

Sunday, October 30, 2016

“Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel.” (2 Timothy 2:8)

About a year ago, I did a two-part sermon on the gospel. The transcript was around 25 pages. Of those 25 pages, I spent approximately ½ of one page talking about the resurrection of Christ, so I thought it would be good to flesh that out a little bit. What good does it do to talk about the resurrection of Jesus Christ? Everybody here today already knows about it, right? So why spend the time? I think a lot of us probably take it for granted. It’s one of those doctrines that we look at and say “yes, of course He was resurrected” and then we give no further thought to it. We’ve been hearing about it for our entire lives, so we may forget to consider the power behind it. But those people in the early church did not take it for granted. They insisted upon it. It was a point of amazement to them. We must consider those men - in almost every sermon they preached, and almost every epistle they wrote, they would bring it up. It was an amazing thing to them; an essential thing. And don’t just consider the men – consider the women, too. Remember, He first revealed Himself to a woman, which is a very notable thing. It is fitting that a woman should be the first to see Him – the woman was the first in the transgression in the Garden of Eden, so she ought to be the first to see Him in the garden where He arose for our justification.

Remember also, these apostles of Jesus had forsaken Him and fled from the Garden of Gethsemane. They were terrified. They were sitting in their houses mourning and weeping, probably in utter confusion, after He had died on the cross. But after they learned that He had risen, by His own power, suddenly they turned into the boldest preachers that the world has ever known - it was a complete transformation.

One of the qualifications to be the Apostle to replace Judas Iscariot was that you had to have been an eyewitness of Christ, beginning with His baptism and ending with His ascension into heaven. Why? So that you could testify of His resurrection.

“Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.” (Acts 1:22)

Of course, the resurrection presupposes His incarnation, His preaching, His doctrines, His miracles, His suffering, and His death. And the resurrection is necessary for Christ to return and judge the world; if He didn’t rise and ascend to His Father, then He won’t return. So, they didn’t just give testimony of the resurrection; they gave testimony of all those things.

Without the resurrection of Christ, we have nothing; we are wasting our time. It is the linchpin of our entire belief system. John Gill calls it the “principal article, basis, and foundation of the Christian religion.” Without it, there is no salvation. No heaven. No hope. No peace with God.

**“And if Christ be not risen, then is our preaching vain, and your faith is also vain... And if Christ be not raised, your faith is vain; ye are yet in your sins.”
(1 Corinthians 15:14, 17)**

This doctrine is so essential to what we believe that if it didn't happen, then everything we believe in and do is in vain. We must believe it to claim that we're Christians - it's not an option.

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” (Romans 10:9)

Let's start by briefly going over the time line of the events surrounding His resurrection, as they are laid out in the four gospels. Before I get into it, please note that each of the Four Gospels contains a different perspective, and gives different details. You can't read one of the Gospels and get every detail about this event. There are a lot of harmonizations of the different accounts; many are satisfying, and many are not. My goal here is to give one of these harmonizations that seems reasonable to me, but I'm not saying that it's the only one that is reasonable, and I'm not saying that there couldn't be a few details here that could go in a slightly different order or have a different explanation. From the big picture, it appears to me that the morning of His resurrection was rather chaotic, with disciples and women running back and forth between the tomb and the place or places where they were staying. It was an extremely emotional time for them. They had put their full trust in this man, Jesus Christ, to save them. There was no doubt in their minds but that He was their Messiah. But now He's dead! Put yourselves in their shoes - imagine how devastated they were. They didn't understand what was happening. There was much mourning and weeping going on.

So, here it is: it is Friday afternoon at around 3pm, and Jesus has just died on the cross. Shortly thereafter, the Jews begin the preparation for the Sabbath, and ask the Romans to break the legs of those who were crucified. Jesus is already dead, so they pierce His side to confirm His death. Joseph of Arimathea procures His body and, along with Nicodemus, wraps it in linen, places it in a new tomb, and rolls a great stone to the door of the sepulcher. Mary Magdalene and Mary (the mother of Joseph) witness where the body is laid. The Pharisees request a Roman watch to prevent the disciples from stealing the body, and Pilate obliges. They make the tomb as sure as they can by sealing the stone. Sometime after sundown at the end of the Sabbath, Mary Magdalene, Mary (the mother of James) and Salome purchase spices to anoint the body of Jesus. Early Sunday morning, before sunrise, Jesus is resurrected. There

is an earthquake, and the angel of the Lord descends, his countenance lighting up the darkness of the early morning. He rolls the stone away, and sits on it. The soldiers in the Roman guard are terrified, begin to shake, and pass out. The graves are opened, and many bodies of the saints arise and appear to many people in Jerusalem. Meanwhile, the women are on the way to the tomb to anoint the body of Jesus, worrying about how they are going to get the stone moved out of the way (the last thing on their minds is the resurrection of Christ). When they arrive, they find the stone already moved. Mary Magdalene runs back to tell Peter and John that the Lord had been removed from the sepulcher and they didn't know where He was (again, the resurrection is the last thing on her mind - she thinks the body was snatched). The other women stay behind and enter the sepulcher. They see two angels who tell them, "He is not here: for He is risen." The angels order the women to tell the disciples what had happened, so they return and tell them, but the disciples do not believe them. Peter and John run to the sepulcher to check out their claims. At some point around this time, Mary Magdalene also goes back to the sepulcher. The two apostles witness the linen clothes and the napkin lying on the ground in the sepulcher, and then they head back home. They leave Mary Magdalene behind, outside the sepulcher, weeping. She looks in the sepulcher and sees the two angels, talks to them about why she is weeping, and then Jesus appears to her. She is the first person that He appears to after His resurrection. She initially thinks He's the gardener, but soon realizes that she is talking to Jesus Christ. Upon Him commanding her to do so, she returns to the disciples to tell them that she has seen the risen Lord, and that He must ascend to His Father. They still don't believe it (at least some of them don't believe it). At some point, the other women have also returned to the sepulcher for a second time, and on the way back to the disciples, Jesus appears to them. At this time, some of the Roman soldiers in the watch, having regained consciousness at some point, are in the city working out a deal with the chief priests to lie about what had happened. They are paid off to say that the disciples came and stole the body while they slept. On that day, Jesus then appears to Cleopas and his companion on the road to Emmaus, Peter, and the apostles (minus Thomas). One week later, He appears to all the apostles (including Thomas). Between that time and His ascension, He appears to 7 of His disciples at the Sea of Tiberias, the eleven apostles on a mountain in Galilee, 500 brethren at once, James, and finally those present when He ascended to stand at the right hand of His Father.

Those of you who have done the math may say that He was supposed to be in the grave for three days and three nights ("so shall the Son of man be three days and three nights in the heart of the earth" - Matthew 12:40), but obviously from Friday afternoon to Sunday morning is not three days and three nights. This, by the way, is a favorite among atheists and others to discount the Bible. They say "He was supposed to be in the grave for three days and three nights, but He wasn't - it was only one day and two nights, and part of two days." Apparently, they believe that these guys were smart enough to perpetrate what they call the biggest fraud

in the history of the world, but they weren't smart enough to fudge the numbers so they would add up to three full days and three full nights (or, 72 hours).

There are several possible explanations here that the expositors give, and I won't get too deeply into them, but I'll give you the one that is the most common among the expositors, and you can look into it further if it's something you're interested in. Understand first that the way that the Jews measure their days is from nightfall to nightfall. So, the Sabbath for them begins Friday evening at nightfall, and ends Saturday evening at nightfall. The first day of the week starts on Saturday at nightfall, and ends on Sunday at nightfall. Next, His time in the grave doesn't add up to 72 hours (three full days and three full nights) because we're not talking about 72 hours - we're talking about the Jewish terminology for accounting days and nights. A natural day is described in the Bible and other Jewish writings as a night and a day (e.g., Genesis 1). By "natural day" I mean a 24-hour period which includes a period of light called "day" and a period of darkness called "night" - it might be easier to think of it as a "calendar day." So when we see "three days and three nights," we're simply using Jewish terminology to describe three natural days. In their computations of feasts, fastings, purification, circumcision, etc., the Jews considered any part of a day to be a day. We see it, for example, in the book of Esther. Esther called for a three-day fast, with fasting day and night (Esther 4:16). But on the third day, she appeared before the king, which would have ended the need for the fast (Esther 5:1-5). So, the fast did not last for 72 hours...but it did span three days and three nights, in Jewish terminology. In the case of Christ, according to this explanation, He died and was put in the grave before sunset on Friday. That is accounted as one day and one night (because remember, any part of a natural day counted as a day, in their terminology). He was in the grave all Saturday. That is accounted as the second day and night. And He was resurrected on Sunday morning. That is accounted as the third day and night.

You may not be surprised to find out that the resurrection of Christ is one of the most attacked doctrines that we believe in. Satan knows that without Christ's resurrection, there is no Christianity, and therefore energizes his messengers to attack it. The enemies of God know that if Christ arose, then there will be a Judgment Day - they don't like the idea that they can't sin with impunity, and will do everything they can to fight it. The most outrageous thing is that more and more so-called Christians are denying it altogether, or saying that it wasn't a literal resurrection - it was just a metaphor, or some other nonsense. More and more so-called Christians are treating it as if it's an optional thing to believe: "I believe it myself, but if some other Christian doesn't want to believe it, that's their choice. Who am I to judge?" I'm sure you've all seen that attitude.

Luke says, "He shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3). What are these proofs? After He rose, He showed Himself not once, but many times. He

didn't appear to just one person, but to hundreds. He didn't appear in just one place, but many. He didn't abide with them for just one day, but over the course of 40 days. He didn't just appear in fleeting visions - He ate with them; He walked and talked with them; He showed them His hands, His feet and His side; they felt and handled Him. These people were credible, believable eye witnesses, who went on to stand in jeopardy every hour for what they saw and preached (1 Corinthians 15:30). But please understand - nobody is going to believe it without the Holy Ghost giving them faith. Seeing someone rise from the dead in a glorified body is not in our sphere of experience - we're believing something that takes a tremendous amount of faith. And if you think that anything less than God-given faith is going to convince somebody to believe in the resurrection of Jesus Christ, you are playing the part of a fool. To us, though, the following resonates:

**“Why should it be thought a thing incredible with you, that God should raise the dead?”
(Acts 26:8)**

So, moving on, the resurrection of Christ was necessary.

“And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and [of] the chief priests, and scribes, and be killed, and after three days rise again.” (Mark 8:31)

“Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.” (Luke 24:46)

“Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.” (Acts 2:24)

**“And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.”
(Acts 17:2-3)**

It was not possible that He should be holden of death. He is the Prince of Life (Acts 3:15). He had life in Himself (John 1:4, 5:26). He had power to lay down His life and take it again (John 10:18). He abolished death (2 Timothy 1:10) and He came to “destroy him that had the power of death, that is, the devil” (Hebrews 2:14). He had brought in an everlasting righteousness (Daniel 9:24), and therefore justice would require Him to no longer be held a prisoner of death.

In addition to what I just said, His resurrection had to happen for at least the following reasons: 1) It was prophesied about, both in the Old Testament, and by Christ Himself. 2) It is essential to our salvation and justification. 3) It is assurance that He will return and judge the world. 4) It is a token of our own resurrection.

The resurrection of Christ fulfilled multiple prophecies and types in the Old Testament. In Acts 2:24, we read that “it was not possible that he should be holden of it [that is, holden of death].” And why was it not possible? The next few verses tell us it’s because David spoke concerning Him, how His soul would not be left in hell, and God would not suffer His Holy One to see corruption. It had to happen because God, through David, prophesied that it would happen. So, let’s look at some of these prophecies and types from the Old Testament.

“For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.” (Psalm 16:10)

This is the passage that the apostles used in preaching about His resurrection in the book of Acts. What does this mean “thou wilt not leave my soul in hell?” That word translated “hell” there is “sheol.” It frequently is referring to the grave, or the abode of the dead. It does not necessarily refer to the place of the damned, which is what we usually think of when we hear the English word “hell.” Whatever His soul not being left in hell entails, it at least means that He’s not going to be left in the state of the dead. And “neither wilt thou suffer thine Holy One to see corruption” tells us that He’s not going to be dead for long. It doesn’t take long before a body begins to corrupt and putrefy (usually, putrefaction happens just a few days after the death of the body). He would be loosed from the chains of death before His body would see corruption.

**“The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head.”
(Psalm 110:1-7)**

This is a prophecy of the ascension, the everlasting priesthood, and return of Christ, none of which would be possible or make any sense without His resurrection.

“Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.” (Isaiah 53:10)

In the context of Isaiah 53 (which is clearly Messianic in nature), it says several times that He died. But here it says “he shall prolong his days.” If you’re dead, and your days are going to be prolonged, the only way that’s going to happen is if you aren’t dead any more.

As mentioned above, the resurrection of Christ was also foreshadowed in types and figures. For example:

“But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.” (Leviticus 7:16-18)

If the sacrifice was a vow or a voluntary offering, they had to eat it on either the first or the second day. If any remained on the third day, it had to be burned with fire, and if any of it was eaten on the third day, then it wouldn’t be accepted as a sacrifice. The idea is that every precaution must be taken so that the sacrifice would never see corruption. This is a type showing the incorruption of the Savior, God raising His Son from the dead before He could see corruption. Andrew Bonar says “it seems to be implied here, that ‘what remained’ was to be speedily consumed on the third day - perhaps as soon as morning dawned, in order to be the more exact type of the resurrection: ‘early on the first day of the week.’”

Other examples of types are that we see Adam waking out of “a deep sleep” (Genesis 2:21). Isaac being received from the altar (“Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.” - Hebrews 11:19). Joseph being released from prison to become “ruler over all the land of Egypt” (Genesis 41:43). Samson being encompassed by his enemies and then carrying away “the doors of the gate of the city” (Judges 16:3). David emerging to be King of Israel when only shortly before he said “there is but a step between me and death” (1 Samuel 20:3). And of course, Jonah being in the great fish’s belly three days and three nights (Jonah 1:17).

His resurrection also fulfilled the prophecies given by Christ Himself. He prophesied of His resurrection many times, in no uncertain terms. But His disciples were blinded to it. For example: “The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.” (Luke 9:22). We look at this and

we may say to ourselves, “how could this be more clear? He says: ‘Here’s what’s going to happen: I’m going to go to Jerusalem, I’m going to suffer, I’m going to be killed, and I’m going to rise again the 3rd day.’” Even the Pharisees understood what He was saying! Remember, in trying to get a watch put on the sepulcher, the chief priests and the Pharisees went to Pilate and said, “Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.” (Matthew 27:63-64). But His own disciples appear not to have understood. Apparently, they saw all the other things happen that He prophesied about, up through and including His death, but they still didn’t believe (or understand) that the resurrection was going to happen. We can look at it and say, “what a bunch of idiots! How could they not understand?” Or we can look at it and say, “when the Lord’s pleased to reveal something to you, then He reveals it. And when He doesn’t, no matter how plain it is, you won’t understand.”

The resurrection of Christ is essential to our salvation. He was raised for our justification:

“Now it was not written for his [that is, Abraham’s] sake alone, that it [that is, righteousness] was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification.” (Romans 4:23-25)

What does this mean? Elsewhere it says that we are “justified by His blood” (Romans 5:9). Here it says that He was raised “for our justification.” This means that in some way, our justification (that is, when God declares us to be “just” or “righteous”) is tied to both His death and resurrection. Many of the commentators say that His resurrection completed or perfected that work that He finished on the cross. By His death, He paid the debt - nothing more could be paid; by His resurrection, He received the acquittance (that is, the evidence that the debt had been paid). By His death, He made full satisfaction for sin, and brought in an everlasting righteousness. In His resurrection, He was released from the prison of death, and the declaration made, for all the world to see, that He was discharged, acquitted and justified. And, as our representative, it is also the declaration that WE have been discharged, acquitted and justified. That is, that the sacrifice had been accepted by God, and the declaration made that the work that Christ had come to do was, in fact, finished. Gill: “All the elect of God were justified in Christ, their Head and Representative, when he rose from the dead, and therefore they believe: Christ engaged as a Surety for all his people from eternity, had their sins imputed to him, and for which he made himself responsible; in the fullness of time he made satisfaction for them by his sufferings and death, and at his resurrection was acquitted and discharged: now as he suffered and died, not as a private, but as a public person, so he rose again, and was

justified as such, even as the representative of his people; hence when he rose, they rose with him; and when he was justified, they were justified in him.”

We testify of that every time we do a baptism in this church - it is an emblem of His death, burial, and resurrection. And it is an emblem of us being buried with Him, and rising to walk in newness of life. Our sins were buried with Him, and they were left behind when He rose (Gill says “signified by his grave clothes there”). We have become dead to sin and the world, through Him. And we rose with Him.

**“Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”
(Romans 6:4)**

“Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.” (Colossians 2:12)

When we see that God has the power to raise His Son from the dead, we see that He has the power to raise us from a spiritual death. That same power that God used to raise His Son has been directed towards us in the matter of salvation.

“And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places...And you hath he quickened, who were dead in trespasses and sins.” (Ephesians 1:19-20, 2:1)

“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.” (Colossians 2:13)

“Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)” (Ephesians 2:5)

When He rose, we rose. When He was justified, we were justified. When He was quickened, we were quickened. Of course, He is the Lamb slain from the foundation of the world (Revelation 13:8). That is, from eternity past, everything having to do with our salvation was a done deal. Nevertheless, certain things must have happened and must still happen in the process of time both regarding Christ, and regarding each of us. Jesus had to come to earth in the flesh and die. He had to be resurrected. He must return a second time to judge the world. For those of us who believe, we had to have been quickened by the Holy Ghost. We had to have been raised to newness of life. And we must receive our new bodies. These are the decrees of God, and are so certain, it’s as if it has already all happened.

Without His resurrection, we are not saved...we are still in our sins, and anyone who has died, having hope in Christ, is now in hell:

**“For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.”
(1 Corinthians 15:16-19)**

If He did not rise, we have placed our faith in an impostor, our sins are not pardoned, and we are still in a state of unregeneracy. If He did not rise, then we have believed in a mere man, and no God at all. But He did rise, and by that He was “declared to be the Son of God with power, according to the spirit of holiness.” (Romans 1:4). His death showed that He was truly man, and His resurrection showed that He was truly God.

And the result of it all is that we are saved, and nobody can condemn us:

“Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” (Romans 8:34)

Without the resurrection of Christ, there would have been no ascension to heaven. And without His ascension to heaven, there will be no return of Christ. The resurrection of Christ is assurance that He will return and judge the world in righteousness.

“Because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance unto all [men], in that he hath raised him from the dead.” (Acts 17:31)

How is the resurrection assurance that He will come and judge the world in righteousness? Well, by the resurrection, He was declared to be the Son of God (Romans 1:4). And we know that authority to execute judgment has been given to the Son:

“For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” (John 5:26-29)

And note in Romans 1:4, He was not just declared to be the Son of God - He was declared to be the Son of God WITH POWER. About His life, He said “I have power to lay it down, and I

have power to take it again" (John 10:18). And one of the many ways that He will manifest that power is in His return:

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matthew 24:30-31)

Christ is called the "first that should rise from the dead" (Acts 26:23), "the first begotten of the dead" (Revelation 1:5), the "firstfruits of them that slept" (1 Corinthians 15:20), and "the firstborn from the dead" (Colossians 1:18). Though others had risen from the dead before, He was the first one to rise both in the sense that He had the preeminence, and that He was the first to be raised to immortality, "no more to return to corruption" (Acts 13:34). He raised Himself from the dead by His own power (John 10:17-18). He said "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen" (Revelation 1:18).

Note that the "firstfruits" in the verse above is an allusion to the offering of the firstfruits to God in the Old Testament (see Leviticus 23). The firstfruits were the first ripened stalks of grain that came out of the earth. The priest was to take a sheaf from the firstfruits of the harvest, and wave it before the Lord (called a "wave offering"). They were not allowed to eat any of the harvest until the firstfruits were offered to the Lord. It showed a thanksgiving to and reliance upon God, and a complete trust that He would bring forth the rest of the harvest. This offering was an earnest or pledge that the rest of the crop would follow with God's blessing. It would sanctify the rest of the harvest. In like manner, Christ arose as the firstfruits, ascended and presented Himself to God the Father as our representative, thereby blessing and securing the rest of the resurrection harvest. If He had not risen, we would have no expectation that we would rise or receive new bodies. If God raised Christ, God will raise us up in the last day.

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." (John 17:2)

Here is more of the power of Christ. Remember, His resurrection declared Him to be the Son of God with power. Part of that power is resurrecting and giving eternal life to His people. Our resurrection, like His, will not be a mere revivification - we will be raised incorruptible, never to die again. (And of course, some of His people will never die at all):

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” (1 Corinthians 15:50-54)

His resurrection is the reason that we have a lively hope that we will inherit incorruption:

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.” (1 Peter 1:3-4)

I love you all. Amen.