

# Any questions on our resurrection studies?

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# Theological/Doctrinal Foundations : Eschatology (22)

## The Future Resurrected Body

**1 Corinthians 15:42-44** So also is the resurrection of the dead. It is sown a perishable *body*, it is raised an imperishable *body*; <sup>43</sup> it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; <sup>44</sup> When it is sown it embodies the soul (ψυχικόν), when it is raised it embodies the spirit (πνευματικόν). If the soul has its own embodiment, so does the spirit have its own embodiment.

- ✓ Although our resurrection bodies will be very physical, they will be empowered by God the Holy Spirit (not by our blood, organs, etc).

# Preparation for Bible Class – Spiritual Life Foundations

## #1 Salvation:

**Romans 4:2** For if Abraham was justified by works, he has something to boast about; but not before God. <sup>3</sup> For what does the Scripture say? "And Abraham believed God, and it was reckoned to him as righteousness." <sup>4</sup> Now to the one who works, his wage is not reckoned as a favor, but as what is due. <sup>5</sup> But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,

- Apart from grace, there is no salvation—period! The way of grace is narrow. It is the broad road that is constructed with works, religion, and good intentions: ‘abandon hope all ye who are on that road.’

# Preparation for Bible Class – Spiritual Life Foundations

## #2, The problem of carnality and reversionism

**1 John 2:15** Stop loving the kosmos, and the things in the kosmos (τὰ ἐν τῷ κόσμῳ). If anyone loves the kosmos, the love of the Father is not in him.

- ✓ Extended carnality produces reversionism and in reversionism the believer's "heart" is for kosmos diabolicus. Once a believer gets emotionally connected to (i.e. "love") the kosmos, he becomes self-deluded and interprets everything in terms of what is "cool" as far as the kosmos is concerned.
- ✓ The reversionistic believer is unable to personally love God. God is only there for the "benes" of life. Love for God is manifested by love for BD (Jn 14).

## **Preparation for Bible Class – Spiritual Life Foundations**

### **#3: Problem of apathy toward POG & spiritual growth**

**Revelation 3:17** 'Because you say, "I am rich, and have become wealthy (1, distracted), and have need of nothing (2, apathetic)," and you do not know that you are wretched (3, no SL dynamics) and miserable (4, no +H, FSH) and poor (5, loss of spiritual wealth of BD) and blind (6, life of total deception) and naked (7, kosmic reversionistic life out of fellowship).

- ✓ In reversionism the believer loses sight of his true self-interest.

**Revelation 3:21** 'He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.

## **Resurrection Special #22:** **Matthew 27-28 and Psalm 22**

Matthew 27:45-28:20. Those 4 historical facts which establish the resurrection of Jesus Christ:

- The burial of Christ, 27:57-66
- The empty tomb, 28:1-8.
- The resurrection appearances, 28:9-18.
- The origin of the church, 28:18-20.

## Matthew 27:45 Excursus: Psalm 22

1. Psalm 22 is one of the most profound psalms of David that was ultimately fulfilled in Jesus Christ.
2. While some of the psalm describes David's suffering and opposition, the language goes far beyond the life of David and speaks of the Perfect Sufferer, the Lord Jesus Christ. Both the depth of affliction as well as the height of hope lies far beyond anything David ever experienced.
3. That this psalm went far beyond David is well documented in rabbinical literature (cf. Rashi and Pesikta Rabbati).

#### 4. Scholars on Psalm 22.

- ✓ Charles Briggs, the late eminent Hebrew higher critic scholar:

“These sufferings transcend those of any historical sufferer, with the single exception of Jesus Christ. They find their exact counterpart in the sufferings on the cross. They are more vivid in their realization of that dreadful event than the story of the Gospels. The most striking features of these sufferings are seen there, in the piercing of the hands and feet, the body stretched upon the cross, the intense thirst, and the division of the garments.”



✓ James Smith,

“No Old Testament person could have imagined that his personal deliverance from death could be the occasion for the world’s conversion. Such a hope must be restricted to the future Redeemer. Under inspiration of the Holy Spirit, David in Psalm 22 saw his descendant resembling, *but far surpassing, himself* in suffering. Furthermore, the deliverance of this descendant would have meaning for all mankind.”

5. Psalm 22 consists of two major divisions:
  - a. First part, Verses 1-21. This section describes the gloom of suffering. Within this section we have David's anguish (1-2, 6-8, 12-17) coupled with his confidence in Yahweh's presence and ability to help Him (3-5, 9-11. and 19-21).
  - b. Verses 22-31 depict jubilant triumph over death and suffering: 22-26 is the congregation's reaction to what has transpired in the sufferings; in verses 27-31 we have the universal implications of the whole event.

- Psalm 22:1. אֱלֹהֵי אֱלֹהֵי: Most misunderstand this as “My God, my God” whereas the emphasis in the Hebrew is *My God, my God*. There is no hint of blasphemy; the emphasis is on personal relationship with God.
  
- The sufferer is haunted by four questions, 22:1-2:
  - #1, “Why (לָמָּה – from Hebrew, not from Mark) have you forsaken me?” 22:1
  - #2, “Why are you so far from saving me?” 22:1
  - #3, “[Why are you] so far from the words of my groaning?” 22:1
  - #4, “You do not answer [me]”; why not? 22:2

- Psalm 22:3-5. The sufferer is immediately reassured in these verses that since God is still the “Holy One,” His stainless faithfulness, truth, and character can be counted on in this situation. The sufferer need only recall what God has done in the past. Note the interaction between trusting and deliverance. Note David’s repetition of the virtue of trusting God.

- In Psalm 22:6-8 we have various types of suffering. While the fathers trusted and were delivered, the sufferer emphasizes his present situation: "But I."
  - ✓ Verse 6 – each statement is paralleled in Isaiah.
  - ✓ Verse 7 – the mocking and insults.
  - ✓ Verse 8 – This is the precise speech that was hurled at Jesus on the cross, Mtt. 27:39-43.

- In Psalm 22:9-11 the sufferer finds reassurance and an answer. He focuses his attention on God the Father once more. God has brought him through his birth; He has protected him during his early years; He has always been God for him. Twice he mentions his mother (not his earthly father), as the one bring forth this descendant in the line of David.

- In Psalm 22:12-18. The most intense description of suffering comes in the first part of the third strophe.
  - ✓ 12-16, enemies are like strong bulls, raving and roaring lions, and vicious dogs that prowl the streets.
  - ✓ 14-18, he feels exhausted; poured out like water; his bones are out of joint; his heart has turned to wax and melts away; his thirst is raging; his is near dying; his hands and feet are pierced; his bones stick out; and he watches as they gamble for his garments.

- In Psalm 22:19-21. Renewed trust in God.
- 22:22. Mood suddenly changes. The test has been passed and the victory won. The “name” of God embraces all of His attributes and qualities. Christ announces the character of God to all who believe.
- 22:23-26. Congregation glorifies God because of the work of the Sufferer. There are parallels between 24b and Christ in Hebrews 5:7-8.



- 22:27-31. The universal implications of the whole event. It is through this sufferer (who came in David's line and who suffered far more than David ever did) that God will usher in His kingdom. The believing offspring will proclaim the righteousness of God in response to His grace.
- Psalm 22 begins with the 4<sup>th</sup> saying from the cross and ends with the 6<sup>th</sup> saying of final accomplishment. Originally there were no chapter or verse divisions. Christ took this psalm as it was fulfilled by Him in a way not possible by David—from beginning to end.

## THE FOUR GOSPELS

All documentary theories have serious flaws & should be rejected. Testimony of the early church:

- ✓ Matthew emphasizes Christ as King. It was written between 30-42 for the Jewish phase of the church (cf. Acts 1-12).
- ✓ Luke emphasizes Christ as man. It was written between 40-62 for the Gentile phase of the church under the leadership of Paul (Acts 13-28).
- ✓ Mark emphasizes Christ as servant. It was written between 40-66 under authority of Peter and Paul.
- ✓ John emphasizes Christ as God. It was written between 40-66 to address Jewish issues and to emphasize the deity of Jesus Christ.

## THOSE 4 INDISPUTABLE HISTORICAL FACTS

1. These historical facts enjoy support from over 3,400 worldwide scholars (atheists, agnostics, cynics, revisionists, moderates, conservatives, liberals):

- #1 – Jesus' burial by Joseph of Arimathea.
- #2 – The empty tomb discovered by women.
- #3 - Christ's postmortem appearances experienced by disciples.
- #4 - Origin of Christianity--the disciples' belief in Jesus' resurrection.

2. Although the average postmodernist (Christian or pagan) would balk at the idea that one can prove the resurrection of Christ, the fact of the matter is that God has blessed us with the historical proof of the single greatest historical event—one that foreshadows the coming new creation and kingdom. The fact that this is not widely known in Christianity is a shame.

3. John Adams, “Facts are stubborn things; and whatever may be our wishes, our inclinations, or the dictates of our passions, they cannot alter the state of facts and evidence.”
  
4. It will not do to say you don't know—to cope out on the question of Christ. The facts are there and they demand an answer from everyone. Something happened to the crucified and buried Christ, and everyone must make a decision. All alternate theories have failed. Scientific historiography forces us in one direction. Christianity appeals to history, and to history it must go.

5. Historiography. The establishment of historical proof.

#1 - What are the facts to be explained?

#2 - What is the best explanation of those facts?

Scope, power, plausibility, less ad hoc, illumination.

6. Today the relevant historical facts are largely agreed upon by critics—almost universally.

7. The only plausible and the best explanation is that Jesus bodily rose from dead. All of the other theories are more or less passé.

# **Alternate hypothesis #1: Fraud theory #1: the disciples were guilty of fraud.**

1. The central idea here is that the disciples lied about the appearances and stole the body from the tomb.
2. What are the problems with this theory?

## **Alternate hypothesis #2: Fraud theory #2: someone other than the disciples stole the body**

1. Since the disciples really believed, maybe someone else stole the body and duped them.
2. What are the problems with this theory?



## **Alternative Hypothesis #3: “Witnesses went to the Wrong Tomb”**

1. The idea is that they went to the wrong tomb and since He was not there, they concluded He was resurrected.
2. What are the problems with this theory?

## **Alternate Hypothesis #4: Apparent Death (Swoon Death)**

1. Virtually all critical historians accept that Jesus was crucified and died (even our “friend” Bart Ehrman).
2. What are the problems with this theory?

## **Alternate Hypothesis #5: Hallucinations.**

What are the problems with this theory?

# Natural Hypothesis #6: Delusions

What are problems with this hypothesis?

# The Problems with naturalism/physicalism/scientism

1. Naturalism is the overriding belief that the physical natural world is all there is—the sum of reality. This really is the only *a priori* that keeps someone from accepting the resurrection of Jesus Christ.
2. Prevalent view today. If something cannot be tested empirically then it has no meaning—or reality.
3. What are some of the problems with physicalism?

## Quiz

**Which of the following provides a correct description of *naturalism*?**

A- Most opposing theories offered to date adequately account for Jesus' resurrection.

B- The natural world is all there is.

C- Although Jesus rose from the dead, it was by natural causes.

D – Eating all natural foods without preservatives is the best diet one can have.

## Quiz

**Some critics claim that science has shown that resurrections are impossible. Why is this position false?**

A- Scientists are always biased by their atheism and their conclusions should always be rejected.

B- Although scientific studies may reveal that resurrections are impossible, we must accept Jesus' resurrection on faith alone.

C- Science has only shown that resurrections are impossible by *natural causes*.

D- All of the above.

## Quiz

**If a skeptic told you that he could never believe that Jesus rose from the dead because his experience tells him that when people die they stay dead, how might you respond?**

A- My experience from the Bible tells me differently. So our experiences cancel each other out.

B- His experience shows that the dead do not return to life by natural causes. However, this does not eliminate the possibility of God raising someone from the dead under special circumstances.

C- His experience shows him that 5,000 cannot be fed by five loaves of bread and two fish. However, it happened. Therefore, his reasoning is problematic.

D- All of the above.



## Quiz

**Skeptics will sometimes claim that even if God exists He cannot violate the laws of nature. What could you say in response?**

A- Nature is all there is. God exists and is, therefore, included in the definition of nature. Thus, His actions within nature do not violate nature's law.

B- The fool has said in his heart, "There is no God."

C- God does not desire to violate nature's laws and Jesus' resurrection fits in well with those laws.

D- If God created the universe and its natural laws, there is no reason why He could not suspend or override those laws if He wanted to.

## Quiz

**If a skeptic suggested that science can explain everything and, thus, we do not have to appeal to a god, what might you say in response?**

A- Science is unable to answer the evidence for Jesus' resurrection. This attests to the extraordinary evidence for it.

B- Since appealing to a god can explain everything, we do not have to appeal to science for answers.

C- What we know from medicine, history, and psychology disprove natural explanations for Jesus' resurrection.

D- A & C.

## Quiz

**If a skeptic said that only what science proves is true, you might respond with which of the following?**

A- Since science cannot prove this position it cannot pass its own test.

B- I am only referring to religious matters, not science. So your objections fails.

C- Near death experiences (NDE's) are proof from science that resurrections are possible.

D- All of the above

## Quiz

**If a skeptic said, “I’ll grant we can know that something happened. But we cannot say that Jesus rose,” how should you respond?**

A- We can make this conclusion because the inspired Word of God reports it.

B- Since all the evidence points to a resurrection and no plausible opposing theories exist, Jesus’s resurrection is the only plausible solution to account for the known facts

C- That’s a good point. I can see why you’re not a Christian.

## Quiz

**Skeptics frequently appeal to problem passages in the resurrection accounts in the Gospels. What is a good way to respond to this tactic?**

A- This objection is irrelevant, because we know that the Bible is inspired and have no need to answer critics who claim that the Bible contains errors.

B- Jesus' resurrection would be disproved if the Bible contains errors, since it is our best source regarding the resurrection accounts.

C- A minimal facts approach keeps us focused on facts, which both sides admit. Problem passages, even in the resurrection accounts, don't at all undermine these minimal facts.

D- This objection is irrelevant, because the majority of scholars believe that Jesus rose from the dead.

# The “Hypothesis” of the Resurrection of Jesus Christ (from purely an historical perspective)

1. Great explanatory scope. The resurrection of Christ explains why the tomb was empty, why the disciples had post-mortem experiences of seeing Jesus, why the Christian faith came into being.
2. Great explanatory power. The resurrection of Christ explains why the body of Jesus was not in the tomb, and why people repeatedly saw Him alive. It explains their willingness to be tortured and murdered for this faith.

3. It is not ad hoc. It is not contrived; it only requires one hypothesis: God exists. Even that need not be an additional hypothesis if you already believe in God.
  
4. Plausibility. It is in accord with accepted beliefs. Christians readily accept that *naturally* dead men do not rise. Given His unparalleled life, wisdom, claims, and prophecy, the resurrection serves as divine confirmation. Christ was either God or a blasphemer.

5. Illumination Thus, it is in accord with accepted beliefs and provides illumination to *all* facts.
6. It far outstrips all rival theories in meeting the canons of 1-5 above. This is why alternate theories continue to be abandoned for the last 200 years. This is precisely why all other theories have not attracted wide scholarship and most “pop” theories have been almost universally rejected.



All alternate theories fail miserably to meet the canons of history as to the best explanation.

- 1) Explanatory scope.
- 2) Explanatory power.
- 3) Plausibility.
- 4) Less ad hoc.
- 5) Illumination.
- 6) Outstrips all rival theories.