

Mill Springs Baptist Church Wednesday Adult Elective series

THAT the WORLD MAY KNOW (Sort of)

November 2007 – February 2008

Volume 2 The Resurrection

Section 1 The Resurrection foretold

First and foremost, the Resurrection of Jesus the Christ is the key apologetic in Christianity. Paul has written that, not only the resurrection of Christ, but the general resurrection is a basis for our faith.

1 Corinthians 15

13If there is no resurrection of the dead, then not even Christ has been raised. **14**And if Christ has not been raised, our preaching is useless and so is your faith. **15**More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised. **16**For if the dead are not raised, then Christ has not been raised either. **17**And if Christ has not been raised, your faith is futile; you are still in your sins. **18**Then those also who have fallen asleep in Christ are lost. **19**If only for this life we have hope in Christ, we are to be pitied more than all men.

Essentially Paul is saying that eternal life is the “carrot” that cannot be removed from the equation. You will note that the tone of this statement is quite confrontational. This is not a “pie in the sky in the by and by” type of thing, but rather a very real and certain acclamation of Christ's eternal nature ... which will subsequently be passed on to us ... His followers. Is it that the One we put our faith in happened to have had a “near death” experience (like many popular television incidents)? Actually no, because a) He died, b) He called it, and c) He's still living ... in the Flesh! We'll look at all of these things.

James Scroggins of SBTS has written this on the meaning of Christ's Resurrection to the Church. Here is a brief paraphrase.

1. Since Jesus predicted His own death and Resurrection, the Resurrection provides the evidence that Jesus is who He claims to be.
2. God placed His sign of approval on His Son through the Resurrection. It verifies that Christ's sacrifice on Calvary was acceptable to the Father and effective for the justification of believers.

3. The Resurrection breaks the power of sin from the fall. It offers living proof of the transforming power of God.

4. In the Resurrection, Jesus defeated Satan and all of his demonic powers for all time, fulfilling what was promised in Genesis 3:15.

It is very important to remember that ALL of scripture points to Jesus ... and that includes the OT. Let's consider now OT, and pre-Resurrection NT scriptures that point to the death and Resurrection of the Christ.

The Original Sin

As seen earlier, no study of the Resurrection can begin outside of the Garden of Eden where God Personally makes a forecast of the coming Messiah Who will take away the sin of the world.

Genesis 3

15And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."

Now you may say, "there's nothing here about the Resurrection!" But there most definitely is. It is in this defeat of Satan that the hammer of the Resurrection appears. For it is through this tool that Satan is defeated.

Section 2 The OT Template

This sin in the Garden of Eden then sets the template for life in the OT. It is good if we keep this in mind for this portion of the study. Too often folks want to believe that David was a good Southern Baptist and went to Sunday School with his good buddy Jonathan!

Okay, so here's the dealio. The sin in Eden (the fall) caused physical death and separation from God (destroying fellowship). As we have noted earlier in BP's doctrinal studies, this sin was ultimately a lack of faith (Hebrews 11). Although God interacted with various individuals who sought Him, direct contact was rare and difficult at best. However, surrealistic manifestations of God's power and presence, as well as confrontation with evil spiritual forces occurred relatively often. The quest for God took many and various forms ... but always (except in the instances of Enoch and Elijah ... another topic for another night) resulted in death ... and a trip to **Sheol**. Consequently death held little to no relief for burdened humans.

Apparently, Abraham had a place there that wasn't so bad (as referred to in Jesus's parable of Lazarus and the rich man (Luke 16)). But outside of that, it was a generally miserable place. Wikipedia's article states:

“By the second century BC, Jews who accepted the Oral Torah had come to believe that those in *sheol* awaited the resurrection either in comfort (in the bosom of Abraham) or in torment. This belief is reflected in Jesus' story of Lazarus and Dives. At that time Jews who rejected the Oral Torah believed that Sheol meant simply the grave.”

Interestingly, in this same Wikipedia thread, the other part of Sheol, the place where faithless individuals resided, was called “Gehenna”, a name derived from the southern part of the Kidron valley which the Lord likened to hell. Now about this bosom of Abraham ...

1. It is in the bosom of Abraham ... not God.
2. It was a temporary abode ... a place of comfort, but not necessarily joy (Tertullian).

The “hope” of Job

Job is written ca. 400 BC about a man who lived ca. 1500 BC. His trials are well known and referred to in the current common vernacular. Yet, he makes an astounding statement concerning the resurrection, and the insufficiency of “Abraham's Bosom”.

Job 19

23"Oh, that my words were recorded, that they were written on a scroll, **24**that they were inscribed with an iron tool on lead, or engraved in rock forever! **25**I know that my Redeemer lives, and that in the end he will stand upon the earth. **26**And after my skin has been destroyed, yet in my flesh I will see God; **27**I myself will see him with my own eyes--I, and not another. How my heart yearns within me!

WOW! Although Job very likely says these words at the time of Moses, they have a tremendous Christian flavor. Note: “(H)e will stand upon the earth” ... “in my flesh I will see God” ... “How my heart yearns within me!” And note also that although he is faithful to God, he does not imply that he will be happy in Abraham's Bosom. Job would've known about Abraham, yet he does not hope for a place in his bosom, but rather to “see God”, and further, “in my flesh”! David indicates a similar disinterest in the bosom of Abraham many years later in Psalm 16. If there were ever a case for at least a general resurrection (not to mention a coming Messiah), Job makes it.

The “raising” of Samuel

Of course no OT resurrection study would be complete sans the 1K BC story of Saul, the Witch of Endor and Samuel.

1 Samuel 28

7Saul then said to his attendants, "Find me a woman who is a medium, so I may go and inquire of her." "There is one in Endor," they said. **8**So Saul disguised himself, putting on other clothes, and at night he and two men went to the woman. "Consult a spirit for me," he said, "and bring up for me the one I name." **9**But the woman said to him, "Surely you know what Saul has done. He has cut off the mediums and spiritists from the land. Why have you set a trap for my life to bring about my death?" **10**Saul swore to her by the Lord, "As surely as the Lord lives, you will not be punished for this." **11**Then the woman asked, "Whom shall I bring up for you?" "Bring up Samuel," he said. **12**When the woman saw Samuel, she cried out at the top of her voice and said to Saul, "Why have you deceived me? You are Saul!" **13**The king said to her, "Don't be afraid. What do you see?" The woman said, "I see a spirit coming up out of the ground." **14**"What does he look like?" he asked. "An old man wearing a robe is coming up," she said. Then Saul knew it was Samuel, and he bowed down and prostrated himself with his face to the ground. **15**Samuel said to Saul, "Why have you disturbed me by bringing me up?" "I am in great distress," Saul said. "The Philistines are fighting against me, and God has turned away from me. He no longer answers me, either by prophets or by dreams. So I have called on you to tell me what to do." **16**Samuel said, "Why do you consult me, now that the Lord has turned away from you and become your enemy?" **17**The Lord has done what he predicted through me. The Lord has torn the kingdom out of your hands and given it to one of your neighbors--to David. **18**Because you did not obey the Lord or carry out his fierce wrath against the Amalekites, the Lord has done this to you today. **19**The Lord will hand over both Israel and you to the Philistines, and tomorrow you and your sons will be with me. The Lord will also hand over the army of Israel to the Philistines."

So what's up with that? Was Samuel resurrected? Can this be called a resurrection?

Well sort of ... but not bodily ... and against his will. And there is no indication that he predicted this. Perhaps his soul was resurrected, but not his body. And what's the dealio with folks going back and forth between life and Sheol? This story brings up many questions which are not easily answered.

Was this not the spirit of Samuel? Or was it a demonic being, since witchcraft (and subsequently divination) is such an abhorrent practice? But the scriptures state that "Samuel said", and the prophecy came true. What's up with that?

Again, Wikipedia's presentation of the event covers three interpretations.

1. Ancient Jewish thought supposed that the spirit of a dead person hovered around the body for a year, thereby enabling the "resurrection" of Samuel.
2. Medieval Christian thought was that the "ghost" of Samuel was in fact a demon.
3. Hank Hanegraaff argues that although it is impossible for humans to summon the dead, the spirit of Samuel did, in fact, appear through a sovereign act of God, and that the witch was, in fact, surprised by this event.

It is easy to miss that a good portion of the story is written from Saul's point of view. If we keep this in mind, it is clear that Saul is unclear as to who he is talking to. Couple this with the fact that the medium is likely willing to please the now recognized king, and you have a formula for a demon predicting the future in the name of Samuel ... which supports supposition 2. However, as we shall see later, the idea of a "ghost" is not taken lightly by the Lord. And the Bible does seem to indicate that it is Samuel who is talking. At any rate, we can infer that Samuel once again returned to/stayed in Sheol.

Elisha

Now if Samuel didn't provide a good preview/example of a resurrection, maybe this story from about 840 BC will get us going.

1 Kings 4

8One day Elisha went to Shunem. And a well-to-do woman was there, who urged him to stay for a meal. So whenever he came by, he stopped there to eat. **9**She said to her husband, "I know that this man who often comes our way is a holy man of God. **10**Let's make a small room on the roof and put in it a bed and a table, a chair and a lamp for him. Then he can stay there whenever he comes to us." **11**One day when Elisha came, he went up to his room and lay down there.

12He said to his servant Gehazi, "Call the Shunammite." So he called her, and she stood before him. **13**Elisha said to him, "Tell her, 'You have gone to all this trouble for us. Now what can be done for you? Can we speak on your behalf to the king or the commander of the army?'" She replied, "I have a home among my own people." **14**"What can be done for her?" Elisha asked. Gehazi said, "Well, she has no son and her husband is old." **15**Then Elisha said, "Call her." So he called her, and she stood in the doorway. **16**"About this time next year," Elisha said, "you will hold a son in your arms." "No, my lord," she objected. "Don't mislead your servant, O man of God!" **17**But the woman became pregnant, and the next year about that same time she gave birth to a son, just as Elisha had told her. **18**The child grew, and one day he went out to his father, who was with the reapers. **19**"My head! My head!" he said to his father. His father told a servant, "Carry him to his mother." **20**After the servant had lifted him up and carried him to his mother, the boy sat on her lap until noon, and then he died. **21**She went up and laid him on the bed of the man of God, then shut the door and went out. **22**She called her husband and said, "Please send me one of the servants and a donkey so I can go to the man of God quickly and return." **23**"Why go to him today?" he asked. "It's not the New Moon or the Sabbath." "It's all right," she said. **24**She saddled the donkey and said to her servant, "Lead on; don't slow down for me unless I tell you." **25**So she set out and came to the man of God at Mount Carmel. When he saw her in the distance, the man of God said to his servant Gehazi, "Look! There's the Shunammite! **26**Run to meet her and ask her, 'Are you all right? Is your husband all right? Is your child all right?'" "Everything is all right," she said. **27**When she reached the man of God at the mountain, she took hold of his feet. Gehazi came over to push her away, but the man of God said, "Leave her alone! She is in bitter distress, but the Lord has hidden it from me and has not told me why." **28**"Did I ask you for a son, my lord?" she said. "Didn't I tell you, 'Don't raise my hopes?'" **29**Elisha said to Gehazi, "Tuck your cloak into your belt, take my staff in your hand and run. If you meet anyone, do not greet him, and if anyone greets you, do not answer. Lay my staff on the boy's face." **30**But the child's mother said, "As surely as the Lord lives and as you live, I will not leave you." So he got up and followed her. **31**Gehazi went on ahead and laid the staff on the boy's face, but there was no sound or response. So Gehazi went back to meet Elisha and told him, "The boy has not awakened." **32**When Elisha reached the house, there was the boy lying dead on his couch.

33He went in, shut the door on the two of them and prayed to the Lord. **34**Then he got on the bed and lay upon the boy, mouth to mouth, eyes to eyes, hands to hands. As he stretched himself out upon him, the boy's body grew warm. **35**Elisha turned away and walked back and forth in the room and then got on the bed and stretched out upon him once more. The boy sneezed seven times and opened his eyes. **36**Elisha summoned Gehazi and said, "Call the Shunammite." And he did. When she came, he said, "Take your son." **37**She came in, fell at his feet and bowed to the ground. Then she took her son and went out.

So there ... Phil 'o' the Future! What do you think of that example of an OT resurrection? This little fellow was DEAD (like in the first stave of the Christmas Carol) ... it says so in verses 20 and 32 ... check it out! And he was raised by God's power ... not that of Elisha. Note that Elisha did not know what the woman had come for, and knew only to get the “staff” on the child quickly... which didn't “work”. No, Elisha called on the Lord for the miracle and God was the one Who delivered it.

But, At any rate, we can infer that the child again returned to Sheol at a later date.

And now we move to the New ...

Hey, what about this guy?!?

2 Kings 13

20 Elisha died and was buried. Now Moabite raiders used to enter the country every spring. **21** Once while some Israelites were burying a man, suddenly they saw a band of raiders; so they threw the man's body into Elisha's tomb. When the body touched Elisha's bones, the man came to life and stood up on his feet.

Now that's the “Double Portion” that I'm talking about! And then what happened? He went on to play left tackle for Shechem A&M and then had a distinguished professional career playing for the Beer Sheba Well Diggers in the NEFL (Near East Football League). Right? Well, who knows except that, once again, we can infer that this guy returned to Sheol at a later date.

So we can see that resurrection did, in fact, happen in the OT, and THAT pretty much wraps up our OT resurrection study. We will now consider accounts from the transition ... the period of the Lord's life here on earth prior to the Crucifixion/Resurrection.

Section 3 The Transition

Jairus's daughter

Luke 8

41Then a man named Jairus, a ruler of the synagogue, came and fell at Jesus' feet, pleading with him to come to his house **42**because his only daughter, a girl of about twelve, was dying ... **49**While Jesus was still speaking, someone came from the house of Jairus, the synagogue ruler. "Your daughter is dead," he said. "Don't bother the teacher any more." **50**Hearing this, Jesus said to Jairus, "Don't be afraid; just believe, and she will be healed." **51**When he arrived at the house of Jairus, he did not let anyone go in with him except Peter, John and James, and the child's father and mother. **52**Meanwhile, all the people were wailing and mourning for her. "Stop wailing," Jesus said. "She is not dead but asleep." **53**They laughed at him, knowing that she was dead. **54**But he took her by the hand and said, "My child, get up!" **55**Her spirit returned, and at once she stood up. Then Jesus told them to give her something to eat. **56**Her parents were astonished, but he ordered them not to tell anyone what had happened.

Now what is mystifying here is that the Lord says "she is asleep" but the scriptures state that she was dead, and (v. 55) that her "spirit returned". What are we to believe? We shall soon see in a later passage.

Well, at any rate, we can infer that Jairus's daughter *may* have returned to Sheol, but may also have died (for good) after the Resurrection and then gone to Hell or Heaven depending on whether or not she had believed on the Lord. This is why the "Transition" is not OT nor NT.

Nain Widow's son

Now what about this guy?

Luke 7

11Soon afterward, Jesus went to a town called Nain, and his disciples and a large crowd went along with him. **12**As he approached the town gate, a dead person was being carried out--the only son of his mother, and she was a widow. And a large crowd from the town was with her. **13**When the Lord saw her, his heart went out to her and he said, "Don't cry." **14**Then he went up and touched the coffin, and those carrying it stood still. He said, "Young man, I say to you, get up!"

15The dead man sat up and began to talk, and Jesus gave him back to his mother.
16They were all filled with awe and praised God. "A great prophet has appeared among us," they said. "God has come to help his people."

Again, the same thing is true for this guy as for the daughter of Jairus. Where he went depended on when he died and/or Whom he believed in.

Transfiguration

Luke 9 (see also Matthew 17)

28About eight days after Jesus said this, he took Peter, John and James with him and went up onto a mountain to pray. **29**As he was praying, the appearance of his face changed, and his clothes became as bright as a flash of lightning. **30**Two men, Moses and Elijah, **31**appeared in glorious splendor, talking with Jesus. They spoke about his departure, which he was about to bring to fulfillment at Jerusalem. **32**Peter and his companions were very sleepy, but when they became fully awake, they saw his glory and the two men standing with him. **33**As the men were leaving Jesus, Peter said to him, "Master, it is good for us to be here. Let us put up three shelters--one for you, one for Moses and one for Elijah." (He did not know what he was saying.) **34**While he was speaking, a cloud appeared and enveloped them, and they were afraid as they entered the cloud. **35**A voice came from the cloud, saying, "This is my Son, whom I have chosen; listen to him." **36**When the voice had spoken, they found that Jesus was alone. The disciples kept this to themselves, and told no one at that time what they had seen.

It is interesting that Moses and Elijah appear with Jesus here. Perhaps it is because Moses is the lawgiver and Jesus completely fulfills the law. Elijah, as we know along with Enoch, did not "die" per se, but was taken away in a chariot of fire. Abraham is conspicuously absent.

It is thought that either Mt. Hermon or Mt. Tabor is the location of this phenomenon. Although many formerly insisted that Mt. Tabor is the location (in fact there is a commemorative building there), they would be wrong! The NIV study notes seem pretty strong in the assertion of Mt. Hermon as the location. Additionally, MacArthur states that a Roman garrison was stationed at the top of Mt. Tabor during the Transition ... which would not fit at all with the scene of the account. Tabor is a good way from Ceasarea Phillippi ... Hermon makes MUCH more sense.

If we put this event in context, it obviously occurs near the final stages of the Lord's ministry here on the earth. The Lord and His disciples are headed north for a retreat in the late summer (probably August) of 27 AD. They made a short stop at Caesarea Philippi (where Peter made his best and worst statements), and then continued north for a special break on Mt. Hermon before making the final fateful journey to Jerusalem the following spring. It is also probable that the Transfiguration took place at night.

It makes perfect sense that the Lord would take the group to Mt. Hermon for a getaway from the rigors of the Galilean ministry. Luke makes it 8 days after Peter's confession while Mark and Mateo say 6 days. This differential is inconsequential in the light of various ways of determining the passage of time then. This fits the sequence too in that on the return, the Lord and the "inner circle" encounter a failed attempt by the other disciples at exorcising a demon from a young boy (Luke 9:37-42).

Now there is significance as to the participants in the Transfiguration ... both from Sheol and Earth. Again, in the NIV study notes, it is stated that since the Lord came to fulfill the law and the prophets, the representatives of both were there in Moses and Elijah. So what were they talking about??? In fact, MacArthur (John, not Kay) states that they were discussing exactly what the Law and the Prophets discuss ... the crucifixion and resurrection of Jesus, the Christ! Oh, to be party to that conversation! Personally, I believe that the conversation was oriented on encouraging Jesus as He prepared for the stretch run to the cross. Notice that the scene is not unlike that of Gethemane. Jesus is praying at night, and awakens the sleeping disciples. I like the imagined prayer of Jamieson, Fausset and Brown:

Methinks, as I steal by His side, I hear from Him these plaintive sounds, "Lord, who hath believed Our report? I am come unto Mine own and Mine own receive Me not; I am become a stranger unto My brethren, an alien to My mother's children: Consider Mine enemies, for they are many, and they hate Me with cruel hatred. Arise, O Lord, let not man prevail. Thou that dwellest between the cherubim, shine forth: Show Me a token for good: Father, glorify Thy name."

It is also significant that the disciples involved are Peter, James and John. These are the same three taken in for the raising of Jairus's daughter (Luke 8), and who will be with Jesus at the Garden of Gethemane 8 months hence. Although Peter makes what is deemed an egregious remark about "shelters", the time of the year lends some reason to his action. The time is quite close to the Jewish celebration/feast of Tabernacles in which families stay overnight in shelters to commemorate the Exodus from Egypt. In fact, shortly hereafter, the Lord and the disciples will head to Jerusalem for this celebration.

Now what exactly is egregious about Peter's remarks? It is that he is likening Jesus's station to that of Elijah and Moses. This is a critical point ... and precisely the sin of Islam. Jesus is God incarnate ... not some other human who was/is diligently seeking God! He is God! We must, however, note that Peter's remark is not any worse than what most Jews at that time thought. In fact that was a great problem then and now.

Most people tend to think of God as a “powerful buddy” and Jesus as a “friend”, and this misconception will lead to their ultimate doom. It is important to note that this is in the period of Transition ... which gives Peter some excuse. The Jewish folks at this time were still trying to ascertain exactly what was Jesus's station. Keep in mind that in Mark's account, Jesus again instructed the three to not tell anyone what they had seen until after His Resurrection ... which confused them. I think we're still trying to “get it” today. Listen to a more spiritually mature Peter's words from about 66 AD.

2 Peter 1

15And I will make every effort to see that after my departure you will always be able to remember these things. **16**We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. **17**For he received honor and glory from God the Father when the voice came to him from the Majestic Glory, saying, "This is my Son, whom I love; with him I am well pleased." **18**We ourselves heard this voice that came from heaven when we were with him on the sacred mountain.

Lazaro

Now let's move forward to the spring of 28 AD. It is now only a few weeks before the events of the Passion week. Jesus and His disciples are on the eastern side of the Jordan, some 25 mile from Bethany, preparing for the final journey into Jerusalem. It is here that Jesus hears the news that He already knows. Let's pick up the story there.

John 11

1Now a man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. **2**This Mary, whose brother Lazarus now lay sick, was the same one who poured perfume on the Lord and wiped his feet with her hair. **3**So the sisters sent word to Jesus, "Lord, the one you love is sick." **4**When he heard this, Jesus said, "This sickness will not end in death. No, it is for God's glory so that God's Son may be glorified through it." **5**Jesus loved Martha and her sister and Lazarus. **6**Yet when he heard that Lazarus was sick, he stayed where he was two

more days. **7**Then he said to his disciples, "Let us go back to Judea." ... **11**After he had said this, he went on to tell them, "Our friend Lazarus has *fallen asleep*; but I am going there to wake him up." **12**His disciples replied, "Lord, if he sleeps, he will get better." **13***Jesus had been speaking of his death, but his disciples thought he meant natural sleep.* **14**So then he told them plainly, "Lazarus is dead, **15**and for your sake I am glad I was not there, so that you may believe. But let us go to him." **16**Then Thomas (called Didymus) said to the rest of the disciples, "Let us also go, that we may die with him." **17**On his arrival, Jesus found that Lazarus had already been in the tomb for four days. **18**Bethany was less than two miles from Jerusalem, **19**and many Jews had come to Martha and Mary to comfort them in the loss of their brother. **20**When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home. **21**"Lord," Martha said to Jesus, "if you had been here, my brother would not have died. **22**But I know that even now God will give you whatever you ask." **23**Jesus said to her, "Your brother will rise again." **24**Martha answered, "I know he will rise again in the resurrection at the last day." **25**Jesus said to her, "I am the resurrection and the life. He who believes in me will live, even though he dies; **26**and whoever lives and believes in me will never die. Do you believe this?" **27**"Yes, Lord," she told him, "*I believe that you are the Christ, the Son of God, who was to come into the world.*" **28**And after she had said this, she went back and called her sister Mary aside. "The Teacher is here," she said, "and is asking for you." **29**When Mary heard this, she got up quickly and went to him. **30**Now Jesus had not yet entered the village, but was still at the place where Martha had met him. **31**When the Jews who had been with Mary in the house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there. **32**When Mary reached the place where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother would not have died." **33**When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. **34**"Where have you laid him?" he asked. "Come and see, Lord," they replied. **35**Jesus wept. **36**Then the Jews said, "See how he loved him!" **37**But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" **38**Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance. **39**"Take away the stone," he said. "But, Lord," said Martha, the sister of the dead man, "by this time there is a bad odor, for he has been there four days."

40Then Jesus said, "Did I not tell you that if you believed, you would see the glory of God?" **41**So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me. **42**I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me." **43**When he had said this, Jesus called in a loud voice, "Lazarus, come out!" **44**The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face. Jesus said to them, "Take off the grave clothes and let him go." **45**Therefore many of the Jews who had come to visit Mary, and had seen what Jesus did, put their faith in him. **46**But some of them went to the Pharisees and told them what Jesus had done.

This story is rich with good theological lessons. The famous Emmett Manley, MD, once said "if you're born once you die twice, and if you're born twice you die once." Hence, we may surmise that the sum of births and deaths for a person must be three. This, of course is generally true, but Lazaro (et. al.) offers a counterexample. Here, Lazaro died twice ... and there is strong evidence that he was born twice for a total of four births/deaths. HA!

Seriously, note first that Jesus is often portrayed as delaying His departure from Trans Jordan so that Lazaro could die. This is not necessarily the case. The Lord delayed His departure two days because the journey was obviously two days and the time it took for the news to arrive meant that Lazaro had already died. News in even the late 1700's was similar. Often it would take months for letters to get from say PA to KY ... depending on the proximity and when the letter could "get off".

John MacArthur calls this the greatest of Jesus's resurrection miracles because no one doubted that by the time Jesus arrived, Lazaro was dead. In fact, a distinguishing name of Lazaro is "Lazarus of Four Days".

We notice here that Jesus speaks of Lazaro "sleeping". Here again, as on p. 8 of this study, we come upon this unusual notion that those who are about to be resurrected are "sleeping". It is a predictive word used also by Paul in 1 Thessalonians 4. Perhaps, noting that the Lord used the term "death" to clarify to the disciples what had actually happens, now is a good time to assert Christ's Diety in these instances. Perhaps knowing that these individuals would rise again at the general resurrection, the Lord uses the term "sleep" as a good description. Jesus even states that "this sickness will not *end* in death." Maybe Jesus, in each of these instances, is speaking from an eternal perspective (consider the quote, "**let the dead bury their dead**").

In fact, for Jairus's daughter and Lazaro this could be considered as a temporary condition in the sovereign knowledge of the Lord ... and the Manley formula would be correct. Also, sleep perhaps is the truer Christian term for human death, and death is reserved for the “second death” ... the eternal decaying as a result of separation from God.

So recapping, this would give us three apparent definitions of death.

1. The temporal “death” or “sleep” of those who will be momentarily raised. Note that this is still “death” in the human/medical sense.
2. DEATH ... the second death or eternal decaying.
3. The final human death after which the soul must go somewhere.

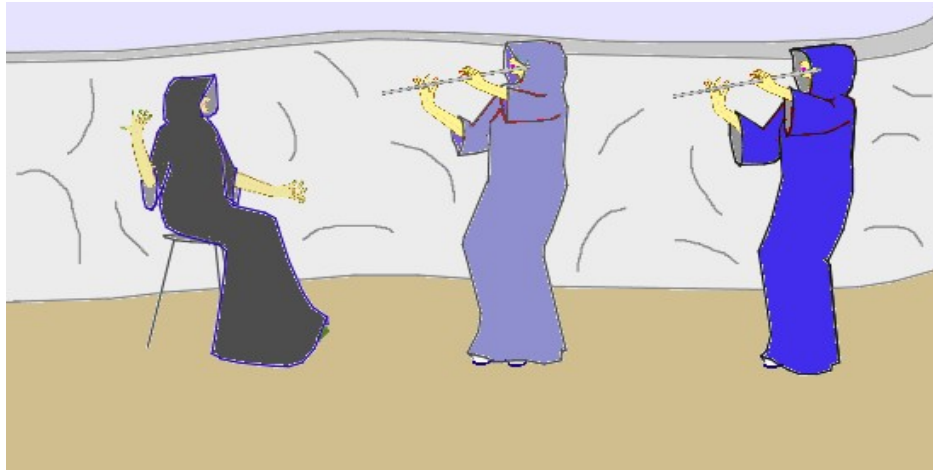
Of course, we would still use the term death in the third instance, so that the following verse is not inconsistent.

Hebrews 9:27

Just as man is destined to die once, and after that to face judgment,

MacArthur also notes that Jesus wept (the word in Greek represents strong anguish) not so much for Lazaro's death, but because of the pain and suffering that death brings to humanity ... particularly humanity for which the general resurrection should be a reality ... even in Job's theology which apparently spoke to the beliefs of the Pharisees. Note here that the excessive weeping and mourning was a picture of OT beliefs which played up the “finality” of death ... as in Ecclesiastes. This was in diametric opposition to what Jesus taught! According to Phil “of the future” Upchurch, this scene also represented the humanity of the Lord ... particularly His ability to feel emotion and caring for His friends.

It was Jewish tradition that a) embalming was not done ... hence the smell, b) a funeral mourning service be served by at least one female “mourner”, and two flautists, and c) the burial would occur the same day. The fact that there were many people attending and weeping indicates that Mary, Martha and Lazaro were from an affluent family. It is thought that perhaps they funded some of the Lord's ministry. Also notice that the description of Lazaro's tomb fits exactly the description of the Lord's tomb.



At the end of the narrative, John says that many “put their faith in Him”. This can be interpreted in a couple 'o' ways. Some were possibly convinced that He was able to do great things for Israel as the Messiah ... and cause great trouble for those who were in the favor of Rome (note that this event precipitated the plans by the sanhedrin to take His life). Others believed that He was in fact the Resurrection and the Life.

Martha acknowledges a general resurrection (ala Job), but Jesus confronts her with the reality and immediacy of His Diety. And verses 23-27 contain a sermon in the exchange alone. Here is where Martha makes a Peter-like confession of the Christ. In verse 22, she even hints at the fact that Jesus can still raise Lazaro from the dead. She is, no doubt, aware of the previous resurrections performed by the Lord. This is remarkable faith. And here is where Jesus makes an unquestionable statement about Who HE is ... the Resurrection and the Life. It's not just about what Jesus can do for you, but Who HE is. In Him is Life. And that Life is the light of men.

Finally, Brother Pastor once preached on this ca. 2004 AD, and noted the similarity between Lazaro's coming out to the call of Christ. In this sermon, BP noted that this is a type of all of us who have been called out by the Lord. We may have left the grave, but we still need our grave cloths removed by friends so that we can have true freedom. Lazaro did not have ultimate freedom when he came out of the tomb. He was alive, but was bound by the grave cloths. We, similarly, need to continue to have our family in Christ help us shed our sinful ways by God's grace in order to be fit for heaven to live with the Lord.

Section 4 The End of the Matter

And now we come to the Resurrection of the Lord. Up to this point, we have observed the acts of God raising various individuals from the dead. The prophets have demonstrated the reality of God through their faith and the resulting resurrections. The Lord has shown folks that He is God incarnate by His resurrections of various individuals. Now it is time to illustrate the fact that death has no power in the Kingdom of Heaven.

At this point, Christ comes to His own death with great angst. His prayer in Gethsemane reveals His humanity. Is He afraid of death? Of course not! But the pain of the methodology will be great, and even moreso the pain of separation from God, and neither is something that He is looking forward to. But He will undergo it as with everything, in *obedience* to the Father. It is now time to show the world the ultimate power over death. Up to now, those who have been resurrected have neither a) predicted, nor had someone predict (except for Lazarus) their own death, nor b) predicted, nor had someone predict their own resurrection. Jesus is about to do both.

How? Well first He must allow Himself to be put to death (definition 1 above). And then exhibit the great display of power from on High.

That he died is not an issue we will take up here. Though some would argue otherwise, their arguments are largely fantastical and not worth mentioning.

Luke 24

1On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. **2**They found the stone rolled away from the tomb, **3**but when they entered, they did not find the body of the Lord Jesus. **4**While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them. **5**In their fright the women bowed down with their faces to the ground, but the men said to them, "Why do you look for the living among the dead? **6**He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: **7**"The Son of Man must be delivered into the hands of sinful men, be crucified and on the third day be raised again."**8**Then they remembered his words. **9**When they came back from the tomb, they told all these things to the Eleven and to all the others. **10**It was Mary Magdalene, Joanna, Mary the mother of James, and the others with them who told this to the apostles.

11But they did not believe the women, because their words seemed to them like nonsense. **12**Peter, however, got up and ran to the tomb. Bending over, he saw the strips of linen lying by themselves, and he went away, wondering to himself what had happened. **36**While they were still talking about this, Jesus himself stood among them and said to them, "Peace be with you." **37**They were startled and frightened, *thinking they saw a ghost*. **38**He said to them, "Why are you troubled, and why do doubts rise in your minds? **39**Look at my hands and my feet. It is I myself! Touch me and see; *a ghost does not have flesh and bones, as you see I have*." **40**When he had said this, he showed them his hands and feet. **41**And while they still did not believe it because of joy and amazement, he asked them, "Do you have anything here to eat?" **42**They gave him a piece of broiled fish, **43**and he took it and ate it in their presence. **44**He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms." **45**Then he opened their minds so they could understand the Scriptures. **46**He told them, "This is what is written: The Christ will suffer and rise from the dead on the third day, **47**and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. **48**You are witnesses of these things. **49**I am going to send you what my Father has promised; but stay in the city *until you have been clothed with power from on high*." **50**When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them. **51**While he was blessing them, he left them and was taken up into heaven. **52**Then they worshiped him and returned to Jerusalem with great joy. **53**And they stayed continually at the temple, praising God.

Wow! Christ has come to conquer death once and for all. Why do you think they stayed in that temple? Well, let's look at the veracity of this Resurrection. And keep in mind that those who would contend that this Resurrection did not occur, have to deal with the following items.

Here, from Wikipedia's article, is a synopsis of those who witnessed the risen Lord.

1. Mary Magdalene (of the Lazaro family) (Mark 16)
2. Cleopas and one other disciple on the way to Emmaus (Luke 24)
3. Simon Peter (Luke 24)
4. The 11 disciples\Thomas in a closed room in Jerusalem on the same day (John 20, 21)
5. The 11 disciples (including Thomas) et. al. in a closed room in Jerusalem (Luke

24)

6. The 11 disciples et. al. on a mountain in Galilee (Matthew 28)
7. Peter, Thomas, Nathanael, James, and John and possibly two others at the sea of Galilee (John 21)
8. To the Church in Jerusalem (probably the Mount of Olives) (perhaps 500 people) 40 days after the Resurrection at the Ascension (Acts 1, 1 Corinthians 15)
9. Paul (1 Corinthians 15)

How real was the Resurrection of the Lord? Dr. Thomas Bass of the Math Dept. at Carson-Newman College related an interesting story from his graduate school experience at the famous Vanderbilt ... a tier 1 university. Apparently the students found themselves at a math party playing a singing game with some of the professors ... among whom was a certain Dr. Royle ... an avowed evangelical atheist. When it was decided by some of the students that they might sing hymns as part of the game, Dr. Royle left T'd O since he felt that it was unfair to sing about characters, like Jesus, whom he held to be "not real". Even the students at the secular Vanderbilt were shocked because, according to Dr. Bass, even if the Deity of the Christ were in doubt, the reality of His existence was surely not!

With the reality of Jesus's existence secure, it is quite easy to infer that His Resurrection was for real, since a) Roman (or Jewish) Guards were posted at the request of the Jewish leaders with FULL knowledge of the prophecy concerning resurrection of the Lord, and STILL failed to ensure the security of the tomb ... even with a sizable stone to secure the entrance, b) if such a One had in fact remained in the tomb there would be great aplomb given to the tomb by His followers, c) even Islam grants that Jesus rose from the dead and ascended to heaven, and d) the disciples would not have carried the gospel to the ends of the earth at the risk of their own lives.

Yet another critical point in the synoptic accounts of the Lord's Resurrection is the apparent incompatibility of the accounts. According to the Wikipedia article on this, this should neither be under- nor over-emphasized, but that it should be recognized that "*Well-researched findings in both psychology and law demonstrate that even honest eyewitnesses asked retrospectively to describe an event can give differing accounts of some details.*" Yet another quote, this from E. P. Sanders, in the same article is that "*A plot to foster belief in the Resurrection would probably have resulted in a more consistent story. Instead, there seems to have been a competition: 'I saw him,' 'so did I,' 'the women saw him first,' 'no, I did; they didn't see him at all,' and so on. Moreover, some of the witnesses of the Resurrection would give their lives for their belief.*"

We will discuss in upcoming studies the beliefs of other religions about the Resurrection of the Lord.

Noli Mi Tangere

One of the interesting things about the Resurrection of the Lord is His command to Mary Magdalene in John 20:17 to not touch Him. Again, according to Wikipedia's article there are many and varied explanations of this. Calvin suggested that Mary may have been trying to hold the Lord down (from ascending). Others suggest that originally the word “not” was not there (in comparison with the command to Thomas). But according to Brother Pastor, there is little statistical evidence to support this claim. Still others have suggested that the Lord was shed of the grave cloths (which were in the tomb). And others still have said that the Lord viewed Himself as Priest, or wished to maintain the custom of not touching One who had died. More on this later.

En fin, we are happy to report that, in fact, Jesus was resurrected and ascended to the right hand of the Throne of God. And, as a result, death (all definitions) has been defeated, and justification has been made for the sins of mankind. There is life in the Life and Resurrection, and the experience of all those resurrectees we have studied here, is the eternal fate of those who put their trust in the righteousness and sacrifice of the Holy One of Israel!

Section 5 Coming Attractions

The following previews have been approved for General Audiences [G] by the AMPAA.

The Body of the Lord after the Resurrection.

False beliefs about the Resurrection of the Lord.

The General Resurrection, to include the resurrection of the saints described by Matthew.

The meaning of the Resurrection to Christianity in comparison with other religions (Judaism, Mormonism, Islam).

The empty tomb.

Quiz

1. Where did dead people go in the OT?
 - a) OH (Old Heaven)
 - b) Samuel's Bosom
 - c) Over Jordan's stormy banks
 - d) Sheol
 - e) Eden

2. Who did Job yearn to see in the resurrection?
 - a) Zophar the Naamathite
 - b) his wife
 - c) Bildad the Shuhite
 - d) Abraham
 - e) God

3. Who was purportedly “resurrected” by the Endorian witch?
 - a) Samuel
 - b) Elisha
 - c) Saul
 - d) Elijah
 - e) Lazaro

4. What two individuals did not experience death in the OT?
 - a) Enoch, Elijah
 - b) Enoch, Elisha
 - c) Elijah, Elisha
 - d) Enoch, Elizabeth
 - e) Samuel, the Shunammite's son

5. According to the Manley formula, what is the total of births and deaths for non-pre-death-resurrected folk?
 - a) One
 - b) ϕ
 - c) Three
 - d) π
 - e) e

6. Israelite funerals required the presence of a(n) ...
 - a) Accordion player, mourner, and flautist
 - b) Harpist, Flautist, Jazz pianist
 - c) Flautist, majorette, tuba player
 - d) Mourner, Flautist, Flautist
 - e) Rabbi, Mourner, Priest

7. Who did the Lord claim to be to Martha according to John?
 - a) The Resurrection and the Life
 - b) A Good Friend ... and what a Friend
 - c) The Resurrection and the Way
 - d) The Saviour of the world
 - e) The Prince of Peace

8. What are the three main time periods after the time of Adam and Eve?
 - a) Yesterday, Today and Forever
 - b) OT, NT, Maps
 - c) Telharsic, Harfatum, Septomin
 - d) OT, Transition, NT - Age of Grace
 - e) Epicurean, Koine, Proto Sinaitic

9. In what village was Lazaro raised from the dead?
 - a) Beth
 - b) Bethany
 - c) Bethany of Jordan
 - d) Elizabeth
 - e) Betty

10. In what year was Christ crucified and resurrected?
 - a) 6 BC
 - b) 28 AD
 - c) 33 AD
 - d) 50 AD

11. Who of the following witnessed first hand the resurrected Lord?
 - a) Simon Peter
 - b) Cleopas
 - c) Mary Magdalene (of the Lazaro family)
 - d) Nathanael
 - e) All of the above

Credits

Brother Pastor

Rusty Webster

Brother Website Administrator

Kenneth Massey

Brother Technician

Juan Wilson

Deacon Rob Toby

Brother Jon Kiser

Sister Wardrobe Assistant

Mary Moler Starnes

Brother Technical Supervisor

Rusty Webster

Brother Special Insight

Jon Kiser

Jose Hernandez Vazquez

Brother Israeli Prophecy Expert

Doug Rippetoe

Brother Audience Laughter

Tim Upchurch

Brother Michigan Accent

Scott "right hand" Benjamin

Software

Ubuntu version of Linux

OpenOffice.org

Gimp.org

Burger King Creative Think Tank

Juan Wilson

Kenneth Massey

Phil "of the Future" Upchurch

Scott "right hand" Benjamin

Mike Baur

Deacon Roger Byrd

Manuscript Supporting
New Market ECG Staff

Quiz prizes provided by
The Limfinity Matrix Group

References

www.wikipedia.org

[The MacArthur Bible Commentary](#)

www.bibleplaces.com

www.crosswalk.com

The Bible (NIV, NVI)

www.newadvent.org

www.biblestudy.org

www.bga.nl

www.shemesh.co.il/cgi-bin/index.cgi

www.custance.org