

The Body Cries, “Help!”

Hebrews 6:2c

Nutshell: The problem of the body. It is fragile and it dies. Why? Our bodies cry for help, but it can only be found in the first Man with a resurrected body.

I. Context: The 6 fundamentals which the Hebrews should have already been building on.

II. Text

Heb 6:2 of the instruction about washings, also of laying on of hands, also of the resurrection of the dead and of everlasting judgment,

Literal Standard Version with modifications

The next four outline items, III. - VI., are based on the 4 uses of Scripture listed in 2 Tim 3:16 AND the 3 depictions of preaching in 2 Tim 4:2.

III. Teaching

A. Paul wrote an inspired book to a Jewish audience; 2 Pet 3:15-16; 1 Pet 1:1; 2 Pet 3:1. Hebrews is the only possibility.

1. The “us” of Heb 2:3 only puts the author outside the original 12
2. Peter speaks of the Apostles in the 3rd person as well, 1 Pet 1:12

B. Outline of Hebrews

Authority: God has at last spoken In Son (*Ἰερωφῆτ*), ← follow this font

His express image, 1:1-3a

Theme: **The SON** purified us from sin (Priest), then sat in authority (**King**), **1:3b**

I. **Supreme over** the angels, Inheritor by ordeal, 1:4-14

Therefore hear Him, 2:1-4

II. **Supreme as** man, 2:5-9

Psalm 8- Since man must inherit, 2:5-8a

but man failed, 2:8b, Christ became man, 2:9a

Theme reprise: crowned with glory and honor (**King**), **2:9b**

to taste the death of “each one” of His own (**Priest**), **2:9c**

to bond with them and help them, 2:10-18

freeing them from bondage to Satan and fear, 2:14-15

Therefore, think hard on Him, 3:1

III. A better stewardship than Moses, 3:1-6

Therefore hear Him, unhardening our hearts, (*Ἰερωφῆτ*)

Ps 95- for Moses' folk didn't inherit God's **rest**, 3:7-19

IV. A better **Rest** than Joshua, 4:1-11

♦ Therefore, fear, 4:1a, lest we also miss God's **rest**

Ps 95- David told his people not to miss that **rest**, 4:1b-3

The Promised Land was a type of God's 7th day **rest**,
which itself was a type of Salvation, 4:4-8

Christ's Salvation has become the final *Sabbatismos*, 4:9,
the Son **resting** from the work of **Salvation** as the
Father had **rested** from the work of **Creation**, 4:10.

We must EXERT ourselves to enter Christ's **Rest**, 4:11

For the Word penetrates, exposing us before God, 4:12-13

Theme reprise: Having the highest high priest (**Priest**), the
Son of God (**King**),

Let us hold to our confession of Him (*Ἰερωφῆτ*), **4:14**

especially since He felt all our temptations +, 4:15

V. A better **priesthood** than Aaron, **4:14-10:18**

VI. Exhortations based on Christ's supremacies, 10:19-13:21

VII. Concluding remarks, 13:22-25

C. “**Let us approach**” (Προσερχώμεθα) in **4:16 and 10:22**

brackets the section between them, which is Christ's better
priesthood. Jesus' priesthood, then, is so we will approach
God. Prayerlessness, then, dismisses Jesus' priesthood.

D. 5:1-10, OT priests from Aaron; Christ from *Ἰερωφῆτ*

1. 5:11-14, The Hebrews were too babyish to learn of *Ἰερωφῆτ*

2. 6:1, They needed to move on from foundational teaching:

a. Paul gives six “beginner” doctrines, 6:1-2

b. First pair: repentance (mental transformation) from
lifeless efforts = *not* trusting *my* doings + faith toward
God = trusting *Christ's* doings

c. Next pair: Cleansings (NT baptism and its OT roots of
ceremonial washings) and laying on of hands,
signifying the conferring of the Spirit and His gifts

Kid-speak: Last time, we talking about a preacher putting
his hands on somebody after they're baptized. That's so they
can receive a *gift from whom?* The Holy Spirit.

Outline:

- I. 6 Basics: Two Beginning Pairs and an Ending Pair, Heb 6:2
- II. New, Eternal Bodies
 - A. Argued by Paul & Jesus
 - B. Ours a copy of Jesus'
 - C. Death a transition
- III. Reporter Questions: Who, What, When, Where, Why, How?
- IV. The Hope of the Resurrection of our Bodies

Kid-speak: Paul gave us a list of 6 things Christians have to start with. Which one will we talk about today? The 5th one: After we die, God will give us new bodies that will last forever.

- E. “Also of *the* resurrection of the dead.” First, a contextual consideration: looking back, looking ahead.
 1. We had a clear starter pair: THOUGHT-CHANGE (literal for “repentance”) about our lifeless efforts + FAITH TOWARDS GOD (*where* we turn *from* our self-trust)
 2. Now that we’ve completed the second pair, consider how baptism and hand-laying *mirror* repentance and faith
 - a. Baptism is the outward expression of repentance (clearly connected Scripturally)
 - b. Hand-laying is the outward expression of faith toward God (how will the Spirit supply and enable me in my turning from self-trust?)
 3. The final pair, the doctrines of the resurrection and judgment, then, *move straight to the end of the line!*
 - a. We will stand before God in reconstituted, permanent bodies
 - b. He will evaluate and recompense us
 - i. Those in Christ will have His righteousness on their account, but God will evaluate how well their deeds matched their faith in this
 - ii. Those outside of Christ will get what they wanted: an evaluation of their supposedly sufficient goodness
 4. The first two pairs are at the beginning of the Christian journey. The last pair moves all the way to the end.
 - ★ a. Suggesting that all we do in between is a CONTINUATION OF OUR *identification* with Christ (BAPTISM) and our *continuance* in His Spirit (from hand-laying on)

- b. This is a transformative way to look at the Christian life
- F. “Also of *the* resurrection of the dead”
1. “Resurrection” in Gk is a compound word meaning “to stand again”
 2. The phrase “resurrection of the dead” carries two ideas:
 - a. First, the idea of life after death
 - i. That is, we have a **soul/spirit** that survives the death of our bodies
 - ii. Contrary to the notion that we are simply material creatures whose existence ceases at death
 - b. Second, the idea that the dead themselves are raised up with **new, eternal bodies**
 - i. This second idea was contrary to the Greek idea that bodies are a burden we want to be rid of
 - ii. They generally believed in life after death in an ideal, spiritual state
 - iii. When Paul spoke to the Athenians (Greeks), then, this was a particular sticking point, Acts 17:32

Kid-speak: Can we see it when people die? But have we seen anybody with the brand new body God promises? Only Jesus so far. So is it hard to believe? Yes, at first.

3. The Corinthians reflected their Greek background as well
 - a. Some Corinthian Christians fell back into disbelief of the resurrection of the dead
 - b. Giving us Paul’s answer in **1 Cor 15**, the most extensive defense of the resurrection in the Bible
 4. Because of the new bodies, this is not the same as people who were brought back to life in their present bodies (though those show God’s raw power over death)
 - a. Such as Elisha in 2 Kings 4:32-37; 13:20-21
 - b. And Jesus raising people, Lk 7:14, Jn 11- Lazarus
 - c. The Apostles raising them, Acts 9:40
 - d. Critically, these raised bodies all died again. These are *not* the “resurrection of the dead” in Heb 6:2.
- G. Paul makes 5 main points in his argument for the resurrection of the dead in 1 Cor 15
1. Most importantly, no resurrection means that *Christ* didn’t rise, leaving us in our sins, v 17
 2. Death is the *last* enemy, the capping of Christ’s triumph, v

- a. Death giving up its dead (= the resurrection) is part of death's *defeat*
- b. Without it, Christ doesn't *triumph*

Kid-speak: If Jesus didn't rise from the dead, what would have happened? We would still have to pay for our own sins. That would take forever in the Lake of Fire.

- 3. Those who received baptism *based on the testimony of* Christian martyrs (first referenced as part of a larger group in v 18) made a senseless act unless those martyrs were going to rise again, v 29
 - a. Paul uses his own continual peril of martyrdom as an example, v 30-34
 - b. If he only has an earthly benefit for his peril, the rational alternative is actually abandonment of morals altogether!
- 4. The resurrection is a logical 'sprouting' of the 'seed' of our earthly bodies, v 44
 - a. This was apparently *always God's intent*, even without sin, v 45-49
 - b. But now Christ had to pioneer it
- 5. These earthly bodies are not designed for eternity, v 50 (and a bodiless spirit is 'naked', 2 Cor 5:3)
- H. Jesus also gave a significant defense of the resurrection against the Hellenized (Greek-influenced) Sadducees, Matt 22:23-33; Mk 12:18-27; Lk 20:27-40
 - 1. They brought a Deut 25:5-based question to Him, where 7 brothers, 1 by 1, marry a woman and die, posing an alleged problem of which one is her husband in the resurrection
 - 2. Jesus' answer:
 - a. The Sadducees didn't know Scriptures
 - b. They didn't know God's power
 - c. The resurrection doesn't include marriage
 - d. Moses more explicitly taught that there *is* a resurrection by God saying "I am the God of Abraham..."; hence, God still related to a *living* Abraham
 - i. Note that Jesus' conclusion is based on the present tense, "am."
 - ii. That's how inspired the Scriptures are, as Jesus said, Matt 5:18, down to the tense of "to be."

- I. Backing up, we see that Job (probably the first Bible book written) contains belief in the resurrection, 19:26
 1. After he died, in his (new) flesh, he would see God (who would be there too, v 25 w/ 27; hence, the Millennium)
 2. Job's clear understanding of the resurrection of the dead shows God's regard for its fundamental nature
- J. The resurrection is our 'copy' of Christ's original, Philip 3:21
 1. He had a 'regular' body, but now a resurrection body
 2. Our 'regular' body will be transformed to be like His
 3. But even now, "the power of His resurrection" is at work in us! Phil 3:21

Kid-speak: What kind of body will we have when God raises us up? The same kind Jesus has after God raised Him up.

- K. Death is therefore really just stage 1 of the resurrection of the body
 1. The word "dead" in the phrase "the resurrection of the dead"- we die first, then are resurrected
 2. That's why Paul likens it to a seed process, 1 Cor 15:44
 3. It's also why Jesus could say that Lazarus had fallen asleep instead of died, Jn 11:11
- L. Let's ask the reporter questions to fill in some cracks
 1. Who?
 - a. Those believing in Jesus, Jn 6:40
 - b. Those drawn by the Father, Jn 6:44
 - c. More broadly, everyone will have a resurrection body
 - i. Some to life, Dan 12:2; Jn 5:29
 - ii. Some to shame, Dan 12:2; Jn 5:29
 2. What?
 - a. The earth casting out its dead, Isa 26:19
 - b. Believers' bodies redeemed, Rom 8:23
 - c. Us receiving bodies like Jesus' resurrection body, Philip 3:21
 - d. If the new body is like Jesus', we will recognize it
 3. When?
 - a. The last day, Jn 6:40, 44, 54; 11:24
 - b. When Jesus returns, 2 Cor 5:4, 6

Kid-speak: The souls of Christians who die go to be with Jesus. When will they get their new bodies? When Jesus comes back.

4. Where?
 - a. From the grave, Jn 5:28
 - i. Not necessarily meaning every piece right from one spot, since our disintegrated “atoms” move on to other ‘platforms’
 - ii. Clearly, God is able to reconstitute us by His power, as He wills; but it is the *transformation* of the reconstituted corpse that is vital
 - b. From everywhere, Matt 24:31
5. Why?
 - a. So God can receive me, Ps 49:15
 - b. Because Jesus lives, Jn 14:19
 - c. So we won’t be “unclothed,” 2 Cor 5:4
6. How?
 - a. Through Jesus, Acts 4:2
 - b. By God’s omnipotence, Philip 3:21; Matt 22:29

Kid-speak: How hard is it to make a new body that lasts forever? Only God can do it!

- c. Through the Gospel (Good News), 2 Tim 1:10
- d. Note the Apostles’ difficulty in accepting Christ’s resurrection, Lk 18:31-34; Jn 20:25, AND His 40-day, post-resurrection emphasis on proving it, Acts 1:3

M. Hope derived from the resurrection

1. There is a great deal of hope in the doctrine of the resurrection. Without it, at best (afterlife without bodies) we’d see ourselves here in an existence whose only relevance is to advance us on to an unrelated plane.
2. With the resurrection of the body, we can see this life as a promise of what is to come. We can see what is organically messed up as what will be fixed, not simply escaped.

IV. For the Walking Wounded (1 Thess 5:14, “Uphold the strengthless”) You are more in agreement with the body’s real fragility.

V. Conviction (2 Tim 4:2, “Convince, rebuke”): **What have I done wrong? How have I lost righteousness?**

Does my bodily weakness take me where it should?

VI. Correction/ Realignment (2 Tim 4:2, “Exhort/encourage”):

How will I correct my error? How will I regain uprightness?

I will hope in the Resurrected Man, that I may share His acquisition.

VII. Schooling in Righteousness: How do I take this on the road?

The more my body decays, the more it’s like the seed that must disintegrate to bring forth the new body.

Wrap-up: Our human body is a built-in testimony to our spiritual need and our total need. Our human body cries “Help!” in two ways.

First, it cries help in seeing its doom: It cannot live forever. It will die. It is *dying*. It is going through many mini-deaths all along, worse and worse (illness and aging). It sadly or angrily cries “Help!” as long as it breathes.

But second, some human bodies cry, “Help!”, as in “Look! Help is here!”, for they hear of a Man with a body just like ours who came to fix the body’s doom! He came to remove aging, death, and illness. BUT HE COULD NOT DO SO WITHOUT ADDRESSING THE ROOT CAUSE, WHICH WAS SIN.

Therefore, He took the sin of a chosen people into His own body when He died on the cross.

The fact that this had succeeded in saving the body came in His resurrection. It first saved His own body. He is the first man with a resurrected body. That body will never again feel the effects of aging, illness, or death.

In Jesus’ answer to the Sadducees, Lk 20:35 includes the idea of our “worthiness” to attain to the resurrection. Embracing the truth of the resurrection of the dead is certainly an important part of that worthiness.

All this is summarized better in Rom 8:18-27