




class ten

THE RESURRECTION

- Resurrection refers to the raising of the dead, although not just in terms of mere bodily reanimation. Biblically it may refer to either spiritual or physical transformation, the former concurrent with regeneration and the latter with re-embodiment on the last day.
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THE RESURRECTION

- According to their understanding of days, part of any day counted as a full day. Again, most of us do not mark time like this. If, for example, a newspaper report describes a certain person doing something for three days, we immediately think of three, twenty-four-hour days.
- But once we understand how Jesus and the majority of Jewish people around Him understood days, the seeming contradiction vanishes. Jesus' death at 3 p.m. on Good Friday counted as one day, His entombment all day Saturday counted as the second day, and His resurrection on Sunday morning counted as the third day. Therefore, Jesus' prophecy in Matthew 12:40 and the facts of His crucifixion, burial, and resurrection are not at odds, but simply reflect the common way of understanding days in the first century.



THE RESURRECTION IN THE OLD TESTAMENT

- “At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book. .And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. .And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever. .But you, Daniel, shut up the words and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall increase (Daniel 12: 1-4).”
- “The Lord kills and brings to life; he brings down to Sheol and raises up (1 Sam 2:6).”

THE RESURRECTION IN THE OLD TESTAMENT

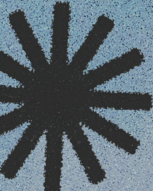
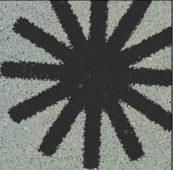
- “See now that I, even I, am he,
and there is no god beside me;
I kill and I make alive;
I wound and I heal;
and there is none that can deliver out of my hand. (Deut 32:39).”

RESURRECTION IN THE INTERTESTAMENTAL PERIOD

- During the intertestamental period belief in a future resurrection of the dead became more widely embraced within Judaism. Clearly there were some, like the Sadducees, who resisted the idea (Mark 12:18–27; Acts 23:8; cf. Sirach 38:21), not only because they considered it absurd but because they found no support for such teaching in the Law of Moses (i.e. the Pentateuch).
- However, other evidence from the Hellenistic era (e.g., the Greek translation of the relevant Old Testament texts; explicit mention in 2 Maccabees; implicit attestation in the Wisdom of Solomon, 1 Enoch and other Jewish texts) and the New Testament (e.g., Luke 14:14; John 11:24; Acts 23:6–9) suggests that the idea of a physical resurrection as an eschatological event had become a fairly standard Jewish belief by the first century.
- Accordingly, for many if not most Jews, Jesus’ teaching on resurrection would have been radical or unintelligible only insofar as it anticipated such an event prior to the last day (e.g., Mark 9:9–10; Luke 24:45–46; John 2:19–20; 5:24–26; 20:9).

RESURRECTION IN THE INTERTESTAMENTAL PERIOD

- However, as well as anticipating a spiritual resurrection for his followers (John 5:25) and an imminent physical resurrection for himself (Luke 9:21–22), Jesus clearly endorsed the more traditional concept as well: an eschatological resurrection of the dead (Luke 11:31–32; 20:34–38; John 5:28–29; 6:39–58; cf. John 12:48).
- Indeed, such an event is prefigured in some of his miracles, most notably the raising of Jairus' daughter (Mark 5:35–43), the widow of Nain's son (Luke 7:11–17), and his friend Lazarus (John 11:1–44). While none of these constitutes resurrection in the fullest biblical sense (i.e., being raised to immortal life), like their Old Testament counterparts they foreshadow this eschatological reality.
- As such, it is arguably problematic to construe the latter as being anything less than a reanimation of the dead involving significant continuity between their natural (mortal) and their spiritual (immortal) bodies. Such a conclusion is further suggested by Paul's anticipation of "the redemption of our bodies" (Rom 8:23), as well as the resurrection body of Jesus himself (John 20:27).



“The Christian church rests on the resurrection of its Founder. Without this fact the church could never have been born, or if born, it would soon have died a natural death. The miracle of the resurrection and the existence of Christianity are so closely connected that they must stand or fall together. If Christ was raised from the dead, then all his other miracles are sure, and our faith is impregnable; if he was not raised, he died in vain and our faith is vain. It was only his resurrection that made his death available for our atonement, justification and salvation; without the resurrection, his death would be the grave of our hopes; we should be still unredeemed and under the power of our sins. A gospel of a dead Saviour would be a contradiction and wretched delusion. This is the reasoning of St. Paul, and its force is irresistible. The resurrection of Christ is therefore emphatically a test question upon which depends the truth or falsehood of the Christian religion. It is either the greatest miracle or the greatest delusion which history records.”

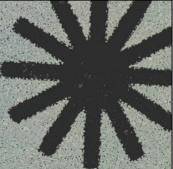
Philip Schaff

WHY THE RESURRECTION MATTERS

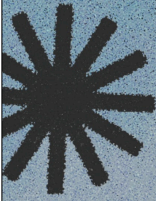
- If Jesus actually rose from the dead, then an astonishing miracle was performed and through this act God placed His seal of approval on the life and work of Jesus for all to see. In other words, the Resurrection shows us that God affirmed the truth of Christ's teachings, meaning that Jesus is exactly who He claimed to be—the eternal Son of God in human flesh and the Savior of the world. He is the only one who can save us from sin, and the only way to the Father (John 14:6). All who reject Him are doomed to suffer eternally for despising the Lord of life and His offer of forgiveness.
- Everything hinges on the Resurrection. If Jesus rose, He is the Son of God and Christianity is true. Consequently, critics and skeptics have tried desperately to develop alternative theories to explain away the Resurrection. In their vain search for a legitimate alternative, they have demonstrated that they understand the centrality of the Resurrection better than some Christians, or at least that they are more concerned about it.

WHY THE RESURRECTION MATTERS

- “And if Christ has not been raised, your faith is futile and you are still in your sins (1 Corinthians 15:17).”
- It should be immediately apparent that the death of a dead Christ, a Christ who remains dead, achieves nothing for our salvation. Paul makes that clear in 1Cor 15. If Christ hasn't been raised, then our faith is “futile” or “useless,” and we are “still in [our] sins” – entirely – and our situation all told is “most to be pitied” (vv. 17, 19). Minus the resurrection, death continues with unabated, invincible finality, and it does so as “the wages of sin” we so justly deserve (Rom 6:23).
- Certainly without the death of Christ there is no salvation, but then neither is there any salvation without the resurrection. His resurrection, no less than his death, is at the heart of the gospel (Rom 1:3-4; 1Cor 15:3-4). The resurrection is often viewed primarily as the awesome miracle that validates the truth of Christianity and the gospel.
- Because of our union with Christ, we share in his justification; his resurrection-approved righteousness is reckoned as ours, imputed to us.



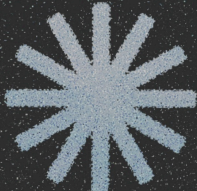
“Therefore, that joining together of Head and members, that indwelling of Christ in our hearts – in short, that mystical union – are accorded by us the highest degree of importance, so that Christ, having been made ours, makes us sharers with him in the gifts with which he has been endowed. We do not, therefore, contemplate him outside ourselves from afar in order that his righteousness may be imputed to us but because we put on Christ and are engrafted into his body-in short, because he deigns to make us one with him. For this reason, we glory that we have fellowship of righteousness with him (Institutes of the Christian Religion, 3.11.10).”



Calvin

JUSTIFICATION



- **ACT OF GOD:** a legal declaration in which God pardons the sinner of all his sins and accepts and accounts the sinner as righteous in His sight. God declares the sinner righteous at the very moment that the sinner puts his trust in Jesus Christ
 - **BASIS:** God justifies the sinner solely on the basis of the obedience and death of His Son, our representative, Jesus Christ. Christ’s perfect obedience and full satisfaction for sin are the only ground upon which God declares the sinner righteous
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“For we hold that one
is justified by faith apart
from works of the law”

Romans 3: 28

“And he believe the Lord
And he counted it to him
As righteousness.”

Genesis 15: 6

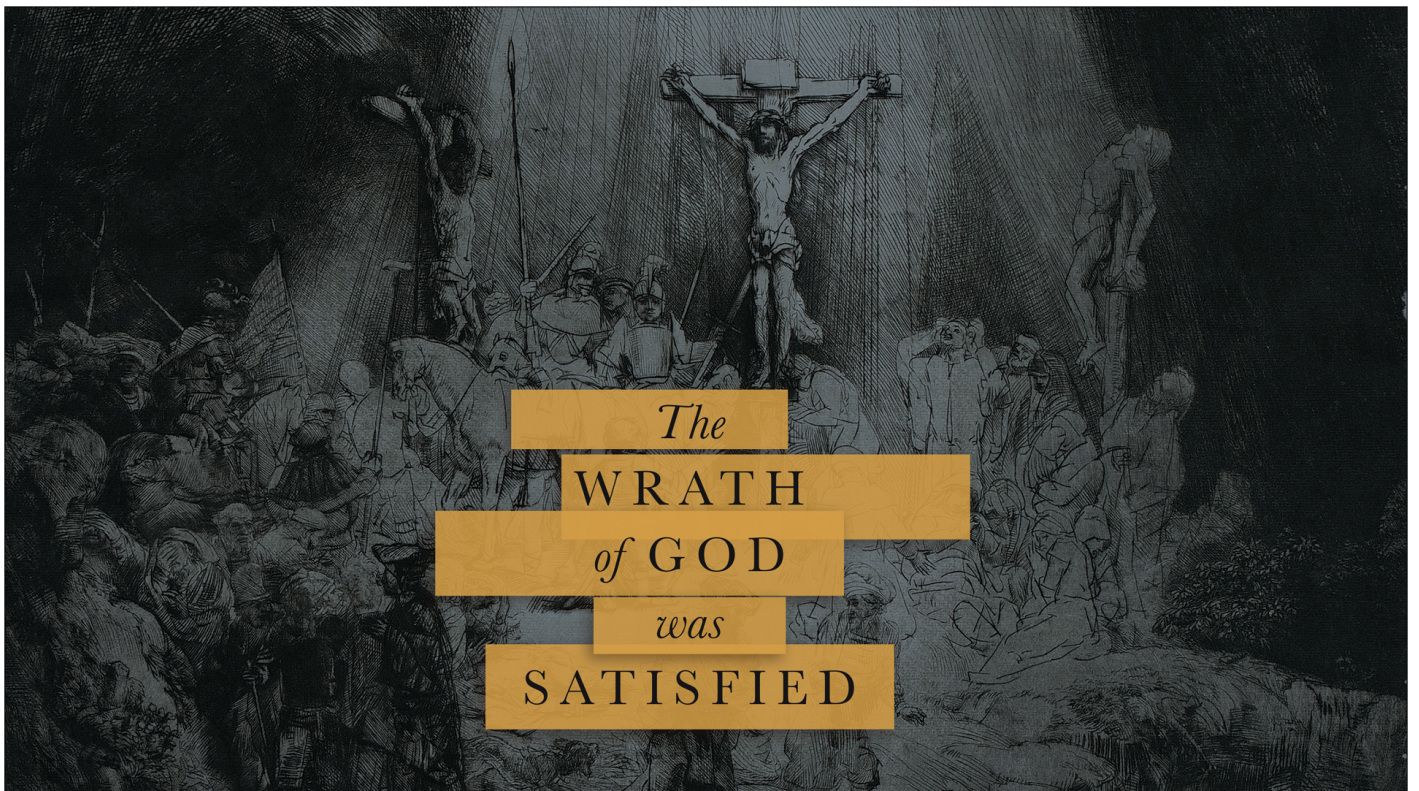
JUSTIFICATION BY **FAITH**
↪ “TO DECLARE RIGHTEOUS”

NEW STATUS: RIGHT WITH GOD
& FORGIVEN

NEW FAMILY: INCLUDED IN
GOD'S PEOPLE

NEW FUTURE: TRANSFORMED LIFE

“**IN CHRIST**”



PROPIATION

- **Propitiation** means “averting the wrath of God by the offering of a gift.” It refers to the turning away of the wrath of God as the just judgment of our sin by God’s own provision of the sacrifice of Jesus Christ on the cross.
- “For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins.” (Romans 3:22b-25)

FOR ALL HAVE **SINNED** AND FALL SHORT OF THE GLORY OF GOD, AND ARE JUSTIFIED BY HIS GRACE AS A GIFT,

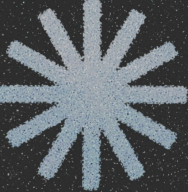


THROUGH THE **REDEMPTION** THAT IS IN CHRIST JESUS

ROMANS 3:23-24

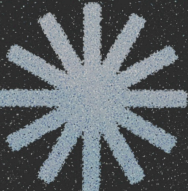
REDEMPTION



- In the Bible, redemption often involves restoring people to their family or transferring possessions back to their rightful owner. Biblical authors also use redemption more broadly to describe liberating people from situations of distress or death
 - If a possession is lost or stolen, the owner might show proof that it once belonged to them in order to get it back. Or they might have to pay to recover what they've lost. That's one way the Bible talks about redemption.
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REDEMPTION



- “For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. (Romans 3:22b-25)”
 - **Redemption** is the act of gaining possession of something in exchange for payment of a debt. Jesus, God the Son, suffered the penalty of the sins of all mankind on the Cross so that those who believe in Him would be reunited with God the Father
 - Question: do you pay a big price for something that is not valuable?
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RECONCILIATION

- **Romans 5:10** “For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.”
- **Reconciliation** is the end of the estrangement, caused by original sin, between God and humanity. John Calvin describes reconciliation as the peace between humanity and God that results from the expiation of religious sin and the propitiation of God's wrath.



FOR YOU DID NOT RECEIVE THE SPIRIT
OF SLAVERY TO FALL BACK INTO FEAR,

**BUT YOU HAVE
RECEIVED THE SPIRIT
OF ADOPTION AS SONS,**

BY WHOM WE CRY, “ABBA! FATHER!”

ROMANS 8:15

ADOPTION

- Romans 8:15 “For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!”
- **Adoption** indicates that the believers who were enslaved to another master, namely sin, were given in adoption by God
- We are now part of the family of God

