



# The Grace Proclamator and Promulgator

*“To testify the gospel of the grace of God.” Acts 20:24*

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## CHRIST'S RESURRECTION BODY

*By Laurence A. Justice*

**TEXT: John 2:18-21** *Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body.*

Not long ago a certain Baptist church in the State of Illinois excluded three men for believing that the human body of Jesus Christ rose from the dead. One of these men is an acquaintance of mine and he recently shared with me a letter that the pastor of the church that excluded him had sent him. He also sent me a printed

transcript of a taped conversation that pastor had with the other two men excluded by that church. In this letter and transcript the pastor explained to these men why they had been excluded from that church. I want you to read some quotes from this letter and transcript, some statements made by this Baptist pastor about the resurrection of our Lord from the dead.

In the transcript the pastor asks, “Where does it say that Christ’s body rose from the dead?” This was asked in such a way as to indicate that nowhere does God’s word actually say that Christ’s body rose from the grave. In the letter the pastor states twice that at the (See **RESURRECTION Cont. P. 5, Rt. Col**) ( )

## SALVATION BY GRACE APPRECIATED

(TENTH IN SERIES)

*By Wayne Camp*

**“Therefore it is of faith that it might be by grace; to the end the promise might be sure to all the seed;” (Rom. 4:16).**

**“But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation” (II Thes. 2:13).**

**“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints” (Col. 1:12).**

One of the greatest sins committed by Christians is that of ingratitude and thanklessness. One of the characteristics of the

end-time, as described by Paul in II Timothy 3:1-14, is the sin of ingratitude. He said that men would be “unthankful” (v- 2). In describing the sins of the Gentiles in the first chapter of his epistle to the Romans Paul discusses their lack of appreciation for God's blessing. **“When they knew God, they glorified him not as God. neither were they thankful” (Rom. 1:21).** Are we not often like the nine lepers whom Jesus healed? They did not even return to give thanks or glory to God for his blessing.

The aim and intent of this message is to awaken and stir a new sense of gratitude in all who have been saved by God's marvelous

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grace.

### LET US APPRECIATE SALVATION BY GRACE BECAUSE OF OUR OWN WORTHLESSNESS

We are not worthy of the very smallest of God's favors. There is nothing good in us naturally that would move God to love us or to save us. We are like Jacob when he was at Mahanaim. He remembered that only 20 years before he had passed this way in his flight from

Esau. The only possessions he had were his clothes and his staff. Now, after only two decades he is headed home a wealthy man. Spread out in two bands are his many cattle, servants, and family. Jacob realized that he owed all this to the grace of God. He prayed: ***"O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands"*** (Gen. 32:9-10). Jacob recognized, as we ought, that he owed all that he had to the grace of almighty God for he was unworthy of even the least act of mercy.

### OUR UNWORTHINESS DECLARED

Our unworthiness of God's blessings is often set forth in Scripture. We, by nature, were ***"dead in trespasses and sins"*** and incapable of any pursuit that would or could be counted meritorious spiritually. We ***"walked according to the course of this world, according to the prince of the power of the air (Satan)"*** and ***"were by nature the children of wrath"*** (Eph. 2:1-3). Had God given us what we justly deserve he would have poured out his wrath upon us; he certainly had no reason outside himself to deal with us in mercy and grace.

We were ungodly sinners when Christ died for us. Yes, it is true that none of those reading these lines were even born when Christ died. But every one of you who has been saved or will be saved was in God's sight when he laid our sins upon his Son. As Isaiah described that gory scene on Golgotha's brow he said of God: ***"He shall see his seed"*** (Isa. 53:10). When God put his beloved Son on that cruel cross he saw all the seed of Christ and all their sins being paid for. Paul could, therefore, write: ***"When we were yet without strength, in due time Christ died for the ungodly . . . God commendeth his love toward us, in that, while we were yet sinners, Christ died for us"*** (Rom. 5:6-8).

Every saint of God that has ever lived or ever shall live is like Ezekiel's deserted infant. We

were polluted, unlovely, hopeless, and helpless with all chance of rescue gone. Yet, in marvelous mercy and wonderful grace God passed by where we were in our sins. He looked upon us and our **“time was the time of love;”** he spread his skirt of mercy over us and covered our nakedness and we were his. In regenerating power he said: **“Live.”** We were quickened into life, convinced of sin, and Christ was revealed to our hearts as our only hope. God granted us the gracious gifts of repentance and faith (Ezek. 16:6-14). How our hearts ought to burst forth with thanksgiving because of such love, mercy and grace by which our salvation is made sure!

God loved us and saved us even though there was no good to be found in our natural state. Our unrighteousnesses were as filthy rags (Isa. 64:4). In the flesh there is **“no good thing” (Rom. 7:18)**. Our stench was worse than Lazarus' when he had been dead for four days. The smell of the hog pens of Babylon permeated our being. Had not God, in Sovereign grace, intervened in our calamity we would have perished without hope of any remedy. How we, who are so unworthy, ought to appreciate the gracious salvation that God has wrought in our souls!

### LET US APPRECIATE SALVATION BY GRACE BECAUSE OF WHAT IT HAS ACCOMPLISHED

I am reminded of the words of Jesus in the discussion with his disciples when he said that it was easier for a camel to go through the eye of a needle than for a rich man to go to heaven. When they were fearful that no one would be saved he reminded them that what is impossible with man is possible with God (Matt. 19:23-26). God, in the various aspects of his gracious salvation, has accomplished the impossible.

We were unwilling, in our natural state to come to Christ. We could not and would not come to Christ but were as those Pharisees whom Christ charged in these words: **“Ye will not come to me that ye might have life” (Jn. 5:40)**. Since God does not save one against his will, how then will any be saved for when the

gospel is preached we **“all with one consent began to make excuse” (Lu. 14:18)**? If one - willingly comes to Christ (none come otherwise) then something must be done to cause the elect to be willing. **“Thy people shall be willing in the day of thy power”** declared the Psalmist (Psa. 110:3). We must thank God that we were willing to come to Christ. **“For it is God that worketh in you both to will and to do of his good pleasure” (Phil. 2:13)**. David again declares, **Psalm 65:4 Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts.**

Even had we been willing to come to Christ, another obstacle lies in the way. In the natural, unregenerate state we were unable to come to Christ. There must be someone to cause us to come to Christ. Jesus declared, **“All that the Father giveth me shall come to me,”** but followed that statement with the declaration that **“no man CAN come to me, except the Father which hath sent me draw him” (Jn. 6:44)**. Again, Jesus commented on verse 44 by saying: **“Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father” (Jn. 6:65)**. Thank God that he has not only chosen you if you are saved, but thank him that he has drawn you, given it unto you, and caused you **“to approach”** unto him (Psa. 65:4).

We should appreciate salvation by grace because of our natural impenitence that God has overcome. It was **“the goodness of God”** which led us to repentance (Rom. 2:4). God exalted Christ **“to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sin” (Acts 5:31)**. Thank God he did not limit his gracious gift of repentance to the Israelites but **“hath also to the Gentiles granted repentance unto life” (Acts 11:18)**. Is it not an amazingly wonderful thing that God, by the power of his regenerating Spirit can work repentance in the heart of the impenitent? AMEN!

Repentance is toward God. There must also be faith toward the Lord Jesus Christ. Left to ourselves we **“could not**

**believe” (Jn. 12:39).** But God graciously supplied that faith which he requires. “For unto you it is given in the behalf of Christ . . . to believe on him (Phil. 1:29). When we came to see that Jesus is **“the Christ, the Son of the living God”** we knew that **“flesh and blood”** did not reveal it unto us but our **“Father which is in heaven” (Matt. 16:16-17).** We were in bondage but Christ, by God's grace, redeemed us to God by his precious blood (I Pet. 1:18-20). We can join with those whom John heard sing: **“Thou art worthy to take the book, and to open the seals thereof: for thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation” (Rev. 5:9).**

We were enemies of God and his Christ. We cried in our depraved hearts: **“Let us break their bands in sunder, and cast away their cords from us” (Psa. 2:3).** In spite of this, God graciously reconciled us unto himself and did not impute our awful sins to us. **2 Corinthians 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.**

We were without righteousness that was of any value but **“all our righteousnesses are as filthy rags” (Isa. 64:6).** If we are to come before God we must have a positive righteousness. In God's gracious salvation he has not imputed our sins to us but he has laid them on Christ, and has imputed the perfect and positive righteousness of Christ to our account (Rom. 4:5-8).

We were **“dead in trespasses and sins”** but God graciously quickened and regenerated us (Eph. 2:1-3).

Even after we were saved God did not cease his gracious work of salvation. We are confident **“that he which hath begun a good work in us will perform it until the day of Jesus Christ” (Phil. 1:6).** When we stumble and fall we **“shall not be utterly cast down: for the Lord upholdeth us with his hand” (Psa. 37:24).** In fact we are held in the hand of Christ and in the hand of God and **“no**

**man is able”** to pluck us out of their hands (Jn. 10:27-30).

Our bodies are vile and ought to be allowed to rot in the grave forever. But grace has intervened again and those whom God has justified he has already glorified in his mind and purpose (Rom. 8:29-30). When Christ shall come for us he **“shall change our vile body, that it may be fashioned like unto his glorious body” (Phil. 3:21).** When we shall see Christ **“we shall be like him for we shall see him as he is” (I Jn. 3:1-2).**

From ruin to righteousness, and from corruption to glorification grace has brought us. None of these things that we have mentioned were accomplished by our own efforts. They were accomplished by the saving grace of God. How we ought to thank him for all that has been accomplished by grace!

#### LET US APPRECIATE SALVATION BY GRACE BECAUSE OF ITS ABSOLUTE CERTAINTY

The purpose or end of God's decree that salvation be by grace is that **“the promise might be sure to all the seed; not to that only which is of the law (Jews), but to that also which is of the faith of Abraham (Gentiles), who is the father of us all” (Rom. 4:16).**

Had God made salvation, in any of its various aspects, dependent upon the quicksand of our works it would have been sure to none. All the seed and sheep whom he gave to Christ would have been lost. The **“vessels of mercy, which he had afore prepared unto glory”** would all perish with **“the vessels of wrath fitted to destruction” (Rom. 9:22-23).** Those **“who were ordained to eternal life”** would perish with those **“who were before of old ordained to condemnation” (Acts 13:48; Jude 4).** Those plants that the Heavenly Father has planted would be rooted up just as **“Every plant, which my heavenly Father hath not planted, shall be rooted up” (Matt. 15:13).** Those given to Christ would not come to him and would die in their sins just as others (Jn. 6:37; 5:40).

## CONCLUSION

Thank God salvation is **“not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began”** (II Tim. 1:9). Since it is according to the eternal purpose and grace of God and is dependent upon the blessed Trinity only for its success then there is no way it can fail and not one of his sheep can be lost and perish. Based upon the solid rock of the eternal purpose and grace of God the salvation of every one of the seed is absolutely certain for what he has purposed God brings to pass. **Isaiah 46:9-11 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, 10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: 11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. Romans 9:11-18 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12 It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated. 14 What shall we say then? Is there unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. 2 Timothy 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ**

### **Jesus before the world began.**

Thank God salvation is of the Lord, and not of man. **Jonah 2:9 Salvation is of the LORD.** And thank God for his election of some to salvation or none would have been saved. **2 Thessalonians 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.**

As I write these concluding remarks the words of a hymn are running through my mind  
**“Praise God from whom all blessings flow,**

**Praise Him all people here below.**

**Praise Him above ye heavenly hosts,**

**Praise Father Son and Holy Ghost.”**

Let us appreciate every aspect of this great

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**(RESURRECTION Continued From Page 1)** resurrection “...**his body** had been totally changed and **was no longer human.**” In the transcript one of the disciplined men states that Jesus Christ is 100% God and 100% man to which this pastor replied, “He **was** that but **not in heaven right now.**” Later in the transcript that pastor stated, “**These doctrines** (the bodily resurrection of Jesus Christ and his continuing humanity) **are not Baptist doctrines...** that is a Protestant doctrine the two of you are holding to.”

These shocking statements by this Baptist pastor present four extremely serious errors, four spiritually fatal errors. In this message I want us to look at each of these four errors and see what God’s word actually says about them.

Error #1 of this pastor that we see in these statements is that

### **GOD’S WORD DOES NOT SAY THAT CHRIST’S BODY ROSE FROM THE DEAD**

This pastor asked the question, “Where does it say that Christ’s body rose from the grave?” as if God’s word does not say this. First of all we need to understand what resurrection means. What is a resurrection? According to Ecclesiastes 12:7 and James 2:26 death is the

separation of the soul from the body. Death is not the cessation of either the body or the soul. Resurrection is a reversal of death. Resurrection reverses this separation and reunites the soul and the body from which it was separated. There can be no resurrection if there is not a reuniting of the divided parts of a man; soul and body. In a resurrection the cold dead clay of a body is reanimated. Resurrection involves the revival of the dead physical body. A resurrection requires a body and without a body there can be no resurrection.

The body of Jesus Christ was resurrected from the dead. Jesus Christ was put to death in the flesh and he was raised from the dead in his flesh. It was a real body that died and was laid in the grave. The body of Jesus Christ was laid in the grave dead and it came out of the grave alive! His dead body was quickened. It was brought to life! Those very limbs that lay cold and stiff in death became warm with life again. The real body of Christ that died consisted of flesh, blood and bones and could be seen and handled. That it was the same body that arose is clear from the nail scars in his hands and the spear wound in his side after he arose.

If the body of Jesus Christ did not arise, what was it that did arise? It certainly was not a spirit that rose! **A spirit** is something that is immaterial. The only thing a resurrection can be is the resurrection of **a body**. A spirit never dies. It never enters the grave. It is never buried! Whoever heard of a spirit being resurrected? It was the Lord's human body that was raised from the dead!

But where does God's word say that the body of Jesus Christ rose from the grave? This is certainly one of the easiest questions to answer for anyone who can simply read God's word! In our text in John 2:18-21 the Lord Jesus prophesied that his body would rise from the dead. In verse 18 the Jews asked the Lord Jesus for a sign to authenticate his claims and the Lord responded in verse 19 by saying, "... **Destroy this temple, and in three days I will raise it up.**" He may well have pointed to his body as he said "this temple." Clearly **this temple** was the physical body of the Lord Jesus Christ. The Jews thought he was talking about Herod's Temple which had been under

construction for 46 years at that time or the second temple as we sometimes call it. Those Jews either ignorantly or willfully misunderstood what the Lord said here. But the Lord had reference, not to the temple of Stone but to his own body. Verse 21 of our text says, "**But he spake of the temple of his body.**" How much clearer could he get? When the Lord Jesus said here "...**Destroy this temple, and in three days I will raise it up,**" he meant that if they destroyed the temple of **his body**, if they killed him, he himself would raise up that body in three days. This would be the sign that would prove his Deity.

Well, the Jews did destroy the temple of Christ's body. They crucified him and made sure he was dead and made sure that his tomb was guarded. After three days and three nights Jesus Christ did raise his body from the dead. The temple of his body was fully and completely erected in three days. The Jews destroyed the temple and Christ raised it up again. They tore it down and he built it up again.

Let's look at verse 19 again. "...**Destroy this temple (my body), and in three days I will raise it (my body) up.**" "**This**" and "**it**" here stress the continuity between the pre and post resurrection body of our Lord. The same body that would be destroyed in death would be raised up in resurrection. The very body that went into the grave at his death came out again at his resurrection. If it did not then the Lord's words here in verse 19, **I will raise it up**, were not true!

The New Testament clearly teaches that the body of Jesus Christ rose from the dead. The body that came out of the grave alive could still be touched and handled. Turn to Matthew 28:9. This verse of scripture says that when they saw the risen Christ, the disciples held his body by the feet. "**And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.**"

In Luke 24:39-40 the Lord Jesus showed his wounds and offered his body for his disciples to touch. Let's read it. "**Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken,**

**he showed them his hands and his feet.**" The Lord himself said here that it was a body of flesh and bones in which he arose.

Luke 24:41-43 says that the risen Jesus ate food in the presence of his disciples as proof that he had a physical body. Let's read it. **"And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them."** Only a physical human body could eat!

Thomas demanded to be able to feel with his own hands the wounds of the risen Lord and the Lord Jesus actually granted him the opportunity to do so in John 20: 27. **"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."** Thomas responded in verse 28, **"And Thomas answered and said unto him, My Lord and my God."** Then in verse 29 the Lord reproved Thomas for believing only when he had seen the Lord's body and its wounds. **"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."** If it was not the same body in which the Lord tried to convince his disciples he had risen from the dead then the Lord Jesus was a deceiver!

Error #2 of this pastor in his letter and transcript is that

**THE BODY OF JESUS CHRIST  
THAT ROSE FROM THE DEAD  
WAS NO LONGER HUMAN**

His statement was "...**his body** had been totally changed and **was no longer human.**" If what rose from the dead was not human then it must of necessity have been a spirit because that's all there is. He was either body or spirit. He said in Luke 24:39 that **"...a spirit hath not flesh and bones, as ye see me have."** The New Testament is abundantly clear that the body of Jesus Christ that rose from the dead was **still a human body.**

If one thing is buried and another thing is

raised, then what is raised cannot be called a resurrection. If it were another body or a new body it would **not** be a **resurrection** but a **creation**. Christ's resurrection body was substantially the same as his body that was crucified and buried. There is a complete personal identity of that which arose with that which had died and had been buried! The same identical human body with the nail prints and spear wound in it was raised from the dead and seen and handled by Christ's disciples. It was **not another** body but **the same** body!

It was the same body yet it was profoundly different. The resurrection body of Jesus Christ was wonderfully improved. In that resurrection body he could appear and disappear, he could walk through walls **and** he could die no more. Turn to Luke 20:35-36. **"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."** Because of these wonderful improvements in Christ's resurrection body, it is called in Philippians 3:21, **"his glorious body."** But it was still the same body and humanity that had died and been buried. Jesus Christ was raised from the dead fully human! He was as much a real man after his resurrection as before.

Error #3 of this pastor whose letter and transcript I have is that

**JESUS CHRIST IS NO LONGER  
100% GOD AND 100% MAN  
IN HEAVEN RIGHT NOW**

This statement results from a fundamental misunderstanding of the Person of Christ! In the incarnation the Divine nature took a human nature into union with itself and the result was the God/man, Jesus Christ. This union of two natures in the one Person of Jesus Christ is sometimes called **the hypostatic union.**

In this hypostatic union the two natures in the one Person of Jesus Christ are **inseparably united.** From the very moment the two natures were united in him and for all eternity to come

there never was and never shall be any separation of the two! The incarnate God, Jesus Christ, has a complete divine nature and a complete human nature inseparably united in one Person, the God/man. Christ's two natures were, from the moment of his conception in the womb of his mother Mary, indivisible and inseparable. The hypostatic union can never be dissolved because it is the real essence of the incarnate Christ. Christ's human nature always remains human and his Divine nature always remains Divine and both remain **forever** in the Person of Jesus Christ. Jesus Christ is right now and always shall be fully God yet fully man! So, Jesus Christ died, rose again and lives forever in a complete humanity!

Jesus Christ was raised from Joseph's tomb in a material body and in that material body he is living today. He is now living in a human body of flesh and bones. This is what the word of God clearly teaches!

It was the real human body of Jesus Christ that rose from the dead so where is that resurrection body of Jesus Christ right now? In Acts 1 his body was seen by the disciples to ascend into heaven and two angels appeared to announce that this same Jesus would return to this earth some day. Let's read Acts 1:9-11 here. ***"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."***

When this real human body had ascended into heaven it sat down at the right hand of God. Turn to Mark 16:19. ***"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God."*** Christ's **sitting** is not to be understood of his **Divine** nature but of **his human nature and his Divine nature** which are **inseparable**. This very moment Jesus Christ the man sits in heaven as our high priest and lives forever to make intercession for us. Turn to Romans 8:34.

***"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."*** It is **as a man** that Jesus Christ intercedes for us today. He is the man in glory who continueth ever and has an unchangeable priesthood. Turn to Hebrews 7:24-25. ***"But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."***

Jesus Christ our Mediator, is a man who is this moment seated at the Father's right hand in heaven in a real humanity! Turn to I Timothy 2:5. ***"For there is one God, and one mediator between God and men, the man Christ Jesus."*** This is right now!

Jesus Christ is now in a body of flesh and is coming again to this earth in that body! In the gospels the Lord Jesus repeatedly called attention to his wounds. These wounds are eternal because his body is eternal. Zechariah 12:10 says that at some future day Israel will look on the Lord Jesus whom they have pierced and repent. Let's turn to it. ***"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."*** Then Zechariah 13:6 goes on to say that at that time someone will ask him, ***"...What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."*** Twenty five hundred years have already passed and this is still in the future so the Lord Jesus still has those wounds in his body and will have them when he returns. Revelation 1:7 speaks of this same second coming of the Lord and those same Jews and that same body when it says, ***"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."***

It is a **man** who shall return to this earth, a

**man** who shall judge the world in righteousness, **a man** who shall distribute rewards, **a man** who shall say, **Depart from me ye cursed!** But what a man! He cannot fail! He cannot sin! He cannot fall! No! His perfect humanity is united with his Deity and thus he is a sure and eternal Savior! Jesus Christ was a real man, as much after his resurrection as before. And, he is as real a man in heaven right now as he was when he was on this earth! A real body has really risen from a real death to a real human life and really lives as a real man in heaven right now!

To deny these facts is to agree with the Jehovah's Witness cult whose founder, Charles Taze Russell said on pages 129-131 of **Volume II** of his book, **The Plan of The Ages**, "Many Christians have the idea that our Lord's glorious spiritual body is the very same body that was crucified and laid in Joseph's tomb; they expect, when they see the Lord in glory, to identify him by the scars he received on Calvary. This is a great mistake. We have no more reason to suppose that our Lord's spirit body since his resurrection is a human body than we have for supposing that his spirit body prior to his first advent was human, or that other spirit beings have human bodies..." In the Jehovah's Witness book **Let Your Name Be Sanctified** on page 272 we are told, "...**While he did not ascend to heaven in the human body that he had sacrificed and that he left forever upon God's altar**, he did return to heaven with the merit or value of his human life that he had laid down for dying mankind." Christians, we must never lose the firm conviction that Jesus Christ is certainly and fully a man, a human being in a human body!

Finally error #4 of this pastor concerning Christ's resurrection body is that

**THE BODILY RESURRECTION  
AND CONTINUING HUMANITY  
OF JESUS CHRIST  
ARE NOT BAPTIST DOCTRINES**

This is utterly preposterous and reveals great ignorance of Baptists and their history! We know

that the doctrines of the bodily resurrection and continuing humanity of Jesus Christ **are** Baptist doctrines **because they are Bible doctrines** and true Baptists are people of the Book. The Bible is our only rule of faith and practice and the Bible most certainly teaches these things! Our historic Baptist confessions of faith through the centuries are statements of the doctrines Baptists have believed and generally agreed upon. Perhaps our greatest Baptist confession of faith has been the Philadelphia Confession of Faith drawn up in 1742. In paragraph 4 of chapter 8 which is titled, Of Christ The Mediator, this confession says, "...On the third day he arose from the dead with the same body in which he suffered; with which he also ascended into heaven; and there setteth at the right hand of his Father, making intercession and shall return to judge men and angels at the end of the world." Paragraph 2 of that same chapter is speaking of the two natures of Jesus Christ, the human and the Divine, when it says, "...Two whole, perfect, and distinct natures **were inseparably joined together in one Person**, without conversion, composition or confusion..." These things, the bodily resurrection of Jesus Christ and his continuing humanity **most certainly are Baptist doctrines!** To deny this in the face of our confessions of faith is utterly preposterous!

**CONCLUSION**

Contrary to the four errors of this pastor that I have quoted here, the word of God clearly teaches that Jesus Christ rose bodily from the dead, the risen Christ continues to be fully human, a man who is presently seated at the Father's right hand in heaven, and these things are historic Baptist doctrines as well as the clear teachings of the word of God.

**CAPSULE SERMON:** The standard, the rule of our faith and practice, the basis on which we judge the authenticity and correctness of what we believe should never be the preacher, to church, or some religious publication however good it may be. The solid criterion for soundness in doctrine and practice is the infallible Word of God III Tim. 3:16-17).

# THE TRIUMPH OF GOD-GIVEN FAITH

***Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition; but of them that believe to the saving of the soul (Heb. 10:38-39).***

Contrary to what many believe this passage does not teach the possibility of a child of God being lost. In fact, it teaches the opposite; it teaches that saving, justifying faith is a persevering and triumphant faith.

There are two groups of persons found in these verses. There are the just who live by faith and who have believed to the saving of the soul. There are false professors who draw back unto perdition because their faith is insufficient for salvation. These expressions ***draw back unto perdition*** and ***believe to the saving of the soul*** bear an examination. In the Greek, the language which God inspired the writers of the New Testament to use, the expressions are:

**HUPOSTOLES EIS APOLEIAN:** drawing back to, unto, into destruction and **PISTEOS EIS PERIPOIESIN PSICHES** of faith to, unto, into saving (the) soul.

The word **HUPOSTOLES** that is translated in the means "to shrink back stealthily; to retreat slowly; to withdraw when faced by testing, temptations, and tribulations." Jesus described these as those who received the seed into stony places, ***the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by...fall away (Lu. 8:13; Matt.13:20-21).*** They ***'wither away'*** as the plant in stony ground (Matt. 13:6).

The word **EIS** is used in both of our expressions. It is translated "unto" in the first and "to" in the second. The word is variously translated and often used in the New Testament. It is translated ***into***: 571 times, ***to*** 282 times, ***unto*** 208 times, and ***in*** 131 times. **EIS** expresses motion and as used in these two

expressions it may be translated ***into, unto, or to***. It is used in this manner in many places. ***Know ye not, that so many of us as were baptised into (EIS) Jesus Christ were baptised into (EIS) his death? Therefore we are buried with him by baptism into (EIS) death (Rom. 6:3-4).***

The word **APOLEIAN** is translated ***perdition***. It means ***destruction, utter destruction, to be wasted, the destruction which consists in the loss of eternal life, eternal misery, perishing, in ruin, etc.*** It is used of Judas. ***None of them is lost, but the son of perdition (Jn. 17:12).*** The persecution of the Philippians. by their adversaries is said to be an evident token of perdition (Phil. 1:28). The man of sin is referred to as the son of perdition (II Thes. 2:3). We read of the judgment and perdition of ungodly men (II Pet. 3:7).

It is seen, therefore, that Paul is saying that those who are justified by faith are not of those who were drawing back into a state so as to bring their everlasting destruction. The child of God may backslide and fall into sin but God will recover him for he is ***predestinated to be conformed to the image of Christ (Rom. 8:29). Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand (Psa. 37:24).***

Those vessels of wrath fitted to destruction (**EIS APOLEIAN** just as in our text) may make a profession of faith, creep in unawares even though they were ***before of old ordained to this condemnation (Jude 4).*** These false professors who ***draw back unto perdition*** are simply showing that they are ***as natural brute beasts, made to be taken and destroyed (II Pet. 2:12).*** These false professors come and slip into the Lord's churches. If the truth is preached, however, they will be offended; they will wither away; they will withdraw and manifest their true, unregenerate condition. It will happen as surely as a sow that is washed will return to her wallowing in the mire (II Pet. 2:22).

But, thank our gracious God, we are not of those who will be destroyed but we are justified by faith and have believed to the saving of the

soul. The statement in the received text is: **'of faith to saving (the) soul.'** Gill translates it: **'of faith, to the salvation of the soul.'**

PISTEWS, is the genitive singular of 'PISTIS' properly translated **'of faith.'** It is the **faith of God's elect (Titus.1:11).**

EIS has already been discussed. Here it means the same as before. It helps tell us what the faith mentioned here does. It is the faith which moves us into the vital state of the salvation of the soul.

PERIPOIESIN is the accusative singular of PERIPOIESIS which means a preserving, preservation, to preserve the soul that it may be made partaker of eternal salvation. This faith is effectual unto the acquisition of eternal life. This faith brings one into the state of being saved and secures and keeps him in that state. He is kept by the power of God through faith (I Pet. 1:5). He is preserved in Jesus Christ and will be presented faultless before the presence of his glory with exceeding joy (Jude 1, 24).

This faith is a triumphant, persevering faith and the one to whom God has granted it will not so fall or draw back as to be destroyed.

### THE FAITH THAT SECURES SALVATION IS A GOD-GIVEN FAITH

Man may conjure up a kind of faith that makes him think that he is saved. There is a historical, intellectual faith that believes certain things about Christ but does not believe to the saving of the soul. One may have an emotional experience which causes him to feel that he has believed on Christ and is therefore saved. He may have prayed through at some mourner's bench. He may have gone forward in response to an altar call. He may have made a decision in response to an invitation. It is possible for one to do all or any of these things and still not be saved. High-pressure evangelism has literally, I fear, filled churches with people who, in a time of persecution will draw back.

There is a faith which is God-given which truly justifies. **Unto you it is GIVEN in behalf of Christ...to believe on him (Phil. 1:29).** This God-given faith is the **faith of God's**

**elect (Titus 1:1)** and is imparted to the chosen one in the grace of regeneration.

### THE FAITH THAT SECURES SALVATION IS A PERSEVERING--FAITH

The faith that secures salvation is a persevering faith. It is a God-given faith and the **gifts and calling of God are without repentance (Rom. 11:29).** Repentance, as here used, means "irrevocable." God does not, for any cause, revoke his gift of faith, saving faith. Peter, because of this persevering nature of saving faith could write that we are **kept by the power of God through faith unto salvation (I Pet. 1:5).** The faith that saves, justifies, and does not draw back into perdition; it moves toward and accomplishes the certain and permanent salvation of the one with such faith.

### THE FAITH THAT SECURES SALVATION IS TRIUMPHANT FAITH

Saving faith is a triumphant faith. **1 John 5:4-5 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?**

Triumphant, saving faith gives assurance to the believer. I **know whom I have believed,** wrote Paul, **and am persuaded that he is able to keep that which I have committed unto him against that day (II Tim. 1:12).** Triumphant Paul asked: **Who shall lay anything to the charge of God's elect? (Rom. 8:33). I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom. 8:38-39).**

Thank God for faith that believes to the saving of the soul and does not draw back into perdition!

## A SAD FUNERAL

*By Bill Lee*

Over the years I have been involved in more funerals than I really care to remember. I know of some preachers who keep a running count of all the funerals they have participated in, and then at some point they find this a source of pride as they seem to boast of their great numbers. It is amazing how easily ministers of God are led astray by pride and boastfulness. When a family loses a loved one, I am always willing to do whatever I can to help them in this time of need.

I am thankful for every opportunity I have to preach the gospel of Jesus Christ at funerals. And, I believe over the years, simply by observing individuals during these times, I have learned a great deal about human nature. I have learned that individuals and families react

differently during these times. This does not mean that one reaction is right and another wrong. It simply means that reactions and conduct during these times are different and we should not expect everyone to react and conduct themselves in the same manner.

I have also noticed that many who have never professed faith in the Lord Jesus and have never had any interest in the things of God, seem to get very religious when death invades their family. Hypocrisy abounds at many funerals. This hypocrisy also finds itself in many messages that are preached at funerals. It does not seem to matter how wickedly an individual has lived his entire life, it seems that in the mind of the family and in the mind of the minister, the individual somehow "found the Lord" before his death. I once read of a small girl walking through a cemetery with her mother. The young girl noticed all of the grave markers that had verses of Scripture on them or sayings such as "Rest In Peace". As they continued to walk through the cemetery, the young girl asked her mother; "Where are all of the bad people buried?"

Solomon, in Ecclesiastes 8:10 said; ***"And so I saw the wicked buried, who had come and gone from the place of the holy"***, i.e. the Temple. This is a sad funeral. I **saw the wicked buried!** I have had funeral directors tell me they very seldom bury a sinner. They listen to the family and they listen to the preacher, and it seems that everyone they bury is a saint. But I can tell you, even as Solomon, ***"I saw the wicked buried"***, and I think we should be as honest during these times as we are at the funeral of a saint. Each funeral is an opportunity to tell everyone in attendance the gospel message, as well as to remind them that the wages of sin are death.

**CAPSULE SERMON:** A Biblical truth that is believed, yet is not preached, but is put to rest, is little, if any, better than a truth not believed. We believe, and therefore we speak" (II Cor. 4:13).

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