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For this reason this little book has tried to set up the details of Christ's Resurrection, so that we can understand what to us may have been an almost closed subject. I hope many will take advantage of a small treatment of a wonderful subject.

The Rev. Geoffrey Bingham, an Anglican clergyman, a teacher of interstate and international experience, has been a missionary with the Church Missionary Society, Principal of the Pakistan Bible Institute and of the Bible College of South Australia, and is currently Executive Director of New Creation Ministries.



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Comprehending the Resurrection



Geoffrey C Bingham

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Comprehending the Resurrection

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Foreword to the 'Comprehending Books'

For over twenty-five years New Creation Teaching Ministry (NCTM) has been developing Christian Resources, and by means of its Publishing Unit—New Creation Publications Incorporated (NCPI)—has brought these to the general public and is making them further available on the Internet. NCPI distributes books, booklets, other printed study materials, audio and video cassettes, some music CDs and is forming CD-ROMs. All of these are for use by pastors, theologians and other persons. NCPI also has an Imprint named Troubadour Press. By means of NCPI and Troubadour Press, we seek to cover Bible teaching, Bible commentaries, theology, history, personal counselling and certain devotional materials. It also publishes useful fiction and non-fiction volumes, including poetry and hymn books. In addition, it seeks out valuable out-of-print theological books and republishes them.

Many of our NCPI publications are quite substantial and deal with a wide variety of subjects. In some cases certain readers find they cannot take on board books designed to deal thoughtfully and in detail with their subjects or topics. These

readers would like smaller books or booklets which would give them the essence of the subjects they are seeking to understand. It is obvious that often a reader may find a substantial book too much to take in, and may even lose the essence of its subject. It is a pleasant fact that many of our booklets are in demand and are sufficient to inform their readers on a particular subject. One consideration, of course, is that our booklets are less expensive than those which deal in detail with their particular theme, though none of our books is really expensive.

Here, at NCTM–NCPI, we pondered the whole matter and came up with the idea that we would develop what we have called ‘The Comprehending Series’. These booklets would be in a format easy to handle, to read and to comprehend. By ‘comprehend’ we mean each title would deal with its subject so that it would be easy to understand. We decided that it should still have to have substance, and would not be designed for laziness in reading, or be superficial in its material. We had hoped the general public and those with minds for biblical truth would enjoy the Series and not find the books difficult to comprehend. We also hoped that thoughtful students and scholars would find them quite useful. We decided that the subjects should be those which constantly come up in conversation, confront us often in life, and would be helpful in gaining knowledge and wisdom.

We thought it would be good to have a regular format and a cover by which we could quickly recognise the Series. Of course, we send out these

slim volumes with a certain heart-trepidation. Doubtless some of them will be thought to be too simple, and others to be too difficult, but on the whole we feel they will fulfil a felt need and with a prayer and a tremor or two we send them out to the public. It could be that you might come to welcome and appreciate them. We hope so.

Geoffrey Bingham
General Editor
NCPI, 2000

Foreword

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Geoffrey Bingham
September, 2000

Comprehending the Resurrection

INTRODUCTION: UNDERSTANDING ALL THE WORKS OF CHRIST

For the moment we will define the works of Christ as his Incarnation, Cross, Resurrection, Ascension, Reigning and Return or Parousia (appearing). We know that Christ did many works (John 5:36; 14:11, 12; 21:25), and in John 14:12 he told his disciples they would do even greater works, but none was ever equipped or qualified to do the six works we have named above. Some would see the Ascension and Reigning as one work: it does not matter. Our point is that we cannot evaluate any one work above the other because they constitute the whole work of Christ.¹ No

¹ Strictly speaking we should speak of the first work of Christ as that of working with the Father and the Holy Spirit in creation. This can be seen in John 1:1–5, Colossians 1:15–18, and Hebrews 1:1–3. It was this ‘Word’ or ‘Son’ by whom God created (cf. 1 Cor. 8:6). We gather that the Word–Son not only created but also sustains all things, and indeed that all things were ‘created *through* him and *for* him’, ‘for’ here meaning ‘unto’ him, that is, he is their goal. We know that the Son must have been in all the action of God. Abraham ‘rejoiced that he was to see [Christ’s] day’, and in fact saw it and he was glad. Revelation 19:10 says, ‘the testimony of Jesus is the spirit of prophecy’, so that doubtless all the prophets knew of Christ in some measure

one work could be valid without the other works having been done. We must not ask, 'Which is the most important?' because only together do all the works have their own validity. In this little book we are seeking to understand the meaning of the Resurrection. (We will use the capital 'R' when referring to Christ's Resurrection and lower case when referring generally to the matter of resurrection.)

All the six works of Christ are the works of salvation, the fulfilment of what was promised by God in the Old Testament. Not only do they concern the salvation of persons, but also the cosmic work which Christ effects in order to bring the whole creation to sanctification, glorification and perfection. We can see, then, that the order of these works is both natural, and as it should be. We should also see that all works are indispensable. Just as Christ's Incarnation led to his ministry and the Cross, so the Cross would be an unfinished work without the Resurrection, as it also would be meaningless apart from the Cross. Christ had to ascend in order to be the anointed King on the throne with God and to reign until the time for his Parousia, and so the reconciliation and summing

or another (cf. 1 Pet. 1:10–12). It is also clear that Christ was with Israel in the wilderness (cf. 1 Cor. 10:1–5). We conclude that the one we call 'Jesus of Nazareth' was and is always in the work of God. Thus his Incarnation did not begin abruptly but was and is part of the historic continuity of the work the Son was always, and is always, doing.

up of all things—the completion of God's plan for creation.

If we can take this view then we see that all history is the story of God's activities within His creation, and they are all with a view to the climax which He has planned. Linked with this understanding is the eternal covenant which God has with creation, for all things proceed from that covenant.

CLEARING THE GROUND FURTHER FOR OUR UNDERSTANDING OF THE RESURRECTION

Many readers of the New Testament, including some critics of it, feel that the Resurrection cannot be valid unless its happening can be proved. It would take a lot to prove it scientifically. Because it is a happening unprecedented in history some feel proof cannot be forthcoming. Others seek to reconcile the various accounts of the happening of the Resurrection in the Gospels, thinking that thereby the Resurrection will be creditable. Some seek to find useful material regarding this event from the Acts, Epistles and the Revelation. What we do find is that there are those who claimed to be witnesses of the Resurrection. It is clear from their demeanour that they believed the happening of the Resurrection. One Corinthians 15:3–11 lists these witnesses. A witness to the truth of anything is not one who necessarily proves it. Some theologians claim to believe the Resurrection, not as an actual happening but as the concept which did and

can enliven anyone who believes in the power of Christ. This does not satisfy those who seek material proof of an unprecedented happening, and it does not satisfy those who see it is a matter of faith—faith in the testimony of witnesses, and faith in the fact that the living Church developed out of that event. As we go through our study of the Resurrection we will see that it has many implications, and we will see that, to faith, this happening has many elements of significance. Without seeking to evade the issue—but rather clarify it—we say that all matters of faith result from understanding the revelation given of what are termed ‘mysteries’. There is ‘the mystery of the Cross’, otherwise the Cross happening would just be the killing of Jesus of Nazareth, and have no apparent deep meaning and purpose, nor any outcome other than that which issues from martyrdom for any given cause. Martyrs are not confined to Christianity.

Another point needs to be made clear. In history many cultures have had a sort of belief in an existence after death. The ideas are many, but none approximates to the Christian idea which grew out of the Resurrection happening. It is true that Greek thinking saw the material body as a clog on the spirit of a person which dwelt within it, and when the person died the spirit began an existence of freedom from that which is material. It is considered by some that Jews did not think of immortality, but of some kind of shadowy existence after death. Most would have agreed with Paul’s statement of 1 Timothy 6:15–16:

... and this will be made manifest at the proper time by the blessed and only Sovereign, the King of kings and Lord of lords, who alone has immortality and dwells in unapproachable light, whom no man has ever seen or can see.

They would have agreed that ‘God alone has immortality’. Certainly Man was mortal, his sin in Eden sealing that mortality.² At the same time, Paul in 1 Corinthians 15:3–4 claims that Christ’s Resurrection was in accordance with the Scriptures:

For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures.

We conclude from this statement—‘in accordance with the scriptures’—that the Old Testament in some way anticipated the Resurrection of the Messiah, although no explicit texts spell this out, as such. Even so, both the Cross and the Resurrection were in accordance with the Old Testament writings. Proof texts, as such, do not occur but we do not need to look for such. Christ evidently convinced the two disciples on the road to Emmaus and then, later, the apostles in the upper room when he showed them ‘in all the scriptures the things

² It seems that Man, in innocence, was not mortal in the sense that if he did not eat of the tree of the knowledge of good and evil he would not die. Rather he was invited to eat of the tree and attain immortality, which innately he did not have. Not essentially immortal, he was always dependent upon God for continued existence, and life would always be a gift for his taking.

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concerning himself'.³ 'In accordance with the scriptures' must mean that the idea of Christ's Resurrection was there as a thrust of the Old Testament Scriptures as also it was in regard to Messiah being crucified. There is no question that the apostles were convinced by Christ that the Old Testament witnessed to both these events. In Revelation 1:17–18 John fell down before Christ, so overcome with his transcendent glory was he:

When I saw him, I fell at his feet as though dead. But he laid his right hand upon me, saying, 'Fear not, I am the first and the last, and the living one; I died, and behold I am alive for evermore, and I have the keys of Death and Hades.'

We do not need explicit proof texts from the Old Testament to verify the Death and Resurrection of Jesus, for the Messiah himself speaks to us. In John 11:25–26 Jesus spoke to Martha, saying:

I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die. Do you believe this?

³ This is a subject which has exercised many, the term 'in accordance with the scriptures'. Here 1 Peter 1:10–12 should be consulted and worked through:

The prophets who prophesied of the grace that was to be yours searched and inquired about this salvation; they inquired what person or time was indicated by the Spirit of Christ within them when predicting the sufferings of Christ and the subsequent glory. It was revealed to them that they were serving not themselves but you, in the things which have now been announced to you by those who preached the good news to you through the Holy Spirit sent from heaven, things into which angels long to look.

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This certainly links with both Revelation 1:17–18 (above) and 19:10, when John was with the angel:

Then I fell down at his feet to worship him, but he said to me, 'You must not do that! I am a fellow servant with you and your brethren who hold the testimony of Jesus. Worship God.'

John then adds what he knows to be the fact, so long acquaintance has he had both with Christ and the prophets, '*For the testimony of Jesus is the spirit of prophecy*'. There is the true sense, then, of the phrase, 'in accordance with the scriptures'.

THE NATURE AND SIGNIFICANCE OF CHRIST'S RESURRECTION

The Resurrection of the End Time Dependent upon Christ's Resurrection

Under the heading 'The Nature and Significance of Christ's Resurrection' we could write many a book and not exhaust the matter.

First of all we must see that primarily our subject is Christ's Resurrection, and not 'the resurrection at the last day' as Martha described it (John 11:24); but the two are strongly linked and we need to see their connection. In 1 Corinthians 15:16–19 Paul ties in the resurrection of believers with the Resurrection of Christ:

For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile

and you are still in your sins. Then those also who have fallen asleep in Christ have perished.

Christ's Resurrection assures a general resurrection. Compare John 5:28–29:

Do not marvel at this; for the hour is coming when all who are in the tombs will hear his voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment.

Because of His Resurrection from the Dead, Christ is the Judge of All Humanity

The thought of John 5:28–29—especially as to Christ being Judge of all humanity—is filled out in the preceding verses:

Truly, truly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who hear will live. For as the Father has life in himself, so he has granted the Son also to have life in himself, and has given him authority to execute judgment, because he is the Son of man (vv. 25–27).

We recognise that the Lordship and Kingship of Christ in the New Testament comes with the presupposition that to be over all the nations is to be Judge of all. This thought is present powerfully in Daniel 7:9–27, a passage we cannot spare time or space to fit in with this present thesis of Christ's being Judge.⁴

⁴ In Daniel 7:10 (cf. vv. 26–27) the statement is made, 'the court sat in judgment, and the books were opened'. The statement, 'the books were opened', appears in Revelation 20:12 in the context of the final judgment of all creatures. In Daniel 7:14 the Son of man is given Kingship of all nations, and presumably is their Judge. In the end the saints receive the Kingdom and

His being appointed Judge is repeated in Acts 10:39–42:

And we are witnesses to all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day and made him manifest; not to all the people but to us who were chosen by God as witnesses, who ate and drank with him after he rose from the dead. And he commanded us to preach to the people, and to testify that he is the one ordained by God to be judge of the living and the dead.

It is obvious here that because Christ in the judgment took the sins of the people, that he is the one competent to judge all humanity, since he has taken the judgment of their sins himself.

Acts 17:29–31 confirms this principle. Paul has been talking about the idolatry of the Gentiles and says that the time of God overlooking their ignorance has come to an end with Jesus Christ's Resurrection:

Being then God's offspring, we ought not to think that the Deity is like gold, or silver, or stone, a representation by the art and imagination of man. The times of ignorance God overlooked, but now he commands all men everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed, and of this he has given assurance to all men by raising him from the dead.

so the Son of man must be Judge.

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The matter of Christ's being made Judge of all fills us with awe. Luther certainly had this idea fixed in his mind, to his terror, and it was not until he knew Christ as the victim for the sinner that he knew true peace. Nor does the awe wane from seeing him as Judge and King when we know we were crucified with him.

The Principle of Death and Resurrection

In the New Testament we are told that because of Christ: (i) death has already been defeated, 'When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory." "O death, where is thy victory? O death, where is thy sting?" The sting of death is sin, and the power of sin is the law' (1 Cor. 15:54–56; cf. Isa. 25:8; Rev. 21:4); (ii) that 'The last enemy to be destroyed is death' (1 Cor. 15:26); and (iii) humanity is in bondage to Satan through fear of death (Heb. 2:14–15).

Undoubtedly Man feels the matter of death. This century has seen more violent death than any other. More people are dying daily than ever died before, daily. Later we will talk a little about moral–spiritual death experienced through sin (Rom. 5:12; Eph. 2:5), and about moral–spiritual resurrection through baptism identifying us with the Resurrection of Christ (Rom. 6:1–10; Gal. 2:20; Col. 3:3), but we can see the vast implications of Christ's death for all his people.

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What we do have to see is that what happened on the Cross and in the Resurrection was such action by Christ which made the two events to be the one in what they effected: (i) the moral–spiritual resurrection in this life of baptised believers; and (ii) the ultimate bodily resurrection of the same believers, at which point they will have bodies 'like unto his body of glory' (Phil. 3:21).

CHRIST THE FIRST FRUITS OF THOSE THAT HAVE FALLEN ASLEEP

Christ being the 'first fruits' means that when he arose from the dead he was the first fruits of the larger harvest of the Resurrection which was/is to follow at the general resurrection (1 Cor. 15:22). Because of the truth that all believers—the Church—are 'in Christ' (*en Christo*), so his Resurrection is the means and the guarantee of resurrection of all believers. As 'all' die in Adam, so too 'all' will rise in Christ. He is 'the first-born from the dead' (Col. 1:18), and as such the proof that others will rise. It is also the indication that he is the one who is pre-eminent over those who will rise. He has gained their resurrection by his Cross and his own Resurrection. He is their Lord.

THE RESURRECTION AND THE GLORY OF GOD

In the text which follows I have endeavoured to give various aspects of the Resurrection of Christ.

Much of this material has been taken from my book, *All Cry, 'Glory!'*⁵ It treats the glory of the six events we mentioned above—the Incarnation, the Cross, Resurrection, Ascension, Reigning and the Parousia to come. I have abridged some of the material but believe it will be useful for comprehending the Resurrection of Christ—and our own resurrection.

The Cross and the Resurrection

A clear link of the work of the Cross and what we may call 'the work of the Resurrection' is found in 1 Corinthians 15:3–4:

For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures.

The Cross and Resurrection are coupled to make 'the gospel' (15:1), and both are 'in accordance with the scriptures'. The two, together, are of 'first importance', in fact the importance is balanced, for both the Death and the Resurrection are 'of first importance'. This principle is found in Romans 4:25, where Christ 'was put to death for our trespasses and raised for our justification'. It is also the thrust of 1 Peter 3:21:

Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to

⁵ NCPI, Blackwood, 1999.

God for a clear conscience, through the resurrection of Jesus Christ.

The works of the Cross and Resurrection are wedded in salvation.⁶

As we set out the whole work of the Cross as the action of the glory of the Father, as also the glory of the Son and of the Spirit, we can also argue here that the work of the Resurrection is also a work of the glory of the Father—'He was raised from the dead by the glory of the Father' (Rom. 6:4). For the moment we will leave the phrase 'the glory of the Father' and see elsewhere that it was the Father who raised him. In 1 Peter 1:21 the apostle wrote that 'God raised him from the dead, and gave him glory'. Leaving aside for the moment the statements in the Epistles that God raised him from the dead, we have twenty-one statements of the Resurrection in the Book of Acts, eleven of which state explicitly that it was God who raised him from the dead.⁷

To go back to Romans 6:4; the emphasis here is on 'by [or *through*] the glory of the Father', which can be taken to mean that majesty and power by which God rules all things and effects His will. It is thus a manifestation or action of that glory—a manifestation to be taken into account: it has happened in history! It is not a development from one stage of humanity to another. At the same time the

⁶ Generally it is thought that the act of the Cross alone is deemed to be forensic in that it, alone, brings justification to the person who believes. However, the two quotes above—Romans 4:25 and 1 Peter 3:21—make it clear that the Resurrection plays a forensic part.

⁷ Acts 2:24, 31, 32; 3:15; 4:2, 10, 33; 5:30; 10:40; 13:30, 33–34, 37; 17:31.

word 'Father' speaks of Christ's Sonship, and so we can speak of a 'relational glory'—the Father raises the Son by His glory: it is in the interest of divine Fatherly glory to raise the Son. In passing we note that in Romans 8:18–30 there is a working of God to bring about the glory of 'the sons', which is linked in principle with resurrection—the redemption of the body—but our focus is not on this parallel for the moment. Here, in Romans 6:4, 'the glory of the Father' is to bring to fullness the Sonship of Jesus.

JESUS RAISED FROM THE DEAD IS AN EXTRAORDINARY MATTER

Because of our Christian history, theology and creeds, the Resurrection of Jesus seems to be *natural* enough. In a sense we have been indoctrinated through 2,000 years in the idea that this was normal and natural enough—but it wasn't, and isn't! No resurrection had ever happened and apart from Christ's none other has happened, not anyway for human, scientific examination. It would have been shocking whenever or wherever it happened. Even today such an event would be traumatic to viewers—if they could believe what they saw! That God may give immortality to a person may have been thought possible by the translation of Enoch and Elijah—in regard to whom nothing of resurrection is mentioned—but such a conclusion must be suspended, seeing we know nothing of their state. We would be surprised, then, to discover how much

our thinking has coloured our view of how we think the Jews thought or ought to have thought. Given that a number of Jews believed in the resurrection of the dead, this does not represent them all, and we may have to rethink the Scriptures of the Old Testament, and in particular those passages which seem to speak of a resurrection from the dead.⁸ Did anyone ever think of Messiah as one who was to be crucified, let alone be raised from the dead?

However, in 1 Corinthians 15:3–4 Paul does not say that the gospel's second element was 'the Resurrection' which was to be believed, but that Christ 'was buried, that he was raised in accordance with the scriptures'. In other words it is Christ's Resurrection which was to be believed and not a general resurrection. So in Romans 10:9 it is stated: 'if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved' (cf. Acts 2:36).

Despite the fact that Jesus had at least three times referred to the reality that he would be killed and rise again (Mark 8:31; 9:31; 10:34), the disciples did not expect his Resurrection.⁹ Whilst the four Gospel accounts give details of that event they also show the disciples' unbelief that it had happened, until Christ appeared to two of them on the road to

⁸ See, for example, the article 'Jesus and the Resurrection' by Ian Pennicook in the NCTM 1988 Pastors' School notes under the title of *The Apostolic Faith in Today's World*.

⁹ There are references to the general resurrection from the dead by Jesus, but these three references are to his own Resurrection.

Emmaus, to more of them in the upper room, and then, eight days later, to Thomas.¹⁰

The Resurrection in Christ's case is not a resuscitation, as was the case with the reviving to life of the boy in both Elijah and Elisha's cases, or the raising from the dead of Jairus' daughter, the son of the widow of Nain, and Lazarus. They were raised from death only, eventually, to die again. In Romans 6:9 Paul writes, 'We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him'. Nothing could ever again take Christ into death. As he told John the Divine, 'I died, and behold I am alive for evermore . . .' (Rev. 1:18). Paul adds, 'The death he died, he died to sin, once for all, but the life he lives he lives to God' (Rom. 6:10).

Christ's Resurrection Glory

We saw, above, that Christ was 'raised from the dead by the glory of the Father'. In Ephesians the Father is 'the Father of glory'. We see that the Father's glory is His power by which He raised Christ, but it is a moral power, the power which will not let His Holy One see corruption. Psalm 16:9–10, has: 'Therefore my heart is glad, and my soul [Heb. "my glory"] rejoices; my body also dwells

¹⁰ Luke 24:22–24, John 20:8, and 1 Corinthians 15:5 seem to indicate there was some sort of belief in Jesus' Resurrection, but it was not conclusive until his appearance to the two disciples going to Emmaus, the ten in the upper room, and the later appearance to Thomas.

secure. For thou does not give me up to Sheol, or let thy godly one see the Pit'.

In Acts 2:27 Peter quotes Psalm 16:10 as, 'For thou wilt not abandon my soul to Hades, nor let thy Holy One see corruption', and in Acts 13:35 Paul quotes the same verse as, 'Thou wilt not let thy Holy One see corruption'. Peter and Paul both quote the LXX, the Greek Septuagint.

When we say the Father's glory is 'a moral power' we must see that just as His moral glory was the outworking of that glory which God showed to Moses (Exod. 34:6–7), so the Resurrection was also the outworking of *the same moral glory*. If death had in any way impinged on Christ, and had in any way been able to hold him, then the victory of the Cross would have been cancelled. It would have meant that the moral power exercised by Christ to destroy sin by taking its guilt into himself would have been defeated. Satan and his evil powers would also have been victorious over him. Whilst it is true that God raised Jesus from the dead by His power, it must be seen that it was moral power and not simply supernatural power. His mercy, His steadfast love, His abounding faithfulness and forgiveness were all involved in the Resurrection.

Paul's comment on the verse in Acts 13:37, 'but he whom God raised up saw no corruption', seems to infer that Christ's physical body did not corrupt. He said that David 'saw corruption'. The *fact* of the Resurrection is not dependent upon the *mode* of Resurrection, but the mode would be dependent upon the act of the Father's glory, that is, as to

whether the body experienced corruption or not. On the one hand we must insist that Christ died a physical death, and on the other that he was not mastered by this: certainly not in the way all human beings die. For Christ to die humanly does not necessarily have to mean what it means for all human beings, especially when we read what he said:

For this reason the Father loves me, because I lay down my life, that I may take it again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it again; this charge I have received from my Father (John 10:17–18).

He relates to his death and rising in a way no other human being had or could have done. We conclude that the mystery of his death is only partially opened to us. In passing we note that the Cross was with a view to the Resurrection, something we see time and again in the text of the New Testament.

In Luke 24:26 Jesus asked the two disciples, ‘Was it not necessary that the Christ should suffer these things and enter into his glory?’ Paul and Barnabas later used this sort of argument (Acts 17:3). Paul’s statement in Romans 1:4, ‘designated Son of God in power according to the Spirit of holiness, by his resurrection from the dead’,¹¹ certainly speaks of

¹¹ Christ could be spoken of here as having been raised by the Spirit of holiness but the term does not mean ‘[Christ’s] spirit of holiness’. Romans 8:11 does not say the Spirit raised Christ from the dead, but the remainder of the verse states that people will be raised by the Spirit. Generally it is ‘God’ or ‘the Father’ who is said to have resurrected Christ. In the three Markan references to the Cross and Resurrection it is simply said that Jesus would rise from the dead.

Christ being glorified as to his designation and position. The ‘enter into his glory’ of Luke 24:26 can mean that his body was glorified, that he received his high position of authority as Paul elaborates it in Ephesians 1:19–23. Glory is always associated with authority and rule. Even so, our minds are directed to what Paul calls ‘his body of glory’ in Philippians 3:21. We know that on the one hand Jesus appeared in a locked room, and on the other he ate a piece of broiled fish (Luke 24:42–43), so that the matter of resurrection glory is still a mystery.

At the same time we must consider that the act and event of the Cross was the actuation and revelation of the glory of God, of the Triune God, and in the matter of glory the Resurrection was one with the Cross, as it was also one with both the Ascension and the Son’s Reigning at the right hand of the Father.

What must have struck the apostles and others with them was the glory of the Resurrection, not simply in terms of Christ’s body being enhanced with radiance, but the incredible fact that he had overcome death by the work of the Father, and now ‘opened the kingdom of heaven to all believers’. It was not only the vindication of God’s moral glory which had worked successfully at the Cross, but also the expression of God’s moral glory which was effecting the Messiahship and Lordship of His Son, the Man Jesus, and is the continued action of that glory in his Exaltation and Reigning. Jesus

was not made Lord *after* the events of the Cross and Resurrection, but Messiah and Lord *by* these events. His victory was the outworking of the glory of God filling all things, that is, the rule of the Father and the Son had now been shown to be over all things. Believing Man could now see and share the glory of God.

THE POWER OF CHRIST'S RESURRECTION FOR MAN AND HIS GLORY

Any person (and not necessarily a Christian), would be staggered by the claim that Christ rose from the dead, bodily, without the corruption of his body. We have seen that many theologians cannot begin to believe that this event took place, and so the Resurrection of Christ as an historical reality has been rationalised: to these theologians it never happened. It is obvious, even from a first reading of the Gospels and Acts, that a host of Christ's followers believed he did indeed die, was buried and rose again, the stone closing his tomb being rolled away by supernatural means. His Resurrection was proclaimed by angelic creatures¹² who said, 'Why do you seek the living among the dead?' In Matthew 28:2-6 an angel, whose appearance was like lightning and his raiment white as snow, spoke to the women, 'Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he has risen'.

¹² 'Two men . . . in dazzling apparel' (Luke 24:4).

In John's Gospel, Mary Magdalene saw first the two angels who were in the tomb, and then Jesus in the garden. In Mark's account the women see a man dressed in a white robe, who tells them, 'Do not be amazed; you seek Jesus of Nazareth, who was crucified. He is risen, he is not here; see the place where they laid him' (16:6).

We see visible celestial glory attending this momentous event, for it was not intended to appear as some quiet, natural happening. The first man in all history to have risen from the dead and God attested to this amazing reality, though of course only to faith.¹³

We remember that the disciples had been told by Jesus that he would rise. Hence the message by the two men in dazzling raiment to the women at the tomb, 'Remember how he told you while he was still in Galilee, that the Son of man must be delivered into the hands of sinful men and be crucified,¹⁴ and on the third day rise' (Luke 24:6-7).

When the women told the disciples 'these words seemed to them an idle tale'; they did not believe them.

It is now a matter of history that millions have believed in the Resurrection. When its truth comes

¹³ The account in Matthew 28:1-8 is interesting, in that God's glory was shown to the Roman guards in the brilliant appearance and action of the angel of the Lord. The guards were not men of faith. The persons of faith present were the two Marys. Their response to the same act of glory differed from that of the guards.

¹⁴ In the three predictions of the Cross by Christ to the disciples the word 'crucified' had not been used.

freshly to us, we can scarcely believe it, so significant is it. The terror and dread of death hanging over the human race for millenniums of time is now no longer a powerful factor where the Resurrection is believed, for it assures us of our resurrection in Christ, and ultimately in time. If we were palaeographers, those who deal with ancient writings and inscriptions, we could read the beliefs and rituals concerning human death and none of them could give humanity hope.¹⁵ That is why we say the Resurrection of Christ is dynamic and redolent with hope and assurance for believers. The rotting corpse no longer worries us in the way it did. Death is swallowed up for ever (Isa. 25:8; 1 Cor. 15:54–57). The thinking of the person of faith is transformed. It is all glory ahead.

THE SIGNIFICANCE OF THE RESURRECTION FOR THOSE WHO BELIEVE IN IT

The Union of the Believing People with the Resurrected Christ Means Moral Power for Holy and Righteous Living

The body of Christian believers is not merely an aggregate of believing persons. It is a living body,

¹⁵ Morris West in his book *Eminence* (HarperCollinsPublishers, Pymble, 1998, p. 80) has a palaeographer speaking of his work:

It's one of the most arid fields of scholarship—one of the most lonely, too. Everything refers back to the past. The sign-posts all point down dead-end streets, to crumbling temples and forgotten gods. My own self has become a very dusty habitat.

the Body of Christ, the *ecclesia* of Christ, just as Israel was the *ecclesia* (*qahal*) of Yahweh. This is brought out in the words of Hendrikus Berkhof:

In the way of obedience and self-surrender, Jesus' humanity is taken up into the sphere of God, the sphere of "glory" (Heb. *kabod*; Gr. *doxa*), which thus far had been the exclusive sphere of God himself. Not that thereby he changes from human into divine, but as man he receives the most intimate union with God, as the capstone of his whole preceding way. The same is meant when it is said that Jesus is in "heaven," ascended into heaven, or was taken up into heaven. This is not so much a designation of place as one of form of existence. The same is intended with his "sitting at the right hand of God," thus in the place of the viceroy, of the rightful representative. And that implies still more: from now on God is essentially united with man and his divine existence is forever inseparable from man. And because God's right hand expresses his exercise of power, Jesus' glorification guarantees that God will rule in the spirit of and after the will of this man. God and Jesus in *one* place, on *one* throne—those bold expressions indicate a reality which had not entered the human heart: the covenant between God and man which had failed for so long, has now in *one* man eternally succeeded.¹⁶

Whilst this quotation links the Resurrection and Ascension as one, it also tells us that the human race in Christ is one with him. That is, because he is the Risen One—therefore his Church is a risen people.¹⁷ There is Christ and so there is the

¹⁶ *Christian Faith: An Introduction to the Study of the Faith* by Hendrikus Berkhof, Eerdmans, Grand Rapids, 1979, pp. 310–11.

¹⁷ The actual resurrection at the end time, spoken of by Christ in John 5:19–29 and referred to in other parts of the New Testament, is dependent upon Christ's Resurrection. We can speak of a 'spiritual' resurrection with him, so that the benefits of the Cross and Resurrection now come to believers. Their physical resurrection will come on the general resurrection day, but both the moral power of the Resurrection, and the dynamic hope of resurrection to

community belonging to him and finding its origin and its life in him. Berkhof hearkens back to the eternal covenant with Man which was in being even before creation, but the wonderful fact is that Christ's Death, Burial and Resurrection are those of his followers. We do not mean that Christ's Death, Burial and Resurrection are imputed or accredited to believing Man but that Man was taken up into the Cross, Burial and Resurrection of Christ. He was made a participator in them.

At least three passages attest to the fact we have just set forth: Romans 6:1–10, Galatians 2:19–20, and Colossians 3:1–4. What we gather from them is what is stated in 2 Corinthians 5:14, 'we are convinced that one has died for all; therefore all have died'. Christ gathered up all humanity in the Cross, and suffered not only *for* them but *as* them. Likewise he suffered the death humanity should have suffered for sin *as* them. He also rose not only for them but *as* them. All of this fits with the doctrine of Christ as the New, Second—Final—Adam in the New Testament. Romans 5:12–21 shows that Christ is one who is 'much more' than Adam and all he did. Adam lost the glory God had given him but Christ has regained it for Man. Paul in the three passages just quoted makes moral value from them.

come, work in the believer as a stimulus to hope and a resurrection life experience here in time.

What has become foremost in our understanding of God's glory—and Man's glory, for that matter—is the moral nature of glory. If we ponder the matter then we see that in accordance with God's glory shown in Exodus 34:6–7 the work of Christ on the Cross was a work-out, practically speaking, of that moral glory of God. Christ had to suffer the guilt of Man, Man's guilt before the holy law and the Holy God, and so the work of justification on which God's forgiveness is based was no mere forensic manipulation, but the painful working out of sinful Man's condemnation before a Holy God, so that humanity's acquittal from eternal judgment could be effected in the truly moral way. This moral work-out we must see and realise was in the vicarious suffering of Christ for guilty, sinful humanity.

Now, in Christ's Crucifixion and Resurrection Man is wholly set free: 'He was delivered for our sins and raised for our justification'. Romans 6:1–14 shows that he who has died with Christ has been justified from sin (v. 7), so that now the power of sin has been broken, because its power lies in human guilt, guilt that has to do with the condemnation of the law.¹⁸ Thus the one who has died, been buried and raised with Christ now has moral glory, for sin shall no longer have (the right to have) dominion over him (vv. 12–14). He is no longer under the

¹⁸ That the power of sin lies in guilt and that guilt is linked with the law is shown in Romans 6:16 and 1 Corinthians 15:56. Christ, by bearing the sting of death—sin—withdraw that sting, and thus, forever, the guilt of Man. Justified Man is thus free from the power of sin (cf. John 8:31–36).

condemnation of law but he is under grace. The life he now lives he lives by the faith of the Son of God who loved him and gave himself for him (Gal. 2:20). This is part of what Paul calls 'the power of his resurrection' (Phil. 3:10).

Jesus' Resurrection from the Dead Brings His People under His Living Lordship

The power of God which raised Jesus from the dead was the same power that:

... made him sit at his [God's] right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come; and he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all (Eph. 1:20–23).

Christ is glorified at the right hand of God and the power of his moral victory is over all things, and this is, among other things, 'for the church, which is his body, the fullness of him who fills all in all'. In this sense we can speak of moral power for his people in the task of proclaiming the gospel of grace, and living as a community in grace. Because Christ is Lord nothing can prevail against his Church.

In practice it means that the members of Christ — his Church—can know peace amidst the conflicts that go on in the world, in history, and even in their own hearts. Christ has overcome Satan, the world and its evil powers. What is more he is sharing his

Resurrection authority and power with his people. The Church as the Bride or Wife of Christ is his helpmeet. She uses that power to assist him in carrying out the plan of God for all history. It is when we realise this freedom from bondage and oppression that the majesty of the Resurrection grips our minds and hearts. We are the beneficiaries of his Cross–Resurrection work. We are one in union with his person.

Christ's Resurrection Secures for His People the Fruits of the Cross

We keep noting that Romans 4:25 links the work of the Cross and the Resurrection together, as though the two were the one work for salvation. He 'was delivered for our sins and raised for our justification'. Isaiah 53:11 has, 'he shall see the fruit of the travail of his soul and be satisfied'.¹⁹ The fruit of the Cross is the forgiveness, justification, sanctification, perfection and glorification of God's elect, won by it—by Him—as also the fulfilment of the covenant, and the victory over all evil powers so that they were defeated for ever. These are monumental matters, worthy of our continuous contemplation and understanding, since they influence our lives so deeply. Again we note this is wholly the moral glory achieved by Christ's work of the Atonement.

¹⁹ This is one of those scriptures which can be clearly seen to relate to Christ's Resurrection, but it must not be seen or used as a 'proof text'. The Suffering Servant of Isaiah 52:14 – 53:12 must triumph in the end, and so it is.

We may not see radiance, light and Shekinah glory, but we are living in it.

The Resurrection of Christ Makes Christ Intercessor for God's People

In Romans 8:33–34 Paul shows that without the Resurrection God's people would have no intercessor for them. They would be defeated by Satan:

Who shall bring any charge against God's elect? It is God who justifies; who is to condemn? Is it Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us?

Hebrews 4:14–16 and 7:23–25 link with this idea in that it is the victorious Christ, raised to God's right hand, who is our Intercessor. Whilst it is by him as our Intercessor that we come to God (cf. Isa. 53:12; Heb. 2:14–18) it is also by him that we are continually preserved from the Evil One and his powers every moment of our lives. He guards us in all our moments, and his presence at the right hand of the Father is the guarantee that through him we are more than conquerors.

THE PROCLAMATION OF THE RESURRECTION

All theologians, whether they believe in a physical resurrection of Christ or not, agree that the good news—*euaggelion*—or the proclamation—*kerugma*—always included the Resurrection of Messiah. In

fact it was the first matter preached apostolically. This can be seen when reading the sermons in Acts.²⁰ It was an astounding claim and, by nature of the case, difficult for the enemies of the gospel to refute. We have seen that the early preachers did not seek to prove that Christ had risen from the dead. They saw their task was to witness to it as fact. The Epistles have rich teaching regarding the work of the Cross and the work of the Resurrection, and set them forth as being the one work by which human beings can be saved, but it is the Resurrection which not only shows that the Cross is essential for saving Man, but also that the gospel, when it proclaims that 'Jesus is Lord' because of the Resurrection, is the means of salvation through that Lordship. Romans 10:9 makes this clear, 'because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved'.

How difficult a thing in the natural to believe that God had raised Jesus from the dead! It was when Peter spoke on the Resurrection and then concluded, 'Let all the house of Israel therefore

²⁰ In looking at the sermons in Acts and other statements in it we see the emphasis on the Resurrection: 2:24; 3:15; 4:2, 10, 33; 5:30; 10:40; 13:30, 37; 17:18. Emphasis on the resurrection at the last day is seen in 17:32; 23:6; 24:15, 21. We note that there are not many references to the Cross, but when 'the whole counsel of God' is expounded in the Epistles, the importance of the Cross comes to the fore, and that without detriment to the emphasis on Christ's Resurrection.

know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified' (Acts 2:36), that the listeners were cut to the heart and cried out to be shown how to receive salvation.

In Acts 4 the Church, being gathered together to pray for the Apostles when they had come from the Sanhedrin, knew that the thing the Apostles must do was to speak 'the word of God with all boldness'. Having prayed this the whole church was filled with the Holy Spirit, one result of which was that 'the apostles *gave witness to the resurrection of the Lord Jesus*. And great grace was upon them all' (Acts 4:33).

When it has been proclaimed to innumerable tribes, nations and cultures down through two millenniums that this man, Jesus, went through the pangs of death and rose again, then it is seen that he has outshone the greatest religious geniuses in human history, for he alone has borne the sins of the human race and he alone has risen triumphant. 'I died', he said, testifying to his experience of death, 'and I am alive again'. When the reality of this mystery breaks through to men and women, by the power of the Holy Spirit, then those who comprehend want to belong to this One, this Last Adam. They want to be part of the new, living people of God. They want to rise to new life, now, and then join the countless multitude who will rise again at the Last Day, cleansed by the Cross and given life by his Resurrection, realising the inheritance of eternity, wearing the body of glory as a kingdom of priests unto their God.

SUMMARY OF THE GLORY OF CHRIST'S RESURRECTION AND ITS EFFECTS

We have seen that the fact of this One Man risen from the dead is the basis for all who believe in Christ. It is to have implanted in themselves the whole matter of hope. Hope is based upon the work of the Cross and its fruits. It is also based on the Resurrection of Christ, his Ascension and Reigning in glory. In fact, the apostolic believer could see nothing but glory ahead of him. We suppose he knew the doctrine of 'the new man', that is, Christ. The New Man is the True, the Second, the Last Adam.

If we think that the repentant, believing sinner is given back his being as it was in Adam prior to the Fall, then certainly we would seem to have something here. However, he is not just fallen Man reprimed. He is the fallen Man redeemed and taken into Christ. He is *in* the New Adam. As unfallen Adam he had all the elements of a true human being, but Paul says this Adam was but 'a living being'; he was of the earth, earthy. He was not limited as Man, and all that God had for him as Man, but his origin limited what he could ever achieve since he was ever 'of the earth, earthy'. That was at best his future. The Last Adam is 'the man from heaven'. His origins are not limited to earth. He is 'a life-giving spirit', even as he takes on the earthy entail of humanity. He is the Adam beyond Adam, whether that Adam be fallen or not. So there is a glorious prospect for every man of Adam born, but in Christ reborn to a living

hope—a hope beyond any hope he had ever had—*because Christ rose from the dead!* Christ is himself the Resurrection and the Life, and none other is this. He is the fountain of living water, which if anyone drink of it he shall live. Every one of Christ reborn shall rise from the dead. Christ was the first fruits, ‘the first-born from the dead’. It is into this glorious humanity that Man in Christ now enters. Christ’s future is his future! Thus we say that true hope is born in all its elements from Christ’s Resurrection (1 Pet. 1:3). He is the one who has broken through the death barrier, as our Adam, our Prophet–Priest–King Adam, and so all the glories set forth to be attained by the first Adam are now set out for us. The various kinds of hope or, shall we say, the various aspects of hope which are named below, are fruit of him who is the ‘first fruits’ of the Resurrection.

The following quotes, then, link all the New Testament tells us concerning hope. If we examine these objects of hope in their several contexts we will find they all link with glory, they are to do with the eschatological glory planned for God’s elect. One Peter 1:3–4 shows that the living hope we have comes through the Resurrection of Christ:

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you.

Likewise Paul can say we are, ‘awaiting our blessed hope, the appearing of the glory of our great God

and Savior Jesus Christ’ (Titus 2:13). The references to the objects of hope are:

‘the hope of glory’; ‘the hope [of] the resurrection’; ‘our hope of sharing the glory of God’; ‘the hope of righteousness [justification]’; ‘the hope of salvation’; ‘Christ Jesus our hope’; ‘our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ’; ‘the hope to which he has called you’; along with ‘his glorious inheritance in the saints’; ‘the hope of the gospel’; ‘the hope of eternal life’. It is because God is ‘the God of hope’ and our hope is ‘laid up . . . in heaven’ that hope ‘hopes all things’, and even ‘in hope believes against hope’. As Paul says, ‘If for this life only we have hoped in Christ, we are of all men most to be pitied’. It is hope that is for here and eternity—how could it be otherwise and be hope?—for Christ himself is our hope, and within us (among us) he is ‘the hope of glory’. That is why we are enjoined to ‘seize the hope set before us’ and to ‘hold fast the confession of our hope’.²¹

It is clear that without the Resurrection of Christ the matter of hope has no basis at all.

²¹ Because we wished this particular paragraph not to be interrupted by references so that straight reading of it might prove more effective, we have stated the references in this footnote. They can be checked against the text. They are Colossians 1:27; Acts 23:6; 24:15; cf. 28:20; Romans 5:2; Galatians 5:5; 1 Thessalonians 5:8; 1 Timothy 1:1; Titus 2:13; Romans 8:30; Ephesians 1:18; 4:4; 1 Thessalonians 2:12; 2 Peter 1:3–5; Colossians 1:23; Titus 1:2; 3:7, cf. 1 Peter 5:10; Romans 15:13; Colossians 1:5; 1 Corinthians 13:7; Romans 4:18; 1 Corinthians 15:19; Colossians 1:27; Hebrews 6:18; 10:23. The quotation and footnote are taken from the August 1998 study of the NCTM Monday Pastors’ Group, entitled, ‘Glory Proclaimed and Pastoral’.

CONCLUSION

We come back to the fact that all humanity has a fear of death. Death is not part of our life unless we are thinking in terms of moral–spiritual death. Everything in our lives moves towards death. The Apostle John wrote, ‘There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love’ (1 John 4:18).

We saw in Hebrews 2:14–15 that men and women are in fear of death all their lives, and hence come under the bondage of the Accuser, Satan. Fear of death is really fear of judgment, and John’s ‘perfect love’ is that love which worked on the Cross and through the Resurrection to take away guilt and so fear of punishment. Thus people believe and come into the freedom of love which is no fear of death. It may be natural to have trepidation about growing old, and to have a certain dread of the act of dying, but even here we have the assurance that death has no real sting, the grave no real victory. Faith helps us to face what is ahead, knowing that although we die as regards the body, yet we will never meet death itself. We shall certainly meet life, the life into which we move. When the paralysing fear of death is overcome by Christ’s perfect love, then faith knows the power of present, resurrection living (Phil. 3:10). As we have already seen, Christ on the Cross bore the sting of death—sin.²²

²² We need to see continually that we cannot have his Cross apart from the Resurrection, nor his Resurrection apart from the Cross.

The power of sin was (is) the law, its guilt and its threat to human peace. The sting has gone, and the sweetness of peace through grace has come to us from our Covenant God and His Covenant Head, His Son, the Lord Jesus Christ.

We have been raised with Christ in regard to our former moral–spiritual death. This is the proof to us that we shall be raised from bodily death and be equipped with a body of glory. The first Resurrection which was Christ’s includes all the elect in that Resurrection. It has been well said, that what Christ began in that Resurrection he will complete in the ultimate resurrection. It is in this assurance, by faith, that we now live, and for us also, ‘faith is the assurance of things hoped for’.

Appendix: References to the Resurrection in the Book of the Acts

It is helpful to see the weight of Scriptures such as we see in the Book of Acts. From these quotations it is easy to see that the idea of Christ's Resurrection figured largely in the apostolic thinking and proclamation. It is interesting to analyse the list. Apart from the last three, all references point to Christ's Resurrection, rather than the idea of a general resurrection at the Last Day. In 4:2 there is the statement, 'in Jesus there is the resurrection of the dead', which was probably linked with the general idea of resurrection, yet had its roots in Jesus' Resurrection. This irritated the Sadducees and the priests, the former having no belief in resurrection, and probably most of the priests were of similar persuasion. Christ's Resurrection was certainly part of the apostolic proclamation of the gospel. It is also interesting to see that the proclaimers were not trying to prove Christ's Resurrection. They witnessed to the fact, and this seems to be the order; to witness to the event, rather than seek to prove it happened:

But God raised him up, having freed him from death, because it was impossible for him to be held in its power (2:24).

Foreseeing this, David spoke of the resurrection of the Messiah, saying, 'He was not abandoned to Hades, nor did his flesh experience corruption' (2:31).

This Jesus God raised up, and of that all of us are witnesses (2:32).

... and you killed the Author of life, whom God raised from the dead. To this we are witnesses (3:15).

... much annoyed because they were teaching the people and proclaiming that in Jesus there is the resurrection of the dead (4:2).

... let it be known to all of you, and to all the people of Israel, that this man is standing before you in good health by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead (4:10).

With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all (4:33).

The God of our ancestors raised up Jesus, whom you had killed by hanging him on a tree (5:30).

... but God raised him on the third day and allowed him to appear (10:40).

But God raised him from the dead (13:30).

... he has fulfilled for us, their children, by raising Jesus; as also it is written in the second psalm, 'You are my Son; today I have begotten you' (13:33).

As to his raising him from the dead, no more to return to corruption, he has spoken in this way, 'I will give you the holy promises made to David' (13:34).

... but he whom God raised up experienced no corruption (13:37).

Also some Epicurean and Stoic philosophers debated with him. Some said, 'What does this babbling want to say?' Others said, 'He seems to be a proclaimer of foreign divinities.' (This was because he was telling the good news about Jesus and the resurrection) (17:18).

... because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead (17:31).

When they heard of the resurrection of the dead, some scoffed; but others said, 'We will hear you again about this' (17:32).

When Paul noticed that some were Sadducees and others were Pharisees, he called out in the council, 'Brothers, I am a Pharisee, a son of Pharisees. I am on trial concerning the hope of the resurrection of the dead' (23:6).

I have a hope in God—a hope that they themselves also accept—that there will be a resurrection of both the righteous and the unrighteous (24:15).

... unless it was this one sentence that I called out while standing before them, 'It is about the resurrection of the dead that I am on trial before you today' (24:21).

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