

# The Resurrection of The Body

*Pilgrim Talk*

By Various Speakers

sermonaudio.com

**Preached on:** Saturday, March 22, 2014

**St. John's Reformed Church**

1101 S. 26th  
Lincoln, NE 68502

**Website:** [www.stjohnsrcus.org](http://www.stjohnsrcus.org)

**Online Sermons:** [www.sermonaudio.com/stjohnsrcus](http://www.sermonaudio.com/stjohnsrcus)

Welcome to Pilgrim Talk radio. I'm Rev. Lee Johnson and with me today, sadly it's still Rev. Kingswood and Rev. Henry. How are you guys?

Speaker: Good.

Speaker: Well, I'm fine. Thanks for asking.

Lee: Well, you're welcome.

Speaker: It's very nice.

Speaker: I thought it was.

Lee: We are still going through the catechism, still going through the Apostles' Creed, Heidelberg Catechism, we are on question 57. It is about the phrase in the Apostles' Creed, "the resurrection of the body." The question is: what comfort does the resurrection of the body afford you? And the answer is that not only my soul after this life shall be immediately taken up to Christ, it's said, but also that this, my body, raised by the power of Christ shall be reunited with my soul and made like unto the glorious body of Christ. The resurrection of the body is not something you hear discussed a lot in church. You do hear people talking about going to heaven after they die but you don't hear a lot about the resurrection of the body. What do you think it is that we are missing? Why is it that this ultimate resurrection of our body is so neglected in our churches today?

Scott: Maybe because there is an over-emphasis on other parts of Christian doctrine. I've heard the same thing talked about the glorification. I think that if you have a habit of not going through the Scriptures systematically, you are apt to cover just certain particular doctrines that you like and you avoid other ones. And I think that's the genius of the Reformation, specifically John Calvin's preaching and teaching is that he preached systematically, expositionally and sequentially. So he started in a book of the Bible and made his way through and then you cover all the different doctrines because, you know, the bodily resurrection is going to be mentioned, you're going to find in 2 Corinthians 5, you're going to find it in Philippians 1. Jesus speaks about there is going to come a resurrection at the last day. John 14, he will not leave us as orphans. He will come again

and receive us onto himself. So I think that it's just simply a failure to preach and to teach the whole counsel of God which leaves Christians anemic. We don't have the full strength of the Scriptures as we ought as believers because it's not taught.

Darrell: This, and Scott has made this clear and as you have mentioned, this is the resurrection of our bodies that we believe in, but what is the assurance of that?

Scott: Christ's resurrection.

Darrell: Christ's resurrection, so we always have to go back to his work of redemption and if you go back in the catechism, it has dealt earlier with the benefits that we receive from the resurrection of Christ. And the benefit of Christ's resurrection is, of course, our salvation from beginning to end, our justification, our sanctification, our glorification, the assurance of that. Recently I've just been preaching on how Christ shared in our humanity and drawing attention to the Belgic Confession of Faith that emphasizes that Christ assumed a true human nature, and when we think about that, okay, Lee, so I'll ask you the question: if I say to you Christ assumed a true human nature, what do you think of? Do you think of the body?

Lee: Yeah.

Darrell: You do?

Lee: I do.

Darrell: Well, that's because he's a pastor so he thinks about those things. Or do you think it's fair, then I'll turn to Scott, seeing that you're such a smarty-pants today, Lee. Do you think that the average person in the pew when you talk about human nature and the true human nature, thinks about the body?

Scott: Not too much.

Darrell: Not too much and yet the Belgic Confession when it talks about the Incarnation of Jesus Christ...

Scott: Do you know why I say that?

Darrell: Why is that?

Scott: That's all the Christological heresies that have come up dealing with that, that Christ was not of true humanity, did not have a real body, he was a phantom, the Gnostic heresy.

Darrell: Right. And that is all manifestation with John in 1 John 4, he tells us that's a spirit of antichrist.

Scott: Yeah, the Docetic heresy.

Darrell: Yeah, Jesus Christ did not come in the flesh, was not manifested in the flesh; that he did not have a literal physical human body. And the Belgic Confession of Faith in Article 19 dealing with the Incarnation of Jesus Christ talks about the truth that it's human nature as to the body, right? But not only assuming a human nature as to the body but also a true human soul that he might be a real man. And so we see in the philosophies of man the denigration of the physical, whether it's a platonic, that would be Plato's approach...

Scott: The prison house of the soul.

Darrell: Right, the prison house of the soul and really some people think that the Christian hope is to just, you know, be done with these bodies and yet that's not the Christian hope. Paul in Romans 8, just before I let you go...

Scott: I'm talking to my hand.

Darrell: ...get going, Scott. He talks about how we are eagerly waiting for the adoption, the redemption of our body for we were saved in this hope, the redemption of our bodies. Again, back to the Belgic Confession of Faith, he assumed human nature as to the body but also true human soul that he might be a real man, for since the soul was lost as well as the body, it was necessary that he should take both upon him to save both. So we are saved in this hope, the redemption of our body; this hope that we will be clothed with these glorified, spiritual, physical bodies, right?

So we talk about, we have to talk about, if we talk about our belief in the resurrection of our bodies, it always has to go back to Christ's work of redemption and his resurrection and how important it is that we affirm that it was a literal, physical, bodily resurrection because that's also denied, isn't it? And liberal theology will deny that so that there is kind of this wacky spiritualizing of everything and we just don't see how important God's creation of us in his image is in terms of body and soul because Adam was shaped out of the dust of the ground and then life was breathed into him and so you have body and soul as the catechism says.

Lee: It says over and over, the catechism uses the phrase body and soul. Body and soul.

Darrell: All that is necessary for body and soul. All that God promises us. All that we are to ask for. Sometimes reverses the order, soul and body.

Lee: Just once, actually. I only think it's one time but it does.

Darrell: Yeah, it does and it is so significant.

Scott: I think that's also to compact the catechism speaking of body and soul continually is to combat the Monophysite heresy of the tripartite...

Lee: Why don't you define Monophysite for the rest of us?

Scott: Monophusos, you know, being the nature, regarding to the nature, and there was a teaching going around that said that Christ was, or not Christ but man is tripartite, that he has a body, soul and a spirit, and so there are three parts to man. But if you look and read the Scriptures, you find out there are more than three parts because there is the bowels of affection, the heart, the mind, and these are just near expressions in Scripture that are dealing with the inner man/outer man and within inner man, within his soul. I mean, there are some distinctions: you have the emotions; you have the intellect; you have the will. But, you know, the Scripture, Paul says that you have an inner man and an outer man and the inner man is being renewed day by day, the outer man is perishing. And when you start chopping that up into those little fine distinctions, "Well, this is this over here and this is my soul and..." you've departed from biblical theology because man is body and soul.

And as you were saying about the resurrection, what can you say but that Christians are not faithful to systematically read through the Scriptures because if we were, this wouldn't be an issue because Jesus said or Paul mentions both in Romans 6 that if we died with him, we shall also be raised with him. So the Bible teaches about the resurrection of the body, it teaches about Christ's resurrection. We see that demonstrated in Scripture that Christ rose from the dead and Paul links Christ's resurrection or our resurrection with his resurrection. So if he rose and we died with him, we will rise too.

Darrell: Right, and if he didn't, and if there is no resurrection like in 1 Corinthians 15, we are all the most pitied.

Scott: ...the most pitiable. Why? Because that's what Paul says in that 1 Corinthians passage, 15, he says this mortal must put on immortality; the corruptible must put on incorruption, that death will be swallowed up in life. And he says it's not that we desire to be unclothed which Peter then relates to putting off the tent of this body, but further clothed, glorified.

Darrell: Right. And Scott is now referring to 2 Corinthians 5 where Paul addresses these things.

Scott: Right. Paul and Peter. Peter mentions that.

Darrell: 2 Corinthians 5. In that it is God who has prepared us for this very thing in giving us his Spirit is the guarantee.

Scott: Right. And as the Apostle Paul said, "To be absent from the body is to be present with the Lord." We put off this tent and Paul said also in Philippians 1 the same thing, "It is far better to be absent from this body and present with the Lord." But also I think what's overlooked is that every person who ever lived from Adam to the last person who

will ever be born in this world, will rise from the dead. Some to immortality and life, some to immortality and death.

Darrell: Right, so the resurrection of the just and the unjust.

Scott: And Jesus speaks of that also in Matthew 25. The Belgic Confession speaks to that in number 37, Article 37. And that everybody is going to live forever, the question is where will you live. Will you be one who is trusting in Christ as your righteousness to stand before the true and living God? He is your all-in-all. He is your acceptance into heaven. He is your Rock, your Refuge. He is your Fortress, your Hiding Place, your Deliverer. He is the one who is your propitiation. He expiates your sin. Or will you stand in your own self-righteousness, in your emptiness, your vanity, which Isaiah says is like filthy rags. But make no mistake: we will all be raised from the dead and then we will all appear before the Son of Man. And isn't it interesting the Belgic Confession speaks in this way, that all of the hypocrisy and the hidden things of man's heart will then be revealed to all. Every idle word that a man has spoken, he will give an account of on the day of judgment. So the Bible speaks everywhere of the resurrection of the dead.

Lee: And I think that we're going to take a quick break on that and we'll come back and talk more about this in a minute.

Lee: Welcome back to Pilgrim Talk radio. I'm Rev. Lee Johnson. With me, our Fat Albert of the group, Darrell Kingswood...

Scott: Fat Albert of Theology.

Lee: Oo, the Fat Albert of Theology and his buddy, Mush Mouth, Rev. Scott Henry.

Darrell: Now everybody knows. If anybody is wondering why as soon as the broadcast begins or I come back from a break and it seems like Lee is laughing because that's all that's going on.

Lee: That's mostly what we do.

Darrell: Yeah, in his demented mind.

Lee: You see, I would be demented if I said I'm the Green Hornet of the group. Have you guys even watched Fat Albert lately?

Speaker: No.

Speaker: Didn't you hear that, he just asked us if we watched Fat Albert.

Scott: We don't have four-year-olds anymore, Lee. You're missing out.

Speaker: I've been down that trail.

Darrell: And the listeners are just like on the edge of their seats right now going, "Man, I tuned in for this, to find out if those guys have been watching Fat Albert lately."

Scott: That's really the crutch of the matter. We've talked about why we go in different directions on vacation. Why I go in one direction and you go in another, because you have four-year-olds.

Lee: Yeah, that's true. I remember that conversation with four-year-olds, it does affect things. And it's not like Scott doesn't like children.

Scott: Wow, I just insulted my kids on the radio. Way to go, Scott.

Darrell: Before the break, what were we talking about?

Lee: We were talking about the part of the Apostles' Creed that says we believe in the resurrection of the body, and it's in the Apostles' Creed which means that it's a fundamentally important thing. And I believe I was going to ask you guys about something that Scott sort of touched on and that you touched on and that's the over-spiritualizing of Christianity today and this is probably one of the reasons that we neglect such things as the physical resurrection of our bodies; that ultimately today in almost any Christian pulpit you listen to, the body is a bad thing. I can remember growing up where drinking and smoking and all these things were sinful, beards were a sign that people were... I'm just saying, I grew up that way.

Scott: And obviously you got over that....

Speaker: They were probably referring to women with beards.

Speaker: No, they weren't.

Darrell: Are you sure didn't have something to do with the circus when it came to town?

Lee: I actually even went into a church once where they had a picture of Jesus and he didn't have a beard. Short hair. No beard.

Scott: Well, Isaiah did say that they did pluck out his beard.

Lee: I don't think it was meant to be that kind of picture, though.

Darrell: So we are talking about how the over-spiritualization and then just the inherent wickedness of the physical.

Lee: Yes, and how that is not what the Bible teaches.

Speaker: ...because where would you go? If somebody came to you, this is the question you always ask so let's say...

Darrell: Who always asks? Today in this broadcast apparently I'm you. I'm you every time. Scott refers to me, I'm you.

Speaker: Hey, Fat Albert.

Speaker: So where would I go to?

Lee: If I am somebody who comes to you for counseling and I say, "Hey, I think all physical things are wicked. I think beards are wicked. I think that evil is about bodily things." Where are you going to go? What are you going to teach me in the Scriptures? Go.

Darrell: In terms of the flesh or the body, the physical creation?

Lee: Yeah. What if I come to you and I say...

Darrell: I would go to creation.

Scott: Everything God made was good.

Darrell: Yeah, it was good and then after the creation of man, very good.

Scott: Then you go to 1 John because you see that God came in the flesh, in a body, and if you say that he didn't, you are a heretic.

Darrell: That's where I went to at the beginning of the broadcast where we have to go to the resurrection of our bodies cannot be separated from the resurrection of Christ's body in terms of the sanctity just of the physical as seen in the Incarnation of Christ and the necessity that Christ would redeem us. So here I have Hebrews opened to Hebrews 2 where it says, "Inasmuch then as the children have partaken of flesh and blood, He," this is Christ, the Messiah, "He Himself likewise shared in the same to redeem body and soul." So, yeah, if somebody came I would say, you know, first of all, if you think beards are evil, it's probably because you don't like the Boston Red Sox and you've got other issues there, right?

Speaker: Oh, come on!

Darrell: But you've got to fear the beard. Then you would see how the influences of certain philosophical ideas where it's just the physical or certain reading of the Scriptures where you see how sin is identified with this mortal flesh but the flesh is a good thing that has become a bad thing because it's a ruling thing. But physically it was good. It was very good. Body and soul. And referring to the Belgic Confession, Christ took upon himself in

terms of human nature, to be a real man, a body and soul. So you have the physical and then you have those aspects of our humanity, our nature, that transcend physical explanation. As Scott alluded to, he mentioned intellectual nature, the mind or the emotion, the heart, the affections, the volitional and you can't separate those things within us, can you? All working and interacting. Now, we try to do things like that. There are even people who not only would deny kind of the body or the essential sanctity of the human body but then also things like emotions. You have Christians who deny a lot of times emotions. You know, Christianity has nothing to do with the emotions, it's just the choices we make. I remember as a young Christian, an early Christian, being told that I just had to make these just cold choices to do things, you know, and I kept thinking, when I got redeemed, do you become less human? Because I was human before when I was unregenerate and I did things because I wanted to do things and I did things with passion and I did things with desire and I did things because I wanted to do them.

Scott: The same thing you do now.

Darrell: Exactly. But you have that so not only in Christian circles do you have this denigrating of the physical, there are other aspects even of the soul and the non-material essence of who we are or human nature. There are people today who deny, flip it over and they will deny the role of the mind or the intellect in the Christian faith and it's just the emotion and you just work yourself up to be a ball of emotion and that's the Holy Spirit, isn't it? It defies explanation. It bypasses the mind. That's how God works, right, Scott, he bypasses the mind and just stirs up our hearts.

Scott: Well, not according to Isaiah when he says, "Come, let us reason together."

Darrell: What? You see? There he goes, trying to throw a monkeywrench into my fun, right? But we have those extremes and so that's where Scott is saying how important the faithful systematic exposition of the entirety of the word of God, the whole counsel, so that people have, it's kind of a psychological term, but a truly balanced understanding of the world that God has created, who we are and how he has created us, so that we don't try to, you know, deny essential parts of our humanity. And you see and right now I'm going through a series of sermons looking at how Christ shared in our humanity and just looking, just kind of having a Bible study and listening to the Scriptures teach us about the fact that Christ had emotions and affections and he had sometimes some, what you might call, negative ones. He got angry, didn't he?

Scott: He made a whip of cords. But he didn't sin.

Darrell: Yeah, and we are even told to be angry, right? But without sin. To be good and angry, you might say, and that's righteous indignation. But you see those things in Christ and as I've been saying in the preaching is if we really want to know what it means to be human, let's consider Jesus and let's listen to what is revealed to us in the Gospels about him and we find that he is a true and righteous man. He was fully human yet without sin. He truly did, as it said, as the children inasmuch then as the children have partaken of

flesh and blood, he himself likewise shared in the same yet without sin. He grew physically. He learned obedience.

Scott: He grew in wisdom and knowledge.

Darrell: Right, and he learned obedience how?

Scott: By his suffering.

Darrell: By his suffering and you find that, if somebody is wanting, they might be thinking, "You know, Scott is making that up." You know, Scott makes things up, but not when he's talking about biblical stuff. He tries to but we catch him. Hebrews 5, it talks about "though He was a Son, yet He learned obedience by the things which He suffered." So that's what Scott is referring to and so we have to see that our whole understanding of ourselves, the whole understanding of our identity, understanding of our redemption can't be understood apart from Christ and there is the glory of how God has spoken in time past in various ways but has now spoken in his Son. So we look at Scripture and listen to Scripture and we see he had an intellect. Christ was a really crafty teacher and he had insight at times and understanding and common sense. Sometimes things like he'd see the crowd was going to crush him...

Scott: ...get in the boat.

Darrell: ...he'd get in that boat and, "Let's get out to sea." That's just common sense. That's, man, that's human.

Scott: And it also being an amplification of his voice because throwing it out onto the water up onto the shore. It's like a megaphone.

Darrell: Right. All different, those manifestations, if we would just read the Scriptures carefully. Scott and I were talking on the phone the other day and he was talking about how we just don't read the Scriptures to get the Scriptures read but we want to meditate upon them and that's what he was alluding to and then I kind of nodded off. Emptying your mind. It was monologue. Evil villain again. Just monologue.

Lee: Kind of like what you're doing now?

Darrell: Yeah, and then he got his cape caught in the fan and that's when I could get a word in there. But that's the kind of thing, but the thing is not emptying the mind but meditating upon Scripture; the mind mulling that over, chewing that over, drawing out the truth and sometimes just simple things like Jesus was born as a baby. Just think about that and Mary held in her hands her little boy.

Scott: Yeah, and at the same time, upholding the universe by his divine nature.

Darrell: And now he just blew my mind. Isn't that something? And I always say this as a pastor: when we talk about these things, I'll stop and I'll say, "Don't you want to worship? Don't you want to worship?" Because this is what this is all about, to worship the true and living God, and when we start to think and talk about these profound mysteries that have been revealed to us, the reality of who God is, he has revealed himself in his Son as you've just said, here he is a little baby, fully man and yet at the same time fully God. Holding the universe. Don't you want to worship?

Scott: As Martin Luther would say, at this time you are, that's the highest expression of worship is the preaching of God's word.

Darrell: Exactly so we can sing "At this moment..." and that's back to you.

Lee: And that means it's time to quit.

Darrell: No, you've still got a minute to reflect upon that.

Lee: Well, no, I don't want to reflect.

Darrell: Okay, then I'll monologue a bit more.

Lee: We don't want to impose.

Darrell: I'll ride the pony, okay? It is saddled up, I'm going to ride. As we come, you know, we are coming to the end of these programs on the radio...

Lee: ....because next week is our last...

Darrell: ....emphasizing in Hebrews, looking unto Jesus, fixing your eyes on Jesus, consider Jesus, with all of these things, even as we discussed here, the resurrection of our bodies, we've got to think about it in the context of the resurrection of Christ and his body and just how important it was that he showed the proof. Thomas, you know, "Unless I put my finger..." Jesus comes and he says, "Hey, all right, Thomas,...."

Lee: Put your money where your mouth is.

Darrell: Yeah. "Here, do it." And it comes back to what I was just saying, then he worships, "My Lord and my God." And that's what this is all about discussing these things. It's just not theology for the sake of theology, this is about doxology, worship. So that leaves Scott with no time to say anything.

Lee: Sorry, Scott.

Darrell: But I'm sure he'll have something to say next week.

Lee: Let's hope so.

Darrell: I'm sure he's got something to say as soon as these mics go off.

Lee: Then you can nod off again and nobody will know.

Darrell: Depending if he says it with his fists, I might not be saying anything.

Lee: Well, I guess that's all for the ride pony ride down the hill.

Darrell: Ride, Sally, ride.

Lee: All right, well, join us next week, 660 KCRO.

Darrell: I'm just hoping to get my own show.