

# **Dr. David L. Mathewson, New Testament Theology, Session 23, Jesus, Death/Resurrection**

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This is Dr. Dave Mathewson and his lecture series on New Testament Theology. This is session 23, Jesus, Death/Resurrection.

We've been looking at the dominant themes or motifs that center around the New Testament development of teaching what Jesus' death accomplishes in light of its fulfillment of the Old Testament.

We've looked at Jesus' death as the inauguration of end-time tribulation. We saw Jesus' death as Israel's exile. Jesus' death is the victory over the powers of evil.

Jesus' death is a ransom for the people of God. Jesus' death fulfills the Old Testament. Jesus' death is also portrayed as providing purification for sins.

So, Hebrews, once more, Hebrews chapter 9. Hebrews chapter 9 and starting with verse 16. Hebrews chapter 9, in the case of a will, it is necessary to prove the death of one who made it because a will is in force only when someone has died. It never takes effect while one is still living.

This is why even the first covenant was not put into effect without blood. When Moses had proclaimed every command of the law to the people, he took the blood of calves together with water, scarlet wool, and branches of hyssop and sprinkled the scroll on all the people. He said this is the blood of the covenant which God has commanded you to keep.

In the same way, he sprinkled with the blood both the tabernacle and everything used in its ceremonies. In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood, there is no forgiveness. It was necessary then for the copies of the heavenly things to be purified with the sacrifices, with these sacrifices, but the heavenly things themselves with better sacrifices than these.

For Christ did not enter a sanctuary made with human hands, which was only a copy of the true one. He entered heaven itself now to appear for us in God's presence. So again, this picture of Jesus' blood then provides cleansing or purification.

1 John chapter 1 is more specific in relationship to God's people. Chapter 1 of 1 John, starting with verse 8, if we claim to be without sin, I'll back up and read verse 7, but if we walk in the light as he is in the light, we have fellowship with one another and the

blood of Jesus, his son, purifies us or cleanses us from all sin. If we claim to be without sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and just to forgive us our sins and to purify us or cleanse us from all unrighteousness. So, Jesus Christ's death on the cross again is fulfilled, especially in Hebrews 9, in fulfillment of what the Old Testament sacrifices were to accomplish, and now, it is accomplished through Jesus Christ, who purifies from sin. Another significant theme is Jesus Christ's death as a substitutionary atonement for the sins of the people.

Now, there are various theories of atonement. You pick up virtually any systematic theology textbook and turn to this chapter on the death of Christ or Christ's work and the section on Christ's work on the cross, and you'll find different theories of atonement. We have already talked about one, the so-called Christus Victor, which is that Christ's death was a victory over the powers of evil.

It was a defeat of the powers of evil. You also read about theories such as the moral influence theory. Jesus Christ's death was primarily meant to provide an example of God's love for his people, an example that his people are to follow.

Both of those views obviously are, especially the Christus Victor, is very significant and a very dominant theme for understanding Christ's death on the cross. But in my view, probably the most dominant emphasis when it comes to Jesus' death, as far as understanding what Jesus Christ's death accomplished in terms of atonement, is that Jesus' death was a substitutionary atonement. Theologians often call this a penal substitutionary view.

But at the heart of it is that Jesus Christ's death is a substitute for the people. Throughout the New Testament, we find a common thread: Jesus bears our sins. Jesus dies in our place.

Jesus himself takes upon himself our sins, and the punishment that we deserve that belongs to us. So that he bears our sins on our behalf. So to return once more to Mark 10:45, Jesus did not come to be served, but to serve and to give his life a ransom for many.

In Ephesians 5 text, another text like it where Jesus Christ's death is a sacrifice for us. 2 Corinthians chapter 5. I just want to read enough of these that you get the idea of this common theme or dominant thread: chapter 5 and verse 21.

God made him, Jesus, who had no sin, to be sin for us. So that in him we might become the righteousness of God. So, Jesus Christ becomes sin, becomes a sin offering.

Or Jesus Christ takes our sins and the punishment of sin for us. Galatians chapter 3 and verse 10, I think is a very important one as well. Galatians chapter 3 in Paul's discussion of Jesus Christ's death.

Verse 10, for all who rely on the works of the law, are under a curse as it is written. Cursed is everyone who does not continue to do everything written in the book of the law. Verse 11 clearly states that no one who relies on the law is justified before God because the righteous will live by faith.

The law is not based on faith. On the contrary, it says the person who does these things will live by them. Verse 13, Christ redeemed us from the curse of the law by becoming a curse for us.

And in light of texts like this, I find it difficult to buy into those that suggest that substitutionary atonement is not a New Testament teaching or it's not a dominant theme. Texts like this suggest that it is. Christ becomes a curse for us.

That is, he takes the curse for sin upon himself on the cross. 1 Peter chapter 2 and verse 24, I believe, is the one I want. We have already read verse 19, and we've been bought by the precious blood of Christ, a lamb without blemish or defect.

And then verse chapter 2, 1 Peter chapter 2, now that you have been purified, now that you have purified yourselves by obeying the truth so that you have sincere love for each other, love one another deeply from the heart. For you have been born again, not of perishable seed, but of imperishable, through the living and enduring Word of God. That was not the text I wanted either, so I'm doing the same thing I did a couple of lectures ago.

But I think it was actually verses 18, and following that, Jesus Christ then redeems us by his death on our behalf. Jesus Christ redeems us, God redeems us or purges us by the blood of Christ, a lamb without blemish or defect. So Jesus Christ, again, is presented as one who, as a sacrificial lamb in fulfillment of the Old Testament, then dies on behalf of his people.

Other texts could be drawn upon to demonstrate just this common thread of Jesus dying for his people, Jesus' death on behalf of his people. Jesus becoming a curse for us, so that Jesus bearing our sins, Jesus dying on our behalf in our place, Jesus taking upon himself the curse or the punishment that we deserve and that belongs to us, seems to be a dominant thread. In connection with that, another set of texts that are significant is references to Jesus as a propitiation for the sins of the people.

I know that the word propitiation is a debated one. The Greek word behind that is *haloskos*, the noun form and verb form *haloskamai*, and the group of words related

to that in the debate is how to translate those. There's a long tradition of translating it as propitiation.

Jesus is a propitiation for our sins. If you start comparing English translations on some of the verses I'm going to read, you'll notice that some of them differ. Some will say propitiation, and others will use other language, such as a sacrifice.

The NIV, in one place, translates it as a sacrifice of atonement. Translations will often use more neutral language to reflect the ambiguity or to get away from the idea that Jesus Christ's death is a propitiation. But starting with again Hebrews chapter or actually we'll look at first John chapter 2 and verse 2. He, that is Jesus, is the atoning sacrifice for our sins.

The word atoning sacrifice is the way that the NIV translates a word that can be translated as propitiation. We'll talk about what that means in just a moment. Hebrews chapter 2 and verse 17 also present Jesus Christ in the same way, and I think the NIV translates it similarly.

But Hebrews chapter 2 and verse 17, Hebrews 2:17, for this reason, he has to be made like them, fully human in every way, in order that he might become a merciful and faithful high priest in the service of God and that he might make atonement for sins. That's the verb form, the same word that could be translated to be a propitiation or to accomplish propitiation for sins. Then, perhaps the most well-known text that we'll talk about in a little bit more detail is Romans Chapter 3. Romans chapter 3 starts with verse 21, after Paul has demonstrated the plight and sinfulness of all humanity, actually not trying to prove the sinfulness of humanity but actually indicting humanity for their sinfulness and demonstrating that God is just in pouring out his wrath and humanity.

Now Paul turns by saying, but now, verse 21 Romans 3, apart from the law, the righteousness of God has been made known to which the law and the prophets testify. This righteousness is given to all who believe in Jesus Christ through faith in Jesus Christ. There is no difference between Jew and Gentile, for all have sinned and fall short of God's glory and are justified freely by his grace through the redemption that comes through Jesus Christ.

So, there's the language of redemption again, the notion that Jesus Christ's death purchases and frees and delivers and liberates his people. Then, in verse 25, God presented Christ as a sacrifice of atonement. There's that word again that could be translated propitiation.

God presented Christ as a propitiation or sacrifice of atonement through the shedding of his blood. So, Christ's death on the cross is understood as a sacrifice of atonement or propitiation. How are we to understand this? The notion of

propitiation suggests appeasing God's wrath, turning away God's wrath, and the idea is that Jesus himself, by his death on the cross, turns away God's wrath, takes upon God's wrath upon himself, presumably because of our sinfulness, because he's bearing our sins on the cross.

Now that has been disputed, and again, the NIV has translated it as a sacrifice of atonement. I'm not completely certain whether it's just to express ambiguity and to choose a broader phrase or whether they're deliberately trying to avoid what is wrapped up in propitiation, this idea of averting God's wrath, satisfying God's wrath through the death of the Son who takes his sin upon us and bears the curse and God's judgment. Some have suggested that we should not understand this in terms of propitiation; this word hilasterion is not a propitiation, but we should understand it as an expiation, that is, a wiping away of sins, that what Paul has in mind is simply the removal of and wiping away of sins.

I think, for example, James Dunne, in his commentary in Romans in the Word biblical commentary series, argues for that view. But I probably think we should still understand this in terms of propitiation, that Jesus Christ's death in a sense, then satisfies God's wrath, that Jesus bears our sins and therefore his death on the cross averts God's wrath by taking his wrath upon himself, that he averts God's wrath towards his people. In fact, if you go back and read chapter 1 and verse 18 of Romans, we see that God's wrath is already present.

Chapter 1 and verse 18 begin with the wrath of God being revealed from heaven against all godlessness and wickedness of people who suppress the truth by their wickedness. Basically, the rest of chapter 1 and chapter 2 and into chapter 3 is going to justify that statement and demonstrate how it is and why it is that God's wrath is being revealed. So, God's wrath is already an element in Paul's argument, so I think it is valid to see Jesus' death here as a propitiation.

Maybe we should see it as more than that, but certainly, Jesus' death is a propitiation. That is, Jesus is seen, his death is seen as satisfying God's wrath, where Jesus bears God's wrath on our behalf because he takes our sins upon him. It's also possible, without reading too much into the term, that we should read this word in terms of the mercy seat in the Old Testament, especially the Day of Atonement.

The same term here is used in the Septuagint to transfer, to refer to the mercy seat in the Old Testament account of the Day of Atonement. So, it's possible also we should understand that now Christ is the place where atonement is achieved. Christ is the one, it's in Christ where we find a place where atonement is secured and where atonement takes place in fulfillment of the Old Testament.

So, by using this term, the author may once more be presenting Christ's death as a sacrifice of atonement or a propitiation through the shedding of his blood to be

received by faith. He did this. That is, he presented Christ as a sacrifice of atonement to demonstrate his righteousness because, in his forbearance, he had left the sins committed beforehand unpunished.

It's probably a reference to sins under the Old Covenant. He did this to demonstrate, verse 26, to demonstrate his righteousness at the present time so as to be just or righteous and the one who justifies those who have faith in Jesus. Do you see what Paul is saying? Somehow, God must justify sinners.

We'll talk more about justification in connection with the theme of salvation later on. But God must justify and provide a way of justification for sinners, yet he must do so in a way that does not compromise his own justice. So Paul says he did this to demonstrate his own righteousness so that he will be just and the one who justifies those who have faith in Jesus Christ.

So, the question is how can God provide righteousness and justification for those who are sinful? That is, declare them righteous and in a right standing before God while they're sinful and still maintain his own integrity, still maintain his own holiness, and still maintain his own justice. The idea presented in Romans 3 is God has done that by providing Jesus Christ as a sacrifice for the sins of his people, by Jesus Christ dealing fully with sin through his death, by Jesus taking our sins upon him and satisfying God's wrath as a propitiation for sins. On that basis, God can declare sinners righteous and still be just and righteous.

Sometimes, I think if you admit it, we often think of the gospel as God having somehow lowered the standards. God set the standards so high in the Old Testament. It was obedience to the law, and the law requires perfect obedience. We read elsewhere that if you fall in one area, you're guilty of all.

James, in six other texts, says that if you disobey one area, you're guilty of the whole law. So the standard was so high no one could possibly meet it, so God sort of lowered the standards, and now his love and his grace took over, and he let us into his kingdom simply by faith in Jesus Christ. But nothing could be further from the truth.

The message of Romans 3 is God did not lower the standards. God does not make it easier to get in. Instead, God meets the standards of his own justice, righteousness, and holiness through the sacrifice of Jesus Christ, his Son.

And it's on that basis that we get in. It's on that basis that we can have a relationship with God. So, God's holiness and his justice do not compromise one iota.

It's not compromise one bit lest he cease to be God. But Paul seems to be saying here, among other things, that God justifies sinners, those who have sinned. Verse

23 of Romans 3, all have sinned and fall short of God's glory and are justified based on faith in Christ.

How can God do that while still being just, righteous, and holy? Well, he did that not by lowering the standards and kind of fudging on the requirements so that we could get in, but instead, God maintained his righteous, holy, and just standards and requirements, but he met them in the person of Jesus Christ and his atoning death on the cross. A further theme or motif is Jesus Christ's death, for example. Although liberal scholarship in the 19th and 20th centuries championed this view of Christ's death as a moral influence.

That is all that Christ's death basically did was provide a moral example for love and sacrificial love that he wants people to follow. There's enough truth to that, but certainly, as an overarching example, it fails given some of these other themes and motifs we've looked at. But certainly, one of the things that Jesus Christ's death does, if not the only one of the things it does is provide an example for God's people.

We have already seen this in Ephesians, Chapter 5. In Ephesians, chapter 5, Jesus Christ's sacrifice on the cross is an example of the sacrificial love and forgiveness that God wants to see in his followers. So, Ephesians chapter 5 and verse 1. Follow God's example, therefore, as dearly loved children. Literally, be imitators of God.

Follow God's examples and walk in the way of love just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God. Perhaps in no other book do we find Jesus' death used so much as an example to follow as we do in 1st Peter and chapter 2. 1st Peter chapter 2 and verses 20 through 25. 1st Peter 2 20 through 25.

But how is it to your credit if you receive a beating for doing wrong and you endure it? But if you suffer for doing good and you endure it, this is commendable before God. To this, you were called because Christ suffered for you, leaving you an example that you should follow in his steps. Then, it quotes the author Peter from chapter 53 of Isaiah's servant song.

He committed no sin, and no deceit was found in his mouth. So, when they hurled insults at him and then Peter began to comment on that. When they hurled insults at him, he did not retaliate.

When he suffered, he made no threats. Instead, he entrusted himself to him, who judges justly. He himself bore our sins in his body on the cross.

Actually, that was the text I was looking at earlier. I'm not sure what I was actually looking at chapter 1. But 1 Peter 2:24 is another text supporting the substitutionary

atonement of Christ. He bore our sins in his body on the cross so that we might die to sins and live for righteousness.

By his wounds, you have been healed. Another quote from Isaiah 53. For you, like sheep, were led astray, but now you have returned to your shepherd, the overseer of your souls.

So, it's interesting that there is an emphasis on substitutionary atonement in this passage. But the atonement of Christ and the death of Christ are examples for his people to follow. We find this all over the book of Revelation as well.

Just as Jesus Christ, the sacrificial lamb. Just as Jesus Christ suffered and died for his faithful witness, his followers must suffer and die for their faithful witness as well. So, even in Revelation, among other things, Jesus' death provides an example for his followers.

And then finally, the final thing I want to emphasize, and more could be said, but we'll end with this, and that is Jesus Christ's death is seen as participation or something that we participate in. So that what you find is not only that Jesus dies for us, that his own death is a death for us and on our behalf, and that he takes sin upon us, our sins upon him, and dies for our sins on our behalf but that we actually by virtue of being joined to Christ we actually share in his death. We actually participate in his death.

Romans chapter 6 in Romans chapter 6 this becomes abundantly clear where Paul is responding to a potential misunderstanding of his gospel and that is if if grace increases should we sin all the more if we're sinning increases grace increases all, the more, does that mean we should therefore go on sinning, and Paul's response is by no means we who have died to sin how can we live in any longer but then he goes further and says or don't you know that all of us who have been baptized into Christ Jesus were baptized into his death we. Therefore, we were buried with him through baptism into death in order that just as Christ was raised from the dead, we too might walk in the newness of life. We find the same thing later on in Colossians chapter 2 and Paul's argument in Colossians chapter 2 I can find it here chapter 2 when you were dead in your trespasses. Actually, I'll back up chapter 2 in verse 11 in him also you were circumcised with the circumcision not performed by human hands your whole self-ruled by the flesh was put off when you were circumcised by Christ having been buried with him in baptism. A clear reference to similar to what Paul just said in Romans 6 we've been united to Christ with his death and his burial.

In other words, again, Christ not only dies on our behalf, but his death becomes ours as well. In other words the ultimate penalty for sin becomes death. Go back to Genesis chapter 1, and what you find is Jesus himself undergoing the ultimate



penalty for sin, which is death on our behalf, but also, we have been joined with Christ and in his own death.

His death, in some way, becomes ours by virtue of us dying with him, and Paul's whole point in Romans 6 and I think in Colossians as well, is that Jesus Christ's death actually brings to an end the domination of and the rule of this present evil age. We find ourselves under the dominion of this present age. We are slaves to this present age.

It dominates us. Sin and death dominate us, and we are enslaved to it. The rest of Romans 6 demonstrates that.

If you read verses 12 and following, we're portrayed as being enslaved to sin. So, Jesus Christ's death then is the death that brings to an end the old era. It releases him from the dominion and from life under the old era.

But Jesus, as Romans 6 goes on and suggests, his resurrection inaugurates a new era. So, in other words, the only way to escape the dominion of sin is that's why Paul says don't you know that you've died to sin? What does that mean? Death is necessary to bring the reign of sin and it's to allow this age in sin to run its course. So, the only way for sin's power to be broken in our lives, the only way for the reign of the old era to be broken, is for a death to take place.

Paul is convinced that death has taken place through Jesus Christ, and therefore, we have experienced that death. Paul can say don't you know you've died to sin? He's talking to living persons, presumably, and as we read today, we are physically alive. But Paul's point is we have died to sin.

We have experienced the death that brings to an end the old era and the reign and dominion of sin and death. We have experienced death by virtue of being joined to someone who has really died, and that is Jesus Christ. So, this idea that we participate in Christ's death is not only on our behalf but we actually participate in some way in Christ's death by being joined to him in faith, and that death brings an end to the domination of sin and the dominion of the old era and then Jesus Christ's resurrection inaugurates a new age, a new era.

So, Jesus's death then is seen as participation, something that we participate in by being joined to Jesus Christ's own death. A death that brings to an end the old era, that brings to an end the reign of death and sin over us, and we've experienced that death by virtue of being joined to Christ. So, Jesus can say, Paul can say don't you know you've died to sin? Because you've been joined to one who has, in fact, died to bring it to an end the reign of the old era and sin and death.

Now, that brings us to the theme of the resurrection of Christ, and it's important to understand the relationship between the resurrection of Christ and Jesus' death. The two are treated together throughout Scripture as necessary correlates. You can't have one without the other and we'll begin to look at why that's the case as we begin to unpack the significance of the resurrection.

But what I want to say before looking at this more specifically is it's interesting when we think of the gospel I think we often think of it in a rather limiting way. The gospel is the good news of Jesus dying for our sins. So, Jesus dies for our sins so that we can go to heaven to be with him.

That's probably at a very elementary level in most people's understanding of the gospel. The news of Jesus dying for my sins and I was raised by, as some of you may have been, I was raised with the four spiritual laws, and in it is the idea that Jesus died for my sins on the cross and I'm a horrible rotten sinner. I've offended God through my sins, and now Jesus' death is, as we've already looked at in the previous section, Jesus' death is one that takes care of my sin so that now I can have a relationship with God.

Or you've seen these visual depictions of two cliffs with a chasm in between and a cross lying upon it, so Jesus' death is the only way to cross the chasm created by sin that breaks our relationship with God. And so, when we think of the gospel, we usually think of Jesus dying for our sins. However, as I read the New Testament and actually a book by Scott McKnight called the King Jesus Gospel, it reminded me of this once again, even more forcefully when I read it.

Just a short little book that, whether you agree with it or not, is very challenging and helps you see the gospel in a new light. But as I read the New Testament, I am reminded again of the fact that the resurrection is just as much a part of the gospel and the preaching of the early church as the death of Christ. So, to go back to 1 Corinthians 15, what did Paul say when he said I pass on to you the gospel that was given to me that Christ died according to the scripture that who is he was buried and that he rose again on the third day according to the scripture.

When you read the early church's preaching in the book of Acts, read Acts 2 and Peter's sermon on the day of Pentecost. Read some of the other sermons or speeches by the Apostles and the resurrection plays an integral role in the gospel as part of this good news. So, what is the good news? Yes, it's that Jesus in the climax of Israel's story and the climax of the Old Testament story, Jesus now is the sacrifice for the sins of the people, but the good news is also that Jesus Christ was raised from the dead that God raised him from the dead.

So even at the outset, before looking at the theme of resurrection, I think it's important to remind ourselves that the resurrection is just as much an important

part of the gospel as the death of Christ is and that both of them belong together. You can't have one without the other, and the church must emphasize both its preaching and teaching and its proclamation of the gospel. Now, the Old Testament background for resurrection probably goes all the way back to Genesis chapter 1 through 3 where in the middle of the garden is the tree of life that we find actually ending up at the end of the Bible in the book of Revelation chapter 22, but already the Garden of Eden was a place where Adam and Eve were to enjoy life that God provided for them symbolized by the tree of life.

But as you read Genesis after chapter 3 per God's instructions and his warnings is because of sinfulness everybody dies. So, you start reading these genealogies and the thing that everybody has in common in the genealogies except for one or two but for one or two exceptions is everybody dies. So, the question then is how is God going to deal with death and evil and death that has now entered his creation?

We see anticipations of resurrection in Old Testament prophetic texts such as Isaiah chapter 25. Isaiah chapter 25 and for example verse 8. Isaiah 25 and verse 8 says this. I'll back up and read verses 7 and 8, which start in the middle of the sentence.

On this mountain, he will destroy the shroud that enfolds all people, the sheep that covers all nations. He will swallow up death forever. The sovereign Lord will wipe away tears from all faces.

He will remove his people's disgrace. So, you don't find the language of resurrection or giving life, but you find the language of defeating death or swallowing up death. In the next chapter, chapter 26 of Isaiah verses 18 through 21.

We were with the child. We writhed in labor, but we gave birth to wind. We have not brought salvation to the earth, and the people of the world have not come to life. But your dead will live Lord.

Their bodies will rise. Let those who dwell in the dust wake up and shout for joy. Your dew is like the dew of the morning.

The earth will give birth to her dead. Isaiah chapter 65 and verse 20 in the context of a new creation. Once more, Isaiah does not use the word eternal life or resurrection, but he clearly envisions a time in the new creation where premature death and the death that we experience and the troubles and problems we experience now will be no longer.

In Ezekiel chapter 37, we've read that on numerous occasions in the context of a new covenant, but at the beginning of Ezekiel 37, the author has this vision of a valley of dry bones. The bones then come together, and then flesh comes on them, and then God breathes life into them—almost a recapitulation of Genesis.

God breathing life into human beings. So, God breathes life into these dry bones that take on flesh as well. Now, this does not necessarily refer to individual resurrection.

This is in the context of Israel's future restoration, which is seen in terms of raising up and giving life. But we'll actually see a couple of New Testament authors pick up on this text in reference to the resurrection of God's people. Probably at least in most Old Testament scholar's minds, one of the most clear references to resurrection is found in Daniel chapter 12 and verses 2 and 3. I'll start with verse 1. At that time, Michael, the great prince who protects your people, will arise.

There will be a time of distress, such as not happening from the beginning of the nations until then, but at that time, your people, everyone whose name is found written in the book, will be delivered. Multitudes will sleep in the dust of the earth. Multitudes who sleep in the dust of the earth will awake.

Some to everlasting life others to shame and everlasting contempt. Those who are wise will shine like the brightness of the heavens, and those who lead many in righteousness like the stars forever and ever. So, Daniel chapter 12 and verse 2 seem to be a clear reference to a resurrection unto life that is eternal while the others are raised for judgment.

So, already in the Old Testament, we at least see a conception of a reversal of the effects of the Fallen Genesis. A return to a new creation. A time when death is swallowed up.

A time when God's people will rise. When Israel will be restored in a resurrection like event and where God's people will be raised to eternal life. Now, I think that forms the backdrop of our understanding of resurrection in the rest of the New Testament, and so what I want to do is once more start briefly just make a couple of brief comments with the Gospels and then move on to looking at the significance of the resurrection in the rest of the New Testament by looking at some much like we did with the death of Christ looking at some dominant themes.

So, first of all, Jesus' resurrection is mentioned in the Gospels. As we saw with the death of Christ, the Gospels all end with references to Jesus' resurrection. An account of the resurrection of Christ following his death.

Where Jesus Christ is raised in bodily form and his people recognize him. He actually comes and appears to his people. We could talk a lot about the Gospels in terms of, you know, the account of Jesus being able to appear and disappear or to appear inside of a place where the doors are locked.

So, Jesus appears to have a physical body, yet it's one that is very unlike the body that is part of this present age and has all the limitations of our present existence. But it's 1st Corinthians 15 that emphasizes the significance of Jesus' resurrection, which we find described and displayed in the Gospel accounts. At the beginning of 1st Corinthians 15, Jesus' resurrection is described as being at the very heart of our Christian faith.

Jesus' resurrection is part of the Gospel that was handed on to Paul and that he now hands on to his people. But what we'll see later on what becomes important in 1st Corinthians 15 about the Gospel is I'm sorry about the resurrection of Christ is not only is it at the heart of the Christian faith and as Paul says, without it, the Christian faith seems to crumble. However, the resurrection of Christ is necessary for at least two reasons in the rest of chapter 15.

Number one, and we'll see this more fully later on. Number one, Jesus Christ's resurrection is a guarantee of our resurrection in the future. But second, Jesus' resurrection and our resurrection are absolutely necessary if God is to ultimately be victorious and if God is to defeat death. Paul's argument seems to be if we are not raised physically and bodily, then God has not ultimately defeated death.

Death still has the last word. So, what is significant about resurrection is that resurrection is not just the afterlife or existence after death, but resurrection includes and entails a physical raising of a physical bodily existence after the death of our physical bodies now. 1 Corinthians 15 makes that utterly clear that Jesus Christ again not just life after death or not just exist an eternal existence but a bodily physical one exemplified in Jesus' own death but exemplified in our Jesus own resurrection I'm sorry but also exemplified in our future resurrection, which is all is necessary in order for death to finally be defeated.

So, Jesus' resurrection then plays a crucial role in the Gospels as the kind of necessary corollary to Jesus' death, and then 1st Corinthians 15 unpacks that further. If Jesus was not raised the heart of the Christian faith crumbles because death still has the final say. Death still has the last word.

So, having said that I want to just spend a few minutes looking at the significance of Jesus' death or Jesus' resurrection. What did Jesus' resurrection accomplish? There are a number of things once more that we could say, but I want to highlight simply a few features. First of all, Jesus' death was the installation of Jesus as Messiah, or I'm sorry, Jesus' resurrection was the installation of Jesus as the Messiah as the victorious ruling Son of David.

Romans chapter 1 and verse 3 at the very beginning of Paul's letters. I've been talking about Christ's death so much I keep having a hard time transitioning into

resurrection, but Jesus' resurrection was the installation of Jesus as a Messiah. Chapter 1 in verse 3 of Paul's letters to the Romans.

I'll back up and read verse 2. In the gospel, Paul says in verse 1 that he's a servant of the gospel. Verse 2, the gospel that God promised beforehand through his prophets in the Holy Scriptures regarding his son, who, in his earthly life, was a descendant of David and who, through the spirit of holiness, was appointed the Son of God in power by his resurrection from the dead Jesus Christ our Lord. So, the resurrection then is the installation or the entrance of Jesus into his messianic reign and his messianic rule, as in the Son of David.

We find a similar theme in Ephesians chapter 1. Ephesians chapter 1 starts with verse 19 and references to referring to God and his God's incomparably great power for us who believe. That power is the same power that he has, the same power as the mighty strength that God exerted when he raised Christ from the dead and seated him at the right hand in the heavenly realms.

The right hand is a reference to Psalm 110, as we've already seen a Davidic, royal psalm. Far above all rule and authority power and dominion and every name that is invoked not only in the present age but in the age to come and God placed all things under his feet and appointed him the head over everything for the church. So, in Ephesians 1 as well, Jesus' resurrection is seen as the installation of in a sense or the appointment of Jesus Christ or his entrance into his messianic reign where now at the right hand of the Father he reigns due to God raising him from the dead and seating him far above in the heavenly realms.

Second, Jesus' resurrection is seen as a victory over death and a triumph over evil. Revelation chapter 1. I can't leave that book out. Again, it is a book that we often associate with End Times stuff, but, as I said, it has a very rich Christology as well.

Already in the beginning of the book, we find in John inaugural vision actually in John's inaugural vision of Jesus Christ starting at verse 9 we find this interesting reference when John sees Christ, and he falls down as dead in verse 17, then Jesus comes to him and says, do not be afraid I am the first and last I am the living one I was dead and now look I am alive forever and ever, and I hold the keys of death and Hades. So, Jesus' death on the cross is a triumph. His resurrection is a triumph over death and evil, and so John does not need to fear. We actually see, though, even before that, back in verse 5 of chapter 1 in that greeting that we've read on numerous occasions.

Jesus Christ is described as the faithful witness the grace and peace to you from Jesus Christ who is the faithful witness the firstborn from the dead and the ruler of the kings of the earth. This is significant for the book of Revelation, especially for a group of Christians; at least one of them has died for their witness, and others are soon to

follow. Jesus Christ is portrayed as the one who has defeated death and defeated evil and the powers of evil by his resurrection.

We also saw this theme in Ephesians chapter 1, the text I just read a moment ago. Jesus' resurrection that installs him or is the entrance into his messianic rule also places him in authority over the and in a situation of rulership over the rulers and authorities of the heavenly realms. We see something similar in the well-known resurrection text from first Corinthians 15 as well.

First 24, then the end will come when he the son hands over the kingdom to God the Father after he has destroyed all dominion and 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. Again, that comes on the tail end of Christ being the first fruits, then when he comes those who belong to him. Christ's resurrection in these texts and perhaps others is the ultimate victory over death and triumph over evil.

The resurrection of Christ also serves as the vindication of Jesus as Messiah. That is, Jesus' resurrection is his vindication. It shows that Jesus is who he claims to be.

It vindicates him in his suffering. So Jesus suffers, and Jesus suffers and dies, but then his resurrection vindicates him and shows that he is indeed God's Messiah. In contrast to how the world treated him in contrast to appearances, the resurrection is a demonstration that Jesus is the Messiah.

It's a vindication of God's Messiah. In acts chapter 2, we see that this is, in a sense, the burden of Peter's preaching on the day of Pentecost that despite the fact that the world put him to death and his listeners and opponents put him to death, God vindicated Christ by raising him from the dead. So, in chapter 2 and verse 24, I'll back up and read 23: this man, Jesus Christ, was handed over to you by God's deliberate plan and foreknowledge.

By the way, that's another theme we won't look at, but Jesus Christ's death, the cross, and his resurrection are references to his death as part of God's plan. It is orchestrated by and under God's sovereign plan and guidance. But this man who was handed over to you by God's deliberate plan and foreknowledge, and you, with the help of wicked men, put him to death by nailing him to a cross.

Verse 24: but God raised him from the dead, freeing him from the agony of death because it was impossible for death to keep a hold on him. So, you see the theme that there is also a victory over death and triumph over death, but God raised him from the dead, the one they put to death. Verse 32 as well, God raised this Jesus to life, and we are witnesses of it.

Exalted to the right hand of God, he is received from the Father the promised Holy Spirit, who has poured it out on what you now see here. Then verse 36 therefore let all Israel be assured of this God has made this Jesus whom you crucified both Lord and Messiah through his resurrection, and so verse 36 kind of stands at the climax of this it's through the resurrection of Christ that God has now made this Messiah this one this Jesus that you the Jewish authorities and the others have put to death now Jesus God has vindicated him by raising him to life. So, the vindication of Jesus as Messiah is an important Old Testament New Testament theme.

A fourth one, so first of all the installation of Jesus as Messiah. This is the entrance of Jesus into his Messianic rule through his resurrection. His resurrection second was a victory over death and triumph over evil. Third it was the vindication of Jesus as the Messiah.

Fourth, the resurrection of Jesus Christ inaugurates the new age or new creation. Romans chapter 6, we saw with Romans chapter 6 that by virtue of being raised with Christ, by virtue of being raised with Christ, by being joined to Christ in union with Christ through faith, we also share not only in his death but in his resurrection. So, as we said, Jesus Christ's death brings the old era to an end, the domination of sin and death to an end, but Jesus' death then inaugurates a new creation.

So Paul can say, especially in chapter 6 and verse 4, We were therefore buried with him through baptism into death, in order that just as Christ was raised from the dead, through the glory of the Father, we too may live in newness of life, or we too may live a new life. That is, Jesus Christ's death inaugurates a new creation, and then we participate in that new creation by virtue of being joined to Christ so that we're able to walk in a newness of life, a new quality of life. Colossians, I'm sorry, 2 Corinthians chapter 5, a text that we looked at already, in chapter 5 and verse 17, Paul says, Therefore, if anyone is in Christ, the new creation has come.

The old has gone. Behold, the new is here. Which I suggest is an allusion to Isaiah chapter 65 and the new creation in verses 16 and 17 and following that Isaiah anticipates. Now, Paul suggests that if you're in Christ, there's a new creation.

You belong to and participate in a new creation. Now, why is that? Why does belonging to Christ contribute to a new creation? I think if you back up to verse 15 of 2 Corinthians 5, Paul says, And He died for all that those who live should no longer live for themselves, but for him who died for them and was raised again. So notice once more the reference to the resurrection.

Jesus' resurrection is an inauguration of the new creation, in that Jesus' resurrection is participation in the life of the new creation. And now we participate in that life also by virtue of being joined to him. But clearly, I think with Romans 6 and 2 Corinthians 5, in light of texts like Isaiah 65, Jesus' resurrection inaugurates the new age of



salvation, the new creation that we also participate in by virtue of being joined to Christ.

Now, in the next section, we'll wrap up our discussion of resurrection, and then we'll move on to another theme, and that is, we'll consider the Holy Spirit. And starting again with the Old Testament and looking at the New Testament development of the theological, biblical-theological theme of the Holy Spirit.

This is Dr. Dave Matthewson and his lecture series on New Testament Theology. This is session 23, Jesus, Death/Resurrection.