

Christ

The Uniqueness Of The Lord As The Mighty Victor In Resurrection - Part 1

Readings

Revelation 1:18
Hebrews 7:16

Introduction

To the best of my knowledge there is only one verse in the whole Bible which specifically informs us on what day the Lord rose from the dead! There are a number of indicators He would rise on the day after the sabbath, as with the waving of the sheaf of firstfruits (Lev. 23:10). The other gospels tell us that which happened after His resurrection and strongly intimate it was on the first day of the week, but Mark 16:9 is the only verse which explicitly informs us of that truth.

- a) It is spoken of so matter-of-factly, almost a seeming little incident in His manifestation to Mary, much like God's comments on the creation of the stars, "he made the stars also" (Gen. 1:16), and yet both were stupendous manifestations of power, unequaled by any other demonstration of power.

In every aspect of the Lord, whither it is His person, power, prerogatives or passion, there are depths of truths that are unfathomable and the resurrection is no different. There has never been and never will be another resurrection like the Lord's, and He by His resurrection has a preeminence which is unique and unequaled.

To clarify these expressions we know that:

- a) His entire passion was unique for He was the only one ever born for the purpose of dying, manifesting God's mercy and grace, thus glorifying Him. His coming into this world had a minimum of four reasons.
 - i) Evangelical reason: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (Jn. 3:17).
 - ii) Vocational reason which had at least four avenues:
 1. To do the will of God. He said, "I came down from heaven, not to do mine own will, but the will of him that sent me" (Jn. 6:38).
 2. To abolish death. "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10).
 3. To liberate. "And deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:15).
 4. To manifest God's love. "Herein is love, not that we loved God, but that he loved us, and sent his Son [to be] the propitiation for our sins" (1 Jn. 4:10).
 - iii) Ultimate reason, to lay the foundation for God to be all in all in the eternal state, and thus eternally glorified His love.
 1. This leads to the question, "What does it mean for God to be all in all?" In a nut shell, it means God permeates everything. He is the source of all activity and speech, the motivation for every activity, and the glory of God everything has as it's goal.
- b) His sufferings before death were unique in that He suffered for the sins of others. Thus, before death, in the three hours of darkness, He did not just suffer as others who were crucified. His was soul sufferings as well as bodily (1 Pet. 4:1).
- c) His Death was without equal for:
 - i) He alone was able to enter death and was never a dying man (Lk. 23:46).
 - ii) By His death He vanquished the powers of darkness (Heb. 2:14).
- d) His dead body was unique for His body saw no corruption (Acts 2:27), and unlike the body of Lazarus, His never stank (Jn. 11:39).

Dealing With Two Of The Vocational Reasons

Due to the vastness of the subject, this paper will only deal with Christ abolishing death and Christ declaring God's love.

- 1) He abolished death (Isa. 25:7-8). He will destroy (bala), the word indicates the face of the covering. It is a lovely expression illustrated so beautifully as an individual with a covered face awaiting execution, already under condemnation. Then in that dark hour the covering is to be removed for condemnation is gone forever. It is the same Hebrew word as, "Swallow up death" in victory (Isa. 25:8).
- 2) Hosea presents a different picture (Hos. 13:14) where he presents the truth that the death of the Lord will be the plague (pestilence) of death and the destruction (exterminator) of the grave. The Lord by His death will ransom (redeem, rescue) His people from the power of the grave for He will be a near kinsman (as Boaz was, Ruth 2:1) redeeming them. This is seen in the context of the deliverance of Israel from Assyria, but it is applied to death (1 Cor. 15: 55).
- 3) What a wonderful vision of the Lord John received on the isle of Patmos (Rev. 1:11-18). Having been presented with the glories of the Lord, the Lord then speaks saying those glorious words, "Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:17, 18). Just like Jericho, the wall of Satanic power has been breached and He has the keys to its entrance. Never again will a death be needed to defeat Satan for when the Lord rose from the dead, He is alive forever more.
 - a) When Peter was preaching he made the following statement, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance." (Acts 2:23-28). There is within the statement a comment of stupendous magnificence. It was much more for the passage quoted gives an insight easily missed. It is that little clause in the middle which is so profound, "God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it". Several truths shine out like the beam of a lighthouse on a stormy night. Note the following:
 - i) The contrast:
 1. In this passage the resurrection of the Lord is unique but:
 - (a) Not because He was the first to be raised never to die again, for all others did die again. There were three resurrections in the Old Testament and three in the New Testament, but in every case the individual died again.
 - (b) Nor because His resurrection was prophesied, for our resurrection is prophesied as is that of the Jews and the two witnesses.
 - (c) Not because His resurrection was personally prophesied and intended to be an authentication of who He was.
 - ii) In this context the reason for the Lord's resurrection was:
 1. Because of the perfections of His life. Note the words of Peter and the Psalmist, words which went far beyond the Psalmist personally. The passage clearly intimates the resurrection of the Lord was because, "God raised Him from the dead BECAUSE it was not possible that he should be holden of it." Why did God raise Him? Because our Lord lived two major truths:

- (a) "I foresaw the Lord always before my face." God was ever the delight of the Lord, ever being held in admiration and infinite esteem. Such was the fellowship the Lord had with God that He could say, "Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance" (Acts 2:28).
- (b) "For He is on my right hand" (Acts 2:25). He ever gave to God the place of honor, that is, by acknowledging in word and deed the dignity and respect He was worthy of. His was a life of unwavering dependance and dependence.
- (c) Because of this life style His heart was glad and His tongue rejoiced knowing that God would not leave His soul in hell nor, "suffer His Holy one to see corruption" (Acts 2:27).

Who Raised Christ From The Dead?

At first reading it is said by some that it was the Holy Spirit and base that on Romans where Paul wrote, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:3, 4). This begs the question, "Does this say the Holy Spirit raised the Lord from the dead or the character of holiness necessitated Him being risen from the dead?"

Some would say the Lord raised Himself from the dead because He said, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (Jn. 10:18). The question again is, "Does this say the Lord raised Himself from the dead or that He had the right to be raised from the dead?"

This passage from the Psalms which Peter here quotes says, (I write reverently), God had no option but to raise the Lord from the dead to silence every mouth which would question who He was (Rom. 1:2-3). There can be no debating on this matter. Christ is the Son of God and being raised from the dead, lives in the power of an endless life. In resurrecting power He is unique.

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

Rowan Jennings, Abbotsford, British Columbia