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The Glory of The Lord's Resurrection

Introduction

Many years ago I asked a Bible teacher I greatly respected the question, "Since the work for salvation was finished when the Lord cried, 'It is finished', why did He have to die?" As I now review my question, several considerations come to mind.

- a) Was the Lord speaking prospectively, that is, knowing He would rise from the dead and was His physical death and resurrection included in that cry? In legal terms, a "case history" could be shown by the woman who came to Elisha when her son died. The lad had died in his mother's arms and she then took the dead body, laid her son on the bed, and went to Elisha. Recognizing her from a distance Elisha sent Gehazi his servant to ask if all was well? At that moment, the mother knew her child was lying on a bed, a corpse but when asked, "Is it well with the child?" the woman answered, "It is well" (2 Kgs. 4:26). She was speaking prospectively. Was the Lord speaking prospectively in this case?
- b) Was the Lord speaking of the redemption penalty that was finished? In that case, the Lord had suffered for sins and provided the basis for reconciliation and redemption. In other words, "Would the work of the Lord for salvation have been finished if after that cry he got off the cross?" Make no mistake, the Lord had to die for multiple reasons.

Why was it a necessity for the Lord to die?

Another way to consider the question is, "What would have been deficient in satisfying God's judicial moral standard? This begs the questions:

- a) Had the Lord not died, would the power of Satan have been defeated?
- b) Would the New Covenant, when viewed as a will, be ratified?
- c) Could the pledge for Christ to judge all men be accomplished?

It is clear that for these and other purposes of God to be accomplished, the Lord had to die. The answer to each question is a resounding "No".

- a) It was only through the death and resurrection of the Lord that the power of Satan was broken. (Heb. 2:14)
- b) Only through the death of the Lord is the New Covenant constituted a "will". (Heb. 9:16-17)
- c) It is only because of the death and resurrection of the Lord that all humanity can be assured they will be judged. (Acts 17:31).

The Lord had to die

There are multiple reasons which necessitated the Lord entering death as opposed to being taken by death as many of our loved ones have been. There are at least two fundamental truths that must be acknowledged:

- a) Our Lord was never a dying man.
 - i) Many years ago a scholar was asked, "What is life?" The response was, "Life is the measurement of death in an individual". I am now 79 years of age, and death is slowly and stealthily creeping over me. My eyes, self-assuredness, strength, and hearing are not what they used to be. This body is becoming weaker as time passes. I am a dying man. The Lord never was because the damaging seed of sin was never in Him. His was a body that was impervious to sin and the natural consequences of it.
- b) There can never be a medical reason for the Lord's death.
 - i) I am confident that those who have failed to know the scriptures have put all sorts of reasoning as to what caused the death of the Lord. It has been said and written that He had a heart attack or acute physical stress, a dislocated shoulder whereby He could not lift Himself to take in a breath, the brutal torture attributed to it, loss of fluid through dehydration and hyperventilation are some of the thoughts of men. This is all unbelieving nonsense. The Lord said: "Therefore doth my Father love me because I lay down my life, that I might take it again. No man taketh it from me,

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but I lay it down of myself. I have the power to lay it down, and I have the power to take it again. This commandment have I received of my Father” (Jn. 10:17-18).

- (a) Note the words which indicate personal activity:
 - (i) “I lay down my life I have power to lay it down”
 - (ii) “No man taketh it from me” makes it clear no man and nothing can take His life from Him
- (b) “I am the good shepherd: the good shepherd giveth his life for the sheep” (Jn. 10:11). Again, note the wording, the good shepherd “giveth.” The word translated “giveth “ is in the present imperative voice indicating a command which was to be done. It was something the Lord was to do and not others.

When considering any aspect of the Lord, the student automatically launches into an ocean of incomprehensible truths. There are depths of wonders in the Lord that only God can know and appreciate, consequently as one is by the living Spirit led to “see” His glories, the inability to comprehend makes Him all the more glorious. The physical death of the Lord was an activity pre-determined before the world began. It was an act of His own voluntary unprepared will. It was an activity of faith in His dependence on God to raise Him.

His triumphant resurrection

The physical bodily resurrection of the Lord was the supreme sign of who He was and what the Father thought of Him. His rising from the dead was an activity of holiness (Rom. 1:4) for God never does anything covertly or deceitfully.

- a) Some deny the physical bodily resurrection of the Lord. The Lord raised, Lazarus, Jairus's daughter, the widow of Nain's son and they were all physical bodily resurrections. Surely God was able to raise His Son from the dead in a bodily resurrection.
- b) Because the Lord has died and is risen again, Christianity is unique and supreme above all other religions and religious founders. It is the only religious Founder whose religion is based on a vacated tomb. The prominently resurrected man living in the power of an indissoluble life, whose fulness of glorification on earth has not yet been fulfilled, is now a Forerunner bringing others to glory and can bring others with Him and can fit and maintain others in perfection before God.

Some of the accomplishments of the resurrection of the Lord

- 1) Personally:
 - a) Jesus was declared the Son of God with power by the Spirit of Holiness (Rom. 1:4).
 - b) Jesus has become the firstfruits of those who sleep (1 Cor. 15:20)
 - c) He has been raised to the right hand of God (Acts 2:32-34)
 - d) God raised Him from death and He was seen openly (Acts 10:40)
 - e) He received the promises of David (Acts 13:34)
 - f) He ever liveth to make intercession for us (Heb. 7:25)
 - g) He lives by the power of an endless life (Heb. 7:16)
 - h) He has the keys of hell and death (Rev. 1:18)
 - i) He has declared He is alive forevermore (Rev. 1:18)
 - j) He is Lord of the dead and the living (Rev. 1:18)
 - k) He lives unto God (Rom. 6:10)
 - l) He will judge the world (Acts 17:31)
- 2) The power manifested and available for salvation:
 - a) The power that raised the Lord from the dead is the power that spiritually made us alive. (Eph. 1:19-20; 2:1)

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- 3) Some of the spiritual results:
 - a) We have the assurance that no longer are we in our sins (1 Cor. 15:17, 20)
 - b) We have been Justified (Rom. 4:24-25)
 - c) We are united to His resurrection (Rom. 6:5-11)
 - d) We can bear fruit for God (Rom. 7:4)
- 4) The endorsement of the scriptures:
 - a) Scripture was Fulfilled (Acts 2:31-32; 26:22)
- 5) Some of the present bodily results:
 - a) "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. 8:11)
 - b) We might "walk in newness of life." (Rom. 6:4)
- 6) Some of the anticipative results:
 - a) We will be raised incorruptible (1 Cor. 15:42)
 - b) We will be raised in glory (1 Cor. 15:43)
 - c) We will be raised in power (1 Cor. 15:43)
 - d) We will be raised a spiritual body (1 Cor. 15:44)
 - e) We will bear the image of His heavenly body (1 Cor. 15:49)
 - f) We have hope for those who have died in Christ (1 Thess. 4:14-17)
 - g) Made partakers of the inheritance of the saints in light (Col. 1:12)
 - h) We shall be like Him morally (1 Jn. 3:2)
 - i) We shall be like Him physically by having a body like His (Phil. 3:21)
 - j) We wait for Him from heaven (1 Thess. 1:9-10)
 - k) We have a lively hope (1 Pet. 1:3)
 - l) We will be presented before God (2 Cor. 4:14)

The only response is how can we not sing, "**Hallelujah, What a Saviour**"

. . . . Rowan Jennings