

REVIEW EXAMINATION OVER LESSON NINETY-TWO

1. Upon whom did Jesus bestow His miracle-working power when He returned to the Father in heaven?
2. List the miracles performed by the Apostles and their co-workers, as recorded in the New Testament writings.
3. When and why did miracles cease to be performed?
4. What is the principal issue involved in the question of the New Testament miracles?
5. On what grounds then are we justified in accepting the New Testament miracles as genuine?
6. In view of His mighty works and wonders and signs, what do we conclude with respect to Jesus Himself?

Lesson Ninety-three

THE RESURRECTION OF JESUS

Scripture Reading: Matt. 12:38-45; Acts 2:22-36.

Scriptures to Memorize: "An evil and adulterous generation seeketh after a sign: and there shall be no sign given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the sea-monster; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:39-40). "This Jesus did God raise up, whereof we all are witnesses" (Acts 2:32). "Him God raised up the third day" (Acts 10:40).

7. Q. What sixth aspect of the Jesus of history shall we now proceed to investigate?
 - A. We shall now proceed to investigate His Resurrection from the dead.
8. Q. On what outstanding miracle did Jesus stake all His claims?

A. Jesus staked all His claims on the miracle of His own Resurrection.

Matt. 12:39-40, "An evil and adulterous generation seeketh after a sign; and there shall be no sign given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the sea-monster; so shall the Son of man be three days and three nights in the heart of the earth." The inference is, of course, that as Jonah *came forth* from the belly of the sea-monster, even so the Son of man should come forth from the grave; and this event should be sufficient to convince all honest people that He is all that He claims to be. The miracle of the Resurrection is the "sign" upon which Jesus staked all His claims. If it actually occurred, then all other miracles may have occurred; for the certification of one miracle certainly establishes the possibility of all miracles. Hence the whole Christian System is said to be founded upon the Resurrection of Christ. Rom. 1:4—"who was declared to be the Son of God with power . . . by the resurrection from the dead." Rom. 10:9—"if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved."

9. Q. What is the fundamental truth of the Christian religion?

A. The fundamental truth of the Christian religion is, that Jesus is the Christ, the Son of the living God.

(1) Matt. 16:16—"Thou art the Christ, the Son of the living God." This is the Christian Creed, the Christian Confession of Faith. (2) This divine and all-sufficient Creed was originally revealed from heaven. Matt. 16:17—"Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." That is, My Father who is in heaven has revealed it unto thee. (3) This is the truth which must be confessed by all who would have eternal life. John 20:30, 31—"Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but

these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." Matt. 10:32, 33—"Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." This creedal formula is simple, comprehensive, heaven-born, heaven-sent, and all-sufficient.

10. Q. Upon what does this fundamental truth of the Christian religion rest?

A. This fundamental truth of the Christian religion rests upon the fundamental fact of the Christian religion, which is that God raised up Jesus from the dead.

(1) Matt. 16:15-18, "He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." Here Jesus expressly asserts that His Church would be built upon this great truth which had just been voiced by Peter—the truth of His own divine Sonship and Messiahship (or Christhood). To which He adds: "the gates of Hades shall not prevail against it." Against the Church? No: against the *truth* confessed by Peter. *Hades*, in Scripture, refers to the underworld beyond the grave. Had Jesus gone into the grave and never come forth, then the gates of Hades would have "prevailed" against the truth that He is the Christ, the Son of the living God. But the fact that He did go into the grave and did come forth from it, *establishes* the truth of His divine Sonship and Messiahship. (2) Cf. Acts 4:10-12. Here we learn that the Stone (Christ) which the builders (the Jews) rejected,

became "the head of the corner." Cf. Eph. 2:20—"being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." Obviously, then the Stone became the Head of the corner, when God raised Him up from the dead and set Him at His own right hand in the heavenly places. Cf. Eph. 1:19-23; also Acts 2:36, "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." (3) It will thus be seen that the fundamental fact of Christianity is that God raised up Jesus from the dead, and that the fundamental truth of Christianity rests upon this fact—the truth which must be confessed by all who would be saved, pardoned, adopted, made children of God, etc. Rom. 1:4, "who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: even Jesus Christ our Lord." Rom. 10:9, 10—"if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Language could not be more explicit.

II. Q. What was the keynote of all apostolic preaching?

A. The keynote of all apostolic preaching was the Resurrection of Christ.

(1) Simon Peter, in his great sermon on the day of Pentecost, boldly declared: "This Jesus did God raise up, whereof we all are witnesses" (Acts 2:32). In his sermon from Solomon's Porch, the day after Pentecost, he said: "But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life; whom God raised from the dead; whereof we are witnesses" (Acts 3:14-15). On the second day after Pentecost, before a special session of the Sanhedrin, the Apostle testified: "Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the

dead, even in him doth this man stand here before you whole" (Acts 4:10). And several years later, when he went down to Caesarea and preached the Gospel there, to Cornelius and his household, who became the first Gentile converts, he said, in closing his sermon: "Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead" (Acts 10:40-41). (2) Paul preached the Resurrection, in his sermon to the Athenian philosophers, on Mars Hill: "he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). He preached the Resurrection in his Defense before the Jewish nation, in Jerusalem (Acts 22:3-21, 23:6-9); in his Defense before Felix (Acts 24:10-21); and in his memorable Defense before Agrippa (Acts 26:2-28). The Resurrection was the keynote of his preaching during his long ministry in Corinth. In writing back to the Corinthians, later, from Ephesus, he said: "I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved . . . for I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures," etc. (I Cor. 15:1-5). Again: "Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, and your faith also is vain. . . . For if the dead are not raised, neither hath Christ been raised; and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have per-

ished. . . . But now Christ hath been raised, the firstfruits of them that are asleep" (I Cor. 15:12-20). The outstanding theme of the apostolic message, in Jerusalem, in Antioch, in Caesarea, in Philippi, in Athens, in Corinth, in Rome, wherever the Gospel was preached in apostolic times, was the Resurrection of Jesus.

12. Q. What is the significance of the Resurrection of Jesus to us?

A. The significance of the Resurrection of Jesus to us is in the fact that it must of necessity be the foundation of our faith in Him as the Christ, the Son of the living God; and the ground of our acceptance of His claims.

As a matter of fact the entire system of religion established by Jesus and the Apostles, stands or falls with His Resurrection. If Jesus did not rise from the dead, then He cannot be the Christ, the Son of the living God. If Jesus did not rise from the dead, then you and I have no personal Savior. If Jesus did not rise from the dead, then He has no authority to bestow upon His covenant people remission of sins, the indwelling of the Spirit, or eternal life. If Jesus did not rise from the dead, then all these Christian churches, all the great cathedrals with their spires reaching up into the heavens, all the singing and praying and preaching and giving, not only in our own community, but in all parts of the world, and in all ages of Christian history—all are but monuments to a miserable superstition. If Jesus did not rise from the dead, then the world is back where it was two thousand years ago, floundering in the mire of natural religion and philosophy, with the Brahman ideal of ultimate oblivion its highest conception of human destiny and the "happy hunting ground" of the American Indian its most delectable but fantastic delusion. For, in one word, "if Christ hath not been raised, your faith is vain, and ye are yet in your sins."

**REVIEW EXAMINATION OVER LESSON
NINETY-THREE**

7. What sixth aspect of the Jesus of History shall we now proceed to investigate?
8. On what outstanding miracle did Jesus stake all of His claims?
9. What is the fundamental truth of the Christian religion?
10. Upon what does this fundamental truth of the Christian religion rest?
11. What was the keynote of all apostolic preaching?
12. What is the significance of the Resurrection of Jesus to us?

Lesson Ninety-four

**THE RESURRECTION OF JESUS
(Concluded)**

Scripture Reading: I Cor. 15: 1-28.

Scriptures to Memorize: "For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures" (I Cor. 15: 3-4). "For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins" (I Cor. 15: 16-17). "But now hath Christ been raised from the dead, the firstfruits of them that are asleep" (I Cor. 15: 20).

13. Q. How shall we treat the Resurrection of Jesus?

A. We shall treat the Resurrection of Jesus as a historical event.

(1) That is, as we would treat the Battle of Bunker Hill, the Discovery of America, the Invention of the Printing Press, or any other event of history. Certainly the Resur-