sabbath Day of one of the laws of the Jews that said *you shall not carry your bed on the Sabbath*.

Let's just review that; John 5:10: "For this reason, the Jews said to the man who had been healed, 'It is *the* Sabbath Day. It is not lawful for you to take up your bedroll.' He answered them,

'The One Who made me whole said to me, "Take up your bedroll and walk.'" Then they asked him, 'Who is the One Who said to you, "Take up your bedroll and walk"?''" (vs 10-12). They were all in agreement that that was one of the laws of Judaism that had to be kept.

This really helps clarify v 18 where it says, that Jesus had *broken* (KJV) the Sabbath Day, It's very obvious that Jesus didn't *break* the Sabbath Day. He did not *destroy* the Sabbath Day. ***He loosed the Sabbath Day from the burden of Jewish tradition!***

Verse 19: "Therefore, Jesus answered and said to them, 'Truly, truly I say to you, **the Son has no power to do anything of Himself, but only what He sees the Father do.** For whatever He does, these things the Son also does in the same manner. For the Father loves the Son, and shows Him everything that He Himself is doing. And He will show Him greater works than these, so that you may be filled with wonder'" (vs 19-20).

Judgment and the Resurrection:

Now we start getting into a very important section in the book of John. I remember when I was on the radio when they had *Religion on the Line*. I was on there four weeks in a row on Sunday. That was very interesting. There was a Catholic priest and a Jewish rabbi and me. The way I got on there was one of the members in Torrance called up and said, 'Why don't you have this fellow on the air, just to answer Bible questions.' I never will forget this Jewish woman who called in; of course, there are a lot Jews down in Los Angeles.

Her 19-year-old nephew had been killed in an auto accident. She was talking to Rabbi Franklin. She was crying and moaning—which rightly she should according to the way the Jews believe—'Why did God take my 19-year-old nephew. He was not at fault in this car wreck, and everything is lost. He had studied to be a doctor and now his life is gone forever.'

So, the rabbi was saying, 'Well, we have to take the evil with the good.' The whole upshot of it was that there was absolutely no hope involved. I remember that when he got done, I said, 'Could I talk to her for just a minute?' He said, 'Yes.' I said, 'I would like to point out to you in your own Scriptures, in Ezek. 37'—which has to do with the second resurrection. I went through and explained the whole thing to her and that gave her some hope. She had to believe it because it was in the Bible that the Jews accept as their Bible. When I got all done

saying that:

- yes, he is going to be resurrected
- yes, God is going to raise him
- yes, he's going to have a chance to live

She really got quite excited about that, and then she said, 'Rabbi Franklin, is that right?' He had to admit that, yes, that was true. He opened his Bible and was going along with it there.

This section in John 5 has an awful lot to do with what God is going to do with all the people who have died. We have seen recently how very easy it is to just take parts of a body and, with certain things, you can produce life with the DNA. So, it is no great mystery that God is going to resurrect people.

Verse 21: "For even as the Father raises the dead and gives life in the same way also, the Son gives life to whom He will."

(go to the next track)

Verse 22: "For the Father judges no one, but has committed all judgment to the Son." We're going to see that judgment and resurrection pretty well go hand-in-hand.

We can be thankful that He's committed all judgment unto the Son. What is one of the biggest difficulties and problems that people reiterate when they receive a judgment that is not fair? There are a lot of them that are not fair. One of the biggest judgments is: You don't know, you have never gone through anything like this. That's why Jesus went through everything that every human being would go through, so that:

- His judgment would be correct
- His judgment would be proper
- His judgment would be merciful

Verse 23: "So that all may honor the Son, even as they honor the Father. The one who does not honor the Son does not honor the Father Who sent Him." That's certainly grated against the Jews when He said that.

Verse 24: "Truly, truly I say to you, the one who hears My word, and believes Him Who sent Me, has everlasting life and does not come into judgment; for he has passed from death into life." This is one thing that God wants us to have the concept of. It's a very encouraging thing for us to realize.

We've talked about condemnation, and the ultimate condemnation is the Lake of Fire, where the wicked are burned up. But God wants us to have

something spiritually that we know and remember, and that we keep in our mind. That is:

- if we believe on Jesus Christ
- if we believe in God the Father
- if we believe what He says

we have already passed from death unto life! In other words, that is a tremendous encouragement for us. God doesn't want us to go around all the time in fear that God is right there to just knock us down at every little thing, and 'are we every going to make it into the Kingdom of God.' He wants us to know that *we will make it* into the Kingdom of God.

Even though it says that the 'righteous scarcely be saved,' we're still going to be saved! That's the important thing to remember! We don't come under condemnation! That's the thing to really keep in mind.

When we are living our lives—and, of course, we're human beings and do things that are not right—but our attitude is not one that we are out *practicing* evil. There's a vast difference! If you are out *practicing* evil, beware that condemnation will probably come upon you! But if you're trying to do the very best you can, you're living within the grace of God, you're walking within the Light of Christ, *you have passed already from death unto life!* That is in your standing before God. There's no condemnation upon you. "...for he has passed from death into life."

Verse 25: "Truly, truly I say to you, *the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live.*" That's really a profound statement that He is making, especially with the Jews standing there. They had just accused Him and wanted to kill Him, because He made Himself equal with God. He called God *His* Father.

Now He is saying that He is going to call, and the dead shall be raised out of the graves. That is a tremendous power that Jesus has.

Every time I see one of these graveyards, especially where all the soldiers who have died fighting for America, or whatever it may be. You see acre after acre of these white crosses and sometimes you see the Jewish so-called Star of David. It really makes you see how absolutely futile that man's way is, with all these wars! What good are all of those crosses? What good is all this that has gone on? Then to stand there and look at it, and realize that one of these days Christ is going to call and they are all going to be raised out of the grave. What a tremendous thing! "...**those who hear shall live.**"

Verse 26: "For even as the Father has life in

Himself, so also has He given to the Son to have life in Himself; and has also **given Him authority**... [‘exousia’] ...to execute judgment because He is *the Son of man*” (vs 26-27). That’s very fair for God the Father—isn’t it? To give that authority to Jesus Christ? Jesus became human, lived in the flesh, so He understands.

That’s why when we read the Scriptures that say, ‘Let’s go boldly to the throne of grace in time of need, because He has been tempted in all points like as we are, and we are able to find help in time of need.’

Verse 28: “Do not wonder at this, for *the hour is coming in which **all** who are in the graves shall hear His voice.*” That word *all* means *all inclusive!* That is everyone who has been human being—lived and died—is going to be resurrected.

We might insert at this point a little bit concerning all those little babies who have been aborted. Someone sent me some information on abortions, and it’s really quite a shocking picture. It shows the hand of a doctor with a fully formed little baby not much more than about an inch and a half-two inches long right in his hand; ***perfectly formed!***

Now they’re finding more and more that when they go back in time from birth to the development of the child, that it is human a whole lot earlier than the pro-abortionists say that it was human. We can just summarize right here by saying that ***that human life is life at conception!*** Everything that is there for that human life to be is there. The only thing is that it has to grow. ***When there is conception, there is human life!***

What about all of those lives that have died that never became full term enough to be born? Regardless of how they died, if there is life at conception, were they not conceived of God, because God made the conception process? If it is just a matter of growing—this is going to bring an awful lot more people to the point where they can have an opportunity for salvation—is it possible (I believe that it’s possible that God will bring all those people back to life) for that newly conceived individual that has died, whether it be three or five weeks old before it’s born, be resurrected back to life? ***Sure it’s possible!*** Will God do it? ***I’m convinced in my own mind that He probably will!***

Since I don’t know absolutely for sure, I have to give myself a little hedge. How can you be convinced that He probably will? Since none of us have spoken to God on this, we have to just take this step-by-step and think it through.

If that be the case and God resurrects them, it is only logical that when they’re resurrected they will be brought back to a life where they would be at what we would say is a full-term birth. Then they would have to have an opportunity to live and so forth. We won’t go through all the things concerning the Last Great Day and the second resurrected. But suffice it to say, if that be the case, then those who are going to receive an opportunity for salvation is going to be a tremendous number—isn’t it?

One man made a comment one time referring to the universe and the galaxies there. He said that there is more than enough in one galaxy for every human being that has ever been born. The more they study the universe, the more they’re finding more and more galaxies. It’s absolutely phenomenal! If it’s God’s plan to populate the whole universe with His family and expand the Kingdom of God into the whole universe, then it is not beyond comprehension that all of these individuals who are resurrected and brought back to a time where they can have a second physical life and an opportunity for salvation, that there would be plenty of room for them, plenty of food for them, plenty of people to take care of them. That would just be an absolutely phenomenal thing!

I would have to say that I would have to consider at this point that that, in all likelihood, is part of God’s plan. We can use some other examples, too, to understand. God says, ‘When a sparrow falls to the ground’ God knows it! If there is life that is conceived, Who is the Author of life? Who gives life? ***God does!***

Maybe God has got quite a few surprises in store for everybody. Can you imagine what a tremendous thing that is going to be for all of those who lost children, were never called, that the mother and father be resurrected and then God resurrects the baby and gives it to them, and says, ‘Here, you can raise this baby.’

What about all those women who had abortions? Everyone who has had an abortion—and you can talk to them—they always think back and wonder what it was, a boy or a girl? What would it have looked like? They think about it the rest of their lives! Almost every one of them do. When they die and they’re resurrected and God says, ‘I’m undoing that sin that you committed; here is your baby to raise.’ You talk about a fantastic, glorious time of undoing all the wrongs of the world. That will really be something!

This is what Jesus is talking about, v 28: “...all who are in the graves... [just back to the dust

of the earth; it doesn't matter where it is] ...shall hear His voice and shall come forth: those who have practiced good unto a resurrection of life..." (vs 28-29).

Note: Eph. 2:10—which has to do with the good works that we walk in. To do good means that it is, obviously, following God's laws, motivated by God's Spirit and so forth.

"...and those who have practiced evil unto a resurrection of judgment" (v 29). In the Greek there is not the definite article *the* before *judgment*. We have given here clearly *two* resurrections. This tells us that there is more than one resurrection. If there is more than one resurrection, what does the Bible reveal about these resurrections?

Ezek. 37 talks about the resurrection to a second physical life—the Valley of Dry Bones—where there is a resurrection, bone coming to bone and flesh is put on them, skin is put on them, breath is put in them and God says, 'I will put My Spirit in you. And this is the whole house of Israel.'

Then it's clear that they're given an opportunity for salvation. That is a resurrection of life, *physical* life. Then we know that it talks about the first resurrection, which is the first resurrection that occurs when Jesus Christ returns. When Jesus says that 'all judgment given to him' it means that He's going to share that judgment with the saints; they're going to judge with Christ, but under Him.

Revelation 20:4: "And I saw thrones; and they that sat upon them, and judgment was given to them; and *I saw* the souls of those who had been beheaded for the testimony of Jesus, and for the Word of God, and those who did not worship the beast, or his image, and did not receive the mark in their foreheads or in their hands; and they lived and reigned with Christ a thousand years. (But the **rest of the dead did not live again until the thousand years were completed**.)..." (vs 4-5). This tells us when the rest of the dead are going to live.

"...This *is* the first resurrection" (v 5). This also tells us that if it is the *first* that means there is more than one.

Verse 6: "Blessed and Holy is the one who has part in the first resurrection; over these the second death has no power. But they shall be priests of God and of Christ, and shall reign with Him a thousand years." We know that after the thousand years then is the resurrection called the Great White Throne Judgment.

When a person has committed the unpardonable sin, the sin unto damnation, they are resurrected to go into the Lake of Fire. I've had the

question asked of me: Since they've already died, committed the unpardonable sin, why not just leave them dead? Why resurrect them and throw them into the Lake of Fire? *You would have to say that that's a fairly logical question!* I mean, if they're dead, they're dead. If they've sinned to damnation, just leave them in the grave.

Well, God has decreed that *all* sinners are going to have the final judgment executed upon them at the same time. So, in order to do that, they have a second physical life—it will be very short—long enough for them to understand what they have done, long enough for them to receive the judgment of God, and then be thrown into the Lake of Fire.

Apparently, at the time that they are thrown into the Lake of Fire, God has decreed that that is the end of them. There is no resurrection out of that. There is no life after that. He casts 'death and the grave' into the Lake of Fire.

Verse 14: "And death and *the* grave were cast into the Lake of Fire. This is the second death." God has decreed that there is going to be the second death.

One other thing we need to realize concerning judgment: Since all judgment has been given to Christ there is something that is going on right now; something that is taking place right now in our lives.

1-Peter 4:17: "For the time *has come for* judgment to begin with the household of God..." We are the house, the building of God; part of the house of God.

On the way here we passed a church that looked like they were having a meeting. I would assume that they are Sabbath-keepers. If they're part of the Church of God, could very well be that that's part of the Body of Christ. I know that it has been said in the past that there's only one true church. I'll say one thing very clearly: ***God's version of the true Church is far different than people's perspective of the true Church!*** God knows! The Gospel has been preached wherever and whenever the Church of God has been. If it's never died out, then that means that the Gospel has always been preached. There are those people that are believing the Gospel, who are living by the Word of God, and they are *the house of God!*

"...and if it first *begins* with us, what *will be* the end of those who do not obey the Gospel of God?" (v 17). Then end is going to be the Lake of Fire.

Verse 18: "And if the righteous are saved

with much difficulty...” From a human point of view it’s a miracle we’re all going to make it. From God’s point of view it’s as good as done. That’s a tremendous encouragement to keep in mind.

“...what will become of the ungodly and *the* sinner? For this reason also, let those who suffer according to the will of God commit their souls to *Him* in well doing, as to a faithful Creator” (vs 18-19). As far as God is concerned, it is as good as done!

This is one of those apparent contradictions in the Bible. It’s hard, but it’s easy! You won’t make it, but it’s already done! Jesus said, ‘Walk in the straight gate, for narrow is the way that leads to life, and few be that find it.’ It’s difficult, that is true. That’s what it’s referring to there that the ‘righteous scarcely be saved. That has the same implication, so maybe it wasn’t exactly a true statement that that’s only from a human point of view. It’s going to be difficult enough as it is, but God looks at it from another point of view, too.

There are certain things that God knows, and certain things that God can do, and lot of them we don’t understand *how* He does it. In some cases we don’t even understand *why* He does it. I’ve had people say to me, ‘Why did God call me now? Why couldn’t He call me in the second resurrection?’ I tell you what, at the resurrection, you ask God; make that your first question.

Romans 8:29: “Because those whom He did foreknow...” God knew us before He called us. How far back was it before He knew us? *He told Jeremiah, ‘I knew you when you were conceived.’* What does that tell us about God’s power?

“...He also predestinated... [predetermined] ...to be conformed to the image of His own Son, that He [Jesus Christ] might be *the* Firstborn among many brethren.”

Verse 30 is one of those things where God calls things that are not as though they are. Here is where God uses the same kind of meaning and phraseology that we’ve already passed from death to life (John 5). I know I have not passed from death to life in the physical sense as a human being. But before God I have passed from death to life. Before God I’m also glorified. Now, I know that I’m not glorified now, all I have to do is take a look in the mirror. We sure enough know that isn’t glorious!

Verse 30: “Now whom He predestinated, these He also called; and whom He called, these He also justified ...” We can understand that, because we’re justified before God. In other words all the sins have been made right through the sacrifice of Christ,

and we stand before God justified.

“...and whom He justified these He also glorified” (v 30). We’re not glorified. I suppose that in the only sense that we are glorified is having God’s Holy Spirit. What does it truly mean to be glorified? *We shall see Him as He is, for we shall be like Him!* (1-John 3). How is Christ? *In full glory!* (Rev. 1). That’s what it means to be glorified. I know for sure that there isn’t any of us who are glorified. We’re just not, but that’s how God views us!

Rom. 4 is the account of God talking to Abraham. Abraham didn’t live to see what God was going to do for him. He had Isaac and died two years before Jacob was born, so he didn’t see Jacob. He saw Ishmael and probably some of the sons of Ishmael—he had 12 sons. Then Abraham had sons through Keturah, and of his family—if you take away all of his slaves and those who worked for him—there were probably 200, including all their kids.

If someone came and said that ‘I am going to make your seed as the stars of heaven’.... Here’s Abraham on his deathbed and all his children are gathered around him, you could say that God has not fulfilled His promise to Abraham, because there were only 200 offspring. *No!* Abraham never saw it.

Romans 4:17: (Exactly as it is written: ‘I have made you a father of many nations.’) before God in Whom he believed, Who gives life to the dead, and calls the things that are not **as though they are.**” Why? *Because if God speaks it is!* It’s just a matter of it being done. Why? *Because God cannot lie!* If He says so, it *is*, though it may not be accomplished in human terms.

Verse 18: “*And* who against hope believed in hope, in order that he might become a father of many nations, according to that which was spoken, ‘So shall your seed be.’ And he, not being weak in the faith, considered not his own body, already having become dead, being about one hundred years old... [God didn’t choose someone in his 20s full of life and virility] ...nor *did he consider* the deadness of Sarah’s womb” (vs 18-19). Regardless of how good-looking she was, it was still human flesh and she wasn’t able to have children.

You would think at 90-years-old and someone comes along and says you’re going to have a child... She did laugh! And at 90 there’s cause for laughing.

Verse 20: “And he did not doubt the promise of God through unbelief; rather, he was strengthened in the faith, giving glory to God; for he was fully persuaded that what He has promised, He is also

able to do” (vs 20-21). What was that promise? What was he able to perform?

Verse 13: “For the promise to Abraham, or to his seed, **that he should be heir of the world...**” Abraham believed that he was going to inherit the world! Not just Palestine. How would you like it if someone came to you and said, ‘I’m going to deed you the title to the Mohave Desert? It’s all yours for whatever you want. Would you want the Mohave Desert? *Of course, you wouldn’t want the Mohave Desert!* Death Valley at a 120⁰; nothing will grow out there. But if He didn’t tell you that ‘if you accept My promise,’ then I’m going to change it, it will no longer be a desert. That changes the circumstances—doesn’t it?

When Abraham was told that he was going to inherit the world, what was he doing? *He was wandering around Palestine! Walking through the desert to Egypt and back!* His offspring were so struck with famine that they had to journey down into Egypt to get grain to survive. Talk about a famine and nothing growing! What if during a famine back east that they all started coming west. We’d be in trouble in the west—wouldn’t we? He didn’t stagger in unbelief!

Verse 20: “And he did not doubt the promise of God through unbelief; rather, he was strengthened in the faith, giving glory to God; for he was fully persuaded that **what He has promised, He is also able to do**” (vs 20-21).

That’s why God can say that *we are glorified!* That’s why God can say that *we have passed from death unto life!* This is what we need to keep in mind! The next time you get discouraged and down and out, remember that **God has already done it!** If God has already done it, then all we have to do is endure to the end. If we go to God with that kind of faith and belief then this will help us so much more in our relationship with God and with each other. When that is so you can see how this takes away so much of the judgment that people execute one upon the other.

Let’s see what God says about that kind of judging. Remember, Jesus said that *all judgment* was given to Him. This is the kind of attitude that we need to have:

Romans 14:8: “For if we live, we should live unto the Lord; and if we die... [because it’s given all once to die] ...we should die unto the Lord.... [if you die unto the Lord you’re as good as alive] ...So then, whether we live or whether we die, we are the Lord’s. *It is* for this very purpose *that* Christ both died and rose and is living again, so that He might

be Lord over both *the* dead and *the* living. Now then, why do you judge your brother? Or why do you despise your brother? For **we shall all stand before the judgment seat of Christ**” (vs 8-10). That ties right in with John 5 that *all judgment has been given unto the Son. We shall all stand before the judgment seat of Christ!* No one is going to escape that.

Verse 11: “Because it is written, “For *as I* live,” says *the* Lord, “every knee shall bow to Me, and every tongue shall confess to God.” So then, **each one of us shall give account of himself to God**” (vs 11-12). That’s quite a statement! This helps keep everything down to a dull roar, if we just remember that.

How many times have we lived through people picking and plowing through our lives because they were judging us for what we do and don’t do, and what *they think* they perceive.

Verse 13: “Therefore, we should no longer judge one another, but judge this instead: Do not put an occasion of stumbling or a cause of offense before your brother.” That’s a pretty powerful section there.

If Christ has taken all judgment into His hands, and it has been given to Him by God the Father, when we go about and judge people to condemnation, what are we saying? *We don’t trust the judgment of Christ!* That’s literally what we’re saying! We’re saying that Christ is incapable of judging.

This is why we need to keep it this way. ***We’re all going to stand before the judgment seat of Christ!*** Who knows, by time we come on some person for one thing or another, maybe they have already repented to God about it as deeply as they can. Maybe they’ve gone through hell and misery on their own. Who knows? *I don’t know!* I tell you one thing, I’m not going to ever again take it upon myself to judge someone else’s life. ***Let God judge them!***

When it comes down to the final analysis, if they fall, they fall before God, and God is able to pick them up if that’s God’s desire to do it. We should help them, but we don’t have to go push them off the cliff. You can all relate to that; we’ve done that ourselves! ***Let’s leave all that judgment to God!***

All Scriptures from The Holy Bible in Its Original Order, A Faithful
Version by Fred R. Coulter (except where noted)

Scriptural References:

- 1) John 5:18
- 2) John 7:21-23
- 3) Matthew 15:37-38
- 4) Matthew 21:44
- 5) Matthew 24:42-43
- 6) John 19:31
- 7) John 21:11
- 8) Revelation 2:27
- 9) Matthew 12:14
- 10) Acts 6:14
- 11) Matthew 16:19
- 12) John 10:30-35
- 13) John 11:43-44
- 14) Mark 7:1-9
- 15) Acts 10:25-28
- 16) Acts 11:1-3
- 17) John 5:10-12, 19-29
- 18) Revelation 20:4-6, 14
- 19) 1 Peter 4:17-19
- 20) Romans 8:29-30
- 21) Romans 4:17-21, 13, 20-21
- 22) Romans 14:8-13

Scriptures referenced, not quoted:

- John 10
- Ezekiel 37
- Ephesians 2:10
- 1 John 3
- Revelation 1

Also referenced: Book: *Interlinear: Greek-English
New Testament* by George Ricker Berry

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