

## Resurrection – Part 1

Do you want to know the future? The resurrection is about the future...your future.

Start today's lesson with a revised translation of the first four verses of Romans.

**Romans 1:1 Paul, a bond-servant of Christ Jesus, called as (to be) an apostle, set apart for the gospel of God,**

**Romans 1:2 which He promised beforehand through His prophets in the holy Scriptures, (i.e. in the Old Testament)**

**Romans 1:3 concerning His Son, who was ~~born of~~ (became) a descendant (seed) of David according to the flesh,**

**Romans 1:4 who was declared **appointed** the Son of God with power ~~by~~ **because** of the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,**

**Resurrection from the dead.** Last week, I didn't even mention the doctrine of resurrection. We are neck deep in doctrines while studying the book of Romans. So far we have touched on apostle, prophecy of the Messiah and Hypostatic Union. Now we encounter resurrection. According to Hebrews, it is a basic doctrine. As Herman said, "Resurrection is therefore one of the basic doctrines which all believers must understand for spiritual growth."

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**Hebrews 6:1** Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,

**Hebrews 6:2** of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment.

Back to Romans 1:4

**Dead.** This is plural. Some might translate this as “deaths.” But looking at how it is translated throughout the New Testament, it seems best to translate it as “dead” as in dead people, plural. Wuest says, “The phrase refers to the resurrection of all dead in other places in the New Testament, and here, to their resurrection as included and involved in the resurrection of our Lord (Vincent)<sup>1</sup>.”

**Resurrection.** The word in Greek means to stand up. It is made up of *ana* (up or again) plus *stasis* (stand). It refers to the resurrection of individuals.

From Robby Dean:

“Then we have the last phrase “by the resurrection from the dead,” which is the Greek phrase EX ANA(S)TASIA which indicates “out from the resurrection from the dead.” But the Greek preposition can also have the idea of cause, and can also indicate time or origin or a motive, and the best translation is the idea of cause—“because of the resurrection from the dead.” He is “appointed to be the Son of God with power because of the resurrection of the dead.” This is what prepares Him in His glorified

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<sup>1</sup> Kenneth S. Wuest, Wuest's Word Studies from the Greek New Testament: Romans in the Greek New Testament, Grand Rapids: Wm. B. Eerdmans Publishing Company, 1969, Page 16

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state to then take on and conclude the role of being the Son of Man and establishing His kingdom.<sup>2</sup>”

The Pharisees in Jesus’ days on earth understood that there was a resurrection. So, as we will see later, Jews in Paul’s day and even in the Old Testament times, understood the concept of resurrection. However, another Jewish sect, the Sadducees did not believe in a resurrection even though they were familiar with the concept. At one point, they wanted to pose a supposedly “gottcha” question to Jesus on this topic. It is found in Matthew chapter 22.

**Matthew 22:23 On that day some Sadducees (who say there is no resurrection) came to Jesus and questioned Him,**

**Matthew 22:24 asking, “Teacher, Moses said, ‘If a man dies having no children, his brother as next of kin shall marry his wife, and raise up children for his brother.’ (Deuteronomy 25:5)**

**Matthew 22:25 Now there were seven brothers with us; and the first married and died, and having no children left his wife to his brother;**

**Matthew 22:26 so also the second, and the third, down to the seventh.**

**Matthew 22:27 Last of all, the woman died.**

**Matthew 22:28 In the resurrection, therefore, whose wife of the seven will she be? For they all had married her.”**

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<sup>2</sup> <https://deanbible.org/new-testament-menuitem/romans-menuitem/message/2010-romans-004b/read>

**Matthew 22:29 But Jesus answered and said to them, “You are mistaken (err or deceived), not understanding the Scriptures nor the power of God. (Sadducees were supposed to be experts in the Law and adhering to a literal interpretation of the text. Now the unschooled Jesus is giving them a lesson saying they are mistaken or deceived and not understanding the Scriptures. An “in your face” attack.)**

**Matthew 22:30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.**

This information is applicable to the present day Christian. Although we may have a spouse that we treasure in time on earth, in heaven, we are like angels.

We know that Jesus, after His resurrection, could walk through walls. Angels can travel through space without special protections nor life support nor any apparent means of locomotion. They have a different kind of body. After resurrection, believers will have a body like Jesus' resurrection body.

**Matthew 22:31 But regarding the resurrection of the dead, have you not read what was spoken to you by God:**

**Matthew 22:32 ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? He is not the God of the dead but of the living.”**

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**God is God of the living.** As believers, in resurrection, we have everlasting life. Life. Living. Unbelievers suffer the 2<sup>nd</sup> death.

A few weeks ago, I ran across a news article in the internet that attempted to explain why young people do not go to doctrine-oriented churches. Among the reasons given was that young people don't want to study esoteric doctrines. From a broader perspective, young people disagree with the theology being taught. Looking at the success of some megachurches, the emphasis there seems to be emotion and post-modernism. Tailor the message to the young people. The problem is what the young people have been taught. Do they want to be filled with emotion or do they want to understand who they are and what the future holds? Do they want to learn about who they are, their relationship to God and what the future holds? Doctrine. Or if that word is unacceptable, Bible information.

While that reason for not attending a doctrine-oriented church may be a minor issue with young people, it is true that what a church teaches should be applicable to life. When reading the Bible we encounter a method of interpreting the Bible: 1. Observe, 2. Interpret and 3. Apply.

Doctrines that Herman and others at Spring Valley Bible Church have taught are applicable to living the Christian life. They provide answers that are fundamental to human existence. One of the questions often asked and perhaps thought about even more so is, "What happens when I die?" This is stated in the Alien movie Prometheus. Much of the humanities deals with a human viewpoint search for the answer to the questions: Where did we come from? What is our purpose? What happens when we die? People tend to provide the answers they want to hear. Yet, the Bible is clear about life after death. Jesus conquered death and believers live in a resurrection body FOR EVER. Everlasting life.

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Those that don't, experience the second death and are condemned to the Lake of Fire forever. The Bible has answers to human questions. But there seems to be an undeserved stigma attached to the Bible these days. But for those willing to listen, answers are available. Answers that give hope. Answers that can prevent suicide.

People want to know the future. Horoscopes are popular. Yet, they have little to do with reality. Nostradamus is famous for predicting future things. Oracles in ancient Greece and Rome were sought in order to know the potential future and what to do about it. But the Bible has real answers. The Bible looks forward to the future. It has answers about the future. It also has answers for the here and now, like faith-rest.

The doctrine of the resurrection is one of those doctrines that tells us what is going to happen in the future. Do you want to know the future?

#### I. Definition.

Let us start with defining the concept of resurrection.

Let us start with Job:

**Job 14:14 “If a man dies, will he live again? All the days of my struggle I will wait Until my change (a synonym of change is “transformation.”) comes.**

Once again, Job takes us to the heart of a doctrine. He is asking the question that many unbelievers ask: “What happens when I die?” The answer is no and yes. The soul is not extinguished. Believers and unbelievers both have soul life after physical death. You can read Jesus' account of Lazarus and the rich man in which a dead rich man talks to Abraham. Both are alive in Sheol. But there is a new life for believers in

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a resurrection body. For the unbelievers there is the 2<sup>nd</sup> death and position in the Lake of Fire forever.

Herman Mattox defined resurrection as, “Resurrection where a person returns from the dead in a body of incorruption and never dies again.”

At one point, I looked up the Merrian-Webster definition on the internet. I did not find it helpful in the present context. Let’s stick with Herman’s definition. It is more to the point.

The basic concept is returning from the dead. There are two concepts that embody a return from the dead: resuscitation and resurrection. We have all heard of emergency room resuscitations. The heart stops. The physician applies a shock to the heart. It starts again. Resuscitation. But that person will eventually die and not be resuscitated. Death is the “fate” of all except those taken up in the rapture.

Look at this in points:

1. Death comes before resurrection or resuscitation. This misses the fact that there are believers who do not die who are resurrected: people like Elijah and the believers snatched from the earth by Jesus Christ at the Rapture.
2. Life is restored. Actually, based upon Luke chapter 16 (Lazarus and the rich man) the “dead” people are dead physically, but their souls continue to be alive. The rich man, an unbeliever in Torments, talks to Abraham, a believer in paradise. Both are dead physically. If we have time, let us turn in our Bible and read pertinent verses from Luke chapter 16. It is more than just a good story. There are important doctrines referenced there.

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3. Once resurrected, believers never die again. Unbelievers, on the other hand, experience the “Second Death” which is condemnation to the Lake of Fire.

Let us look at some vocabulary associated with resurrection or being raised from the dead.

There are three main verbs we will look at:

1. *anastasis*. It is made up of *ana* (up or again) plus *stasis* (stand). Stasis can also mean existence.

2. *anhistemi*. It is made up of *ana* (up or again) plus *histemi* (stand up)

These two nouns and associated verbs are very close in meaning and are considered synonyms in the Theological Dictionary of the New Testament. They are different words and I am sure there are nuanced difference in meaning, but I, for now, will stick with the basic meanings.

3. *egeiro*. This means to get up, raise up. It can also mean to wake from sleep. And here, I need to take a side trip through the concept of death as a form of sleeping.

**2 Kings 2:10 Then David slept with his fathers  
and was buried in the city of David.**

This phrase “slept with his fathers” is used repeatedly of kings in the Old Testament to indicate they died.

Consider some observations:

1. In sleep, the brain and body are still active. You don’t need to go to the Bible for that. That is a common observation.

2. In death, we know from the Bible, as in Luke chapter 16, that in death, there is still soul life. Apparently, in Sheol (including Paradise/



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Abraham's bosom and Torments) both believers and unbelievers can think and talk. They apparently have what Herman calls "interim" bodies prior to their resurrection.

Let us look at resuscitation carefully in the Old Testament and New Testament. We must understand the difference between resuscitation and resurrection.

Resuscitation:

In some cases, the nouns/verbs use of resurrection are also applied to a "mere" resuscitation.

**Matthew 11:4 Jesus answered and said to them, "Go and report to John what you hear and see:**

**Matthew 11:5 the blind receive sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.**

The dead are raised. Jesus is talking about resuscitation. If time permits, let us read John chapter 11 concerning the resuscitation of Lazarus, the friend of Jesus. The point is that Lazarus was dead, really dead. Modern medicine could not have revived him. Yet Jesus prayed to the Father and then commanded Lazarus. He was "awakened" from

**Acts 9:40 But Peter sent them all out and knelt down and prayed, and turning to the body, he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter, she sat up.**

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I am making time to read with comments the resuscitation of Lazarus from John chapter 11.

**John 11:1 Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha.**

**Lazarus.** This is obviously a different Lazarus than in Luke chapter 16.

**John 11:2 It was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.**

This connects these people with previous narratives.

**John 11:3 So the sisters sent word to Him, saying, “Lord, behold, he whom You love is sick.”**

Jesus is said to love John (the disciple whom Jesus loved) and now Lazarus.

**John 11:4 But when Jesus heard this, He said, “This sickness is not to end in death, but for the glory of God, so that the Son of God may be glorified by it.”**

God has a purpose. We may completely miss what God is doing in history, but sooner (maybe while we are alive) or later in heaven we may understand why God did something.

**John 11:5 Now Jesus loved Martha and her sister and Lazarus.**

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This is a second time that Jesus is said to love Lazarus. This is from the narrative, so, being inerrant, it is true.

**John 11:6 So when He heard that he was sick, He then stayed two days longer in the place where He was.**

Jesus knew that Lazarus was sick and would die. Yet He stayed. Jesus did not go around healing everyone. He healed as a credential testifying to His being the Messiah. And as Jesus said, He is doing this so that God the Father and the Son of God would be glorified. When God is glorified, unbelievers may become believers.

**John 11:7 Then after this He \*said to the disciples, “Let us go to Judea again.”**

**John 11:8 The disciples \*said to Him, “Rabbi, the Jews were just now seeking to stone You, and are You going there again?”**

So, here is a reason that Jesus could have stayed where He was. The Jews in power in Judea, and in Jerusalem in particular, were very hostile to Jesus’ ministry. He was a threat to their power. Many were unbelievers and appeared to be more interested in maintaining their power than in recognizing the signs of the Messiah.

**John 11:9 Jesus answered, “Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.**

**John 11:10 But if anyone walks in the night, he stumbles, because the light is not in him.”**

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**John 11:11 This He said, and after that He \*said to them, “Our friend Lazarus has fallen asleep; but I go, so that I may awaken him out of sleep.”**

Jesus uses the euphemism common in the Old Testament of sleep for someone who has died. He recognizes that physical death is a temporary state like sleep.

**John 11:12 The disciples then said to Him, “Lord, if he has fallen asleep, he will recover.”**

**John 11:13 Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep.**

Lazarus was really dead. But as noted in the lesson, “sleep” can be a euphemism for death. Just like today people avoid saying someone died in polite company. Instead we often say, “he passed.”

**John 11:14 So Jesus then said to them plainly, “Lazarus is dead,**

Jesus states that Lazarus is dead.

**John 11:15 and I am glad for your sakes that I was not there, so that you may believe; but let us go to him.”**

There it is... “that you may believe.” The purpose of this miracle sign is that the believe.

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Jesus knows that God is going to work through Him to glorify Jesus and God the Father. God has a purpose in all He does, even if it entails suffering.

**John 11:16 Therefore Thomas, who is called Didymus, said to his fellow disciples, “Let us also go, so that we may die with Him.”**

This may have been included in the narrative, in part, to contrast what one of the disciples said indicating his lack of understanding to what Martha says about resurrection. The women in the Gospel of John, in this case Martha, often appear to be more spiritually advanced than the men. We see that Didymus doesn't understand. We encounter Peter's misunderstandings multiple times. And of course there is “doubting” Thomas. But Mary and Martha demonstrate their understanding of Scripture/Biblical doctrines. And also Mary Magdalene.

**John 11:17 So when Jesus came, He found that he had already been in the tomb four days.**

**John 11:18 Now Bethany was near Jerusalem, about two miles off;**

**John 11:19 and many of the Jews had come to Martha and Mary, to console them concerning their brother.**

**John 11:20 Martha therefore, when she heard that Jesus was coming, went to meet Him, but Mary stayed at the house.**

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**John 11:21 Martha then said to Jesus, “Lord, if You had been here, my brother would not have died.**

**John 11:22 Even now I know that whatever You ask of God, God will give You.”**

**John 11:23 Jesus \*said to her, “Your brother will rise again (verb form of *anastasis*).”**

**John 11:24 Martha \*said to Him, “I know that he will rise again (verb form of *anastasis*) in the resurrection (*anastasis*) on the last day.”**

**John 11:25 Jesus said to her, “I am the resurrection (*anastasis*) and the life; he who believes in Me will live even if he dies,**

**John 11:26 and everyone who lives and believes in Me will never die. Do you believe this?”**

**John 11:27 She \*said to Him, “Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world.”**

**John 11:28 When she had said this, she went away and called Mary her sister, saying secretly, “The Teacher is here and is calling for you.”**

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**John 11:29 And when she heard it, she \*got up (egeiro) quickly and was coming to Him.**

**John 11:30 Now Jesus had not yet come into the village, but was still in the place where Martha met Him.**

**John 11:31 Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there.**

**John 11:32 Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, “Lord, if You had been here, my brother would not have died.”**

**John 11:33 When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled,**

**John 11:34 and said, “Where have you laid him?” They \*said to Him, “Lord, come and see.”**

**John 11:35 Jesus wept.**

The humanity of Jesus is evident here. We studied the hypostatic union the last two weeks.

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**John 11:36 So the Jews were saying, “See how He loved him!”**

**John 11:37 But some of them said, “Could not this man, who opened the eyes of the blind man, have kept this man also from dying?”**

**John 11:38 So Jesus, again being deeply moved within, \*came to the tomb. Now it was a cave, and a stone was lying against it.**

**John 11:39 Jesus \*said, “Remove the stone.” Martha, the sister of the deceased, \*said to Him, “Lord, by this time there will be a stench, for he has been dead four days.”**

**John 11:40 Jesus \*said to her, “Did I not say to you that if you believe, you will see the glory of God?”**

Jesus took the time to reiterate what he said before. He did this because that is all she needed to eventually connect the words with the event and see the glory of God.

**John 11:41 So they removed the stone. Then Jesus raised His eyes, and said, “Father, I thank You that You have heard Me.**

**John 11:42 I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me.”**



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Jesus prayed to the Father concerning this sign He was about to perform. It was said so people could benefit from spiritual information that Jesus was giving them.

**John 11:43 When He had said these things, He cried out with a loud voice, “Lazarus, come forth.”** (Theme likes to translate this in a military type command: “Lazarus! Here! Outside!”)

**John 11:44 The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus \*said to them, “Unbind him, and let him go.”**

If Lazarus had come out without the wrappings, someone might think there was subterfuge going on. This way, there was no doubt. That is they way he was put into the tomb.

**John 11:45 Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him.**

Here is the goal: faith in Jesus. Mission accomplished.

**John 11:46 But some of them went to the Pharisees and told them the things which Jesus had done.**

**John 12:1 Jesus, therefore, six days before the Passover, came to Bethany where Lazarus**

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**was, whom Jesus had raised (egeiro) from the dead.**