

Christ's Deity Evident in His Resurrection

Introduction

The intent of this lesson is not to examine the manifold proofs of Christ's Deity, as provided in Holy Scripture. Neither is it intended to prove that Christ arose from the grave. Rather, this lesson intends to narrowly focus upon scriptures concerning Christ's personal resurrection that show Him to be God.

Consequently, this lesson strives to avoid conflating the divine power exerted in other historical bodily resurrections with that unique power of God used in the resurrection of our Lord's body. The reason for such avoidance becomes apparent when one considers that the scriptures give accounts of Eight Resurrections other than Christ's, and Four men performing resurrections other than Jesus; yet neither the son of the Widow of Zarephath, nor the son of the Shunamite, nor Jairus' daughter, nor the son of the Widow of Nain, nor Lazarus, nor the many Saints that came forth after Christ's resurrection, nor Dorcas, nor Eutychus were Divine Persons. In addition, the four men other than Jesus who raised dead bodies (Elijah, Elishah, Peter, Paul) were not God.

Finally, this lesson is not susceptible to being "applied to our daily lives". Rather, it is to be hoped that the information herein contained may in some measure prepare our hearts for our future state, concerning which Jesus prayed "And this is Life Eternal, that they might KNOW Thee the only True God, and Jesus Christ whom thou hast sent." As the hymn says, "Thou my Best thought, by day or by night, waking or sleeping, Thy presence my Light."

Christ's Divine Personal Resurrection foretold in Scripture

In the Old Testament

Hosea 6: 1-3 *Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: **in the third day he will raise us up, and we shall live in his sight.** Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.*

When viewed in the light of 1 Corinthians 15, Hosea's prophecy of our bodily resurrection **assumes** Christ's bodily resurrection, seeing that the two are found to be inseparable. Hosea refers to He who 'will raise us up' as "the LORD": consequently, **Jesus' Deity is shown in His Resurrection and ours together.** In clear validation of Hosea, Jesus Himself prophesies in John 6: 39, 40, 44 and 54 that He will **raise us up** at the Last Day.

Proverbs 30: 4 *Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou canst tell?*

Jesus clearly referred Nicodemus to this prophesy of Agur, in order to help him understand 'heavenly things', when He said "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

Early in the morning of the day of His Personal Resurrection Jesus, shews forth His deity by accomplishing the very thing foretold by Agur and Himself (*also referenced in Gen. 28:12 and in John 1: 51*). In some short span of time, between when **He forbid** Mary Magdalene to touch Him (John 20: 16-17) and when **He allowed** Mary Magdalene, Joanna, Mary the mother of James and other women (Matthew 28:9/ Luke 24:10) He of necessity must have removed the obstacle to being touched by the Magdalene, which could only have been removed by His having ascended to His Father; then afterwards descending again to present Himself to His disciples. Who but God, in the person of His Son, could have accomplished this?

Further, these events are consistent with Jesus' duties as the Eternal High Priest of God, which began in the upper room on the night He was betrayed and continued the following Sunday, when He entered heaven itself, with His own Blood, to appear in the presence of God for us to put away sin by the sacrifice of Himself; having obtained eternal redemption for us. All tasks performed by the Aaronic High Priests in the Holy Place (the one made with hands) could be undertaken only after extensive ritual purification. So Jesus, who was intrinsically pure, became sin for us, was purified in a furnace of affliction like no other, offered up the Holy Blood of the Lamb of God in the true Holiest of all, completed that work all by Himself without interference or assistance from any other: whilst we all stayed at home, did no work at all, and afflicted our souls. Truly hath He trodden the winepress alone.

Psalm 45: 1-8 *Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. **All thy garments smell of myrrh, and aloes, cassia, out of the ivory palaces, whereby they have made thee glad.***

To aid our understanding of this Psalm the Lord has provided us with **Hebrews 1; 5-9**: *For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*

Clearly these scriptures are discussing God the Father and His only Begotten Son Jesus; whom the Father praises as being GOD, the king and ruler of God's kingdom. It speaks of a time **when** the Father brought his Firstbegotten into the world, which we know (Romans 1: 1-4) refers to Christ's resurrection. These two scriptures provide the **witness of God the Father** to the **Deity of His Son** Jesus with specific time/event reference to **Christ's resurrection**.

A delightful truth is related to those who love the Lord Jesus in Psalm 45:8. It speaks of the fragrance of our Lord garments as He departed the borrowed tomb of Joseph of Arimathea, and the gladness that fragrance brought to Jesus. With due respect to Henry Baraclough, "Out of the Ivory Palaces" does not refer to Jesus's descension from Heaven to earth, but to His departure from the tomb following His resurrection. The Psalm states that Jesus garments smelled of Myrrh and Aloes as He departed His Ivory Palaces. The word "and", preceding "Cassia", was added by translators and is not in the original Textus Receptus. In this context the word translated Cassia means "peeled" and modifies the word Aloes, so as to denote that the hard outer skin of the Aloes had been peeled-off, so that the fragrance of that balm could be sensed and its moisturizing, soothing work could be accomplished.

Isaiah 53:9 states *"He made His grave with the wicked, and the rich in His death; because He had done no violence, neither was any deceit in His mouth"*. I take great pleasure in contemplating that after Jesus said *"It is Finished"*, ALL His punishment was over. He had made a complete payment for sin to the full satisfaction of His Father, and because of this nothing bad ever again happened to this man of sorrows.

His Father saw to it that His legs weren't broken and that His body saw no corruption. Two of His beloved disciples incurred risk to gain permission to remove His body from the cross. They purchased 100 pounds of costly Myrrh and peeled Aloes, then lovingly wrapped His body in linen clothes along with those spices. Joseph (a rich man) gave Jesus his tomb, hewn in limestone which had not been exposed to the elements long enough to patinate; which was therefore Ivory in color. When Jesus raised Himself from the dead, upon departing His 'Ivory Palace' He smelled those spices and was made glad, because He knew of the love of the two men who had thus provided for His burial. Our love matters to Jesus.

Philippians 2: 5-11 seems to sum up this tale of mingled grief and joy: *"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 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."*

In the New Testament

John 2: 19, 21-22 *Jesus answered and said unto them, **Destroy this temple, and in three days I will raise it up.** But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.*

Scriptures abound with passages that state that God raised Jesus from the dead. This is certain, but we must not forget that Jesus is God. Although scriptures accurately state that all three persons of the Godhead were involved in Christ's resurrection, I believe that we must trust in Jesus' most definitive prophecies in which He states, without equivocation, the He Himself will Raise Himself from the dead. As stated previously, there were many human bodies that were raised from the dead; but the fact that they were raised does not make them God. However, the fact that Jesus was dead WHEN HE RAISED HIMSELF FROM DEATH, shews His deity in His resurrection. Ordinary dead people are completely without strength to do anything at all. Not so Christ!

To help us understand how scriptures can state that God raised Jesus, and yet Jesus states that that power was expressly and exclusively given to Him by His Father, let's look at a few scriptures.

John 5:19 *Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.*

Here we see how that the eternal Word of God, who was fully equal with the Father, in His voluntary submission to the Father in order to the accomplishment of the will of the Godhead, humbled Himself and obeyed every commandment of the Father; doing nothing except what His Father shewed Him to do.

John 5:20 *For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.*

Here we learn, to our great satisfaction, that the Father hides nothing from the Son, but shews Jesus everything that He Himself does.

John 5: 21 *For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.*

This might make it appear to us that the Father and the Son work independently from one another; one raising some and the other raising others. However, this is likely a false concept, inasmuch that Jesus already indicated in verse 20 that they work together in all things.

John 5:22 *For the Father judgeth no man, but hath committed all judgment unto the Son:*

Are we to believe that the Father plays no part in judging the world? Of course not.

John 5: 23 *That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.*

Jesus provides a reason why the Father has given all judgement to the Son; It is the will of the Father that all men should Honour the son.

I have heard the working of the Godhead described along these lines; "The Father always works with both hands. As the Father wills, the Word speaks and the Spirit reveals." I can't say for certain that that's correct, but I admit that it helps my understanding. In any case, in the above passages we read where the Father committed all judgement to the Son. I see no reason why we cannot extend that thought to the raising of Jesus from the dead, especially in light of His explicit, exclusive claims to that right. So when I read that "God raised Him from the dead" I understand that the Father, whose will it was that Christ should raise, does the raising through the Son, to whom the Father had given that exclusive right. Please consider the implications of the following:

John 10: 17-18 *Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*

Here Christ claims the exclusive right to lay down His life and the exclusive right to take it again. That's to the exclusion of all others. Even after Jesus was betrayed in the garden, He reminds Peter of his absolute authority over His own life thus: "Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thickest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"

Christ's Resurrection Singularly Accomplishes the Eternal Desire and Purpose of God in Creation

John 10: 17-18 *Therefore doth my Father love me, because I lay down my life, that I might take it again.*

Philippians 3: 8-14 *Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.*

I Corinthians 15: 13-25

But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that

he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet.

I Corinthians 15: 42- 54

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

Philippians 3: 20-21

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Have you ever asked yourself what it's all about? I have, but I should have known better. Scriptures clearly state that God is in the process of building an Eternal Kingdom that shall never be destroyed. Which will be inhabited by the incorruptible resurrected bodies of His saints; bodies that, although formed from our original material, will be made like unto His Glorious Body, and made so by the same mighty working whereby He is able to subdue all things to Himself. The same working which raised Christ Jesus from the dead.

The first man, Adam, was given dominion over the created earth and was instructed to subdue it. He failed. The second Man, being the Lord from Heaven, never has nor shall fail. His perfect, sinless life as a man, and the Divine Power He demonstrated when He raised His own body from the grave, prove that He is both God and Man. He will exercise dominion over the new earth and the new heavens, and He will subdue all things to Himself.

Given what scriptures indicate concerning the final eternal nature of the Kingdom of God, and the eternal, sinless state of the saints who will inhabit it, what must be the long term will of God in creation? Although time will cease to exist before that Kingdom is finalized, we can try to imagine living trillions of years there and yet have no fewer days ahead than those already passed. It's easy to think that we, as a new order of humanity, predestinated to be conformed to Christ's image, living in bodies like unto His glorious body,

we'll scarcely even remember the tiny blip of time in which the events of our lives on this present earth transpired. Since that future state will be, more than anything, made possible by Christ's resurrection (1 Corinthians 15), can we believe that God would entrust the founding, ordering, increase, government and peace of that Kingdom to anyone other than that One who laid down His life for His people, then raised Himself from the dead so that He and we can dwell together in that Kingdom?