

W247_Resurrection_3_Words_Used.mp3

[00:00:02] This is a recording made in the chapel of the opened book and is number three of the subject of the hope of resurrection. It is our custom at this meeting to read a portion of Scripture together. And if you who are listening, care to do so and join us, will you switch off for a little while and read the 14th chapter of the Epistle to the Romans? In our previous study, we concentrated our attention upon the historic basis of our faith with regard to the resurrection and our remark that there were some folks who had no room for mere historic faith. But if you have no historic basis for your faith, then the whole thing may be a lovely piece of poetry and just a dream. And at the end of it. Well, now this evening we are going to consider specially the words that are used by the Spirit of God in dealing with this question of resurrection. And again, there will be some commenting all the letter KILLETH It's the spirit that giveth life. That's a quotation that's misapplied, doesn't have any reference to the mere word of scripture. It's to do with the old covenant and the new. But you cannot get the spirit of God and the teaching of God if you ignore the Word of God. So this evening we are using the opportunity to acquaint ourselves with the words which have been chosen by God to teach us this great subject of resurrection.

[00:01:38] You may remember that in Psalm 12, I think it is verse six, it says the words of the Lord are pure words. Uh, the version. Our version reads one way, but the translation that appeals to me is this. The words of the Lord are pure words. Words of earth, yet purified like silver seven times, not a furnace of earth. But the words are words of earth. That is to say, it's either Hebrew or Greek or any other language you think of. They are words of earth and limited by our own limitations. Inhibited by grammatical rules. Limited by the rules of reasoning and logic. Yet God stoops and puts himself under the obligation to speak grammatically and use words with logical meaning. Let us be thankful that that is so. And then you get. Not only so, but you get a principle that I've mentioned several times in one Corinthians, chapter two, verse 13. We do not speak with the wisdom of men, but the words which the Holy Ghost teaches. Surely it should appeal to us. If it is the fact that this book has been indited by the Holy Ghost, we should at least give some attention to the words he's chosen. And then even our savior rebukes those who speak about the mere Word of God. For in that great closing prayer of John 17, he said the words not merely the word in general, but the words which thou hast given me.

[00:03:14] I have given them. So we're in good company. Friends, we'll now. There are two words that are used in connection with the resurrection. The word to raise. And in our version, you're not able to distinguish them because we are looking at an English word. But if you were, naturally speaking, Greek. You would be conscious all the time that any amount of verses before and after the one that you've been looking at has got some one of the same family in it because you know that words are in families. Now, the word that I've put on the board, they have Anastasis Anastasis is one of a great family. In fact, there are 69 varieties of the of the verb and esteeming in the New Testament 69 variants, so that there's every possibility that in the chapter you're reading, which has perhaps one reference to the resurrection, there may be a half a dozen different words that all come from the same root. Now you see, unless you've got that element, you haven't got exactly the same sort of feeling when you read the English version version. As a person who was acquainted with the original and took it in his stride. Well, we can't all be Greek students or Greek scholars. We're not pretending that. But I think at least we can we can say, well, let's have one evening and get these things cleared up for everybody, shall we? Well, if you say no, we are embarked on it, friends.

[00:04:49] So here goes. Anesthetics now that the root of that word means to stand. Stv Of course I can't explain the way it changes from a long E to an A and so on, but STV is the central verb and it means to stand. Well now the, the other word that we have to consider is guiro and all its variants. There's only about eight different varieties of this word. So it's a very small family in comparison with STV, which as I say, got 69. But still Egaro is another word which is translated to raise. Now, what is the difference between these two? Because you see, if God has stooped to use two different words and we go muddle them up and use them all as though it's all one of the same, we may be not only confusing the issue, but losing something. So for a little while we're going to look at these words. The other two will come to you in a moment. Now, these are some of the words that have a bearing upon the subject of resurrection anaesthetist. Now my pronunciation is not Greek. My pronunciation is for the poor wretches like ourselves who speak English. So you Greek scholars who are listening, you just turn a deaf ear. Anastasis Anna means up. Stathis means to stand. It means to stand up. And then we have 1 or 2 passages or one in particular which we must come to in a moment where it is prefaced by the word ex, ex, ex anastasis.

[00:06:35] So on this, it means to stand up and extend means to stand up out of. I see that company different from the rest. And then we have the ordinary word Adi steamy, which means to stand up. And then the word egoro strictly means not to stand up, but to wake up. To wake up. Now, normally we wake up first and then we stand up afterwards. Sometimes, especially when the war was on and bombs were dropping. You seem to wake up and stand up and jump clean out at the same minute, but that was exceptional. Now then, that are some passages where it is wise for us to realize that it doesn't mean the full resurrection. It doesn't mean standing up in all the glory of a new life. But it means waking up and that waking up can take place even now, before the day of resurrection dawns. So you see the possibility of some getting mixed up over these things, especially when they're trying to prove certain doctrines. There was one friend that was proving he said to me his idea was this, that if you were to open the grave of a believer of the body of Christ three days after he was buried, you'd find it was empty. Well, that was easy to said because nobody's done it. And he built it all upon that.

[00:07:58] We are raised together with him. What do you see? He was barking up the wrong tree because anesthetics, the word for resurrection, has never been prefaced by the word together with never. Not one case. It's always the waking up. We woke up. Friends, now we are going to stand up presently. If we got the earnest of the inheritance now and the glory of it yet to come, don't you think it's worth the little time getting these things sorted out? I do. Well, now, should we get going and look at a few references to prove this point? Luke the fourth chapter. I'm going to give you just a few specimens of the translation of these words. The fourth chapter. And the 16th verse. And he came to Nazareth, where he had been brought up and as his custom was. He went into the synagogue on the Sabbath day and stood up for to read. And then in verse 39 of the same chapter, and he stood over her and rebuked the fever. So there's the normal, ordinary translation of the basic word for resurrection to stand up. Well, now let's take it a stage further. Let's look at the other word. Matthew the eighth chapter, verse 25. This is the second word. Ejiro. Then we're looking at Matthew the eighth chapter and the 25th verse. You remember the context, verse 23, and when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea insomuch that the ship was covered with the waves.

[00:10:04] But he was asleep. And his disciples came to him and awoke him. And that's the word for resurrection. He was asleep and they awoke him. Saying, Lord, save us, we perish. And He saith unto them. Why are ye fearful, o ye of little faith? Then he arose. Then he arose. They woke him. That was one movement. Then he arose. It was the second movement. You see, it's on all fours. The one who wrote this scripture used the words with discretion. And so we've got. Now look at Matthew, the first chapter. Matthew The first chapter I see I've got Matthew and Mark are very kind instead of racing through all parts of Scripture. Matthew Chapter one, verse 24. Nobody else is. I'm very kind. So I say it for myself once now and again. Here we have in verse 24, then Joseph being raised from sleep. See? Well, if he's raised from sleep, he's woke up, isn't he? That's the idea. And did as the angel of the Lord bid him. And yet again in mark the fourth chapter. Mark the fourth chapter, verse 38 and 39. Oh, yeah. This is a guide. He was a he was in the hinder part of the ship, asleep on a pillow. And they awaken and he arose. So that's a parallel. And we I think we were looking at Romans 14.

[00:11:42] Let's look at Romans 13. Romans 13, verse 11. And knowing the time that now it is high time to awake out of sleep. For now is our salvation nearer than when we believed. So the salvation is getting nearer. But you're not completely saved yet. That salvation, which is the future glory is coming. But he says, anticipate it, knowing the time that it is now. High time to awake out of sleep. Well, now, perhaps you'd like to have one verse in which the two words come together. The two definite words come together. That would be useful, wouldn't it? And this is in the epistle to the Ephesians. Chapter five, verse 14. Ephesians 514. This is wherefore, he said. Awake thou that sleepest and arise from the dead and Christ shall give thee light. You can see there he's using them in a figurative sense. Because he goes on to say, redeeming the time because the days are evil. But there you get the two thoughts. Come together. Awake out of sleep and arise from the dead. Well, now, when you're dealing with this mighty subject, which has to do with your hope and glory. Check the references before you build a doctrine. And if you're not able to read the original, well, there are concordances available. There's Young's analytical which will give it to you, or there's Strong's exhaustive concordance. I think it's called exhaustive, and if he breaks your back, carrying it across the chapel, but it gives you every occurrence and gives you which word it is.

[00:13:43] So this is without excuse, and we surely should not shirk the responsibility or the labor attached to be sure that what we build, we are building that which will stand

the test of that day. So now we've got before us two words anastasis to stand up and guiro to wake up. Well, now we'll look at the word soon. Together with Soon. Now, what did I say just now? It was never used with any steamy or anastasius. It was only used with Argyro. And here's the next thing and the passages we find. Those words occur soon. Ligeiro are found only in the epistles that belong to the Church of the Mystery. Never anywhere else. That's a subject to be pondered when you're using these words. Because if the Spirit of God has used them there exclusively, it may mean it's focusing our attention upon a special feature. So shall we get that? Ephesians Chapter two, verse six. And it raised us up together and made us sit together in heavenly places, in Christ Jesus. You see, we are not yet sitting together in heavenly places. We are sitting in the Chapel of the Open book and it's pretty miserable outside with the fog. We are not in heavenly places, literally, we are in spirit. And so the other words We are not raised yet, but we are awakened and we wake up together with him and that as far as we can get in this life.

[00:15:28] But isn't it something to be reckoned, to be raised together with him and seated together in this combined blessing given in this one verse and Colossians 212. Colossians 212. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead. There's the second reference. And the third one is chapter three, verse one, which assumes the whole thing. Now, if ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth where you are. You're still supposed to be then on the earth. Because if you were not, there would be no need to warn you about setting your affections here anymore. So while we're hidden here, we are to reckon that we are raised together. We've been wakened up together with him, but the glorious standing up in that day is yet future. So the anticipation of it is the waking up. And that would walk together with the outward man is perishing, but the inward man is being renewed day by day. Or the the new creation of the the renewing of the spirit of your mind, even though the body is failing. So there's the two words that we have to keep together now.

[00:17:00] Ex and statis. Adds a little bit. And if you'll turn to Philippians three and of course, many of you know this and you ought to thank God that you do because there are many a very fogged over this. Because if you read this passage, as it stands in the authorized version, it looks as though the apostle Paul wasn't sure that he would ever

be raised from the dead at all. Wouldn't you say to yourself, at least I should think you would have humility, ability enough to say, Well, if Paul wasn't certain, we can't be certain. But then how is it that Paul could say that he wasn't certain? We're going to. I will. Perhaps he used an expression that has not been fully translated at the moment. We look, we find that's the case. The parallel to this is in Hebrews chapter 11, when it says said some. Were raised from the dead. Others refused that deliverance because they look for a better resurrection. Well, a better resurrection must be a different one from the ordinary one, doesn't it? Or to go one stage further. The book of the Revelation says that those who are beheaded for the witness of Jesus and haven't received the mark of the beast. They are the blessed ones who are the first resurrection. Well, then there must be there. There must be a second resurrection. If there's a first, if one is better than the other. So now you see, we are preparing our minds to discover that Paul was quite certain of the blessed hope of his calling.

[00:18:32] But this is to do with the prize of the high calling when you look at the context. We'll start at verse ten. The Philippians three that I may know him and the power of his resurrection. He didn't want to know the truth of it and the historic fact of it, or the meaning of the words. He knew all that, but he wanted to know its power in this very life. And the fellowship of his sufferings where there be no fellowship of his sufferings, thank God, in the glory that's coming. Being made conformable unto His death, if by any means. Now you'll find those very words are used in the acts of the apostles describing the shipwreck. The ship started out from harbor. If by any means they may attain another one to winter in. And they never did, they went. They were a wreck. So Paul knew the meaning of those words, for he was on that very ship. So if by any means I might attain unto. Now you don't attain unto the blessed hope. It's yours by redeeming love. But attaining unto something looks as though you're running for it. Let's go on. If by any means I might attain unto the anaesthetist ecto nekron the out resurrection, the one that is out from among the dead. A double eck. Not as though I had already attained either were already perfect, but I follow after.

[00:19:53] He's running, you see. If that I may apprehend that for which also I am apprehended of Christ Jesus. Verse 14, I press toward the mark for the prize of the high calling of God in Christ Jesus. So you must never mix the hope of your calling, which is sure. And the prize of the calling, which because it's a prize. Well, you cannot be sure if you you're sure before you start. It's not a race, it's a foregone conclusion. And so when

the Apostle came to the end of his life, God graciously permitted him to say, I have finished my course. Henceforth, a crown not only for me, but for others who run the race and love his appearing. So now we've got anastasis, the raising egoro, the awaking and the X and the statis, which warned you that you're dealing with something peculiar and distinct. You might look at Luke 20 verse 35 because we've got the excuse there. Luke 20, verse 35. But they which shall be accounted worthy to obtain counted worthy to obtain is not salvation by grace. They are counted worthy of something. And the resurrection, which is out from among the dead. So there are others in other callings. Of course, we've seen it. The first resurrection doesn't belong to the church of the body. It belongs to the overcomers in the millennial aspect. So we have a look.

[00:21:35] I only mention these together because you see, they are to be observed as something which is over and above the blessed hope. Now, if you'll turn back to Mark the ninth chapter, you will see that the introduction of this little word apparently puzzled the disciples. Mark the ninth chapter. This has to do with the transfiguration of Christ and in the ninth verse. And as they came down from the mountain, he charged them that they should tell no man what things they had seen till the son of man were risen from the dead. Well, you say that's straightforward. We are not told exactly why they were told to be silent, but they were told to be silent until the son of man were risen from the dead. But now look. And they kept that saying with themselves, questioning one with another, what the rising from the dead should mean. Well, now the very Pharisees who didn't believe Christ at all believe the resurrection. It says so. Martha said, Oh, yes, our brother shall rise again in the last day. She believed it. What are we to believe, then, that these very disciples who had seen the transfiguration of Christ didn't even know there was such a thing as the resurrection? What puzzled them? What puzzled them was that the Lord said EK. That was the bit that puzzled them. If he'd said the ordinary word resurrection, they would have taken it in their stride. So he said, Tell no man, what things are Athene till the son of man be risen out from among the dead.

[00:23:13] And that's the distinction of Christ. It says he was the first to be raised from the dead. All others who may have been raised from the dead were never raised in glory. Lazarus was raised from the dead, but he didn't have a glorified body without her. What happened to him? Nothing, he said, for our curiosity. So now you see we've got to watch the anastasius standing up the aggro and all its derivatives, the waking up, and then the peculiar resurrection, which has to do with those who are overcomers or prize

winners or those who are counted worthy. Now, it would take us the rest of the evening to go into that matter. We must leave that for another time. But there are other things that we have to consider. And I want you to turn your attention to two more words, and I'll put them on the board. Those of you who are listening to this recording, you can easily discover them, as I say, by consulting a concordance. The two words are Katsudo and Koi. Mayumi Katsudo and Koi Mayumi. Now Cafundo occurs 22 times and it always means to settle yourself down and compose yourself to sleep. To go to sleep. That may or may, which occurs 18 times, means to fall asleep involuntarily. I remember in my very early days. I don't like to liken myself to Timothy, but I had the privilege of traveling with Dr.

[00:24:57] Bullinger quite a number of times when he and I were invited to speak at the same meeting. You fancy it? Well, I went with Dr. Bullinger many a time, and it was a joyful experience and one that I look on still with a certain amount of spiritual appreciation. And I remember on one occasion he'd had a lunch served on the train because he was travelling a distance. And he said to me when the. When the lunch was over, he said, Now, May or. I'm going to compose myself to sleep. And he did. He composed himself to sleep. He didn't fall asleep involuntarily. He just settled himself off to sleep. Now, you want to watch those two words, Because if you don't, you'll be getting wrong arguments again. So shall we turn immediately to one Thessalonians chapter four and five? Because in chapter four and five we have the two words used with discrimination. One Thessalonians Chapter four, verse 14. For if we believe that Jesus died and rose again. Even so, them also which sleep in Jesus will God bring with Him? For this we say unto you by the Word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. Now, here we have the word sleep, which means to fall asleep involuntarily. That is the word for the death of a believer.

[00:26:38] As I've said before, I'm not sure I couldn't be quite dogmatic over this, but as far as I've gone, I cannot find a passage which speaks of sleep as the death of an unbeliever. And of course, I know I'm going to be met immediately by someone who says about some abominable king in the Old Testament, he slept with his fathers. Well, he didn't. There's no word for sleep there. So I've looked at that one, friends. But this is the point that it seems as though God has said to you and to me who believe in Christ at the very close of the chapter which deals with resurrection and those who sleep in

Christ, he says, the sting of death is sin. But the steam been extracted, friends. And the strength of sin is the law. But we're no longer under law. But thanks. Be unto God that giveth us the victory. So we have this word to fall asleep in voluntarily. Now, if you'll come to the next chapter, the ordinary average English reader would have nothing to guide him that he wasn't dealing with the same word. The next chapter, Chapter five, verses six, seven and ten. Let us therefore, let us not sleep, as do others, but let us watch and be sober. For they that sleep sleep in the night. And they that be drunken are drunken in the night. But let us who are the day be sober putting on the breastplate of faith and love and for a helmet the hope of salvation.

[00:28:15] For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ who died for us. That whether we wake or sleep, we should live together with Him. Well, now you see, this is not falling asleep involuntarily in death. This is getting drunk. This is not watching. So now we look at the other words where we have. Gregorio. And that's the words awake that we've been looking at. I remember many, many years ago wondering why they called a public house down Tooley Street, the Gregorian. I didn't know I was looking at a wonderful Greek word. Not for many years afterwards. It means someone who's a watcher. So now we've got here in this fifth chapter, let us not be sleepy where we ought to be watching. Not drunken in the night. And then it ends up with these wonderful words, verse ten, Who died for us that whether we are watchful or drowsy. We shall live together with him. Nothing can stop us living together with him. But if we are unwatchable and we are drowsy, we may miss the resurrection and the prize of the high calling and the well done good and faithful servant, all that's there. And this is parallel with the words that you get in two Timothy when he said, If we died with him, we shall live with him at the end of that.

[00:29:54] And if we suffer, we shall reign with him. And if we deny him, we shan't. But it never alters the fact that if we died with him, we shall live with him. The other is extra. Now, I think you'll agree with me that the sorting out of these words is well worth the time spent. And not only so, but in any other case, when you have a subject to deal with, it's very, very wise before you start building any doctrine, especially if you're going to teach somebody else. Not to build upon the sand of the best translation you can find, but build upon the rock of the words which the Holy Ghost teaches. And if it means a certain amount of searching and a little bit of headache, well, what's that? When you come to think of the fact that Christ endured all this and rose again on our account and

that resurrection is promised and resurrection is the glorious goal in front of us. You might look at this word to watch in one of its contexts. Matthew 24. Showing you that it is not to do with death, but to do with being drowsy or watchful. Matthew 24, verse 42. Our Lord says in verse 41, two women shall be grinding at the mill. The one shall be taken and the other left. Watch, therefore, for ye know not what hour your Lord doth come.

[00:31:36] The wonder whether you will. You may say, well, I don't think you ought to have done this, but do you see what book I've got here? I was thinking of the way in which some of the greatest minds we've had. I've never quite encompassed the truth that we can enjoy. I'm going to read these words and I hope I'll be forgiven. To be or not to be. That is the question. Whether it nobler in the mind to suffer the slings and arrows of outrageous fortune. Or to take arms against a sea of troubles. And by opposing end them. To die. To sleep. No more. And by a sleep to say we end the heartache and the thousand natural shocks that flesh is heir to. Tis a consummation devoutly to be wished. This is an ordinary man speaking, and I think he's echoing the thoughts of some other people to. To die. To sleep no more and by a sleep to say we end the heartache and the thousand natural shocks. That flesh is heir to tis a consummation devoutly to be wished, and all friends never say consumation. It means an opposite thought altogether has got two aims in it. To die. To sleep. To sleep. Perchance to dream. Now they've got the other side. The chance to dream. I There's the rub. And that's borrowed from the game of bowls. That when you throw your ball to hit the jet, there's a little roughness in the grass and it there's the rabbit.

[00:33:37] But in that sleep of death, what dreams may come when we have shuffled off this mortal coil. Must give us pause. Well, there's a man groping and expressing. He's difficulty. All. Let's be thankful, friends, that while we can read Shakespeare with advantage, we can read the epistles of Paul with not merely advantage, but with certainty. He is a man saying, I wonder. And here's a book that says you can still wonder, but you can still believe and you've got a solid basis beneath your feet. Well, there are many other passages that may call for attention. I'm going to look now at Job chapter three, and we shall have to look at job again. I'll turn to Job chapter three, verse 13. He's speaking about this question of dying and being at rest. And now, should I have lain still and been quiet? I should have slept then had I been at rest. Or again, I think another passage we might look at. Chapter 17. Chapter 17. He says in verse 11,

My days are past. My purposes are broken off. Even the thoughts of my heart. They changed the night into day. The light is short because of darkness. If I wait, the grave is my house. I have made my bed in the darkness. I have said to corruption. Thou art my father to the worm. Thou art my mother and my sister. And where is now my hope? As for my hope, who shall see it? I shall go down to the bars of the pit when our rest together is in the dust.

[00:35:47] But. But, friends, we cannot turn to the Book of Job without turning the page. And when we turn the page to the 19th chapter we read. Verse 23, all that my words were now written. All that they were printed in a book. And, you know, most of us have got an itch to have some words printed in a book. This man doesn't merely want them printed in a book. He wants them graven with an iron pen. In the rock confusing with LED and that's pretty well everlasting so far as we are concerned. Well what have you got to say, Joe? That's so important? I know that my redeemer liveth. Well. What's that mean? What a redeemer. Here is a kinsman redeemer who undertakes for you. I know that my kinsman redeemer lives and that he shall stand at the latter day upon the earth. And I pointed out to you in an earlier study that instead of translating and though after my skin, you say and. After I shall awake. Even in my flesh. Shall I see? God? Whom I shall see for myself. He is identity and mine eyes shall behold and not another. And our version says, though my reins be consumed within me. For this, my very innermost being is consumed with earnest desire.

[00:37:28] And then, you know, ultimately he comes right out into the light and he's told so by Eliyahu. Well, that's about as far as I think we can go this evening without trespassing onto other matters. We've got a smaller company here this evening and I wouldn't like to deprive them of other features. I hope that it's been worth your while on a night like this to turn out just to have a few words explained. But what words? Or there ought to be giving you a song in your heart to think that you can join in with this man who wrote about it. First of all, in the Word, I know that my redeemer liveth because he's turned around to us and said in the New Testament, because I live ye shall live also. And for this cause he both died and rose again that he should be the Lord of the Dead and the living. That's what he is. Lord of life and death. He's passed through it himself. He'll bring us through it, too. And one day we are going to be able to adopt the language of the Psalmist. As for me. I shall behold thy face in righteousness. I shall be satisfied. I don't think we're ever going to get that word fulfilled in this life. God doesn't intend. We

should be satisfied with the best of things here. I shall be satisfied when I awake with thy likeness.