

Scriptural Truths

E-Mail Meditations

The Lord May Come . . . Perhaps Today . . . Behold, I Come Quickly . . . Rev. 22:7

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The Resurrection

Introduction



There are some matters which are so evident they do not need to be mentioned, and yet the truth of which can be missed. It stands to reason, for there to be a resurrection there had to be a death and whether this is of any human being or the Lord is irrelevant at this point. I have often heard it said that when a human dies it is just like an animal for there is no afterlife. We are born, live and die and that is it. We are therefore of no consequence, just a piece of matter in this duration we call time. Of course this is not true for there is a life after death and it is not just a spirit experience but an experience of the entire person, body, soul and spirit. While it is not our purpose here to prove the death of the Lord, yet any medical student would concur that the spear going into the side of the Lord was a mortal wound by which no one could live. Furthermore, the soldiers had to be assured in their own minds and then assure Pilate that the Lord had died. There was too much for them to risk telling a lie for it would have spelt their death.

In considering the resurrection of Christ it is quickly recognized that the death and resurrection of the Lord are indissolubly united in the scriptures as the following scriptures show.

- a) The crucified One died to rise (Jn. 10:17); and the risen One lives forever as the crucified One (1 Cor. 2:2; Rev. 5:6)
- b) Both are necessary for the unveiling of the purpose, power, and love of the Father: "Therefore doth my Father love me, because I lay down my life, that I might take it again" (Jn. 10:17)
- c) Both are necessary for the message of the gospel to be complete (1 Cor. 15:3-4)
- d) Both are necessary for the reconciliation of humanity: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10)
- e) Both are necessary for the model and power of the believer: "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God" (Rom. 6:10)
- f) Both are necessary for the functioning of His Heavenly priesthood: "It is Christ that died, yea rather, that is risen again" (Rom. 8:34) and lives in "the power of an endless life" (Heb. 7:16)

- g) Both are necessary for the unilateral Lordship of Christ: “For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living” (Rom. 14:9)
- h) Both are necessary for the coming union of the church: “For if we believe that Jesus died and rose again . . . For the Lord himself shall descend from heaven with a shout” (1 Thess. 4:14-16)
- i) Both are necessary for the future prospect of those who die in the Lord: “Who died for us, that, whether we wake or sleep, we should live together with him” (1 Thess. 5:10)

The Evidences Are Multiple

Dr. Luke, who wrote the Acts of the Apostles to the learned Theophilus wrote: “Also he shewed Himself alive after His passion by many infallible proofs”. (*Passion* means to suffer badly and the Greek word is translated, endured sufferings, suffer, suffered, suffering suffers). Being alive He:

- a) Could be handled (Jn. 20:27)
- b) Was able to partake of natural food (Lk. 24:41-43)
- c) Was seen. There are and will be nineteen manifestations of the Lord after His resurrection, and they are as follows:
 - i) While on earth and before His ascension:
 1. Mary (Mk. 16:10-11; Jn. 20:18); the other women (Matt. 28:9-10); Simon Peter (Lk. 24:34; 1 Cor. 15:5 where he is called Cephas); the two on the road to Emmaus (Mk. 16:12; Lk. 24:13-35); the disciples in the upper room (Mk. 16:14; Lk. 24:36-43; Jn. 20:19-23); again to the disciples with Thomas present (Jn. 20:26-29); at the Sea of Galilee (Jn. 21:1-23); to more than 500 at once (1 Cor. 15:6); James (1 Cor. 15:7); on the mount when He gave the great commission (Matt. 28:16-20); again on the mount of Olives from where He ascended (Lk. 24:44-53; Acts 1: 3-9).
 - ii) After His ascension when in Heaven:
 1. Stephen (Acts 7:55-56); Saul (Paul) at his conversion (Acts 9:3-6); to Paul again when he was in Arabia (Gal. 1:12); to Paul again when in the Temple (Acts 22:17-21); Paul’s last manifestation was when he was in prison, and while in some of these the Lord was not seen, yet there was an awareness of His presence and therefore His resurrection (Acts 23:11), and finally John on the isle of Patmos (Rev. 1:12-20).
 - iii) In the future:
 1. At the rapture when we are made like Him because we see Him (1 Jn. 3:2); and when He comes to rule (Rev. 1:7).
- d) He was known to have risen, while as yet not seen, when the vacated tomb bore witness to the fact. The soldiers (Matt. 28:11-15).

The Attempts To Prevent Any Deception Concerning The Resurrection of The Lord

Over a period of time and on several occasions the Lord had said that He would rise again on the third day (Mk. 9:31; 10:34). For all those who cried for His death and from the perspective of human rationale (Jn. 11:50; 18:14), every precaution must be taken to prevent any rumor of His resurrecting, yet they endorsed the truth of His resurrection. Some were done unwittingly and others deliberately.

- a) Those done unwittingly:
 - i) Joseph and Nicodemus wrapped the body in the Jewish manner, but in doing so, assisted in the proof of His resurrection. According to the Jewish method of burial, the body of the Lord would have been wrapped in linen cloths which were not knotted but sewn together. Between the fold of the clothes the spices were placed with the myrrh which was a gummy mixture which caused the clothes to be almost attached to the body so that it was almost impossible to remove them.
- b) That which was done wittingly:
 - i) A very large stone was placed at the mouth of the tomb, possibly 4-5 feet in size. There is a parenthetical statement in the Bezae manuscript of Mk. 16:4 which states: “twenty men could not move it and it is calculated that it weighs as much as 1 1/2 tons”.
 - ii) The security guard. On the lower level this would have been done to prevent a Roman problem. This would not have been four soldiers standing at the four corners but rather a group of four to sixteen men who would have been killed had they slept while on watch.

iii) The Roman seal. This was a cord which stretched across the stone, fastened at both ends with the Roman seal. This secured the tomb of the Lord and automatically would have prevented it from being confused with another tomb. To break the seal would have been to incur the judgment of the Roman government.

c) By it He:

- i) Was declared to be the Son of God (Rom. 1:4)
- ii) Authenticated the testimony of the prophets (Psa. 16:10; Psa. 22:21-22; Isa. 53:8-10; Hos. 6:2, Jonah by his experience (Matt. 12:39-40).
- iii) Was justified in His own prophetic announcements (Matt. 16:21; Jn. 2:19-22)
- iv) His Kingship (Acts 13:34, the sure mercies of David) and Judgeship was assured (Acts 17:31)

The Importance of The Bodily Resurrection of The Lord?

Why did the Lord need a bodily resurrection? The bodily resurrection of the Lord is vital for a number of reasons:

- a) It was the only way to prove He had risen from the dead. Had no one seen or handled Christ after His resurrection there would be grave doubts of His physical resurrection and it could have been argued that His was only a spirit resurrection. This of course would be an acknowledgment that the spirit dies, a truth contrary to the scripture.
- b) The separation of the grave clothes showed a bodily resurrection.
- c) Christ Himself stated: “Destroy this temple, and in three days I will raise it up” (Jn. 2:19), and several observations are seen:
 - i) When He said this He was in a physical body therefore, His resurrection demanded a physical body. To this the Holy Spirit adds: “He spake of the temple of His body” (Jn. 2:21). Then it is recorded: “When therefore He was risen from the dead, His disciples remembered . . . and they believed the scripture, and the word which Jesus had said” (Jn. 2:22). By separating the “scripture” from the “word which Jesus had said,” there is indicated that the Old Testament had taught the bodily resurrection of the Lord.
- d) One of the many portions of the scriptures which taught the Lord would rise is Psalm 16:10, a passage which is referred to by Peter in Acts 2:27 when he was preaching of the resurrection of our Lord from the dead, a subject which would have no relevance if it was simply a spirit resurrection. Added to this is our Lord’s own words: “A spirit hath not flesh and bones, as ye see me have” (Lk. 24:39).
- e) When one reviews the resurrection of persons other than the Lord in the scriptures, they all are physical bodily resurrections. Not one of them was the resurrection of the spirit for the fact is the spirit never dies, it is only the body that dies. Those who are recorded as being raised are:
 - i) The widow of Zarephath's son (1 Kgs. 17:21-22)
 - ii) The Shunammite's son (2 Kgs. 4:32, 36)
 - iii) A man by coming into contact with Elisha's bones (2 Kgs. 13:20-21)
 - iv) Jairus' daughter (Mk. 5:22-23, 41-42)
 - v) The widow of Nain's son (Lk. 7:12-15)
 - vi) Lazarus (Jn. 11:43-44)
 - vii) Those people raised after Jesus' resurrection (Matt. 27:52-53)
 - viii) Tabitha (Acts 9:36-41)
 - ix) Eutychus (Acts 20:9-12)
 - x) The two witnesses (Rev. 11:3, 7, 11)
 - xi) The believers of this age (1 Thess. 4:15-16)
 - xii) The unsaved (Rev. 20:11-15)
 - xiii) Those of the first resurrection (Rev. 20:5-6)
- f) In what ways was the resurrected body of the Lord different from that of Lazarus, etc? His was a body which:
 - i) Was perfectly fitted to live in Heaven or earth (Acts 1:3-11)
 - ii) Carried the marks of the wounds in His feet, hands, and side (Jn. 20:20, 27)
 - iii) Was not restricted by natural boundaries of walls or locked doors (Jn. 20:19)
 - iv) Would never die again (Heb. 7:16)

[What Does The Resurrection Mean For The Unsaved?](#)

Because of the resurrection the death of this body does not mean the end of all existence. At the moment an unsaved individual dies they immediately are cast into hell (Lk. 16:20-23), there to endure the judgment of God for their sins and the rejection of Christ as Saviour. However, they will be resurrected to stand at the Great White Throne and from there to be cast into the Lake of Fire for all eternity. Wise is the individual who not only sees the wisdom of, but also deliberately accepting the offer of God's salvation while they have the opportunity.

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the *book* of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.” (Rev. 20:11-15)

The old Hymn stands true:

“Be in time, be in time, while the voice of Jesus calls you be in time,
If in sin you longer wait you may find no open gate,
And your cry be just to late,
Be in time”.

... Rowan Jennings

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