

Universal Resurrection

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Preacher: Jon Hueni

[0:00] This morning you should have the handout that has the timeline with the dividing line.

! That's what we're studying, that little line between this age, the present age, and the age to come. It's a whole complex of events that take place at the return of Christ.

Christ returns. The dead are raised. All are judged. And a new heavens and new earth are created for the righteous.

This is the momentous event, as one of the books that have been written on it is entitled. So we've seen the universal judgment.

What three truths did we learn about the universal judgment? Anything? Everyone.

[1:00] All right. Everyone will be there. One judgment in which all men, living and dead, will be there. When is it? Return of Christ.

Eternal life. And what are the issues of that judgment? Eternal life. Eternal life for the righteous.

Eternal punishment for the unrighteous. The final eternal state of all men. Now, this morning we want to look at another aspect of the momentous event when Jesus Christ returns in glory.

And it's the universal resurrection or the general resurrection. Now, in one sense, a resurrection has already been implied when we talk about a universal judgment.

If judgment day is the judgment of all men who have ever lived, then there must be a resurrection of all men who have ever died to get them to the judgment.

[2:06] So it's already been implied in the study that we had on the judgment day. We're going to notice a few verses and then move on to more explicit statements about that resurrection.

Romans 2.5. What does this imply concerning the need or the existence of a day of resurrection?

Someone, I've called on brothers to read these passages. If you'd read Romans 2.5. But because of your stubbornness and your unrepentant heart, you're storing up wrath against yourself.

The day of God's wrath, the righteous judgment, the Lord's death. Paul says to his contemporaries, you are storing up wrath for the day of God's wrath.

Paul's contemporaries are going to be at the day of judgment. As he says in verse 16, this will happen when Jesus returns and so on. So if the people that lived with Paul are going to be at the judgment, what does that require?

[3:13] They must be raised that none of them are living still. Another passage I don't have written for you is 2 Corinthians 5.10. Paul includes himself.

For we must all appear before the judgment seat of Christ, that each one may receive what is doing, for the things done while in the body, whether good or bad.

Paul's going to be at the judgment. The Corinthians that he was writing to, 2 Corinthians 5.10, they're going to be at the judgment. So it assumes that those people will be raised from the dead to be there.

Matthew 11, 20 through 24. I'm going to have these brothers go ahead and read. If you'd like to turn, fine. If you just want to listen. When Jesus began to announce the cities in which most of his miracles had been performed, because they did not repent.

Woe to you, Chorice, then. Woe to you, Bethsaida. If the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago and sat clothed in ashes.

[4:18] But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you. In you, Capernaum, will you be lifted up to the skies? No, you will go down to the depths.

If the miracles that were performed in you had been performed in Sodom, it would have remained to this day. But I tell you that it will be more bearable for Sodom on the day of judgment than for you.

All right. I'm going to ask, before we speak with comment on that, that we read Luke 11 as well, 29 through 32. While crowds were thickly gathered together, he began to say, This is an evil

generation.

It seeks a sign, and no sign will be given to it except the sign of Jonah the prophet. For as Jonah became a sign to the Ninevites, so also the Son of Man will be this generation.

The Queen of the South will rise up in the judgment of the men of this generation, and condemn them. For she came from the ends of the earth to hear the wisdom of Solomon, and indeed, a greater than Solomon this year.

[5:22] The men of Nineveh will rise up in the judgment of this generation, and condemn them. For they repented at the preaching of Jonah, and indeed, a greater than Jonah this year.

Both these passages mention the day of judgment. Who's going to be there? Well, in this passage, we find that the Queen of Sheba, the Queen of the South, is going to be there.

And she's going to be condemning certain people. Who's she condemning? She's condemning the generation of those that lived when Christ walked in Palestine, and heard Him, and saw His miracles.

The men of Nineveh are going to stand up, and lay accusation against this generation, and condemn it. So, these are people that have long since died.

If they're going to be condemning one another at the judgment, they must be raised. So, it was with the first text read, these in Chorazin, and Bethsaida, and Capernaum, who lived during Christ's time, and saw His miracles, heard His teaching, they are going to be condemned in the judgment, as worthy of a greater condemnation than Sodom, or Tyre, and Sidon, who did not enjoy such gospel blessings and privileges.

[6:36] Again, if they're going to be at the judgment, then they must be raised to appear there.

Now, there are certain verses that state for us, not only infer that the dead will be at the judgment, but that the judgment will include the living and the dead.

2 Timothy 4.1 is one such passage. I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing, and His name.

Here again, judgment when? At His appearing. And judgment of who? The quick, or the living, and the dead. Well, if the dead are to be judged there, they must be raised.

1 Peter 4.5 But they will have to give account. And who is ready to judge the living and the dead.

Alright, our Lord is ready to judge the living and the dead, and He'll bring them living and dead to the judgment.

Revelation 20, verses 11 through 15. If we'd all turn to this passage, let's notice this passage that is even more explicit concerning the resurrection unto judgment.

[7:57] Again, John sees in vision, Then I saw a great white throne, and Him who was seated on it. Earth and sky fled from His presence, and there was no place for them.

And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life.

The dead were judged according to what they had done as recorded in the books. The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done.

Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. If anyone's name was not found written in the book of life, he was thrown into the lake of fire.

So here we have even more explicitly stated that those who have died will be raised and brought to judgment. The sea will give up the dead.

[8:58] There's the picture of the resurrection of those who have died at sea. So this judgment of all requires that all who have died be raised to life.

So all the dead will be raised. Now the question comes when. When will all the dead be raised? It's here that dispensational premillennialism, the last scheme on your chart that we handed out, says that believers will be raised from the dead at the secret rapture of the church or the secret return of Jesus Christ.

There you have the two arrows. When Christ comes in secret rapture, the dead in Christ will rise. So there's the resurrection of believers when Jesus Christ comes secretly according to their scheme.

And then a thousand years later, after, or really a thousand seven years later, after the great tribulation and the thousand years, millennium as they see it, then the wicked will be raised.

And so they have these two resurrections, even as they have two judgments with over a thousand years separating them. Now, our question this morning then is, well, what do the scriptures teach? [10:33] Do they support such a scheme? I'm going to summarize and then we'll turn to the scriptures. The summary of the biblical answer is this, that the resurrection of all the dead, righteous and unrighteous, takes place at the return of Christ for the judgment that is to be immediately held that then terminates in eternal life or eternal punishments for all men.

When will the dead be raised? Well, there are three passages we want to consider primarily here. And the first thing that we learn is that there is one resurrection of all.

They all rise at the same time. John chapter 5. Let's look at our Savior's words. And Jesus is talking about how those who are spiritually dead, even now as He's speaking the gospel and preaching, hear His voice and come to life spiritually.

But He also says there's going to be another resurrection. Verse 27. Speaking of the Father having given life to the Son to have life in Himself and He has given Him authority to judge because He is the Son of Man.

Right away we see the connection that Jesus makes between the resurrection and the judgment. Jesus is talking about judgment and resurrection in the same breath, as it were.

[12:03] Verse 28. Do not be amazed at this. For a time is coming when all who are in their graves will hear His voice and come out.

Those who have done good will rise to live and those who have done evil will rise to be condemned. So this resurrection is unto judgment.

And notice He says a time is coming. A singular time is coming that will have a duality of effects for mankind.

A time is coming when all who are in the graves and we notice that that all is spelled out to include both the righteous and the unrighteous in verse 29.

Both those who have done good and those who have done evil whose lives can be characterized in those terms. All who are in the grave will hear His one voice and will come out.

[13:05] There's similar language at the grave of Lazarus a few chapters later when Jesus stands before the grave of Lazarus who is four days dead and in a loud voice says Lazarus come out and the dead man came out.

So a time is coming when on a grand scale will have that scene before us again. And Jesus Christ will utter with His voice a command that will wake the dead and bring them out of their graves.

All who are in their graves will hear and all will come out just as Lazarus did when Jesus called him forth. Now the all includes the righteous and the unrighteous.

Verse 29 is clear on that. They all hear the same voice. They all come out at the same call but to two different destinies. We notice those who have done good will rise to live and those who have done evil will rise to be condemned.

The resurrection is one event with two differing results. These are ultimate final destinies that are here spoken of.

[14:28] Just as we had in Matthew 25 and the other passages on judgment that the righteous go away into eternal life and the unrighteous go away to eternal punishment.

That's it. That's the eternal state. There's no more change of conditions. As the tree falls so it lies. That's the way it will be for all eternity. Life or condemnation upon the resurrection and judgment of all men.

We can't help but notice that once again their deeds are a faithful readout of whether or not they had true saving faith. Those who have done good because their faith is a faith that works will rise to live and those who have done evil because whether they profess faith or not their life can be described as not conforming to the law of God and his requirements but rather as being evil. They have no righteousness of Christ and they have no righteous works produced by the spirit of Christ and so they will rise to be condemned. So it's a universal resurrection for immediate universal judgment.

There's nothing here that would even suggest or really even allow a thousand years between the resurrections of the righteous and the unrighteous. They both respond at the same time to the same call of Christ.

[15:56] Now we shouldn't be surprised to find that the Bible speaks more often of the resurrection of the righteous. Here's a passage and we're going to look at two more where it speaks of them

together of both and that's enough to tell us that there's going to be a resurrection of both the righteous and the unrighteous but we shouldn't be surprised to find that more often than not the Bible speaks about the resurrection of the righteous because when you think about it what is the resurrection of the wicked at the last day?

I mean it's a strange resurrection isn't it? It's not a resurrection to life. That's for those who have done good. They will be raised to life.

But nowhere do you see the wicked being raised being said that they are raised to life. It's not even called life. The existence that they have for eternity is not called life.

It's not called eternal life. It's the second death we read in Revelation 20. It's the lake of fire. That's eternal death.

That's eternal misery, eternal torment. So when the writers of the gospels and of the epistles are wanting to show the glorious realities of the resurrection of Christ, what does that mean for us?

[17 : 26] Well, more often than not they're applying it to believers. That means we too will live one day and live in a glorified body like Christ. And more often than not the wicked are in the background or not even considered.

But in some passages they are stated. They will exist eternally. Their bodies will be raised. And that on the same day that the righteous are raised.

But they will go away into torments and misery and the second death. So that's the first passage.

One from our Lord Jesus and the simple reading of it is clear that there's one resurrection with two effects on the righteous and the wicked.

Now, Acts chapter 24 we see the apostle Paul's preaching and in verse 15 here he's standing before Felix and giving a defense for himself and he says I have the same hope in God as these men that there will be a resurrection of both the righteous and the wicked.

So I strive always to keep my conscience clear before God and man. There will be a resurrection of both the righteous and the wicked.

[18 : 41] Now, if you look back in verse 21 or yes, back in verse 21 Paul was preaching the resurrection of the dead. I say look back that's forward, isn't it?

Notice that it is referred to as preaching the resurrection of the dead. Verse 21 Unless it was this one thing I shouted as I stood in their presence it is concerning the resurrection of the dead that I am on trial before you today.

Many times Paul speaks of the resurrection of the dead. He doesn't distinguish between the kind of dead. Righteous dead, unrighteous dead. He preached the resurrection of the dead.

You have the same thing back in Acts chapter 17 when he's in Athens and verse 18 he was preaching the good news about Jesus and the resurrection.

Verse 32 When they heard about the resurrection of the dead some of them sneered and others said we want to hear you again on this subject. He preached about the resurrection of the dead.

[19 : 48] But when we come to chapter 24 and verse 15 we see what he means by the resurrection of the dead. The resurrection of the dead is a resurrection of both the righteous and the wicked.

And so for the apostle Paul there is one resurrection for both the righteous and the wicked. It's interesting that in the New Testament the word resurrection is always in the singular.

It is but one resurrection of both the righteous and the wicked. And then Daniel chapter 12 and again we've sought to go to the clear and plain passages first and really though this is the book of Daniel that is full of symbols and visions yet at least for me this is pretty plain language that we have in this text.

Chapter 12 verses 1 through 3 and though there may be things in this text that we don't understand every detail of we're asking when will the resurrection be and we're seeing that it will take place at the same time the resurrection of the righteous and the unrighteous.

At that time Michael the great prince who protects your people will arise. There will be a time of distress such as not has not happened from the beginning of nations until then but at that time your people everyone whose name is found written in the book will be delivered.

[21 : 24] Multitudes who sleep in the dust of the earth will awake. Now that's poetic figurative language but it's not that far from our understanding of the New Testament to understand what he's talking about.

Jesus said Lazarus is asleep and I'm going there to wake him up. What is he talking about here? Multitudes who sleep in the dust of the earth will awake. That's resurrection. Some to everlasting

life others to shame and everlasting contempt.

Those who are wise will shine like the brightness of the heavens and those who lead many to righteousness like the stars forever and ever. And so we find this great resurrection multitudes sleeping in the dust of the earth awakening with two results some to everlasting life others to shame disgrace everlasting contempt.

One event with two final destinies. Now when will this happen? So we see that both righteous and unrighteous will be raised at the same time.

When will this happen? The answer of the Bible is at the return of Christ. This is part of that momentous event. 1 Thessalonians chapter 4 A familiar passage to us For the Lord Himself will come down from heaven with a loud command.

[23:00] This is the return of Jesus Christ. with the voice of the archangel and with the trumpet call of God we have our Lord coming down from heaven there's the loud command the voice the trumpet and the dead in Christ will rise first.

Now it doesn't mean the dead in Christ will rise first before the unbelieving dead arise. not at all. He's saying the dead in Christ will rise first before what happens in verse 17.

You see what I'm saying? He's not saying the dead in Christ the believing dead will rise first and then some period later the unbelieving dead will rise. No, he's saying that the dead in Christ will rise first before what verse 17 describes.

after that we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. Now many premillennial I can't even say that word premills say you see only the dead in Christ rise at the return of Christ.

You see that here. Not a word about the unbelieving rising and since nothing said of the dead unbelievers rising they think it leaves room for them rising at a different time.

[24:31] But we need to see that in the context the unbelieving dead are not even in the picture. Paul doesn't even think about the unbelieving dead. That's something we're bringing into this passage.

Remember the reason Paul's writing? Some of them have lost believing loved ones and they're grieving. And Paul sees them grieving and says I don't want you brothers we don't want you to be ignorant about those who fall asleep or to grieve like the rest of men who have no hope.

We believe Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. He's only talking about believers who have died in this whole passage.

So he doesn't even consider the resurrection of unbelievers.

He's only concerned with those dead ones in Christ who have died in this passage. And he's asking will they miss out on this glorious momentous event when Jesus returns?

Oh no not at all. In fact they will rise first before you're caught up to meet the Lord in the air. So this passage identifies when the universal general resurrection will take place.

[25:41] And I've set it forth in a logical syllogism. Two premises and one conclusion. The first premise is this. A. The righteous and the unrighteous will be raised at the same time.

I trust we've demonstrated that sufficiently from John 5, Acts, and Daniel. So the righteous and the unrighteous raised at the same time.

Premise two. From this passage we see that the righteous will be raised when Christ returns. Now from that what can we deduce about the resurrection of the unrighteous?

When will they be raised? Well if they're raised at the same time as the righteous and the righteous are raised when Christ returns then see the unrighteous will also be raised when Christ returns.

That's the logic of the New Testament not something that we have forced upon the passage. Now there are corroborating passages that are found that support this idea that the resurrection takes place when Christ returns.

[26:52] Look at Jesus' words in John 6. Many of these passages are found in our Lord's words in John where Jesus is saying that he hasn't come from heaven to do his own will but to do the will of him who sent him.

Well what is the will of the one who sent him? He tells us in verse 39 this is the will of him who sent me that I shall lose none of all that he has given me but raise them up when?

At the last day. For my father's will is that everyone who looks to the son and believes in him shall have eternal life and I will raise him up at the last day.

Verse 44 no one can come to me unless the father who sent me draws him and I will raise him up at the last day and verse 54 as well I will raise him up at the last day.

Four times our Lord makes this clear. He will raise his people on the last day. Over in chapter 11 23 Jesus has returned to Bethany because Lazarus has died and he's talking to Martha and he says to Martha verse 23 your brother will rise again.

[28 : 18] Martha answered I know he will rise again in the resurrection at the last day. She knew there would be a resurrection in the last day.

Jesus doesn't correct her and say oh you got your eschatology wrong. The resurrection is not at the last day. No she had it right. Jesus is just wanting her to know that the one who will raise all men at the last day is also standing before her and will raise Lazarus immediately from the dead.

I am the resurrection and the life. Well when is this last day? Over to chapter 12 verse 48. When is this last day when Jesus will raise his people?

Verse 48. There is a judge for the one who rejects me and who does not accept my words. That very word which I spoke will condemn him at the last day.

It's the day of judgment. Isn't it? Because at the last day men who rejected Christ's words are being condemned, are being judged by that word.

[29 : 26] so the last day is the day of judgment. You see that here in John 12, 48? The day Jesus raises people from the dead, the resurrection day of the last day, is the day of judgment.

It's the day when Christ returns. We sing that psalm, Psalm 96, verses 12b through 13, about the fields, the trees of the fields, clapping their hands.

For he comes, he comes to judge the earth. His coming is judgment. And his coming and the last day for judgment is also when he raises the dead.

So we're seeing more pointers concerning that little dividing line between this age and the age to come. The last day of this age is the day of resurrection.

It's the day when Jesus comes to judge all men. The last day is judgment day. It's return of Christ day. It's resurrection day.

[30 : 39] Luke 20, Jesus' words there as well confirm what we're saying that the whole Bible teaches.

We've looked at this passage in an earlier context where we're looking at the reality of the resurrection. Sadducees didn't think there was a resurrection. They posited a hypothetical situation of the woman who had seven brothers, all as her husband, whose husband, who would be her husband in the eternal state if there's this resurrection.

Trying to make it look silly that there's a resurrection. In verse 34, Jesus replied, the people of this age marry and are given in marriage, but those who are considered worthy of taking part in that age and in the resurrection from the dead will neither marry nor be given in marriage and they can no longer die for they're like the angels.

They're God's children since they are children of the resurrection. Again, he's referring here and speaking here only of believing ones.

Only they take part in this resurrection and in the age to come. But notice the age to come taking part in that age and taking part in the resurrection from the dead is a synonymous phrase for him.

[32 : 01] As Sam Waldron says in his book, the resurrection is the door out of this age and into the age to come. It takes place on the last day of this present age and it's a resurrection unto this coming age.

1 Corinthians 15. Again, when will the resurrection take place? I must tell you as we turn to 1 Corinthians 15, there's not a whisper of the unbelievers being raised.

No, he's talking about the fruit of Christ's resurrection for believers. But when is it that believers are raised? Verse 22, for as in Adam all die, so in Christ all will be made alive.

When? Well, each in his own turn, Christ the first fruits, then when he comes, those who belong to him will be raised. Then the end will come when he hands over the kingdom to God the Father after he has destroyed all dominion, authority, and power.

when Jesus comes, the dead are raised and that's the end. It's the end of this present age. Why the end? Because he will have destroyed all dominion, authority, and power.

[33 : 28] For he must reign until he's put all his enemies under his feet and the last enemy to be destroyed is what? Death. And when is death destroyed?

When he raises the dead from their graves. So when he comes, he will destroy the last enemy death by raising the dead and that will be the end.

Later on in the same chapter, verse 50, I declare to you brothers that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Listen, I tell you a mystery. We will not all sleep, we will not all die, but we will all be changed. In a flash, in the twinkling of an eye, at the last trumpet, that's not the first time we've seen the trumpet blowing, is it?

The last trumpet is the trumpet of Christ's return. For the trumpet will sound and the dead will be raised imperishable and we will be changed.

[34 : 36] For the perishable must clothe itself with imperishable, the mortal with immortality, and when the perishable has been clothed with the imperishable and the mortal with immortality, then the saying, then, that's a word of time, then the saying that is written will come true, death has been swallowed up in victory.

Where, oh death, is your victory? Where, oh death, is your sting? the last enemy to be destroyed, the last victory, is the victory over death that takes place when believers are raised from the dead, imperishable, never to die again.

When? At the last trumpet, the return of Christ. So I trust that this morning's Bible study will make clear the meaning of these passages, that when Christ returns, all the dead are raised from their graves to come to judgment, where they receive either the blessing of eternal life or the wrath of eternal punishments.

Now that leaves problems for the premillennial view, because it leaves no one to populate a thousand year period on earth in which you have the righteous and the unrighteous living together. If at Christ's return, all the dead are raised and all men are judged, and from judgment go their two separate ways, one into heaven and one into hell, then how can you have after that momentous event a period of a thousand years on earth where you have the righteous and the wicked living together, and at the end of which you have a multitude more than the sands of the sea rebelling and needing to be crushed, by Christ.

[36 : 31] No, there's one momentous event, and another resurrection is therefore not even possible because there is no more death. That's one of the statements of Scripture concerning the resurrection is unto immortality.

We're raised imperishable. There can be no more resurrection since there is no more death. And so I say there is nothing in all of this that we've looked at to suggest or even allow as you take all the passages together to allow for one resurrection of the believers, followed by a thousand years, and then another resurrection of unbelievers.

believers. And the historic confessions of faith have reflected this simple view of one momentous event that places all of this in this same dividing line.

Listen to the larger catechism of the Westminster confession of faith. We are to believe that at the last day there shall be a general resurrection of the dead, both of the just and the unjust.

When they that are then found alive shall in a moment be changed, and the self-same bodies of the dead which were laid in the grave being then again united to their souls forever shall be raised up by the power of Christ.

[37 : 52] The bodies of the just by the spirit of Christ and by virtue of his resurrection as their head shall be raised in power, spiritual, incorruptible, and made light to his glorious body.

And the bodies of the wicked shall be raised up in dishonor by him as an offended judge.

Immediately after the resurrection shall follow the general and final judgment of angels and men, the day and hour whereof no man knoweth, that all may watch and pray and be ever ready for the coming of the Lord.

And in our own 1689 confession, we have a similar combining of the last day with one general resurrection unto judgment. Chapter 31, paragraph 2, at the last day, saints then alive on the earth will not die but be changed.

All the dead will be raised up with their self same bodies and none other, although with different qualities, and shall be united again to their souls forever. All the dead be raised.

And by the power of Christ, the bodies of the unrighteous will be raised to dishonor. By his spirit, Christ will raise the bodies of the righteous to honor, for they will be refashioned after the pattern of his own glorious body.

[39 : 09] And then chapter 32 opens, God has appointed a day in which he will judge the world in righteousness by Jesus Christ. Christ. So, this view has been recognized in history and recorded in

the historic creeds.

It's also found in our hymnals. If you want to take your hymnal and turn to one hymn as we close, we'll not sing it, but I just want to draw your attention to several of these hymns around number 240. From there on, we have hymns on the second coming and judgment and 240, 241, 242, 243, all of those hymns place together these things.

The return of Christ, the resurrection, the last judgment, the new heavens and new earth. Look at 242, a short hymn. And notice how it combines these things. The day, that day of wrath, that dreadful day, when heaven and earth shall pass away, what power shall be the sinner's stay, how shall he meet that dreadful day?

When shriveling like a parched scroll, the flaming heavens together roll, when louder yet and yet more dread swells the high trump that wakes the dead.

[40:34] There's the return of Christ, the trump, there's the resurrection of the dead. Verse 3, oh, on that day, that wrathful day, when men to judgment wakes from clay.

That day brings men to judgment. Be thou the trembling sinner stay, though heaven and earth shall pass away. It's the remaking of the new heavens and the new earth. It's the day of judgment.

It's the day of resurrection. It's the day of Christ's return. And you notice the date on that hymn, the 13th century. This is not a new view. This view of one momentous event has been around for a long time.

Well, whatever you make of the implications for eschatology, I trust we can see that our Lord cares about our bodies, believers.

We often emphasize Jesus coming to save our souls, but you know he cares as much about our bodies as our souls. He paid as much for our bodies as for our souls.

[41:35] He's going to redeem our bodies, Romans 8 23, the redemption of our bodies. That's what we're yearning for and longing for, Paul says.

And your bodies were bought at a price. What a price? The blood of Christ. Therefore glorify God in your bodies which are His.

He cared enough to send His Son to die for your bodies. He cared enough that even when your bodies lie in the dust. He guards them and one day will raise them up, the self-same bodies, unto glory.

And we see as well a word for the sinner that death does not take you out of the reach of the judge. But Christ will give a call that will raise the dead.

And in a body they must appear to be judged for the things done while in the body. see, the judge deems this, that if you've sinned in a body, then you must suffer in a body.

[42:38] There's the act of justice. Did you use the body I gave you to rebel against me and my holy laws? Then in a body you will suffer the consequences.

Awesome dreadful day for the one out of Christ. The glorious day when we say goodbye to all sickness, disease, and pain, and all that pulls our bodies down in this life for those who are in Christ and share in the resurrection in Christ.

Well, that's all that we've got this morning. Let's go and rejoice in a risen Savior and what that means for us who are in him. sank sank sank