

ICHTHUS

Sinclair Ferguson & Derek Thomas

Previously studied:

Incarnation

Baptism

Transfiguration

Passion

Today – Resurrection

Still to come:

Ascension

Coming

Introduction

1 Corinthians 15:12-19

Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, then our preaching is in vain and your faith is in vain. We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, not even Christ has been raised. And if Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in Christ have perished. If in Christ we have hope in this life only, we are of all people most to be pitied.

JRW Stott stated in the book *Christ the Conversationalist*

Authentic Christianity—the Christianity of Christ and the apostles—is supernatural Christianity. It is not a tame and harmless ethic, consisting of a few moral platitudes, spiced with a dash of religion. It is a resurrection, a life lived by the power of God. J.R.W. Stott, *Christ the Controversialist*.

Westminster Confession of Faith 1.5 Of the Holy Scripture.

We may be moved and induced by the testimony of the church to an high and reverent esteem of the Holy Scripture. And the
heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the
whole (which is, to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other
incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the
Word of God: yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from
the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

Text

John 20:1-23

Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." So Peter went out with the other disciple, and they were going toward the tomb. Both of them were running together, but the other disciple outran Peter and reached the tomb first. And stooping to look in, he saw the linen cloths lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, and the face cloth, which had been on Jesus head, not lying with the linen cloths but folded up in a place by itself. Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the Scripture, that he must rise from the dead. Then the disciples went back to their homes.

But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb. And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. They said to her, "Woman, why are you weeping?" She said to them, "They have taken away my Lord, and I do not know where they have laid him. Having said this, she turned around and saw Jesus standing, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni" (which means Teacher). Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" Mary Magdalene went and announced to the disciples, "I have seen the Lord"—and that he had said these things to her.

On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you." And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld."

An Event in History

- The resurrection was an event in history.
- The New Testament unequivocally regards the resurrection as a fact. Lk 24:13ff (Road to Emmaus); 1 Cor 15:5 (he appeared to Peter, then the twelve, then to more than 500 brothers).
- Mary was a woman.
- The Sanhedrin had warned Pilate about Jesus' disciples.

A Fact

- Jesus was dead.
- John is an eyewitness. Jn 19:31-37.
- The soldiers came to break Jesus' legs.
- Fulfillment of Old Testament prophecy Is 34:20 and Zech 12:10.
- The burial. Jn 19:38-42
- Roman soldiers, Jews, Joseph of Arimathea, and Nicodemus all confirmed that Jesus was dead.

Peter and John

- John sees the linen cloths from outside the tomb.
- Peter arrives, enters, and sees the linen cloths lying there and the face cloth in a place by itself.
- Resurrected body of Jesus and the resuscitated body of Lazarus.
- The resurrected body was a physical body that walked, spoke, ate fish, and appeared and disappeared. Jn 20:19

Mary Magdalene

- Mary sees two "people" (angels).
- Mary hears a voice of a third figure.
- It must be the gardener.

The authors here note that "John began his Gospel by echoing the creation narrative in Genesis chapter 1: 'In the beginning was the Word. . . all things were made through him. . .' Jesus was the Creator of the cosmos, and the one who planted the garden in Eden, and then called Adam to be its gardener, extending its boundaries to the ends of the earth.

- Mary is the first to see the risen Christ.
- Mary was not looking for a resurrection.
- Mary touched Jesus.
- Mary must learn that Jesus leaving them will be to her advantage. See Heb 2:11-12; 14-17; Romans 8:14-17, 29.

Significance for Christ

- 1 Corinthians 15:20-28

But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order; Christ the firstfruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For God has put all things in subjection under his feet. But when it says, "all things are put in subjection," it is plain that he is excepted who put all things in subjection under him. When all things are subjected to him, then the son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.

- Romans 1:1-4

Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God which he promised beforehand through his prophets in the holy Scriptures, concerning his Son, who was descended from David according to the flesh and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ, our Lord.

- "The resurrection changed the state of Jesus. The literal meaning of verse 4 is that Jesus *'was appointed the son of God in power by his resurrection from the dead'*. The word translated 'appointed' means something like 'crowned'. It is not just that the resurrection publicly showed us who Jesus had always been; rather, at the resurrection the one who had always been Son of God was changed from being 'the Son of God in weakness' to being 'the Son of God in power'. The Holy Spirit, who is the executive arm of the Godhead on earth, raised him from a body of weakness to a resurrection body of power. The resurrection has been called the turning point in the existence of the Son of God. Christopher Ash - *TEACHING ROMANS*.
- 2 Corinthians 13:4

For he was crucified in weakness, but lives by the power of God.

- Westminster Shorter Catechism

Q. WSC 27. *Wherein did Christ's humiliation consist?*

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

Q. WSC 28. *Wherein consisteth Christ's exaltation?*

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Significance for Believers

- Adoption - Jn 20:17 "I am ascending to my Father and your Father, to my God and your God." Romans 8:14-15 "For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you received the Spirit of adoption as sons, by whom we cry, 'Abba! Father!'"
- Peace – Jn 20:19,21 "Peace be with you." Jn 14:25 "Peace I leave with you; my peace I give to you. Not as the world gives do I give to you."
- The Holy Spirit – Jn 20:22 "Receive the Holy Spirit." Jn 14:26 "But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you."
- New Self –Romans 6:1-14.

What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. For one who has died has been set free from sin. Now if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. For the death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

Let not sin therefore reign in your mortal body, to make you obey its passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. For sin will have no dominion over you, since you are not under law but under grace.

- Westminster Confession of Faith 13.1 and 13.2

13	Of Sanctification
1	They, who are once effectually called, and regenerated, having a new heart, and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by his Word and Spirit dwelling in them: the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified ; and they more and more quickened and strengthened in all saving graces , to the practice of true holiness, without which no man shall see the Lord.
2	This sanctification is throughout, in the whole man; yet imperfect in this life, there abiding still some remnants of corruption in ever part; whence ariseth a continual and irreconcilable war, the fleshlusting against the Spirit, and the Spirit against the flesh.

- Other benefits –

1 Peter 1:3-4 – born again to an imperishable, undefiled, and unfading living hope

Romans 4:22-25 – justification

Romans 8:34 – Christ is in heaven interceding for us

- “Therefore, we divide the substance of our salvation between Christ’s death and resurrection as follows: through his death, sin was wiped out and death extinguished; through his resurrection, righteousness was restored and life raised up, so that—thanks to his resurrection—his death manifested its power and efficacy in us. John Calvin - *Institutes of the Christian Religion* Book II CH XVI – The Knowledge of God the Redeemer