

1Corinthians 19-01-13b

Let's continue our study now. We're taking a look at the topic of resurrection since it has been made so central to Paul's argument here in Corinthians. And we're reviewing the time of resurrection.

It is a fact that everyone gets resurrected. Every believer that has ever lived, every unbeliever that has ever lived, is going to live again. It is the nature and quality of that resurrection that is in view and the purpose of the resurrection.

So we've seen the resurrection of the Lord Jesus. He is the first fruits of them that sleep. Christ first, then those who are Christ's at His coming.

That is us, that's church, age believers. We are second. At that point, the church age ends and the seven remaining years of Daniel's 70 weeks resumes.

And as I've told you many times in my mind, there are two cuckoo clocks. And you can say, yes, I hear them go off frequently. But there are two cuckoo clocks up there.

One of them is going and one of them is stopped. The one on the left is the Israel clock and the one on the right is the church clock. And at the beginning, the one on the left was ticking along and it went for some thousands of years.

And after the Lord Jesus ascended into glory and His disciples remained in Jerusalem until they received power from on high, Acts chapter 2, the Holy Spirit descends and God reached up and stopped the pendulum on the Israel clock and it has seven years left to run. It's a digital clock. It's got years as well as hours and minutes.

And there are seven years left to go. But God stopped that clock and He tapped the pendulum on the church clock. And that church clock has been ticking now ever since that Pentecost feast following the Passover at which Jesus was crucified and the Feast of Firstfruits on which He was raised.

He is the Firstfruits. He was raised on the day of the Feast of Firstfruits and that told Israel something. But their clock has stopped.

Once we rise to meet the Lord in the air, either from the dust or from the ground, we together with our loved ones, this is why loved ones like to be buried next to each other or directly over one another or beside one another or in the same family plot or whatever, so that when we rise, first thing we'll see, we will hear the trump, we'll hear the voice of the archangel, hear the voice of the Lord Jesus. And when we rise, we go up with our compatriots, those that we've had fellowship with, those that we've known. And if they're buried on a distant shore or someplace, I have a feeling that God can easily group us together so that we get to go and enjoy our fellowship at perhaps the greatest moment that we will ever experience, which is our reunion

with each other and our union with the Lord.

And it will be a tremendous time. It will be joy unspeakable and full of glory. And it will take place at the end of this age.

When it does, God is going to reach over and stop the pendulum on the church clock, because that time and age has finished, and He's going to give the pendulum on the Israel clock a tap, and the remaining seven years are going to begin to tick down. Everybody who is alive at that time and still on the earth is an unbeliever. Everybody.

At that moment, all of the believers have left. And that which hinders has been taken out of the way, which is the presence of God's people, the presence of the body of Christ, imbued with and guided by and instructed by and empowered and enabled and filled with God's Holy Spirit, that leaves. The influence of God's Spirit in His people is gone, and that sets up the great standing away.

Paul says, that day will not come except there comes first the apostasis the apostasy. And they've often said, well, there's going to be a great departure in the church. There's been apostasy in every generation of the church.

Most people in God's church are apostate. Most of us aren't doing what we're supposed to, even when we're believers. How would you know that it was the great apostasy? There's been great apostasy ever since there's been a church.

Ananias and Sapphira were a great apostasy. It's the clouds without rain and the spots in your love feasts and all the rest of it. John said, the Spirit of Antichrist is already here.

It was there in the first generation. It's been in every generation. How would you know? What is the great apostasy? Apo is from or away and stasis is to stand.

That day will not come. The revelation of the man of sin will not come except there comes first the standing away. What is the standing away? It is those of us who stand and those who are in the ground rising and going into the air to meet the Lord and ever with Him, us and the Holy Spirit with us has stood away.

And you've got an unregenerate, unspirit dwelling place. God's Spirit and God's people stand away. We stand elsewhere.

The man of sin is revealed. Now immediately and especially if you read the left behind books, people are going to realize that something has happened. I personally think that there may be some large world scale events that will mask the disappearance of God's people.

But in order to explain why there's not just mass confusion and mass conversion at that point. But listen, Lazarus walked out of the grave on the fourth day and people just wanted to kill him again. There's no convincing.

This is why God can't just take everybody into His presence and then everybody bows and says, oh yes Lord, Satan was in His presence and in His throne room and rebelled. One third of the angels dwelt in God's presence and they rebelled. And being in God's presence, the amount of revelation, the amount of persuasion doesn't affect decision.

Free will is truly free and there are some of us, both angelic and humans, that just don't want to be subject. Don't like the plan, don't like the planner. Don't like the creation, don't like the creator.

Leave me alone. Let me go do my own thing. And there's no help for it.

You cannot teach into it. You can't persuade into it. You can't use apologetics.

There's no amount of argumentation or logic or persuasion. There's no amount of demonstration. Put them in the very presence of God and they're going to do just what Satan did.

Well, evidently that's going to be the nature of much of that generation right after the rapture. But it is the age of Israel and anybody who does come to faith because maybe they realize that the rapture has happened and the Bible is true and they come to faith at that point, you have to think that some young people especially might come to accountability then or shortly after and say, you know, I think this Bible stuff is true. You've got the witnesses who are soon going to be witnessing.

You've got the 12,000 servants of God who are sealed in their foreheads from the tribes of Israel. Remember that in Revelation? Then talk about sealed with the names of the apostles. They're from the tribes of Israel.

Every tribe except one. Remember that? You get Ephraim and Manasseh but no Dan because some of Israel is not fit to keep and fit to use. They are too rebellious and too apostate and nobody comes back waving the Dan flag.

Apologies to everybody named Dan. There's wonderful Daniel to compensate for that. But the tribe of Dan are rascals and they don't come back with anybody sealed in their name.

You've got the two half-tribes instead but you've got the 12 tribes. So now what? People come to faith. What covenant are they under? Are they body of Christ? No.

Body of Christ is in glory with Christ, ever with the Lord. He's busy. We're probably having the Bema, the judgment seat of Christ, wood, hay and stubble, gold, silver, precious stones, the wedding feast and a lot of other things are taking place elsewhere.

We're not here, not on the earth, but people who come to faith are just the same as if they came to faith before Jesus was raised and ascended. They are Old Testament saints. They are party to the Old Covenant and their fate and their resurrection is the same as if they had lived,

believed and died in those preceding millennia.

If they are tribulational martyrs, they go into the ground and join all the rest of the Old Testament saints who sleep in the dust of the earth, some of whom will be raised to everlasting life, others raised to shame and contempt. Daniel 12.2. Tribulational individuals, their salvation, their death, their fate, their resurrection, their judgment is all the same as if they were in any of the other years of the Old Testament age. Same covenants, same promises, same provisions, same lack of the sealing and filling and indwelling of the Holy Spirit as it pertains to those of us who are body of Christ.

It's a different dispensation. They're under the old plan. Seven years left to run.

At the end of that time Michael the Prince stands up and you have the Daniel 12.2 resurrection. It is the Ezekiel Valley of dry bones. It is a physical earthly body with earthly breath that is raised and it can still die.

Not a heavenly body. Why do you have a heavenly body? What does Paul tell us here in 1 Corinthians 15? Corruption does not inherit incorruption. To go to the incorruptible realms, you've got to have an incorruptible body.

Does not inherit. What do the Old Testament saints inherit? What did Jesus say in the Sermon on the Mount? Blessed are the meek. What do they inherit? The arrets, the land.

We have it kind of misleadingly translated the earth. I don't want the whole earth. I just want my own property.

Blessed are the meek. They shall inherit the land. Arrets, Israel.

I will cause you to pass under the rod. Those who qualify will be in the bond of the covenant, have the fulfillment of God's end of the covenant and they inherit the land. They inherit on earth.

This is a corruptible inheritance. It's still earth. It's still dust.

It is still land. It is apportioned how? What are the districts in the millennial kingdom? Tribal allotments. Remember we saw that? They're parallel strips by latitude lines.

It's like the 38th parallel. You've got some above and some below. You've got these strips of land that are apportioned to the tribes because they are Israel.

It is an Israelite inheritance. It's an old covenant inheritance and to inherit the earth, you are of the earth. The resurrection of the Old Testament saints at the end of the tribulation period is a resuscitation.

It is still an upgrade. They have the kind of body that pertained before the flood where people lived hundreds of years. The effects of sin are largely reversed.

What do we know about this? We are told that the one who dies at the age of 100 will be said to have died as a baby. He's just a child, only lived to be 100. There is still capital punishment in the millennial kingdom and there are those who can be executed for rebellion and disobedience.

There is still death for that thousand year period. So they are resurrected to enter that millennial kingdom. We also saw this when we studied the section in Ezekiel that deals with the millennial temple.

Ezekiel 40-48, you remember that? It talks about the priests and the kind of garments that they wear. They are susceptible to sweating. They're in an earthly state or earthly body.

Lots of clues to this. So the first resurrection is to glory. The second resurrection of church age believers is to glory.

It is sown in corruption. It is raised in incorruption. Israel is brought back, not yet in incorruption.

They are brought back because God has promised them the kingdom. He has promised them a king on the throne. David's son will be on the throne.

You say, well, there is no throne of David and there is no king on it right now, so God's word was broken. 2 Samuel 7, where he promised David that he would not lack a man on the throne all along, throughout the age. Yet right now, and for many centuries, David has lacked a man on the throne.

He has lacked a man on the throne ever since 586 B.C. No son of David sat on the throne of Israel since 586. So what's the deal? All coming back. Those who go into the land under the bond of the covenant, there will be a son of David on the throne.

The Lord Jesus Christ and other sons of David, sons plural, look it up, that will sit on the throne for those thousand years. So those who dwell in the dust will wake up, shout for joy, the earth gives birth to its dead, earthly people. They are going to live for that thousand years.

What happens at the end of the thousand years? Where is Satan during this time? Nobody is in the lake of fire yet. There has been no lake of fire judgment. Unbelievers, the rest of the dead, live not.

Turn to Revelation chapter 20. In Revelation 19, the Lord has returned as King of Kings and Lord of Lords in verse 16, and they gather together in verse 17 for the supper of the great God. Eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses, those who sit on them, the flesh of all, free and slaves, small and great.

The beasts, the kings of the earth, and their armies gather together to make war against him who sat on the horse and against his army. His army is ussians. Those who sit on white horses.

In verse 14, he himself is clothed with a robe dipped in blood. His name is the word of God. And the armies in heaven, clothed in fine linen, white and clean, followed him on white horses.

That's Christ's army, those that God has given to him. He talks about them in his high priestly prayer in John 17. That's us.

The beast is captured, verse 20, with him the false prophet who worked signs in his presence by which he deceived these who received the mark of the beast and those who worship his image. These two are cast alive into the lake of fire burning with brimstone. The rest are killed with the sword which proceeds from the mouth of him who sat on the horse.

All the birds are filled with their flesh. So they die. They are unbelievers.

They have taken the mark of the beast. They serve the beast. They die in that service.

And their flesh is destroyed. Then I saw an angel coming down from heaven having the key to the bottomless pit, a great chain in his hand, lays hold of the dragon, that serpent of old, the devil, and Satan, bound him for a thousand years. He is not cast into the lake of fire.

He is bound. Cast him into the bottomless pit, shut him up, set a seal on him so that he should deceive the nations no more until the thousand years are finished. When the thousand years are finished, he is going to deceive the nations once more.

He's just not going to do it during the millennial kingdom. After these things, he must be released for a little while. Must be released.

And I saw thrones, and they sat on them. Judgment was committed to them, the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshipped the beast or his image. These are tribulational Old Testament saints, had not received the mark.

They lived and reigned with Christ for a thousand years. They are Old Testament saints. They inherit Old Testament promises.

They live and reign in the fulfillment of God's Old Testament covenant, earthly Israel, earthly Jerusalem. But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection.

And that first resurrection that is in view here is the first resurrection accepting the church age. The first resurrection is, of course, Jesus. The first resurrection after Him is His church.

But leaving out the Lord Jesus and His body, the first resurrection is a physical, earthly resurrection of Old Testament folks, Daniel 12, 1 and 2, and Isaiah 26, 19. Your dead live, bodies rise. Those who dwell in the dust wake up and shout.

The earth gives birth to its dead. And they stay on the earth, they inherit the earth, they inherit

the land. Those who have overcome and prevailed under great testing, such as these tribulational saints, live and reign for a thousand years.

Blessed and holy is He who has part in the first resurrection. Over such the second death has no power. They shall be priests of God and of Christ and shall reign with Him a thousand years.

Priests of God and of Christ. Now when the thousand years have expired, Satan will be released from his prison and will go out to deceive the nations which are in the four corners of the earth. Notice, who's in the millennial Israel? Undeceivable saints who have passed under the rod and are in the bond of God's covenant are in the land.

When Satan is released, who does he deceive? All of those who are outside, who didn't qualify because they were rebellious and transgressors, but they got the chance. They see the resurrected Christ. God gives them the opportunity for salvation and they've got a thousand years to believe.

They've got a thousand years to assent. They have a thousand years to humble themselves under the mighty hand of God so that He can exalt them in due time and they don't. So Satan is released, Romans chapter 1, God will give them over to what they choose.

You choose that? Fine, take it. So Satan is released to be their leader and he goes out and deceives the nations in the four corners of the earth, Gog and Magog, to gather them to battle, whose number is as the sand of the sea. Many in the sleep and the dust of the earth will awake.

Some of them are raised and they're going to experience eternal life. Others are going to experience eternal shame and contempt. They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city.

Compared to the rest of the earth, the little postage stamp of Israel is just a camp with a city in the middle of it. Fire came down from heaven and devoured them. These are earthly people led by Satan.

Fire devours them. The devil who deceived them is cast into the lake of fire and brimstone where the beast and the false prophet are and they will be tormented day and night. Laolam is, as long as time as we understand it endures, into the indefinite future.

God says that David's throne will last laolam. It actually lasts a thousand years. There is no Davidic throne in the kingdom of the Father.

So laolam means past the horizon. It may be a thousand years or it may not have a termination but you can't see it from here. It's over the horizon.

Laolam. They will be tormented, notice, day and night. There comes a time after the elements melt with the fervent heat and the heaven and the earth are burned up and rolled up like a scroll and taken away and in the kingdom of the Father there is no day and night.

There is no day and night. The lamb is the light. There is no night.

There is no sea. Everything is different. But as long as there is a day and a night that is how long the beast, the devil and the false prophet are going to be in the lake of fire.

Then I saw a great white throne and him who sat on it from whose face the earth and the heaven fled away. The earth and the heaven fled away. This is what Peter talks about what kind of people ought you to be knowing that the earth and its works are going to be burned up and the elements are going to melt with the fervent heat.

Heavens will be rolled up as a scroll, rolled up and put away, not functional, not operating anymore. It's just a memory. Whatever you read there you may retain but you're not looking at the scroll anymore.

It's gone. Heavens and the dead small and great standing before God and books were opened. The dead small and great.

Why does it say small and great? Small and great by what standard? Stature? Girth? Political attainment? Slaves and kings? What does it mean small and great? First and last and the kingdom of Jesus said many who are last will be first and many who are first will be last. Small and great. There is a variation in some sort of quality.

Something small and great. But they are gathered before God and books are opened and another book was opened which is of life. And the dead were judged according to their own standards.

Works by the things which were written in the books. There is a pile of books on one table and there is a book. There are books and there is a book.

The books contain the works of all of these people. Everything that they've done. The other book is a book of life.

And that register is built on some other criteria than works. Works are in the books plural. Life is in the book singular.

They are separate. They are talked about separately. So they are judged according to what is written in the books.

Give you a chance to show from your works your qualification for moving into the kingdom of the Father. C gave up the dead in it. Death and Hades delivers up the dead in them.

They were judged each one according to his works. We've talked before about what is the difference between the C, Death and Hades. These are sort of different places where someone would sleep.

They don't all sleep in the dust of the earth. You get the idea that death might be in the dust.

Why would you be dead in the sea as opposed to dead in death or death in Hades? Why would there be three different things? Well, go back and listen to the Revelation study.

But this has to do with the termination of life. What kind of termination was it? If the C is giving up its dead, you get the idea that the C is what caused the death. Normal death took some.

The C, the wicked like the troubled C. These could be victims of violence, victims of catastrophe, victims of fire bombings and horrible capitalist imperialist terrorism or whatever it might be. Victims of evil, it might seem unjust and well because you were killed in such a way maybe you get a pass. Normal death would be another and then Hades is another.

You get the idea that maybe some are seen as victims. Some are seen as normal people and others are seen as those who really deserve some kind of punishment. Well, they need to go to hell.

They need to go to Hades. Hitler and Mussolini and Stalin and Pol Pot and Mao Zedong and these other individuals are all in Hades. Death is kind of the average people and then the C, these are the hapless victims and children who are starved and whatnot.

But all different categories of death, everybody converges at the throne. Death and Hades are cast into the lake of fire and we say, well, what happened to the C? The C gave up dead. That's in it.

How come it's not cast into the lake of fire? Well, it's kind of a strange picture. It would be a lot of steam. But what does it tell us about the kingdom of the Father? There is no more C. The C is done away in some other fashion than being cast into the lake.

But death and Hades are cast into the lake of fire. Anyone not found written in the book of life was cast into the lake of fire. So even though they are judged according to their works, there is only one qualification for escaping the lake of fire and that is having your name in the book of life.

But it is a fair trial. Everyone gets the chance to say why they should not go. Here are my works.

Here is the evidence of my life. Everybody gets a chance to defend themselves. Everybody that has not already been raised, including by the way, the Old Testament saints, they are going to stand at this judgment.

We are judged at the judgment seat of Christ after the rapture. They are judged not at the beginning of the millennium passing under the rod. That determines inheritance.

But salvation judgment is not done until the end of the millennial kingdom. This is why you have the sheep and goats judgment that the Lord Jesus talks about. The sheep and goats judgment.

Remember the basis for that? Turn to Matthew chapter 25, beginning around verse 33. It says,

Matthew 25, because Revelation 20 is another perspective, another view of the sheep and goats judgment. We know this from the details.

Matthew chapter 25. We begin here at verse 31, when the Son of Man comes in His glory, and all the holy angels with Him, He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats.

And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. The kingdom prepared from the foundation of the world is not the millennial kingdom.

The kingdom prepared from the foundation of the world is the kingdom of the Father. That's why Jesus says, Come, you blessed of My Father. The Father's blessings come in the Father's kingdom.

And the eternal kingdom was prepared before time began. The foundation of the world is the beginning of this heaven and this earth. And after this heaven and this earth pass away, you have that kingdom where the blessed of the Father receive their inheritance.

Inherit the kingdom prepared for you from the foundation of the world. Why? Works. I was hungry, you fed me.

I was thirsty, you gave me a drink. I was a stranger, you took me in. I was naked, you clothed me.

I was sick, and you visited me. I was in prison, and you came to me. The righteous will answer Him, saying, Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and take you in, or naked and clothe you? When did we see you sick or in prison and come to you? The King will answer and say to them, Assuredly I say to you, inasmuch as you did it to one of the least of these my brethren, you did it to me.

When are these actions judged? How would they know that these little ones represent the Lord Jesus in the millennial kingdom? The works for which they are judged. Israel has already been judged for their Old Testament works. They dropped in the wilderness.

They were defeated militarily. They were raided over and over again by surrounding nations and judges and in the days of the kings. They suffered reverses and adversities and famines.

They were taken captive, the ten northern tribes by Assyria, the kingdom of Judah by Babylon. The retribution for those actions, God said, I will bring upon them all of the sins, going back to the beginning. They have already been judged for that.

What are they being judged for here? How they treat individuals in the kingdom. He sits on the

throne of His kingdom and He is judging based on what happened in His kingdom. This is the kingdom of the Son and with the Lord Jesus purely visible, salvation is not a matter of faith.

Salvation is a matter of acceptance of the king and his righteousness. It's not accepting it by faith, it is accepting it by observation. If you accept that righteousness, then you live in that righteousness and you perform that righteousness and you express that righteousness.

It's hard for us to, we are so ingrained with the notion that salvation is by grace through faith and it is in this age. But in the kingdom age, faith is not an issue because faith is substance of things hoped for and evidence for things not seen. Everything is seen.

You have a thousand years to see the Lord Jesus on the throne. You have a thousand years to see the Son of Man sitting on His throne. And it's not a matter of do you believe what you can't see, it is do you accept what you can see? And this reflects in humanity what took place in prehistory with the angels.

Did they accept or not accept what they could plainly see? Angelic acceptance or rejection was not based on faith. It was based on what is your decision based on what you see. Here is God on the one hand and here is Satan deciding that he will do the five I wills and be the most high and do his own thing.

What do you choose? These who in the millennial kingdom, this is why we don't have any trouble with this salvation judgment being based on works. There is no such thing as faith in the millennial kingdom. It is all about what do you choose? And those who express love and selflessness and righteousness, the righteous say, Lord, we didn't see you, we saw our fellow man here that needed help and we helped.

That spirit of selflessness and generosity is love. And it is love that is perfected and it is the mark of those who are in fact saved, who have accepted the Lord Jesus and they have that love. Now, I will tell you how I know this.

It's not a matter of Sam thinks. I will show you in scripture that this is so. These are the manifestations and expressions of the love of God.

The love from God and the love of God makes these things happen, expressed in the horizontal realm toward those who are in need. And notice there is neediness in the millennial kingdom because it is still earthly. There are still people who need clothes, who need food, who need water, who are unjustly imprisoned.

Maybe they go outside the land for some reason and some of these goyim out in the nations capture them and oppress them and afflict them. Somebody comes to their rescue. Somebody comes to help them.

There is still sin and the need for judgment and the rule of the rod of iron in the millennial kingdom. There is capital punishment. There is justice.

There is the need for sacrifice. That's why there is a millennial temple and millennial priesthood and the rest of it. So there are opportunities.

And notice God works these hardships together for good because it is through these hardships that the righteous express who they are and manifest who they are. In the Old Testament age, sin was manifest by the law and the works of the law or lack thereof. A light was shined on sin.

In the millennial kingdom, the light is shined on righteousness. And those who are righteous are going to shine like the sun. Notice, He will say to those on the left hand, verse 41, we are still in Matthew 25, verse 41, He will say to those on the left hand, Depart from me you cursed into the everlasting fire prepared for the devil and his angels.

This is a salvation judgment. This is you live or you don't live. Prepared for the devil and his angels.

Notice that lake of fire was prepared and we don't call it the lake of fire here. Jesus is talking before John has had the revelation or talked about the lake. But it is everlasting fire prepared for the devil and his angels.

Why? Because they do not do all of those things. And verse 45, Assuredly I say to you inasmuch as you did not do it to one of the least of these, you did not do it to me. Verse 46, These will go away into everlasting punishment.

Everlasting punishment. Now, that word Colossus, K-O-L-A-S-I-S, it is in the accusative here, Colossus, K-O-L-A-S-I-S or I-N, is only used twice in the New Testament. Everlasting punishment.

And I was very curious, well what is this punishment? But the righteous into eternal life. Do you remember Daniel 12, 1 and 2? There is a resurrection to eternal life and there is a resurrection to eternal shame and contempt. This is that eternal shame and contempt.

Because these who are raised and get a chance in the millennial kingdom to express faith in Christ, there has always been this theory that well, there is none other name under heaven given among men whereby we must be saved. Well how could Old Testament saints be saved without knowing the name of Christ? Or well they believed in advance, they believed the prophecies. There were many Israelites who never heard the prophecies, never saw the prophecies, but if they all come back, if they sleep in the dust of the work, many who sleep in the dust, those that were under the covenant and came to Israel, were in Israel, they are going to get their chance.

And in the millennial kingdom they will have a thousand years or as long as their earthly life lasts in that raised body to either express the love of God to one another or not. And on that basis they will out themselves as those who believe or as those who rebel. And based on that, they are either going to have life everlasting or scorn and contempt, dismissal, pushing away, repudiation, laolam.

These will go away into everlasting punishment. The word punishment is only used one other place in the New Testament. One other place and it is in 1 John and we are going to close with this.

Turn over to 1 John chapter 4. There is no accident. John heard the Lord Jesus when he was speaking in Matthew chapter 25. John was an ear witness, an eye witness and he is writing in 1 John chapter 4. What does he say? It seems a little bit abstract but it is not.

Start in verse 4. You are of God little children and have overcome them because he who is in you is greater than he who is in the world. They are of the world therefore they speak as of the world and the world hears them. We are of God.

He who knows God hears us. He who is not of God does not hear us. By this we know the spirit of truth and the spirit of error.

Beloved, let us love one another for love is of God. What does the nature of that sheep and goats judgment, those expressions, what do they reflect and represent? What motivates feeding the hungry, giving the thirsty a drink, clothing the naked, visiting those who are under hardship? What does it reflect? What is the motivation? It is love. Let us love one another for love is of God and everyone who loves is born of God and knows God.

Notice that? Those who love are born of God. Maybe not everyone born of God loves but everyone who loves is born of God. He who does not love does not know God for God is love.

In this the love of God was manifested toward us that God has sent his only begotten son into the world that we might live through him. In this is love not that we loved God but that he loved us and sent his son to be the propitiation for our sins. Beloved, if God so loved us we also ought to love one another.

No one has seen God at any time. If we love one another God abides in us. If you want to see God look at the love that is expressed in God's people.

God abides in us and his love has been perfected in us. Love perfected. By this we know that we abide in him and he in us because he has given us of his spirit and we have seen and testified that the father has sent the son to be savior of the world.

Notice this is salvation talk here. Born of God sent his son to be the savior of the world. This is not just John talking about you really ought to be holy because you are already believers.

He is talking about love as the demarcating factor. I don't know if demarcating is really a word but it is a demarcation. It is a mark.

It is a sign. It is an attribute of those who are born of God and in whom love has been perfected. Now we are on a journey here.

We are trying to get love perfected in this life. We have seen and testified the father has sent

his son to be the savior of the world. Whoever confesses that Jesus is the son of God, God abides in him and he in God.

And what is the mark of God abiding in him because he has accepted Christ as his savior? Love. Love is the mark of those who have accepted Jesus Christ. We have known and believed the love of God, the love that God has for us.

God is love and he who abides in love abides in God and God abides in him. Notice the link between salvation, the savior and love. They are intertwined here.

John weaves them. He braids them together. They are inextricable.

Born of God, Jesus is the savior. Sin has been propitiated. God abiding in you.

You abiding in God. Love is the sign. Love is the manifestation of that truth.

Now, keep reading. Love has been perfected among us in this, that we have boldness in the day of judgment. When love is perfected, we have boldness in the day of judgment.

What judgment? Because as he is, so are we in this world. Notice, as he is, we are that way now. Greater love hath no man than this, that a man lays down his life for his friends.

Jesus was the expression of the love of the Father. God so loved the world that he gave his only begotten son. That is also John talking.

So, there is no fear in love and you can substitute the word dread here in this context. There is no dread in love. Notice, we have boldness in the day of judgment.

We are not dreading judgment. We are bold. We are confident.

We are expectant. We are positive. We are uplifted in the day of judgment.

We don't have dread. Fear in the sense of dread. There is no dread in love.

Perfected love. It says perfect love. He has been talking about love is perfected.

Love bears its fruit. Love completes its circle. Love in its maturity.

Perfected love casts out dread because dread involves torment. You see that word torment? That's kolasis. K-O-L-A-S-I-S.

Only other place in scripture it is used. Jesus said the goats are destined for everlasting kolasin. Kolasis.

And that's the word here. We have no dread of eternal condemnation. We expect eternal life and we are never worried.

We are never dreading the judgment. Why? Love is perfected. This is in the age of faith.

When love is perfected, it casts out dread. Love is our guarantee that we are in good shape at the judgment. What's the guarantee going to be in the millennium? Love guarantees no problem at the judgment.

Blessed and holy is he who has part in the first resurrection. Over him has a portion, has an inheritance in the first resurrection. Remember that in Revelation? Revelation chapter 20.

Blessed and holy is he who has part in the first resurrection. Has meros, has an inheritance in the first resurrection. Who's he talking about? Who's in the first resurrection? Old Testament saints, tribulational saints.

When they're raised and they have an inheritance and they go into the land, they're blessed and holy. Over them the second death has no power. Over whom does the second death have power? And it is a second death because they died in the old economy in the Old Testament.

They've come back, but the second death is a permanent death. They're not coming back from that one. And they're not going to live on after they're cast into the lake of fire.

This is the second death cast into the lake of fire. It's just like the first death. You are no more.

No consciousness. Weren't conscious in the first death? You're not conscious in the second death. Blessed and holy is he who has part in the first resurrection.

Go back and read Revelation 20. Part is meros. Meros is inheritance.

Inheritance in the first resurrection is the land. You pass under the rod and you go in. The graves in the land have given up their dead and you have inheritance.

The inheritors are going to be manifesting love throughout the millennial kingdom. And at the sheep and goats judgment, the Lord Jesus already knows who the sheep are. That's why He puts them on His right hand.

They've had a thousand years to demonstrate that they are His sheep. My sheep hear my voice. They respond when I call.

My sheep. The goats are out in the nations. Those are the ones that Satan is going to recruit for the Gog Magog rebellion.

So, in summary now, as we close, where are our resurrections? Number one resurrection that has duration is the Lord Jesus Christ. Those who are Christ said His coming. That's resurrection number two.

And that is unique to Christ and His body. They are linked. They are joined.

I go away, I will come again and receive you to Myself where I am, there you are. Rapture. Seven remaining years, Daniel's 70th week runs.

The tribulation, the antichrist, the mark, the seals, the bowls, the thunders, the trumpets. Armageddon. Many saints slain.

Many unbelievers slain. Blood runs as high as the horse's bridles. The Lord Jesus comes back with His heavenly army, which is us.

White robes, white horses, if we're qualified and we're not back there with a broom and a pan. Coming back with Him, cleaning up after the horses. So, we're in the heavenly realm.

We have in that intervening seven years evidently experienced the judgment seat of Christ. Wood hand stubble has been burned. We have been assigned our functions, our opportunities.

Do we have those overcomer blessings detailed to the church in Revelation chapter 2 and 3? How much of that, if any, do we qualify for? Where will we be in the heavenly economy? That's resurrection number two. The third resurrection, which in terms of Israel, to whom most of Revelation is addressed by the way, when God says in Revelation 4 1, come up here to John, that sort of represents the church. John is the apostle and he says come up here and I'll show you what's going to happen on the earth.

That's going to be our vantage point. We're going to be up there with John, seeing what John sees and this is the age of Israel down here. After Armageddon, you then have the cleanup and the establishment of the millennial kingdom.

Those who sleep in the dust are going to rise from the dust, still in bodies of dust, and go in to the millennial kingdom where they can live for as long as a thousand years. Some won't last that long, but it is going to be an earthly kingdom, earthly inheritance. But if you inherit, if you've already been assigned an inheritance because you are Ruth, you are David, you are Daniel, you are Job, you are Moses, you are Joshua, you are Benaiah the son of Jehoiada, you are any one of innumerable, Mishael, Hananiah, Azariah, all of the wonderful Old Testament saints, Rahab, the harlot, they are already assigned.

They pass under the rod and go in and have an inheritance. They have no worries. Blessed and holy is he who has an inheritance in the first resurrection.

They've got the get out of lake of fire free card. They've already been qualified for inheritance. They're already vetted and they've already made their decision and they are the ones who are going to be the sheep.

They've heard God's voice and responded. They're going to hear the voice of the Lord Jesus and respond. No problems.

Perfected love casts out dread. There's no dread at their judgment, just as there should be no dread of ours. Then comes the end when he turns over the kingdom to the Father.

And at that time, everybody that died in the millennium, all of the unbelieving dead that have

never been raised for the rapture or the first resurrection in Revelation 20, the rest of the dead live not until the thousand years are complete, they are raised and there is the judgment of works. Nobody's works are going to stack up. Those who don't love God don't have the love that will clothe the naked or feed the hungry or give a glass of water to the thirsty motivated by love.

There are people who will do these things for show, but it will be exposed in the book of works that it was a self-serving, self-seeking charity for the sake of personal gain, sham. And sham charity won't wash. When you genuinely put yourself out on behalf of others, it is because you have the love of God in you in the millennial kingdom.

And all of those works are going to be judged. And those whose names are not in the book of life are cast into the lake of fire where they are destroyed, just as death and Hades are destroyed, just as the beast, the false prophet and ultimately Satan will be destroyed in the lake of fire. So, that is the resurrection of Christ.

The most important one for us, of course, is our own. We're selfish in that way. And that's the one that Paul talks about here in 1 Corinthians 15.

And what is his conclusion? Look at the close of the chapter here. In our final verse, therefore, my beloved brethren, be steadfast, be immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord. Notice that the Lord is mentioned there twice.

Abounding in the work of the Lord because your labor in the Lord is not in vain. Labor in the Lord. Labor motivated by love.

Love perfected reflects the presence and power of God in our lives. And we have no dread, nothing to fear. When judgment comes, we are those who by faith and patience inherit the promises.

And it is something to look forward to. Paul says, I can't decide which I'd rather do. I'd love to go and be with the Lord, but on the other hand I can be here and express love and be a blessing to you.

I can't make up my mind, but I think I'm probably going to stick around. Remember that? Absent from the body, present with the Lord. What's not to like about that? But, he says, I see that it's needful.

God still has some things for me to do here. So while I am absent from the Lord and present in the body, we trust, we serve. Knowing our labor is not in vain.

Knowing your struggles, your persistence, your patience, your love expressed has a fruit of reward. Blessing now, inheritance later. And the longer we're here, the more we can invest in that eternal future.

Therefore, my beloved brethren, be steadfast and be immovable. Don't be soon shaken as by word or letter from us that there's something wrong at the rapture, at the resurrection. Remember that? Paul says, comfort one another with these words.

Encourage one another. Be steadfast and immovable. John says, perfected love, there's no dread.

There's no fear. Well, what a wonderful encouragement to us. We'll pick up in chapter 16 next time concerning the collection for the saints.

We're going to start passing the plate here at Grace and Truth Bible Church and have the collection for the saints. I being the primary saint will take up the baskets at the end. No, as you know, I'm kidding.

Why is there a collection for the saints? What is this about? We have some fascinating ground to cover here in this next chapter and not all of it is what you would expect. So we'll take that up next Sunday but let's close here in a word of prayer. Father, we do thank you for the great and precious promises to which we are heir and we owe it all to the perfected love that was expressed through the Lord Jesus Christ.

Your love for the world, your love for us, His love for you, the power and the presence of your righteousness that is available to us all because of our Savior and His work on our behalf. We pray that we will experience that encouragement and that motivation as we reflect on these truths, as we anticipate these coming events and the forward progress and the unfolding revelation, our opportunity to see and to be a part of things that are so far beyond our imagination and our comprehension but you will equip us for every good work in that age and in that kingdom just as you equip us for love and good works here in this life. We pray that in all things our Lord and Savior Jesus Christ will be glorified and we pray these things in His name.

Amen.