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### The Doctrines of Resurrection and Eternal Judgment

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THE DOCTRINES OF RESURRECTION  
AND ETERNAL JUDGMENT

A STUDY OF THE BOOK OF HEBREWS  
NUMBER 39  
HEBREWS 6:2-3

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We are involved in an unseen warfare. We never see the enemy, but he is real and he puts constant pressure upon us.

Look again at what we have already covered in this chapter--

Let us advance ourselves toward maturity, not laying down again the foundation of

1. repentance from dead works
2. faith toward God
3. doctrine of baptisms
4. as well as the laying on of hands

Now we have two new doctrines yet to study here--

5. resurrection from the source of deaths
6. and the eternal judgment.

Resurrection is a genitive singular of the noun "anastasis." The reason it is singular here is it is referring to the resurrection of Jesus Christ, and the perpetuation of his royal priesthood. As royalty, Jesus Christ has to rule forever (This is David's Son who will rule forever and ever) and to do this, he had to be resurrected. You see, you can't reign as king or function as a priest if you are dead. He also has a ministry of intercession so he must be resurrected from the dead.

THE DOCTRINE OF RESURRECTION

1. Definition.

Resurrection must be distinguished from resuscitation. In resuscitation a person is brought back from the dead into a body of corruption and will eventually die again. In resurrection a person is brought into a perfect body of incorruption that can never die nor ever be destroyed.

2. Resurrection Is A Part Of The Gospel.

1 Cor. 15:1-4, 1 Cor. 15:12-17. The gospel has certain limitations to it. Christ died for our sins is a part of the gospel. He was buried and rose again is a part of the gospel. The universality of sin and man's condemnation by sin is not a part of the gospel. Gospel is good news. The other things are true facts, but not a part of the gospel. The gospel only deals with a solution to the sin problem and not the doctrine of sin. Being buried is a part of the good news. Being buried had only to do with his body. The soul and the spirit of Jesus were not buried, only his body. When he died, his Spirit went into the presence of his Father and his Soul went to paradise. He must have a physical body in order to rule as a king and in order to act as a priest and to resolve the Angelic Conflict. The Angelic Conflict is solved in the field of humanity and not in the angelic field. The burial of his body is an evidence of his physical death. So the resurrection of Jesus is a definite part of the gospel.

3. This is a matter of nomenclature.  
Theophany-- This is an appearance of Jesus Christ prior to his incarnation. He appeared as The Angel of The Lord, He was the wrestler who wrestled with Jacob. (It was a clear victory for Jesus--Jacob limped forever after that.)  
Christophany is a resurrection appearance of Jesus. As in Mark 16:9-14, Luke 24:13-43, Acts 2:32.
4. Resurrection of Christ Part Of His Strategic Victory.  
This was his victory in the Angelic Conflict. 1 Cor. 15:20-25
5. Resurrection Necessary For The Perpetuation Of The Davidic Line.  
Romans 1:3-4, 2 Timothy 2:8
6. The Resurrection Of Christ Is The Basis For The Believer's Confidence In The Future.  
1 Peter 1:3-5 and verse 21.
7. The Resurrection Of Christ Represents The Completion Of His Ministry Of Reconciliation, and Justification. Romans 4:25  
This is "dia" plus the accusative of "anastasis" and it means "because of our justification."
8. His Resurrection Our Motivation For Tactical Victory.  
We are identified with Christ in his resurrection through the Baptism of the Holy Spirit, and this motivates us on toward the super grace life. Romans 6:4. Tactical victory is the objective of the royal priesthood. 1 Cor. 15:57-58. The heritage we receive in this life is entrance into super grace and super grace blessings.
9. There Are Two General Categories Of Resurrection In Scripture.  
They are called the first and second resurrection. The first resurrection is for believers only, and the second resurrection is for unbelievers only.  
The First Resurrection  
In 1 Cor. 15:23 we have the word "taxzis" and it means every man in his own battalion.
  - a. Christ is the first one to be resurrected (And the only one up to this time). Dan. 12:2, John 5:24-29, 1 Cor. 15:20-24, Rev. 20:6 and 20:13  
Only believers in the first resurrection.
  - b. Second Resurrection For unbelievers only. Matt. 25:41, 1 Cor. 15:24, Rev. 20:5-15
10. Look at the Composition Of The First Resurrection.
  - a. Jesus Christ the first one raised up. Matt. 28, Mark 16:9-14  
Luke 24:1-48, John 20 and 21, Acts 2:31-34
  - b. Church saints raised up at the Rapture. John 14:1-3, 1 Cor. 15:51-57, Phil. 3:20-21, 1 Thess. 4:13-18, 1 John 3:1-2  
  
(Now a seven-year interval before the next ones raised up.)
  - c. All the Old Testament saints and the Tribulational martyrs.  
Dan. 12:13, Isaiah 26:19 and 20, Matt. 24:31, Rev. 20:4
  - d. The Millennial saints.

11. Look At Those In The Second Resurrection.  
 For unbelievers only. (Scripture given above)

Then this verse says "of the dead" and it is an ablative plural of "Nekros" and means "from the source of deaths." Every person has his own resurrection so it is plural. Then we have "kai" and it means "let us continue."

And the next thing is "eternal judgment." This is the genitive singular of "krima" and "aionios" and this means eternal.

THE DOCTRINE OF THE LAST JUDGMENT

1. The Human Race Is Divided In Time.  
 This division comes because of our attitude toward Jesus Christ. Believers and unbelievers. This is John 3:36.
2. The Unbeliever Is Under Condemnation. John 3:18  
 No believer in Christ will ever be judged. Refusing to believe in Christ is the unpardonable sin.
3. The Unbeliever Has Two Appointments.  
 Hebrews 9:27-28. Once to die and after that the judgment. Unbelievers are the only ones involved in the final judgment.
4. Therefore the unbeliever experiences Resurrection.  
 They will be the last ones to be raised up. Rev. 20:12 and 13.
5. Once The Unbeliever Is Raised Up He Has An Indictment.  
 Rev. 20:12-13. This indictment is not because of his sins. Human good is the basis of his indictment, plus the unpardonable sin which every unbeliever commits. Sins will never be mentioned at the great White Judgment Throne. Sins can't be mentioned for they were already judged at the cross. The law of double jeopardy demands that sins not be judged twice.
6. The Unbeliever Has A Terrible Future. Rev. 20:14  
 Separation from God forever.
7. The Unbeliever's Final Destiny. Rev. 20:15  
 He will burn in the Lake Of Fire forever.

So look what we have thus far in this chapter--

Therefore, having been graduated from the doctrines of The Christ, let us advance ourselves toward maturity (Super grace life) not laying again the foundation of repentance--that is

- a. A change of mind away from dead works
- b. And of faith toward God
- c. The doctrine of Baptisms
- d. As well as the laying on of hands
- e. Resurrection out from the source of deaths
- f. And of eternal judgment.

HEBREWS 6:3 "And this will we do, if God permit." "Kai" means this subject will be continued in this verse. "Houtos" means "this" and it refers back up to being graduated from these elementary doctrines, the a,b,c doctrines. Then we have "we will do." And we ask "or will we?" That's the biggest question of your Christian life. Your old sin nature wants to see that you don't do this. Your old sin nature wants you to go on negative signals toward doctrine so your Christian growth will be placed in the deep freeze. Then a vacuum is formed in the soul and in is sucked false doctrine. This brings a black out of the soul and can lead to the sin unto death. Into this vacuum is sucked the doctrine of demons. Then comes hardness of heart and a complete soul black out.

"This we will do" is an aorist, active, indicative of "poieo." This is an ingressive aorist. It means we will turn around and go back and start over and keep on until we learn doctrine. So it really means "And this we will begin to do and keep on doing." It is the believer's resolution to go to the top and enter super grace. The active voice means that you must do this for yourself. The indicative mood is a "declarative indicative" and it means you make a declaration that you will do this. Then we have "if" and this is from "ean per" and is a third class condition. "God permits" means that you will do this if the Lord lets you live. So this should read, "If only (Sovereignty of God is at play here) God permits it." We have "Ho Theos" and it means "The one and only sovereign God." The word "Permit" is a present, active, subjunctive of "epitrepo" and it means "to give permission." In other words, God determines how long you are going to live in this earth, and no one can take you out of this life until God gets ready for you to go. In other words, you and I are alive by divine permission. This subjunctive is a subjunctive of potential. We live every day under the permissive will of God. It is always a matter of divine sovereignty. So we will get back into super grace only if God gives us the permission to do so. So we better get with it for the time is limited.

The next three verses are three of the most misunderstood verses in the Bible and they do not refer to salvation, but to fellowship.