



GRACE

REFORMED BAPTIST CHURCH

SOLI † DEO † GLORIA

BACK TO THE BASICS

A Study of the Essentials of the Christian Faith

Sermon Notes

The Bodily Resurrection, Part 1

1 Corinthians 15

March 6, 2011

³For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, ⁴that he was buried, that he was raised on the third day in accordance with the Scriptures, ⁵and that he appeared to Cephas, then to the twelve.

1 Corinthians 15:3-5

- This morning, in our Affirmation of Faith, we recited together one of the oldest and most well-known of all the ancient creeds of the Christian Church, the Apostles Creed:

I believe in God, the Father Almighty,
the Maker of heaven and earth,
and in Jesus Christ, His only Son, our Lord:

Who was conceived by the Holy Ghost,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, dead, and buried;

He descended into hell.

The third day He arose again from the dead;

He ascended into heaven,
and sitteth on the right hand of God the Father Almighty;
from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost;
the holy catholic church;
the communion of saints;
the forgiveness of sins;
the resurrection of the body;
and the life everlasting.

Amen. [*Emphasis Added*]

- In this Creed, we affirm one of the most central truths of the historical Christian faith: the resurrection of Jesus Christ.
- Yet, unfortunately, the Church today has seemed to overlook the importance of the **bodily resurrection**. It is not that the Church has *denied* this truth, it is simply that we have failed to understand the full significance of Resurrection.
- There are several reasons for this neglect of such a central doctrine of the faith.
- First of all, as I have said so many times, the Church today is simply not interested in “doctrine.” It appears that the study of doctrine is too potentially divisive, therefore, most churches simply teach “moral” lessons from the Bible.
 - Yet, as we will see in the coming weeks, few doctrines have more profound practical applications than that of the bodily resurrection of Jesus Christ.
- Secondly, the church today has, it seems, become increasingly more *spiritual*, but less *biblical*.
 - We have emphasized **spirituality** and the **spiritual disciplines**, such as prayer, fasting, Bible study, and evangelism. In so doing, we seem to have created an entire generation of Christians who fail to see the biblical mandate to honor God in the areas of their lives that do not appear “spiritual.” As such, we live “divided” lives” existing in two realms: the spiritual (good) and the secular or physical (which is viewed neutrally, at best).
 - Yet, as we will see, the biblical doctrine of the bodily resurrection prevents such a dichotomy (i.e., a divide between the physical and the spiritual) in our lives.
- Thirdly, it seems we have neglected the resurrection because of our (rightful) emphasis on the crucifixion.
 - Theologian and Professor Richard Gaffin explains, “As a generalization...Christ’s resurrection has been relatively eclipsed. In Eastern Orthodoxy...the emphasis has been on his incarnation...In Western Christianity...attention has been focused heavily and at times almost exclusively on Christ’s death and its significance. The overriding concern, especially since the Reformation, has been to keep clear that the Cross is not simply an ennobling and challenging example but a real atonement...In short, the salvation accomplished by Christ and the atonement have been virtually synonymous.”
 - The emphasis on the crucifixion and its doctrinal significance is vital; however, we must not forget that the *cross is meaningless apart from the resurrection*.

- Finally, because of this misunderstanding of the **doctrine of the bodily resurrection**, our understanding of heaven and future glory is even slightly distorted.
 - I believe that many – if not most – Christians, when they think of heaven, think of a purely spiritual existence. I would submit that if many Christians were asked to describe the “body” of believers in heaven, they would describe **disembodied spirits “floating” around in a blissful existence**.
 - However, as we will later see, this was the type of afterlife taught by the Greeks, such as Plato – **not** the heaven of the Scriptures.
 - In fact, as we study the bodily resurrection, we gain a glimpse into what the nature of eternity will be like.

- Several years ago, at the New Orleans Baptist Theological Seminary, “Jesus Seminar” theologian John Dominic Crossan debated the doctrine of the Resurrection with Anglican scholar N.T. Wright.
 - According to Wright, given the historical uniqueness of Christ’s bodily resurrection, as well as the eyewitness accounts, one must conclude that Jesus Christ was in fact raised [bodily] from the dead.
 - Crossan, on the other hand declared that the resurrection account of Jesus Christ must be interpreted metaphorically.

- Then, Crossan made a statement that I believe, tragically, too few of us who hold to a literal resurrection can adequately address: **“Tell me what the implications are of a literal reading of the resurrection account. Tell me how a literal reading of Christ’s resurrection [i.e., a *bodily* resurrection] could change the world.”**

- This is a terrific question!

- And so I ask you, **How would you address these statements?**

- In other words, what if Christ were crucified on the cross for our sins, but was never raised ***bodily*** from the dead? Or, what if He was only raised “spiritually?” Or as Crossan believes, in a “metaphorical” sense? What would it do to the Christian faith if it was discovered that Crossan’s beliefs were, in fact, true?
- Over the next two weeks, we will seek to answer these fundamental questions as we examine the doctrine of the bodily resurrection of Jesus Christ.

<p>I. The Reality and Nature of the Fall II. The Need for Resurrection III. The Nature of the Resurrection IV. The Implications of the Bodily Resurrection of Jesus Christ</p>
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<p>I. The Reality of the Fall</p>
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- Several months ago, we examine the doctrine of *creatio ex nihilo*, that is God’s work of Creation out of nothing. We learned that the Scriptures emphasize that God created everything.
- But what is so important, and we often fail to realize it, is that since God created everything, nothing is intrinsically evil.
 - In fact, we read repeatedly in Genesis 1 that “God saw it [Creation] was good.”
 - In Genesis 1:31, we even read, “³¹ And God saw everything that he had made, and behold, it was *very* good.” [emphasis added]

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- Yet, shortly after the account of Creation, we read of the Fall.
 - God made man as the apex of His Creation, giving man the Image of God. Man was called to be God’s representative on earth, exercising dominion over all creation, subduing and ruling over the earth just as God does with all Creation. Yet, as we read, Adam and Eve sinned, and when they fell, so all Creation fell with them.

Genesis 3:17-19: “¹⁷And to Adam he said, ‘Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in pain you shall eat of it all the days of your life; ¹⁸thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. ¹⁹By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.’”

- We read in the above passage that the ground was cursed. The “cursing” of the ground does not mean that the physical earth is in some way morally evil or sinful; rather, it means that the ground, after the Fall, resists the efforts of man to work and keep the ground as the LORD had originally designed (Genesis 2:15: “The LORD God took the man and put him in the garden of Eden to work it and keep it.”)
- And so, because of the Fall, “Man’s natural relationship to the ground, to rule over it, is reversed; instead of submitting to him, it resists and eventually swallows him. The earth, frustrated by the Creator’s assignment to disharmony, longs for restoration (Romans 8:20-22).”

- The Reformation Study Bible states, “The truth of the Fall, and its effect on all of Creation, gives understanding to the problems of this world, such as natural disasters. Yet, we also see that all of Creation longs for redemption.”

Romans 8:19-22: “¹⁹For the creation waits with eager longing for the revealing of the sons of God. ²⁰For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope ²¹that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. ²²For we know that the whole creation has been groaning together in the pains of childbirth until now.”

- Yet, not only was the physical Creation affected by the Fall, so was every aspect of life. Thus, aspects of life like work, sexuality, relationships, beauty, natural wonders all fell in such a way that they could be used in a manner that was sinful and idolatrous.
- In *Total Truth*, Nancy Pearcey writes, “In every area of life, we need to distinguish between the way God originally created the world, and the way it has been deformed and defaced by sin. Reformed thinkers label this *structure* and *direction*. **Structure** refers to the character of the world, which is still good even after the Fall – music, art, science, sexuality, work, the state...**Direction** refers to the way we “direct” those structures to serve either God or idols. In every enterprise in which we are engaged, we need to ask: (1) What is the original structure that God created, and (2) how is it being distorted and directed to sinful purposes?”
 - Thus, with a biblical worldview and proper view of Creation and the Fall, we begin to understand that although no part of Creation is inherently evil (for God’s *structure* is good), the way we use it, or its *direction* can be sinful.
- Yet, we experience the effects of sin and the Fall of Man every day. Life is difficult. Yet, we, along with all of creation, groan for redemption and restoration. This is what the bodily resurrection is all about.

II. The Need for Bodily Resurrection

- When we consider the doctrine of resurrection, we must ask ourselves the question, “Was it necessary?” Certainly the answer is, “Yes,” since everything God does is by His very nature *necessary*. But the question remains, “**Why was the bodily resurrection necessary?**”
- With a biblical understanding of Creation and Fall, we can now begin to understand the **need for a bodily resurrection.**

- When man fell, **he died**. He died spiritually, but also physically. Man's physical death meant that when man breathes his last, his body and spirit are separated, and his body returns to the earth from which it was originally created.

- This is critical to understand, since the command of God was for man to subdue the earth; yet, because of the Fall, the earth ultimately subdues and overcomes Man. This, indeed, reflects a sort of "reversal" of God stated purpose of creating Man.

- And so, the fact that man is "buried" in the earth is itself a result of Man's sin.
- Yet, resurrection reflects God's reversal of the effects of Man's sin. The fact that Christ was raised from the dead reflects the fact that the "cursed" earth must "give up the dead" and **sin will not have the last say**.
- If Christ were not raised bodily, however, it would mean that sin had the "last say" in Creation, and God's original purpose in Creation was somehow thwarted.
- And so, the **bodily resurrection** of Jesus Christ is absolutely essential when we understand the nature and effects of the Fall. Resurrection is God's work in "reversing the curse," so to speak.

III. The Nature of the Resurrection

- Every Easter we come to church and we greet one another with the simple statement, "He is risen!" And then we respond, "He is risen indeed!"
 - Yet, the purpose of our study today and next week is to probe a little deeper. After all, what does, "He is risen!" really mean?
 - I believe that most of us would say, "It means that Christ is alive" ... That He died on the cross (on "Good Friday") and He rose from the dead on Sunday; therefore, He is alive.
- And while that is true, it does not fully encapsulate what the resurrection is all about. After all, Christ was alive on the Saturday between His crucifixion and His resurrection. That is, He was alive spiritually.
- If by "death" on the cross we mean that Christ is some way *ceased to exist*, then, of course, He was never dead.
 - We cannot forget that when He breathed His last on the cross, His spirit was immediately in the presence of the Father. So, even after the crucifixion and before the resurrection, Christ was alive spiritually in heaven.

- One of the keys to understanding this truth, is realizing that after Christ's death, He placed His spirit into the hands of the Father [Luke 23:46]. He was in Paradise, just as He told the thief on the cross [Luke 23:43].
- Then, on the third day, on the Feast of Firstfruits, the Son was raised *bodily* from the dead [1 Corinthians 15:20]. Consequently, as the firstfruits of those who have fallen asleep, we know that our resurrection bodies will be like His: 1 Thessalonians 4:16; Philippians 3:21; 1 Corinthians 15:49; 1 John 3:2.

1 Corinthians 15:20: “But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep.”

- Also, just as the spirit of Christ went to the Father after His physical death, followed by His bodily resurrection, so, after we die physically, our spirits are immediately with Christ in heaven [2 Corinthians 5:8; Philippians 1:23; Luke 23:43; Hebrews 12:23]. Then, at His Second Coming, our spirit/soul and body will be rejoined [resurrected] and glorified.
- **Therefore, when Christ died on the cross and breathed His last, His human [physical] body was separated from His human spirit (just like the separation of our bodies and spirits when we die).**
- **Yet, when Christ was resurrected, His human body and His human spirit were rejoined and glorified into incorruptible flesh. The “cursed” earth gave up His body, indicating God’s sovereignty, once more, over not only His Creation, but the effects of sin.**
- And so, when we declare, “He is risen!” we are declaring something much more than “Christ’s is alive!” [which of course is still true] We are declaring that God has demonstrated His power, authority and dominion to completely destroy the power and effect of sin, for Christ has been **bodily raised from the dead!**

IV. The Implications of the Resurrection

- Now that we have examined the nature of the Fall, the need for resurrection, and the nature of the resurrection, we must now turn to **the implications of the Bodily Resurrection of Jesus Christ.**
- The question, then, as articulated by John Dominic Crossan, must once again be asked, “What are the implications of a literal reading of the resurrection account. How would a literal reading of Christ’s resurrection [i.e., a *bodily* resurrection] change the world.”

1. The Resurrection Reveals the Uniqueness of Christ and Christianity

- One of the most common questions I get asked with respect to Christianity is, “Of all of the religions in the world, how are you so sure that Christianity is the *only* right one?”
 - This is an important question, and one that deserves a proper, biblical response.
 - As I have pondered this question over the years, I have concluded that the answer is quite simple: **Christianity is unique**. This may, at first glance, seem to be a rather weak answer to this most important question; however, after close inspection, this truth [concerning the uniqueness of Christianity] is rather profound.
 - In fact, I often hear people say, “All religions basically teach the same thing.” Yet, this statement demonstrates a fundamental misunderstanding and profound ignorance historical Christianity.
 - Yet, as we study the bodily resurrection of our Lord Jesus Christ, we do so by examining how the biblical doctrine of resurrection is one of most unique contributions of Christianity to the world.
 - Yet, as I have stated, it seems that most Christians do not truly understand the Christian doctrine of Resurrection.
- In fact, in my personal experience, it appears that most Christians articulate something that is only partially true – pagan even – when describing what happens to the believer after death.
- It seems that many Christians describe an *afterlife* that is more reminiscent of Greek philosophy than of the truth of Jesus Christ.
 - In fact, the Greek poet Homer declared that there was no ‘bodily’ resurrection.
 - Also, the Greek author Aeschylus writes, “Apollo says, ‘When the dust has soaked up the blood of a man, once he has died, there is no resurrection.’”
 - This Greek understanding of death was formalized in the philosophy of Plato – the great Athenian philosopher who lived in the fourth and fifth centuries, B.C.
 - According to Plato, two worlds exist: (1) a spiritual world [the Realm of Ideas] that is perfect, unchanging, and eternal; and (2) a physical, material world that is but an imperfect, changing, temporal copy of the spiritual world.
 - Consequently, the physical world was viewed as bad and the spiritual world was viewed as good.

- For Plato, therefore, every human being had a soul that was trapped, or imprisoned in a physical, imperfect, fleshly body.
- Death, therefore, was [at least for those who loved wisdom] the liberating or the freeing of the spirit [which he believed was good] from the prison of the body [which he believed was bad].
- Ancient Greek followers of Plato spoke of the *Islands of the Blessed*, where the souls of the departed would go for a blissful afterlife.
- **I believe that when most Christians think of the “afterlife”, this is what they think of: disembodied spirits living in blessed heaven with Christ.**
- This why Augustine, writing in the fourth century, stated, “**No doctrine of the Christian faith is so vehemently and so obstinately opposed as the doctrine of the resurrection of the flesh.**”
- Furthermore, it seems easier for Christians to embrace a spiritual heaven and eternity than a one that includes a bodily resurrection.
- Possibly the clearest teaching in all of Scripture regarding the doctrine of the Resurrection is **1 Corinthians 15**.

1 Corinthians 15:14; 20-28: ¹⁴And if Christ has not been raised, then our preaching is in vain and your faith is in vain... ²⁰But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. ²¹For as by a man came death, by a man has come also the resurrection of the dead. ²²For as in Adam all die, so also in Christ shall all be made alive. ²³But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. ²⁴Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. ²⁵For he must reign until he has put all his enemies under his feet. ²⁶The last enemy to be destroyed is death. ²⁷For ‘God has put all things in subjection under his feet.’ But when it says, ‘all things are put in subjection,’ it is plain that he is excepted who put all things in subjection under him. ²⁸When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.”

- Several things are significant, here in Paul’s passage. Yet, one of the most significant truths is that Christ’s resurrection was BODILY.
 - In other words, Jesus Christ was not simply raised spiritually; but, spiritually and bodily.

J.A. Schepp wrote, “The resurrection of the dead in a body of flesh is guaranteed by Jesus’ resurrection in a body of flesh and bones; with scars of His wounds visible, and capable of being

touched and of eating food (Luke 24:38-43, Acts 10:41). At His ascension Jesus did not discard his flesh-body, as is clear from Acts 1:11; Philippians 3:21; Revelation 1:17. Since the resurrected believers will be like the risen Christ (1 Corinthians 15:49; Philippians 3:21; 1 John 3:2), they too will be raised in their bodies of flesh (cf. 1 Corinthians 15:35-42). Only in this way is man saved in his totality, and able to live on a new earth (Isaiah 65:17 ff.; 66:22; Matthew 5:5; Revelation 21:1-3).”

- One of the keys to understanding this truth, is realizing that after Christ’s death, He placed His spirit into the hands of the Father [Luke 23:46]. He was in Paradise, just as He told the thief on the cross [Luke 23:43].
- Then, on the third day, on the Feast of Firstfruits, the Son was raised bodily from the dead [1 Corinthians 15:20].
- As the firstfruits of those who have fallen asleep, we know that our resurrection bodies will be like His: 1 Thessalonians 4:16; Philippians 3:21; 1 Corinthians 15:49; 1 John 3:2. 9
- Also, just as the spirit of Christ went to the Father after His physical death, followed by His bodily resurrection, so, after we die physically, our spirits are immediately with Christ in heaven [2 Corinthians 5:8; Philippians 1:23; Luke 23:43; Hebrews 12:23]. Then, at His Second Coming, our spirit/soul and body will be rejoined [resurrected] and glorified.
- Note: At the resurrection, even those who rejected Christ will be resurrected. However, the dead will be raised to “the resurrection of judgment” (John 5:29). There will be a resurrection of the just and the unjust (Acts 24:15; Matthew 25:31-46; Daniel 12:2).
- Those who trust in Christ will be resurrected to life!
- Therefore, what we are speaking of when we speak of resurrection is life *after* life after death.

2. Because the resurrection was bodily...it was REAL. It was historical. It actually happened.

- Not only this, like every other major event in Redemption history recorded in the Bible [birth of Christ, His life and miracles, His trials, His crucifixion, His ascension], it is attested by multiple witnesses.
- Consequently, it is not “blind faith” that leads us to embrace the Resurrection [in fact, “blind faith” is not even biblical]...it is a REAL HISTORICAL FAITH!

3. The Resurrection confirms the Words of Christ and Scripture

- **Words of the Old Testament Scripture prophesying the Resurrection:**

- Leviticus 23:4-14 (The Feast of First Fruits)
 - The Feast of First Fruits always occurred on the day after Sabbath of Passover Week. The purpose of this festival was to dedicate and consecrate the firstfruits of the barley harvest. The Prophetic significance of this festival is three-fold: (1) Firstfruits is a type of the bodily resurrection of Jesus Christ (see 1 Corinthians 15:20-23), (2) Firstfruits is a guarantee of the bodily resurrection of all believers (1 Corinthians 15:20-23; 1 Thessalonians 4:13-18), and (3) Firstfruits is a type of the consecration of the church.

Psalm 16:8-10: “I have set the LORD continually before me; Because He is at my right hand, I will not be shaken. Therefore my heart is glad and my glory rejoices; My flesh also will dwell securely. For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay.”

Psalm 30:3: “O LORD, You have brought up my soul from Sheol; You have kept me alive, that I would not go down to the pit.”

Psalm 41:10: “But You, O LORD, be gracious to me and raise me up, That I may repay them.”

Psalm 118:17: “I will not die, but live, And tell of the works of the LORD.”

Hosea 6:2: “²After two days he will revive us;
on the third day he will raise us up,
that we may live before him.”

- **Fulfills the Words of Christ**

Matthew 12:39-40: “But He answered and said to them, ‘An evil and adulterous generation craves for a sign; and yet no sign will be given to it but the sign of Jonah the prophet; for just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER, so will the Son of Man be three days and three nights in the heart of the earth.’”

John 2:19: “Jesus answered them, ‘Destroy this temple, and in three days I will raise it up.’”

John 12:23-25: “And Jesus answered them, saying, ‘The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it to life eternal.’”

John 10:17-18: ‘For this reason the Father loves Me, because I lay down My life so that I may take it again. No one has taken it away from Me, but I lay it down on My own initiative

I have authority to lay it down, and I have authority to take it up again This commandment I received from My Father.’

Therefore, Scripture is perfectly trustworthy!

4. The Bodily Resurrection confirms the Deity of Christ

- Scripture indicates that the resurrection of the Lord Jesus Christ was an act of ALL THREE PERSONS OF THE TRINITY!

THE FATHER:

Acts 13:30-35: “But God [the Father] raised Him from the dead...”

See Also: Acts 2:24; Romans 6:4; 1 Corinthians 6:14; Galatians 1:1; Ephesians 1:20]

THE SON:

John 10:17-18: “For this reason the Father loves Me, because I lay down My life so that I may take it again. No one has taken it away from Me, but I lay it down on My own initiative I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.” [See Also: John 2:19]

“...merely to be raised from the dead is not proof of the divinity of the one raised. Yet, for someone to raise himself by his own power, that is sufficient proof of divinity.”

Puritan Samuel Willard, in a sermon delivered June 8, 1697

THE HOLY SPIRIT:

Romans 1:4: “...who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,”

- Since the resurrection of Jesus Christ was not a resuscitation or revival of life; but, was rather the **CREATION** of life out of nothing [similar to the miracle of raising Lazarus from the dead] it is a divine act reserved only for a divine being.

5. The Resurrection reveals the Father’s [public] acceptance of the Work of the Son – that the Father’s wrath was fully exhausted and the Son is Vindicated!

- Alexandar MacClaren states, “The resurrection interprets the death of Christ.”

Philippians 2:8-11: “⁵ Have this mind among yourselves, which is yours in Christ Jesus, ⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷ but made himself nothing, taking the form of a servant, being born in the likeness of men. ⁸ And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. ⁹ Therefore God has highly exalted him and bestowed on him the name that is above every name, ¹⁰ so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

- *Christ's exaltation includes His resurrection and subsequent ascension to the right hand of God the Father.*
- One Pastor (Brad D. Evans) states, "To use my words what God is saying to the world through the resurrection of Christ is 'Mission Accomplished'..."

"When Christ was raised from the dead, it was God's declaration of approval of Christ's work of redemption...By raising Christ from the dead, God the Father was in effect saying that he approved of Christ's work of suffering and dying for our sins, that his work was completed, and that Christ no longer had any need to remain dead. There was no penalty left to pay for sin, no more wrath of God to bear, no more guilt or liability to punishment – all had been completely paid for, and no guilt remained. In the resurrection, God was saying to Christ, 'I approve of what you have done, and you find favor in my sight.'"

Wayne Grudem

Acts 13:30-35: "³⁰But God raised him from the dead, ³¹and for many days he appeared to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people. ³²And we bring you the good news that what God promised to the fathers, ³³this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm,

'You are my Son,
today I have begotten you.'

³⁴And as for the fact that he raised him from the dead, no more to return to corruption, he has spoken in this way,

'I will give you the holy and sure blessings of David.'

³⁵Therefore he says also in another psalm,

'You will not let your Holy One see corruption.'"

"As Christ by dying was made virtually, so by rising he becomes actually the object of our justifying faith...Christ could not rise until justice acquitted him. His bond was submitted for our cause, and it must be accepted by the Judge, and that only by a full payment of the bond. When he arose, this bond was returned to him, and cancelled. Our debt is paid, our bond is returned."

Samuel Willard

- Resurrection is the ultimate vindication of the Son publically by the Father!
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- 6. Therefore, the Resurrection of Jesus Christ ensures our forgiveness and justification – all that was accomplished in Christ’s obedience in life and unto death.**
- 7. The Resurrection of Jesus Christ becomes the basis of our regeneration and future bodily resurrection.**
- 8. In His resurrection from the dead, Jesus Christ destroyed the Power of Death and gives every believer the hope of eternal life.**
- 9. Death no longer has the victory. As the Apostle Paul asks, in 1 Corinthians 15:55: “O death, where is your victory?”**
- 10. Creation, to include the physical world, is good.**
- 11. Christ’s bodily resurrection reveals that Christ’s death and resurrection will be the cause of the redemption of all of Creation!**
- 12. Christ came to redeem all of us, not just our souls.**
- 13. We are able to live all of our lives to the glory of God.**
- 14. Because of the Resurrection, we have Unspeakable Power to Live**
- 15. Through the bodily resurrection of Jesus Christ we see that no plan of man can ever thwart the plans of God.**
- 16. The Bodily Resurrection of Jesus Christ reveals that God will make all things new.**