

Chapter 1 : Who Will Hear The Trumpet Call? â€“ Grace thru faith

The dead shall hear the voice of the Son of God: some understand this concerning the special resurrection of such bodies as Christ raised while he was upon the earth from death to life, of which number was Lazarus and the daughter of Jairus, &c.

Unbelievers scoff at the idea of resurrection. Eastern religions reject the idea of judgment, some suggesting that we are reincarnated into this world again. Some liberal clergy reject the idea of the judgment. Some "Christian" cults say that only the righteous will be raised but that the wicked will never exist again. Every Christian needs constantly to reacquaint himself with the certainty of the resurrection. We believe it because Jesus taught it. That is enough, and we shall shortly see why. The resurrection is fundamental. It is part of the foundation of the faith upon which everything else is built. The person with a healthy faith lives his life as if he believes in the resurrection. Because Jesus Said So Jesus clearly taught that all would be raised from the dead - What would He say to some of the skeptics today? We have a pretty good idea: Consider His discourse with skeptics of His day. The Sadducees did not believe in the resurrection either. Jesus said to them, "Is this not the reason you are mistaken, that you do not understand the Scriptures or the power of God? So, says Jesus, the problem with the skeptic is that he or she is either mistaken because they lack an understanding of the Scriptures, either their doctrines are mistaken or that they do not understand that it is the true word of God, or they lack an appreciation for the power of God who is creator of all, or both. That would be remarkable because on several occasions, Jesus Himself raised individuals from the dead - note in particular Lazarus John He also gave His apostles power to raise the dead - Matthew If there is no resurrection, the accounts of Jesus and His apostles raising the dead are false. Jesus predicted that He would be resurrected - Mark 8: They guarded His body. They can disprove His resurrection if it did not happen. That they did not do so is an important consideration! Oh, it is easy for the unbeliever to discount the resurrection today. No satisfactory explanation can be made for the empty tomb. He was actually dead - Mark He was buried in a tomb - Mark He was resurrected - 1 Corinthians It was the resurrected Jesus who convinced this enemy of the gospel to change his life completely! From the very first, the preaching of the apostles centered on the fact of the resurrection of Jesus Christ - Acts 2: When Christians began to be persecuted, and it was very shortly after the beginning of the church, the dispute often centered on the question of the resurrection Acts 4: The early teachers of the gospel understandably faced opposition from the Sadducees who, we have seen, tangled with Jesus on the topic as well as the Greeks, among whom it was not fashionable at that particular time in their history to believe in a resurrection Acts Certainly if the apostles had known the resurrection of Jesus to be a hoax or if they had had the slightest doubt about its actual occurrence, would they have willingly suffered persecution and death defending it? If there is no resurrection, the preaching of the apostles was a fraud, and even more unbelievable, they would live it, and suffer death teaching it as their hope beyond death in eternity. It is based on this eternal hope that we encourage, and are encouraged, to live righteously before God Romans 6: There is solid reason for believing that Jesus was raised from the dead. We have eyewitness testimony from people so close to the fact that they could not be mistaken. The resurrection reversed that despair, and turned it to joy, and this joy endured for the rest of their lives. Their hope as become our hope. Quinn From Expository Files

Chapter 2 : The Resurrection of the Dead | Talk Jesus

Truly, I tell all of you emphatically, the time approaches, and is now here, when the dead will hear the voice of the Son of God, and those who hear it will live. NET Bible I tell you the solemn truth, a time is coming--and is now here--when the dead will hear the voice of the Son of God, and those who hear will live.

But then again, why should I have been surprised? John wrote The Revelation. In John chapter 5, verses , we read that Jesus had healed a man at the pool of Bethesda. He told the man to pick up his mat and walk, which he did. The Jews then rebuked him for carrying his mat on the Sabbath. He told them that his healer had told him to do so, but that he did not know who he was. Jesus later met the man in the temple and told him not to sin any more, lest something worse happen to him. The man went and told the Jews that it was Jesus who had healed him. While they looked at Him with murder in their eyes, Jesus gave them this answer: At that, the murder in the eyes of the Jews must have blazed even hotter, because Jesus called God His Father, making Himself equal with God. He that honoureth not the Son honoureth not the Father which hath sent him. Notice that Jesus specifically mentioned two works that He performs: Next, He proceeded to discuss these two works in the order in which He mentioned them. The first is a resurrection of life verses The second is a resurrection of judgment verses The work of raising the dead and quickening them is a present and on-going work. It is also a future work. The present, on-going work is described in verses and the future work is described in verses The Present and Ongoing Spiritual Resurrection 24 Verily, verily I say unto you, he that heareth My word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death to life. That the raising of the dead and the quickening is a present activity is evidenced by the phrase "and now is" in verse That it is a future activity is evidenced by the phrase "the hour is coming" in the same verse. Before people hear and believe, they are in a state of condemnation and death verses 24 and The Greek word for death in verse 24 is thanatos Strongs This word denotes a death of the body in which the soul and body are separated, here with the implied idea of misery in Hell. The Greek word translated "dead" in verse 25, however, is nekros Christ is here speaking of those who are spiritually dead. Nekros is used in Scripture by our Lord to refer to both to physical death and spiritual death. Consider the following cases. So we see in these two passages that nekros refers both to those who are physically dead and to those who are still physically alive but spiritually dead. It must be noted too that in the verses quoted above from the book of Ephesians, the verbs are in the past tense. This is a reflection of John 5: What do we know of these who hear and live? We know from these verses that they are dead spiritually verse They are in a state of death and condemnation verse If you have ever been to a wake at a funeral home and viewed a body, you know that you can tickle it, yell at it, cuss at it, and talk sweetly to it, but there will be no response. So how do the spiritually dead hear? They hear His voice because God enables them John 6: God acts on believers in such a way because they are His already. As you can see from these passages, the promise is clear that those who belong to Jesus, those who have seen and heard Him, those who have believed in Him and in the one who sent Him, will be raised up by Him on the last day. This promise is solid. And this promise is in regard to a bodily resurrection, as we shall see in our discussion of verses of John. First, however, we must look at verses 26 - Verses essentially repeat verses , and serve as a transition between the spiritual resurrection discussed in verses and the bodily resurrection discussed in verses Verse 26 speaks of the life which those who have heard and believed now enjoy, which will lead to a bodily resurrection to life verse It is the bodily resurrection of damnation spoken of in verse We also read of it in the following passages: This resurrection is a different one than that spoken of in verses Note the difference in the time statements. Verse 25 reads " the hour is coming, and now is ". But verse 28 reads simply " for the hour is coming ". This resurrection is yet to come, at an unspecified time in the future. The resurrection in verse 25, however, was going on at that time and would continue in the future. Also notice who is resurrected. In verses it is the dead who hear and believe that are resurrected. I have demonstrated that these are spiritually dead people who belong to God; that He enables them to hear, and thus to believe. In verse 28, the Scripture reads, " all that are in the graves shall hear His voice ". When the normal sense makes good sense, seek no other sense. In each of these, it is obvious that the

word grave is used to refer to a physical object in which corpses are placed, rather than to the place where the spirits of the dead dwell. The scene in this verse is death and decay in the grave. Or Thy faithfulness in destruction? No praise comes from the grave. Our eventual destination will be the grave. Our bodies will remain there until the last day, as we shall soon see. As so we can see from these Old Testament verses that graves were places in which the physically dead were lain. Jesus used terminology familiar to His listeners to tell them that one day the corpses would rise from the grave. The Greek word for "graves" in verse 28 is mneimois , which is a plural form of the noun Mneimon. This word is as specific in its meaning as the Greek word for virgin, parthenos. Mneimon is used 42 times in the New Testament. It is translated 29 times as sepulcher, 8 times as grave, and 5 times as tomb, all in the literal sense of the word. To quote my wife Ruth, this word means "a hole in the ground where you put a dead body. There is not a single place in the New Testament where mneimon refers to the place where the spirits of the dead dwell. The Greek word for the place where the spirits of the dead dwell is Hades. It is not used here. Consider the following two verses, which are the only other places in the New Testament where the exact Greek phrase en tois mneimois found in verse 28 is used: In each of these, en tois mneimois refers to literal, physical tombs. And so we conclude beyond a shadow of a doubt that in John 5: He is foretelling a bodily resurrection, according to the sense in which one would normally take this verse. Another difference between the spiritual resurrection described in verses 24 and the physical one in verse 28 is who is being resurrected. The resurrection described in verses applies only to "he that heareth My word and believeth on Him that sent Me". This is how "the dead shall hear and they that hear shall live. In verse 28, however, we read "ALL that are in the graves" will hear his voice and come forth. This must be a physical resurrection. It cannot refer to the spiritual resurrection, because it includes both believers and nonbelievers. It has been said regarding some scripture passages that "all" means all without distinction, not all without exception. This is a case, however, where "all" definitely means all without exception. The plain sense of this verse is that every corpse will rise and face judgment. There is no evidence of a bodily resurrection of the saints to immortality occurring at any time during church history, except possibly the one described in Matthew This did not involve all of the saints, however. All of the other resurrections of saints recorded in scripture were temporary ones, in which the resurrected person died again. Regarding the universal resurrection, consider the following passage as well: The graves and the sea will give up all the dead which are in them for judgment. To those whom He leaves in a state of condemnation and death, however, He will say this: Yes, when the bodily resurrection takes place, we will either enter the joy of our Lord or spend eternity in the lake of fire, alive and feeling every minute of it. Are your eternal reservations made in smoking or nonsmoking? Summary The only spiritual resurrection that the Bible records anything about is that which happens when a person is born again. Jesus described it as both a present and future resurrection in John 5: This has been happening for years and is still happening today. The bodily resurrection to immortality is yet to come. This word never refers to the place where the spirits of the dead dwell. Because of this, Jesus can only mean that the literal, physical corpses of all who lie in the graves will rise and come forth from them.

Chapter 3 : 7 Miracles In The Book Of John (Part 1) | The Hesitant Prize Fighter

The Dead Will Hear His Voice. John ,29 "Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment."

White The night of the first day of the week had worn slowly away. The darkest hour, just before daybreak, had come. Christ was still a prisoner in His narrow tomb. The great stone was in its place; the Roman seal was unbroken; the Roman guards were keeping their watch. And there were unseen watchers. Hosts of evil angels were gathered about the place. Had it been possible, the prince of darkness with his apostate army would have kept forever sealed the tomb that held the Son of God. But a heavenly host surrounded the sepulcher. Angels that excel in strength were guarding the tomb, and waiting to welcome the Prince of life. Brave soldiers that have never been afraid of human power are now as captives taken without sword or spear. This messenger is he who fills the position from which Satan fell. The earth trembles at his approach, the hosts of darkness flee, and as he rolls away the stone, heaven seems to come down to the earth. The soldiers see him removing the stone as he would a pebble, and hear him cry, Son of God, come forth; Thy Father calls Thee. They see Jesus come forth from the grave, and hear Him proclaim over the rent sepulcher, "I am the resurrection, and the life. An earthquake marked the hour when Christ laid down His life, and another earthquake witnessed the moment when He took it up in triumph. He who had vanquished death and the grave came forth from the tomb with the tread of a conqueror, amid the reeling of the earth, the flashing of lightning, and the roaring of thunder. When He shall come to the earth again, He will shake "not the earth only, but also heaven. At the death of Jesus the soldiers had beheld the earth wrapped in darkness at midday; but at the resurrection they saw the brightness of the angels illuminate the night, and heard the inhabitants of heaven singing with great joy and triumph: Thou hast vanquished Satan and the powers of darkness; Thou hast swallowed up death in victory! Christ came forth from the tomb glorified, and the Roman guard beheld Him. Their eyes were riveted upon the face of Him whom they had so recently mocked and derided. In this glorified Being they beheld the prisoner whom they had seen in the judgment hall, the one for whom they had plaited a crown of thorns. This was the One who had stood unresisting before Pilate and Herod, His form lacerated by the cruel scourge. This was He who had been nailed to the cross, at whom the priests and rulers, full of self-satisfaction, had wagged their heads, saying, "He saved others; Himself He cannot save. The decree of heaven had loosed the captive. Mountains piled upon mountains over His sepulcher could not have prevented Him from coming forth. Now was proved the truth of His words, "I lay down My life, that I might take it again. I have power to lay it down, and I have power to take it again. Over the rent sepulcher of Joseph, Christ had proclaimed in triumph, "I am the resurrection, and the life. All created beings live by the will and power of God. They are dependent recipients of the life of God. From the highest seraph to the humblest animate being, all are replenished from the Source of life. Only He who is one with God could say, I have power to lay down My life, and I have power to take it again. In His divinity, Christ possessed the power to break the bonds of death. Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead. To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for He has life in Himself to quicken whom He will. He is invested with the right to give immortality. The life that He laid down in humanity, He takes up again, and gives to humanity. To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. The life is hid with Christ in God, and "when Christ, who is our life, shall appear, then shall ye also appear with Him in

glory. The voice that cried from the cross, "It is finished," was heard among the dead. It pierced the walls of sepulchers, and summoned the sleepers to arise. Thus will it be when the voice of Christ shall be heard from heaven. That voice will penetrate the graves and unbar the tombs, and the dead in Christ shall arise. The same power that raised Christ from the dead will raise His church, and glorify it with Him, above all principalities, above all powers, above every name that is named, not only in this world, but also in the world to come. From *The Desire of Ages*, pp.

Chapter 4 : John ; John - The Message Bible - MSG - Bible Study Tools

Morning Devotions with Pastor Mat. This video is unavailable. Watch Queue Queue.

Out of the 8, 7 were performed when Jesus is alive and 1 was performed after his resurrection. But John gave 2 reasons for recording the miracles. Firstly He hope that by reading them the audience will believe that Jesus is the Christ, the son of God. Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the Lord of hosts will perform this. Secondly, John hope that by reading it we too can believe in him and receive eternal life through his name. Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. Everyone who sins will be judged and be sentence to everlasting death. Those who had their sin forgiven can enter into the kingdom of God. Perhaps he may be rewarded for the good that he had done, but he still need to pay for the sins he had committed. That is why sin can only be forgiven through Jesus, God chose to come in the form of flesh to suffer and be punished for our sin. That is why Jesus need to sacrifice so that those who believe can be forgiven and not come to judgement. In this miracle, Jesus turn water into wine. For most marketing department will tell us that first impression last forever. That is why many would expect that the first miracle must be important, special and great. But strangely, we regard changing water into wine as something insignificant and there is nothing special about it. We tend to see this as small comparing to healing the lame, the blind or raising the dead. Even though a marriage feast that ran out of wine is a spoiler. But we have read that the guest had already drank much wine and it appears that the first miracle is pointless, insignificant and unnecessary. Yet we wonder, why did Jesus use his great power to deal with such a small issue. The purpose of Jesus performing miracles is not for the purpose of bringing benefits to man. Even though benefits did come alongside with the miracle. The real purpose of Jesus miracles is that through the power demonstrated from the miracle one can know God. It is so that others will know that Jesus is indeed sent by God. God uses miracles as a channel for someone to know God and receive eternal life. But sadly, man often wanted to see miracles as a way to get benefits from God. They hope to reap physical benefit through miracles. They downgraded God to a miracle healer that provides mere physical benefits. These people became uninterested in knowing Jesus nor do they want to worship him. Eternal life has no value to them, and the immediate benefits outweighs the need for eternal life. Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him. These people even wanted to make Jesus king. For a king that can produce food will be useful. For his kingdom will never have to worry about famine, economy collapse. Everyone will have food to eat for he can just create them out of thin air. But Jesus simply said that he is not hear to make bread for everyone to eat, he wanted to give them eternal life. So did we follow Christ so that we can reap physical benefits? So what is that Glory? We know that man can make wine from grapes, and Chinese could make wine from rice, but we are all aware that the process takes time and cannot occur instantly. This goes to show that this is supernatural power and one need to have the power to create in order for this to be done. Man is a result of Gods creation Gen 2: Dust and human being are 2 different things with unique characteristic. So How can dust be made into a man? In the eyes of man it is impossible, but with God everything is possible. For God has the power to create and he can make man out from dust. The idea of God making man out of dust seems crazy , and most man find it hard to believe, that is why many chose to believe that they evolved from apes and monkeys. Which they feel is more reasonable and possible. But if we bring this idea into this miracle, we will find a lot of similarity. Water and wine is just as different as dust and man. Man had the power to make wine, but no one can turn water into wine immediately. For humans power of innovation and invention is limited by what God has already created. Assuming that one day, man also claim that he had the ability to create man out from dust, they are still unable to create dust from nothing. Human beings are only capable to invent and modify things that God had already created, and they are not able to create something out of nothing. This is why the first miracle manifested the glory of God. It allow the disciples to see the ability of

Jesus to create things out of nothing. That is the glory of God, it is the power of the creator and the power of God. This is why the disciples saw this miracle and they believe. Today as we read of this miracle in Cana let us choose to look beyond the wine that is created, let us open our eyes to the ability of Jesus to create things, for Jesus had the power to turn water into wine.

Chapter 5 : John - Bible Gateway

Don't be so surprised! Indeed, the time is coming when all the dead in their graves will hear the voice of God's Son.

He that honoureth not the Son honoureth not the Father which hath sent him. The doctrine laid down, by which he justified what he did on the sabbath day v. This supposes that he had something laid to his charge: The Son of man is Lord even of the sabbath day; but he here enlarges on it. He pleads that he was the Son of God, plainly intimated in his calling God his Father; and, if so, his holiness was unquestionable and his sovereignty incontestable; and he might make what alterations he pleased of the divine law. Surely they will reverence the Son, the heir of all things. That he was a worker together with God. My Father worketh hitherto. I work; not only therefore I may work, like him, in doing good on sabbath days as well as other days, but I also work with him. As God created all things by Christ, so he supports and governs all by him, Heb. This sets what he does above all exception; he that is so great a worker must needs be an uncontrollable governor; he that does all is Lord of all, and therefore Lord of the sabbath, which particular branch of his authority he would now assert, because he was shortly to show it further, in the change of the day from the seventh to the first. The offence that was taken at his doctrine v. The Jews sought the more to kill him. His defence was made his offence, as if by justifying himself he had made bad worse. Note, Those that will not be enlightened by the word of Christ will be enraged and exasperated by it, and nothing more vexes the enemies of Christ than his asserting his authority; see Ps. They sought to kill him, 1. Because he had broken the sabbath; for, let him say what he would in his own justification, they are resolved, right or wrong, to find him guilty of sabbath breaking. When malice and envy sit upon the bench, reason and justice may even be silent at the bar, for whatever they can say will undoubtedly be over-ruled. Not only so, but he had said also that God was his Father. It was the sin of Lucifer, I will be like the Most High. He had said that he worked with his Father, by the same authority and power, and hereby he made himself equal with God. Yet it was unjustly imputed to him as an offence that he equalled himself with God, for he was and is God, equal with the Father Phil. In these verses he explains, and afterwards confirms, his commission, as Mediator and plenipotentiary in the treaty between God and man. And, as the honours he is hereby entitled to are such as it is not fit for any creature to receive, so the work he is hereby entrusted with is such as it is not possible for any creature to go through with, and therefore he is God, equal with the Father. He is one with the Father in all he does as Mediator, and there was a perfectly good understanding between them in the whole matter. It is ushered in with a solemn preface v. Verily, verily, I say unto you; I the Amen, the Amen, say it. This intimates that the things declared are, 1. Very awful and great, and such as should command the most serious attention. Very sure, and such as should command an unfeigned assent. That they are matters purely of divine revelation; things which Christ has told us, and which we could not otherwise have come to the knowledge of. The Son can do nothing of himself but what he sees the Father do; for these things does the Son. No man can find out the work of God, but the only-begotten Son, who lay in his bosom, sees what he does, is intimately acquainted with his purposes, and has the plan of them ever before him. What he did as Mediator, throughout his whole undertaking, was the exact transcript or counterpart of what the Father did; that is, what he designed, when he formed the plan of our redemption in his eternal counsels, and settled those measures in every thing which never could be broken, nor ever needed to be altered. This is expressed in the present tense, what he sees the Father do, for the same reason that, when he was here upon earth, it was said, He is in heaven ch. What the Father did in his counsels, the Son had ever in his view, and still he had his eye upon it, as David in spirit spoke of him, I have set the Lord always before me, Ps. Thirdly, Yet he is equal with the Father in working; for what things soever the Father does these also does the Son likewise; he did the same things, not such things, but tauta, the same things; and he did them in the same manner, homoios, likewise, with the same authority, and liberty, and wisdom, the same energy and efficacy. Does the Father enact, repeal, and alter, positive laws? So does the Son. The power of the Mediator is a divine power. Observe, First, The inducement to it: The Father loveth the Son; he declared, This is my beloved Son. He had not only a good will to the undertaking, but an infinite complacency in the undertaker. Christ was now hated of men, one whom the

nation abhorred Isa. Secondly, The instances of it. He shows it, 1. In what he does communicate to him: He shows him all things that himself doth. He shows him all things *ha autos poiei*—“which he does, that is, which the Son does, so it might be construed; all that the Son does is by direction from the Father; he shows him. In what he will communicate; he will show him, that is, will appoint and direct him to do greater works than these. Works of greater power than the curing of the impotent man; for he should raise the dead, and should himself rise from the dead. By the power of nature, with the use of means, a disease may possibly in time be cured; but nature can never, by the use of any means, in any time raise the dead. Works of greater authority than warranting the man to carry his bed on the sabbath day. They thought this a daring attempt; but what was this to his abrogating the whole ceremonial law, and instituting new ordinances, which he would shortly do, “that you may marvel! He proves his equality with the Father, by specifying some of those works which he does that are the peculiar works of God. This is enlarged upon, v. These two are interwoven, as being nearly connected; and what is said once is repeated and inculcated; put both together, and they will prove that Christ said not amiss when he made himself equal with God. As the Father raiseth up the dead, so the Son quickeneth whom he will. This God had done by the prophets Elijah and Elisha, and it was a confirmation of their mission. *A privatione ad habitum non datur regressus*—“Existence, when once extinguished, cannot be rekindled. It was therefore ridiculed at Athens as an absurd thing, Acts xvii. It is purely the work of a divine power, and the knowledge of it purely by divine revelation. This the Jews would own. Secondly, The Mediator is invested with this prerogative: He quickens whom he will; raises to life whom he pleases, and when he pleases. He does not enliven things by natural necessity, as the sun does, whose beams revive of course; but he acts as a free agent, has the dispensing of his power in his own hand, and is never either constrained, or restrained, in the use of it. As he has the power, so he has the wisdom and sovereignty, of a God; has the key of the grave and of death Rev. An absolute prince is described by this Dan. Whom he would he slew or kept alive; it is true of Christ without hyperbole. Therefore he has power to quicken whom he will as the Father does, because he has life in himself, as the Father has, v. First, It is certain that the Father has life in himself. Not only he is a self-existent Being, who does not derive from, or depend upon, any other Exod. He is to his creatures the fountain of life, and all good; author of their being and well-being; the living God, and the God of all living. Secondly, It is as certain that he has given to the Son to have life in himself. As the Father is the original of all natural life and good, being the great Creator, so the Son, as Redeemer, is the original of all spiritual life and good; is that to the church which the Father is to the world; see 1 Cor. The kingdom of grace, and all the life in that kingdom, are as fully and absolutely in the hand of the Redeemer as the kingdom of providence is in the hand of the Creator; and as God, who gives being to all things, has his being of himself, so Christ, who gives life, raised himself to life by his own power, ch. Having life in himself, and being authorized to quicken whom he will, by virtue hereof there are, accordingly, two resurrections performed by his powerful word, both which are here spoken of: The hour is coming, and now is. It is a resurrection begun already, and further to be carried on, when the dead shall hear the voice of the Son of God. This is plainly distinguished from that in v. This says nothing, as that does, of the dead in their graces, and of all of them, and their coming forth. Some understand it of those saints that rose with Christ; but we do not read of the voice of the Son of God calling them. I rather understand it of the power of the doctrine of Christ, for the recovering and quickening of those that were dead in trespasses and sins, Eph. The hour was coming when dead souls should be made alive by the preaching of the gospel, and a spirit of life from God accompanying it: Thy dead men shall live. But it is to be applied to all the wonderful success of the gospel, among both Jews and Gentiles; an hour which still is, and is still coming, till all the elect be effectually called. Sinners are spiritually dead, destitute of spiritual life, sense, strength, and motion, dead to God, miserable, but neither sensible of their misery nor able to help themselves out of it. The conversion of a soul to God is its resurrection from death to life; then it begins to live when it begins to live to God, to breathe after him, and move towards him. It is by the voice of the Son of God that souls are raised to spiritual life; it is wrought by his power, and that power conveyed and communicated by his word: The dead shall hear, shall be made to hear, to understand, receive, and believe, the voice of the Son of God, to hear it as his voice; then the Spirit by it gives life, otherwise the letter kills. The voice of Christ must be heard by us, that we may live by it. They that hear, and attend to what

they hear, shall live. Hear and your soul shall live, Isa. Secondly, A resurrection yet to come; this is spoken of, v. Now observe here, a. When this resurrection shall be: The hour is coming; it is fixed to an hour, so very punctual is this great appointment. The judgment is not adjourned sine dieâ€”to some time not yet pitched upon; no, he hath appointed a day. The hour is coming.

Chapter 6 : The Locus of Focus | New Heaven on Earth!

There is a parallelism in John which should be "They are a call to hear Christ and to take the step of faith." The Son maketh to live the dead, even.

That is, literally, a resurrection from death—either individual or general resurrection. And figuratively, it means a moral or spiritual recovery. In this article, we want to consider the different kinds of resurrection of the dead as contained in the scriptures. Kinds of Resurrection of the Dead Scripturally, there are basically four kinds of resurrection of the dead. And we want to consider each one of them at a time. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: Scripturally, every human has inherent eternal death sentence passed on them through the original Adamic sin and consequent curse of death Romans 5: Hence we are told in Ephesians 2: He says, to receive this resurrection, all we have to do is, hear his words and believe on the Father that sent him. And of course, we believe on the father, through believing in Jesus Christ John 3: This in other words, can be referred to as Eternal Salvation. Yes, every kind of resurrection discussed here is miraculous. But for the want of a better word to explain this type of resurrection of the dead, I had to coin it so. By miraculous resurrection, I mean miraculous raising of the dead through faith and prayers as Jesus and the Apostles did. When Jesus sent out his disciples for Evangelism, one of the instructions given to them—amongst others—was to raise the dead bodies in the places they go to preach Matthew And of course, he has given every one of us the power and authority to be able to do so in his name as well. And of course, one of the works he did was raising of dead bodies. So if someone dies around any believer, it is his or her responsibility to exercise his faith in God for the resurrection of that dead body to the glory of God. The Resurrection of The Just: The first resurrection is another name for the resurrection of the just. And it will happen at the second coming of Jesus, at the sound of the last trumpet. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: That is, their mortal bodies will be transformed to immortal bodies 1 Corinthians The second resurrection can as well be referred to as the last or final resurrection of the dead. The resurrection of life the Lord refers to in the above scripture is the resurrection of the just already discussed above. Then the resurrection of damnation the Lord referred to above is the second or final resurrection of the dead. That is, the resurrection of evil doers—the unjust. And this final resurrection will happen after the millennial reign of Christ, at the great white throne judgement. And I saw the dead, small and great, stand before God; and the books were opened, which is the book of life: And death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. The above is the last resurrection, which is the resurrection unto eternal damnation or second death. And the Lord says the people that will partake of this kind of resurrection, are those who practice evil. That is, the unjust.

Chapter 7 : World Wide Study Bible – John - Christian Classics Ethereal Library

The spiritually dead hear Jesus' voice because they belong to Him (John). They hear His voice because God enables them (John). God acts on believers in such a way because they are His already.

Priests and kings were anointed, and occasionally prophets. Kings were anointed during their coronation rather than receiving a crown. For instance, David used it many times to refer to King Saul, even when Saul was trying to murder David and David was on the verge of killing Saul to defend himself: Often in the Old Testament, God would tell a prophet to go anoint someone and proclaim him king. The act of anointing with sacred oil emphasized that it was God himself who had ordained a person and given him authority to act as his representative. I remember being quite surprised when I first learned this. Throughout the Old Testament, we see little hints that God would send a great king to Israel who would someday rule the world. In Genesis, when Jacob blesses each of his sons and foretells his future, he says of Judah: He is the one who will build a house for me, and I will establish his throne forever. I will be his father, and he will be my son. I will never take my love away from him, as I took it away from your predecessor. I will set him over my house and my kingdom forever; his throne will be established forever. It is first fulfilled in Solomon, who built the temple, but did what God forbade – amassed a great fortune and married foreign wives. His kingdom broke apart a few years after his death. When a king arose with great power, other kingdoms would send emissaries with lavish gifts to establish a friendly relationship with the future leader. This is what is happening in Matthew 2, when wise men come to bring gifts to Christ, the newborn king whose star they have seen in the east. The latter two passages both describe the coming of a great king and describe how representatives from nations everywhere would come to give him tribute: The kings of Tarshish and of distant shores will bring tribute to him; the kings of Sheba and Seba will present him gifts. All kings will bow down to him and all nations will serve him. This was often part of the annunciation of a new king, as it was for Solomon in 1 Kings 1: It is the fulfillment of Zechariah 9: Shout, O daughter of Jerusalem! Behold, your king is coming to you! He is just and endowed with salvation; humble, and mounted on a donkey, on a colt, the foal of a donkey. But Jesus explained that his kingdom was not of this world John Rather, Jesus was talking about the kingdom of God, the major focus of his preaching. The kingdom of God is made up of those who submit their lives to God to reign over them. He speaks about how it is expanding like yeast or mustard seed as the news goes forth that he has arrived and people accept him as King. When he returns in glory, every knee on earth will bow to honor him as King Philippians 2: Did the people around him see him as a king? Jesus seems even to expect that those who call him Lord obey him. This has implications about how we define ourselves as Christians. If you confess with your mouth Jesus as Lord, and believe in your heart that God raised him from the dead, you will be saved.

Chapter 8 : John - "Truly, truly, I say - Verse-by-Verse Commentary

25 Truly, truly, I say to you, an hour is coming and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live." (John). We saw in verse 21 that the Son.

No other great teacher in history has ever made such claims as Jesus made for Himself. This means you can never get away with saying that Jesus was merely a good man. He refused to be called that. He said that only God is good. That means either Jesus is either God or else He is not truly good. There are no other options. You must either fall down at His feet and worship Him, or else you must reject Him altogether. What did He say about Himself? In this chapter, we are introduced to some of His claims. Everything that Jesus says in this discourse comes as a direct result of a confrontation that took place in the first part of this chapter. Jesus had performed a miracle on the Sabbath day. If this were not bad enough in the eyes of the Jews, Jesus also told the healed man to take up his pallet and to go home. This was an affront to the Jews as they took it to be a clear violation of the Sabbath. When they charged Jesus with the breaking of the Sabbath, His response was to reply that the reason He works on the Sabbath is because His Father also works on the Sabbath. The Jews did not miss the implications of this statement. They realized Jesus was claiming equality with God. If Jesus had not been equal with God, this would have been a perfect time for Him to issue a disclaimer: I did not mean to imply that I was really equal with God. He did not issue a disclaimer. He did not back down from His claim. Instead, He now moves to underline and to emphasize that claim. The Submission of Dependence: Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner 5: The underlying principle of this passage is introduced in the first verse. It is the principle that the Son does not operate independently of the Father. He only does those things that the Father shows for Him to do. This means that if the Jews are going to accuse Him of breaking the Sabbath, then they are going to have to accuse God, too. They have accused Jesus of setting Himself up against God, but He has shown them that they are the ones who have set themselves up against God. The Submission of Understanding: The reason it can be demonstrated that the Son is doing the right thing is because it is the Father who has shown Him all things. It is the type of love that is based upon a relationship. That is the kind of love the Father has for the Son. They enjoy a relationship that goes back for all eternity. The Result of Submission: Greater works than these will He show Him, that you may marvel 5: The Jews had been amazed that Jesus had been able to heal a lame man and cause Him to walk. The best is yet to come. They will be described later in this same passage. Instead of merely causing a lame man to stand, Jesus will one day cause the dead to rise up out of their graves. Notice how this principles underscores the upside down quality of the kingdom. The result of submission is exaltation. This is the way of the kingdom. The way to kingship is through servanthood. The way to being spiritually rich is to recognize your spiritual poverty. The way to save your life is to lose your life. He who does not honor the Son does not honor the Father who sent Him. Having shown that He has taken a posture of submission to His Heavenly Father, Jesus now goes on to show that the result of this submission will be a result of honor. Jesus is to be given honor because The Life of the Father is accorded to the Son: For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes 5: God is sovereign in matters of life and death. He and only He has the power to give life. The Jews understood this principle. Their own Scriptures taught them that God is the dispenser of life and death. I have wounded, and it is I who heal; And there is no one who can deliver from My hand. The Bible teaches that it is God who is able to put to death and to give life. Jesus says that, just as the Father has complete sovereignty over life and death, so also Jesus has that same sovereignty. The judgment of the Father is accorded to the Son: For not even the Father judges anyone, but He has given all judgment to the Son, 23 in order that all may honor the Son 5: Jesus claims to be the equal of the Father in the area of judgment. He tells us that it is not the Father who judges, but that this judgment is accorded to the Son. There is coming a day when all men shall stand before the seat of judgment. When they look to the One who sits upon that seat, it will be the One whose hands are nail scarred and whose side bears the mark of a Roman spear. It has been said that there are two kinds of lawyers: Those who know the law and those who know the

judge. Make sure that when the day comes, you know the Judge. Honor to the Father is accorded to the Son: He who does not honor the Son does not honor the Father who sent Him 5: You cannot believe in the Father and love the Father and honor the Father without also believing in and loving and honoring the Son. Every once in a while I speak to someone who tells me that they love God and hold to Christian principles, but that they want nothing to do with Jesus. This simply is not possible. Take Jesus away from Christianity and there is no Christianity. There is coming a day when ALL the world will honor the Son. On that day, every knee shall bow and every tongue will confess that Jesus Christ is Lord. On that day, you will honor the Son willingly, or you will honor Him unwillingly, but you will honor Him. We saw in verse 21 that the Son Now we read that this life is given to all who hear and believe. That is the entire purpose John has in writing this book. It is so that you will hear and believe and that you will enter into this life. Notice also that this life is not limited to the future; it is described here as a present reality: He who hears My word, and believes Him who sent Me, has eternal life 5: Jesus is speaking of a reality that was present in His day as it is present today. There were people in that day and there are people today who are passing from death into life. Verse 25 particularly underscores the present aspect of this eternal life: The Bible does teach of a physical resurrection, but this is not it. This is speaking of a spiritual resurrection. It is only those who partake of the spiritual resurrection who will one day benefit from the physical resurrection. An hour is coming, in which all who are in the tombs shall hear His voice, 29 and shall come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment 5: Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power Revelation 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 Revelation Here is a wonderful truth. If you are a believer in Jesus Christ, then you have partaken in a resurrection. Just as Jesus rose from the dead, so you have risen to a new life. Because of that, you are called to live differently. If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. You have been granted a new life that is to be lived on a higher plane. You are now living with an eternal perspective; with a heavenly perspective. Imagine for a moment what would happen if God were to come to you and to tell you that you would be able to write out the agenda and course of your entire life. You would likely jump at the chance.

Chapter 9 : All That Are in the Graves Shall Hear the Sound of His Voice, and Shall Come Forth

John "Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live." When I first read this, I thought the only dead being spoken of were believers.

The reference here, as in the whole of this paragraph John 5: It is shown too by the parallelism of the clauses with those of the previous verse: The time was come when the dead should hear his voice, as the Son of God, and live. Our Lord first refers to his raising those who were dead in sin, to newness of life, by the power of the Spirit, and then to his raising the dead in their graves. The office of Judge of all men, can only be exercised by one who has all knowledge, and almighty power. May we believe His testimony; thus our faith and hope will be in God, and we shall not come into condemnation. And may His voice reach the hearts of those dead in sin; that they may do works meet for repentance, and prepare for the solemn day. The hour - The time. Is coming - Under the preaching of the gospel, as well as in the resurrection of the dead. Now is - It is now taking place. Sinners were converted under his ministry and brought to spiritual life. The dead - Either the dead in sins, or those that are in their graves. The words of the Saviour will apply to either. Language, in the Scriptures, is often so used as to describe two similar events. Thus the destruction of Jerusalem and the end of the world are described by Jesus in the same language, Matthew The return of the Jews from Babylon, and the coming of the Messiah, and the spread of his gospel, are described in the same language by Isaiah, Isaiah Compare the notes at Isaiah 7: The renewal of the heart, and the raising of the dead at the judgment, are here also described in similar language, because they so far resemble each other that the same language will apply to both. The voice of the Son of God - The voice is that by which we give command. Jesus raised up the dead by his command, or by his authority. When he did it he spoke, or commanded it to be done. And so at the day of judgment the dead will be raised by his command or voice, though there is no reason to think that his voice will be audibly heard, John 5: Shall live - Shall be restored to life. The hour cometh in its whole fulness, at Pentecost. Here He rises from the calmer phrase "hearing his word" Joh 5: Others understand it of the general resurrection, spoken of John 5: That which favoureth this sense is, because here is no mention of believing, but only hearing a voice. But the most and best interpreters rather understand these words of those who are dead in trespasses and sins, and the quickening and life mentioned Ephesians 2: They that hear shall live; those who so hear the voice of Christ in the gospel, as to give a firm and steady assent to it, and, upon the credit of it, shall receive Christ as their Mediator and Saviour, shall live eternally; they do live the life of grace, and shall live the life of glory. With the same asseveration as before, and for the further illustration and confirmation of the same thing, occasioned by the last clause of the preceding verse, as well as improving upon the argument in John 5: And besides, the hour, or time of the resurrection of the above particular persons, was not strictly come; nor could they, with propriety, be said to be dead; to which may be added, that the phrase, "they that hear shall live", and none but them, best agrees with this sense: And by "the voice" of Christ is intended his Gospel, which is a voice of love, grace, and mercy, of life and liberty, of peace, pardon, righteousness, and salvation by him; and which being attended with his power, is the means of quickening dead sinners; who may be said to hear it, when it comes not in word only, but in power, and works effectually in them; and is spirit and life, and the power of God unto salvation to them; when they receive it, understand, believe, and obey it: Jesus re-affirms what He had already asserted in John 5: The expositors who take the words to denote the literal resurrection see John 5: Olshausen, who illogically explains John 5: The question, how can the spiritually dead hear and believe? Perhaps psychologically inexplicable, it is, happily, soluble in practice. Repetition of John 5: The hour is coming] Better, There cometh an hour: Pulpit Commentary Verse The hour is coming, and now is. There will be more wonderful attestations to the truth than any which as yet have broken the silence of the grave. Not only will the physically dead rise from their bier or their grave in the fulness and strength of resume, life, but the spiritually dead in vast multitudes will pass from death into eternal life, will know that the bitterness of death is over, and that there shall be no more condemnation for them. The Holy Spirit was, when Jesus spake, about to convict the world of sin, and to unveil the glory of Christ to the eye of faith. Pentecost would confirm the word of Jesus, for the Spirit will bear witness to the reality of the

risen Lord. But whereas that hour was only "coming," that marvellous day had yet to dawn upon the world, Jesus added it now is - while I am speaking the reality of this vast spiritual change is taking place. There are proofs enough already. The spiritually dead shall be disturbed in their slumber and roused from their indifference, be made to know that the summons of supreme power and authority is addressed to them. Emphasis is laid upon the Divine force which is at work upon heart and conscience. And they that have heard - accepted the summons, "heard the word," and believed, not merely him that sent me the teaching of ver. The teaching of this verse reasserts the teaching of ver. The awful suggestion is involved that many of these dead ones will hear the voice of the Son of God, and not give heed to it. Hengstenberg endeavours to overthrow this general interpretation of the verse, making it equivalent to vers. It is equivalent to "have eternal life" of the previous verses.