

Audio Transcript of Sermon
August 17, 2024
The Resurrections of the Bible

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Over the past several weeks we have been examining topics that are closely related. Two weeks ago, we considered how the Kingdom of God is not of this world, and last week we examined how not everyone is now called and chosen of God. Today we are going to review the resurrections of the Bible. There are too many who consider themselves to be Christians who aren't fully clear on the resurrections of the Bible. As a result, some attack non-believers and others who live a sinful lifestyle when the evidence of the Bible shows there is hope for them as there is more than just one resurrection reflecting the mercy that our loving God has even for those who are not yet called today.

Among the non-believers are many who also do not understand this element of God's mercy, who encounter sincere people of the faith who also do not understand this element of God's mercy. These non-believers face various types of judgment by people of the faith all in a sincere effort to save the soul of the non-believer, with a typical result of the non-believer being turned off from God even more. Last week we learned a vital truth from the Bible, that no person can come to Jesus Christ to experience the saving grace that was made available through His death and resurrection, unless God the Father calls him first. There was a time during His earthly ministry when people talked bad about Jesus because they only saw Him as the son of Mary and Joseph. Jesus didn't judge them or condemn them. He brought no verbal attack against them. He taught them to stop murmuring against Him, because only God the Father can draw, or call, a person to Jesus, Let's read what is written in John six verse forty-one.

John 6:41-45

41. The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43. Jesus therefore answered and said unto them, Murmur not among yourselves.

44. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

If meeting Jesus or knowing about Jesus was all that was necessary to compel a person to accept Jesus at this time because there was only one resurrection for eternal life, Jesus would have been direct and to the point. He would have told them something like, "If you don't stop murmuring about me and instead do everything I teach, you will die in the lake of fire." But Jesus didn't say that. What Jesus did say was that no person can come to Him unless the Father draws, or calls him. At another time during His earthly ministry, Jesus had a woman brought to Him who had been caught in the very act of adultery.

Early in the morning after already spending part of that early morning at the mount of Olives, Jesus came to the temple where the scribes and Pharisees brought a woman to Him who had been caught in the very act of adultery. The scribes and Pharisees were hoping to use this woman to entrap Jesus. According to Old Testament guidelines, this woman was to be stoned to death, but they wanted to know what Jesus thought. From the passage we know that Jesus did not immediately respond in words choosing to write with His finger on the ground. What Jesus wrote on the ground is not recorded for us. Maybe he asked where the man was or maybe he wrote names and dates of those present who had also committed adultery. We do know the actions of Jesus caused the accusers to peel away until there were no accusers left. Seeing there were no more accusers, and not wanting to accuse the woman, Jesus simply said to leave and sin no more. John eight verse one.

John 8:1-11

1. Jesus went unto the mount of Olives.

2. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4. They say unto him, Master, this woman was taken in adultery, in the very act.

5. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

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- 6. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.**
- 7. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.**
- 8. And again he stooped down, and wrote on the ground.**
- 9. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.**
- 10. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?**
- 11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.**

If now were the only time of salvation for those who came face-to-face with Jesus, He would have been more urgent with the woman than to leave and sin no more. Jesus was very clear on God's plan of salvation. He understood that the Kingdom of God is not of the present world. He understood that not all people who are alive are called by God the Father. He also knew about the resurrections and knew that God is love and demonstrated His love by sending His Son to be the sacrifice for our sins. First John four verse seven.

1 John 4:7-11

- 7. Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God.**
- 8. He that loveth not knoweth not God; for God is love.**
- 9. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.**
- 10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.**
- 11. Beloved, if God so loved us, we ought also to love one another.**

Imagine the contradiction if there was only one resurrection, that God loved us and sent His Son to be the sacrifice for our sins, but then God only called certain people to benefit from that. The God we serve is the Almighty God. When God

introduced Himself to Abram, He introduced Himself as the Almighty God.
Genesis seventeen verse one.

Genesis 17:1

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

God is the Almighty God forever. As the Kingdom of God defeats the kingdom of darkness that envelopes this world, God is called the Omnipotent God. Revelation nineteen verse one.

Revelation 19:1-6

- 1. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:**
- 2. For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.**
- 3. And again they said, Alleluia. And her smoke rose up for ever and ever.**
- 4. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.**
- 5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.**
- 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.**

As the Almighty God, as the Lord God omnipotent, there is nothing impossible with God. What is impossible for people to achieve is very possible and completely likely when it is within God's will. Today, we can look at people who come from different segments of society and from different areas of this world and we might wonder just how God could possibly bring somebody like that to salvation. We have those thoughts because of our human limitations and biases, but with God all things are possible. Matthew nineteen verse twenty-three.

Matthew 19:23-26

23. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

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24. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26. But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

Nothing is impossible with God and many things are completely likely with God when those many things are aligned to God's will, and it is God's will that all people be saved and come to the knowledge of the truth. That's one of the reasons why we pray for all people and for those in authority. God wants all people to be saved and to come to the knowledge of the truth and even Jesus Christ was sacrificed so that all could have eternal life. First Timothy two verse one.

1 Timothy 2:1-6

1. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3. For this is good and acceptable in the sight of God our Saviour;

4. Who will have all men to be saved, and to come unto the knowledge of the truth.

5. For there is one God, and one mediator between God and men, the man Christ Jesus;

6. Who gave himself a ransom for all, to be testified in due time.

Imagine the contradiction if an all-powerful God chooses not to bring some people to Jesus Christ. If Jesus Christ is the only way to salvation and God chooses not to draw or call somebody to Christ, then where is the desire that these people also be saved? How many non-religious people do we know whether by this world's standards they be good or bad? How many people looking for a hope of something better for their life and not finding it, and not understanding there is a Kingdom of God yet to come have given up hope and concluded there is no God? How many people who when exploring the Christian faith hoping to find a person like Jesus have instead found a person like a Pharisee and concluded Christianity is a religion of hypocrisy? How many people have lived and died during a time and

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at a geographic location where the message of faith was not available to them? What about the people who today live in authoritarian regimes that restrict their citizen's access to information that does not support the official government view? If we don't understand there is more than one resurrection, then we could only incorrectly conclude all these people are lost. The good news is we have a merciful God who wants to bring all people to salvation, and these people who have never been called and chosen are not lost. We can look to the final few chapters of the Bible in the Book of Revelation to see about the resurrections. In the passage we will see that this all begins after Satan is bound in the bottomless pit for a thousand years and then let out for a little season. Sitting on the thrones as priests of God and Jesus Christ are those who did not surrender the faith in time of extreme tribulation, the faithful who endure to the end. Revelation twenty verse one.

Revelation 20:1-15

- 1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.**
- 2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,**
- 3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.**
- 4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.**

Then notice what comes next. But the rest of the dead do not live again until the thousand years were finished. Those already resurrected, the saints, are part of the first resurrection and the second death has no power. Verse five.

- 5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.**
- 6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.**

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Logically, if there is a first resurrection and a second death, there must be at least a second resurrection and a first death. We know from first Corinthians fifteen verse twenty-two all people die the first death through Adam and through Jesus Christ all are made alive. The people who are resurrected at the end of the thousand-year period are not part of the first resurrection. That first resurrection happens at the return of Jesus Christ. Those who are resurrected at the end of the thousand-year period are those who never were called and chosen. Right before this happens, Satan is let loose from his isolation to try and deceive the nations once again, and it appears that after one thousand years of the Kingdom of God a final few will be deceived, and fire from heaven will destroy these people. Then Satan is tossed into the lake of fire. Verse seven.

7. And when the thousand years are expired, Satan shall be loosed out of his prison,

8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

After Satan's final banishment, it will be time for the great white throne judgment, and our legal system tends to cause us to associate judgment with guilt. In this judgment, all who have ever lived, will be judged by the books which were opened. The opening of these books may look like some type of spiritual audit, but these people will be judged by how they lived their life compared to what was written in the books. Only those who are not found in the Book of Life will be cast into the lake of fire to die forever. Death and the grave will also be destroyed at this time. Verse eleven.

11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

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12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14. And death and hell were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life was cast into the lake of fire.

Whose names might not be found in the book of life? To simplify the thought process, that would include people who have committed the unpardonable sin, those who remain unrepentant, and those who at this future time would choose to reject God. Because God desires all people to be saved that suggests that at this future time the vast majority who have never been called and chosen by God will respond positively to the calling they receive at that time and will be given eternal life. The imagery of people being resurrected back to a physical life, what will be seen at the beginning of what is thought of as a hundred-year period is given to us in the book of Ezekiel. While the prophecy is specific to the House of Israel, we know from other passages that people of other nations will also be resurrected. For now, let's read Ezekiel thirty-seven starting in verse one.

Ezekiel 37:1-14

1. The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones,

2. And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

3. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

4. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

5. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

6. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

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7. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

9. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

10. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

We know that during this future hundred-year period, God will give His Spirit to the entire house of Israel. From the New Testament, we know that God's Spirit is already made available to gentiles whom God has called, and during this future time, the calling will be given to all. Verse eleven.

11. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

12. Therefore prophecy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

14. And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

The thought that the length of time of the Great White Throne Judgement is a hundred years comes from a passage in the Book of Isaiah. In this passage we are introduced to the new heaven and new earth that concludes the Book of Revelation. We also see mention of a hundred years, a blessing of age for those who do what God expects and a curse to those who are sinners. Isaiah sixty-five verse seventeen.

Isaiah 65:17-25

17. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

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18. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

21. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

22. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

23. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

24. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

25. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

Beyond the physical resurrection for the House of Israel, we see other nations will be included in this physical, second resurrection, including people from nations we might not expect. When Jesus gave the disciples instructions to preach the gospel of the Kingdom of God to the House of Israel, He explained that some cities would accept the message and others would not. Those who rejected the message would have a harder time in the day of judgment, in the second and physical resurrection, than the people of Sodom and Gomorrah. Matthew ten verse five.

Matthew 10:5-15

5. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, preach, saying, The kingdom of heaven is at hand.

8. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9. Provide neither gold, nor silver, nor brass in your purses,

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- 10. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.**
- 11. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.**
- 12. And when ye come into an house, salute it.**
- 13. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.**
- 14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.**
- 15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.**

The difference between cities of Israel during the time of Jesus where the gospel of the Kingdom of God was preached and Sodom and Gomorrah, was the attitude of the people. Even though the sins of the people of Sodom and Gomorrah were so great that these cities were destroyed by fire, they were never the people of God. The House of Israel were the people of God. This shows that God is a merciful God, especially to those who never knew the truth. This is repeated by Jesus referencing specific cities in Matthew eleven starting in verse twenty.

Matthew 11:20-24

- 20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:**
- 21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.**
- 22. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.**
- 23. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.**
- 24. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.**

Jesus also used the city of Nineveh and the Queen of Sheba as examples of people who would have it easier in the judgment than the generation of the House of Israel of Jesus' time. Matthew twelve verse thirty-eight.

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Matthew 12:38-42

38. Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

From the passages we just read we can see that people who were once the people of God will have a rougher time in the judgment than those who were never the people of God, and yet all who did not die in the faith will be resurrected during the second and physical resurrection that comes after the thousand-year period. Some may wonder if these people are being given a second chance. The short answer is they are not. We know that for the Church of God the time is come for judgment to begin with us. When the first resurrection comes at the return of Jesus Christ, we must be judged worthy to be part of that resurrection by how we live our lives today. There will be no second chance for us. In the future there will be no second chance for those in the second, physical resurrection, once they are given their opportunity for salvation. First Peter four verse seventeen.

1 Peter 4:17-19

17. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

18. And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19. Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

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Understanding that there is no second chance does not mean we have a vengeful God. God remains merciful wanting all to come to repentance. We have hope for this new heaven and earth and adjust how we live our life now. Those who are not called do not today have this same hope. But it does not mean they will not be given their opportunity for eternal life. Second Peter three verse eight.

2 Peter 3:8-18

8. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

The hope that we have should keep us grounded in the faith and never allow ourselves to be led astray by those are not yet called. We are keenly aware we are called, but until the resurrection, we can fall, and we can never let that happen. Verse fourteen.

14. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16. As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

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17. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen.

There are some who may wonder why God might choose to call some at this time and not others. Responding to the calling requires not only faith but the ability to endure to the end, either the end of this world before the return of Jesus Christ or the end of our life. Responding to the calling does not ever give us the opportunity to take a vacation from the faith we have. We always must live a life reflective of the calling we have been given. We can never look back to our life before our calling as if it was somehow better. Some people are called because they can go the distance and others are not called because they cannot go the distance. Luke nine verse fifty-seven.

Luke 9:57-62

57. And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

59. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Being called requires us to seek first the Kingdom of God and God's righteousness. By comparison, all other endeavors of life must be of lesser significance to us. Some people are able to prioritize what is spiritual over what is physical, and others are not. Luke fourteen verse twenty-five.

Luke 14:25-33

25. And there went great multitudes with him: and he turned, and said unto them,

26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27. And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29. Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30. Saying, This man began to build, and was not able to finish.

31. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Some people are called because of who they are not and others are not called because of who they are. God tends to call people who are not mighty, who are not wise, who are not noble. God tends to call people who are easily ignored by most of the world, because with God the person who is called is intended to serve as a reminder of the greatness of God, that if God can bring about the miracle of faith in that person, that anything is possible with God. First Corinthians one verse twenty-six.

1 Corinthians 1:26-31

26. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

27. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

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29. That no flesh should glory in his presence.

30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31. That, according as it is written, He that glorieth, let him glory in the Lord.

We live in a world that seems to only understand that either you are resurrected to eternal life or eternal damnation, and that incorrect understanding excludes all who ever lived and for whatever reason have never known God and Jesus Christ. The Bible does not show one either-or resurrection, but resurrections, plural. The first resurrection is for the saints, those who have the Holy Spirit. The second and physical resurrection is for those who have never known God and Jesus Christ and who have never been called by God to Jesus Christ. In the end, before death and the grave is destroyed, only those who reject God and Jesus Christ will face the second death and because God's will is that everyone be saved, those who respond to their calling will be given eternal life and those who in the absence of evil with Satan's banishment who reject God will face this second death. Those who have committed the unpardonable sin in this life will also be resurrected to face the second death in what is sometimes thought of as a third resurrection. We don't know what the final numbers will be. We do know that Satan and evil will be banished and those who are physically resurrected will be able to choose God without the evil influence of Satan. With that future reality I suspect the vast majority who have never known God will come to know God, will embrace God, will acknowledge and accept the sacrifice of Jesus Christ, and will also be part of the Kingdom of God. Next week, we will consider our current dilemma. We have been called to seek first the Kingdom of God and God's righteousness and we live in a world that is ruled by sin. Why is this world so focused on sin and how should we respond?

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.