

# Who Raised Jesus from the Dead? Resurrection Day 2023

And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone and sat down on it.

Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might go and anoint Jesus. And on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared. And as they went, they said, “Who will roll away the stone for us from the door of the tomb?” (for it was very large). But when they came within sight of the tomb, they saw that the stone had been rolled back. And they went in and found not the body of the Lord Jesus.

Then Mary Magdalene hurried away to Simon Peter and to the other disciple, the one whom Jesus especially loved, and said, “They have taken away the Lord out of the tomb, and we know not where they have laid him!” And the other women entered the tomb and saw a young man dressed in a white robe sitting over on the right-hand side, and they were amazed and alarmed.

This powerful and foundational reality has with it some mystery. We have never seen this before. We do not have any reference to something like this. Even in Scripture, we do not have details about what happened in that grave. We are left with the aftermath, and the doctrine of Jesus Christ is built from the cross and the resurrection.

One of the questions that come out of the resurrection account is who raised Jesus Christ. For this lesson, let’s talk about who is accredited with raising Jesus from the dead, and we will conclude with the implications.

## ***Who Raised Jesus from the Dead?***

Acts 2:29-33 – *God*. In this verse, we see that “theos” is stated to have raised Jesus from the dead. In verse 33, Jesus was exalted to the right hand of “theos.” It was the Father that raised Him up. Not only that, “having been exalted to the right hand of God” is in the passive voice. The Father is credited with raising up Christ, not just from the dead but also to the position of honor and prominence.

Romans 6:3-10 – Christ was raised (passive) from the dead through the glory of the Father. *Through*, in verse 4, is the proposition “dia.” In this context, this means an instrument of activity, by the service of, the intervention of.

In this passage, we see clearly that the Father was active and the instrument of the raising of Jesus from the dead. This also impacts us so that we would live because of the Father’s action.

But Paul states that the raising of Jesus was through the glory of the Father. *Glory* is the word “doxa,” which is the translation of “kābôd” in the Hebrew Scriptures. This refers to the Shechinah of God that fills the temple.

Galatians 1:1 – This is very straightforward — the Father raised Jesus from the dead.

Based on these three verses, the Father is credited with raising Jesus from the dead. This makes sense, and no one would disagree that the Father is responsible for the act of resurrection. But....

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Romans 8:9-11 – It is confirmed that the “pnuma” in this passage is the Holy Spirit. It is the Spirit that indwells, and in verse 11, we see that the Holy Spirit is the one who actively raised Christ from the dead. The Spirit is responsible for giving life to mortal bodies, not only to Jesus but also to our glorified bodies. It is the same Holy Spirit that raised Jesus who dwells in each of us to seal us and guarantees our eternal existence.

Now we have a passage where the Holy Spirit is attributed. But the previous verses stated that it was the Father who raised Jesus from the dead. Our mistake is that we see a verse and assume that the content is exclusive. So, we need to say that the Father and the Holy Spirit are both responsible for raising Jesus from the dead, and both are intricate and instrumental. But....

John 2:16-22 – You destroy this temple (the temple of His body - verse 21), I will raise it up. *Raise* is the word “egeirō.” This word is used for to rouse out of sleep, to raise from the dead, to raise up, to recall a person or thing from a place. Jesus says, “I will raise it up.” The verb is in the “First Person Singular Future Active Indicative,” indicating that Jesus Himself is the active agent in raising up His own temple, His own body.

John 10:17-18 – Jesus lays down His life, with the end result being that Jesus will take it again. No one takes it from Him; rather, He lays it down. Now Jesus expresses authority. Jesus has both the authority to lay it down and the authority to take it (His life) back again. But Jesus then states that the authority comes from the Father.

It was His nature to be resurrected. It is impossible, based upon who Jesus is, for death to be Jesus’ end (Acts 2:22-24). Jesus is the Life and the source of life (John 1:4, 11:25, 14:6; 1 John 1:1-2, 5:12). If, for no other reason, it is because of who He is that Jesus bodily rose from the dead and came out of the grave.

## ***Implications***

This is one of the strongest pieces of evidence for the Tri-unity of God. Three unique beings, one God. Each has distinct characteristics, but all are attributed to the glory of being God. Each has a direct address, but all are involved in the work of God.

If I had to rate the two greatest acts of the Triune God, they would be the creation and the resurrection of Jesus.

When we take the time to ponder and glorify God, we must not limit Him to one aspect. We must understand how all three work and give glory to the Father through the Holy Spirit, being in the Son.