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The Glorious Results in Regard to the Resurrection of Jesus Christ

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Recommended Citation

Willmington, Harold, "The Glorious Results in Regard to the Resurrection of Jesus Christ" (2018). *The Second Person File*. 181.
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THE GLORIOUS RESULTS IN REGARD TO THE RESURRECTION OF JESUS CHRIST

The scriptures describe five main results and accomplishments.

- **In relation to the saved:**

- A. Immediate blessings

- 1. A guarantee of our justification

- "Who was delivered for our offences, and was raised again for our justification"*
(Rom. 4:25)

- 2. A guarantee of present day power and strength

- "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power ... Which is his body, the fulness of him that filleth all in all"* (Eph. 1:19, 23).

- 3. A guarantee of fruitful labor

- "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord"* (1 Cor. 15:58).

- 4. A guarantee of our own resurrection

- "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you"* (2 Cor. 4:14).

- B. Future blessings

- 1. Exchanging corruption for incorruption

- "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption"* (1 Cor. 15:42).

- 2. Exchanging dishonor for glory

- "It is sown in dishonor, it is raised in glory"* (1 Cor. 15:43a).

- 3. Exchanging weakness for power

- "It is sown in weakness; it is raised in power"* (1 Cor. 15:43b).

- 4. Exchanging a material body for a spiritual body

- "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body"* (1 Cor. 15:44).

- a. Question: What is the difference between a material body and a spiritual body?

- b. Suggested illustration:

- Imagine a book with a loose sheet of paper placed inside. In this illustration the book will represent the body of the believer and the loose sheet of paper his spirit. In this earthly life, for the most part, it is the body that controls (or limits) the spirit as the book would enclose the

sheet.

Jesus Himself once observed that when He spoke to three sleepy disciples in Gethsemane: *"The spirit indeed is willing, but the flesh is weak"* (Matt. 26:41). This is simply to say that all too often the physical infirmities of our bodies limit or even prevent our desired service for Christ. Think of the missionaries forced to leave their field of service due to serious health problems. In other words, down here it is the body, master/spirit servant relationship.

However, remove the loose sheet and wrap it around the book. Now you have the same elements but a totally different arrangement, whereby the spirit is the master and the body its servant!

- c. Glorious conclusion: The heavenly body, after being transformed into glorified flesh and bone at the Rapture will be in happy and everlasting subjection to the spirit, never again to be plagued by sickness, aging, etc., or limited by the laws of time and gravity! This then, is the difference between the earthly, physical, and the heavenly, spiritual body!

- **In relation to the unsaved:**

I believe it can be safely assumed that if a lost person would suddenly decide to attend church during one given Sunday out of the year it would probably be Easter Sunday morning.

However, for that person (who might attend only to be seen, having no desire to accept Christ), resurrection Sunday would be the worst possible choice, for that Sunday serves as a warning of the future and frightful Great White Throne Judgment!

A. Paul declared this judgment during his Mar's Hill sermon:

"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).

B. John later described this judgment:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works ... And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:11, 12, 15).

- **In relation to the Savior:**

A. It is the mark of His deity.

"Him God raised up the third day, and shewed him openly" (Acts 10:40).

“And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Rom. 1:4).

B. It is the springboard of His exaltation.

“The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins” (Acts 5:30, 31).

“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:9-11).

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever” (Rev. 5:13).

C. It marks the beginning of His headship over the church.

“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, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all” (Eph. 1:19-23).

- **In relation to Satan:**

“And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen” (Rom. 16:20).

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil” (Heb. 2:14).

As one considers the unspeakable cruelty that human beings have imposed upon other human beings throughout recorded history (such as the holocaust, etc.), it may well seem these verses ring hollow indeed. Did the death and resurrection of Jesus Christ really signify total victory over the devil? If so, why is he allowed to continue his malicious and murderous reign over this earth? Is Satan not aware that he is both a defeated and doomed foe? On the surface, hard questions indeed! However, an event at the end of World War II may help by way of illustration and application to answer these probing questions.

On August 6 and 9, 1945, the first two atomic bombs were dropped upon the Japanese cities of Hiroshima and Nagasaki. In one blinding instant over 150,000 people perished. Some were blown apart, others burned alive, still others crushed by fallen objects, and many were actually vaporized by the terrible heat. However, a number of the survivors

who may have escaped the initial blast perhaps without a single scratch or cut were, nevertheless doomed to die in the near future by a frightful and (up to that time) unknown terror called radiation poisoning. Stated another way, these poor people were, practically speaking, as dead as the original bomb victims.

What is being proposed here is that Satan was being subjected to a double and lethal dose of divinely induced spiritual radiation poisoning, with the first being administered on the cross and the second inside the tomb!

Thus, while the devil may at present appear and act as if he survived God's wrath untroubled, he is, in reality, a doomed foe whose time is running out.

Martin Luther may well have had all this in mind when he wrote the third stanza of his great hymn, *A Mighty Fortress Is Our God*. Note the stirring words:

*And tho this world, with devils filled, should threaten to undo us,
We will not fear, for God hath willed His truth to triumph thru us.
The prince of darkness grim, we tremble not for him—His rage we
Can endure, for lo, his doom is sure: One little word shall fell him.*

- **In relation to the Sabbath:**

It has been correctly observed that all of God's past, present, and future activities can be scripturally placed under one of two major categories. These are:

- A. His work in creation (Gen. 1, 2)
- B. His work in redemption (Matt. 26, 27)

Desiring that His people should be ever mindful of this, God has selected two days of the week to serve as a continuous reminder concerning these two great works. These two days are Saturday and Sunday:

Saturday, the seventh day, celebrating His first great work, that of **creation**.

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it" (Exod. 20:8-11).

Sunday, the first day, celebrating His second great work, that of **redemption**.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight" (Acts 20:7).

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2).

