

# CHURCH.

# LESSON 5

<b>1</b>	<b>PRAYER</b>
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*Group leader. Pray* for God's guidance through his Spirit, for awareness of his presence and for listening to his voice. Commit your group and this lesson about church building to the Lord.

<b>2</b>	<b>SHARING</b> (20 minutes) <span style="float: right;"><b>[QUIET TIMES]</b></span> <b>MARK 15:1 -16:20 + 1 CORINTHIANS 1</b>
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*Take turns and share (or read* from your notes) in short what you have learned from one of your quiet times out of the assigned Bible passages (Mark 15:1 – 16:20 and 1 Corinthians 1). Listen to the person sharing, take him serious and accept him. Do not discuss what he shares. Take notes.

<b>3</b>	<b>MEMORISATION</b> (5 minutes) <span style="float: right;"><b>[CHRISTIAN CHARACTER]</b></span> <b>(5) PHILIPPIANS 2:3-4</b>
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*Review* two by two.

**(5) Humility: Philippians 2:3-4.** Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others.

<b>4</b>	<b>TEACHING</b> (85 minutes) <span style="float: right;"><b>[CHURCH FESTIVAL]</b></span> <b>EASTER: COMMEMORATING THE RESURRECTION OF CHRIST</b>
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*Introduce.* Easter is the Christian festival in which we commemorate the resurrection of Jesus Christ. We will learn what the Bible teaches about the resurrection of Jesus Christ and its effect on Christians. We will learn how his resurrection has been prophesied, what happened when he was resurrected from the dead, and why his resurrection is important for you.

## **A. PROPHECIES CONCERNING THE RESURRECTION OF JESUS CHRIST**

### **1. Prophecies in the Old Testament concerning the resurrection of Jesus Christ.**

#### **(1) Job 19:25-27.**

The book of Job is probably the oldest book in the Old Testament and dates from about 1900 years B.C. Already at such an early time in history Job says that he knows about the future resurrection of his Redeemer (Jesus, who is God and will stand upon the earth) and that he himself will also be resurrected. He says, "I know that my Redeemer lives, and that in the end he will stand upon the earth. And after my skin has been destroyed (that is, after I have died), yet in my flesh (that is, my body) I will see God!"

#### **(2) Psalm 16:8-11.**

About 1000 years B.C., king David said that God would not abandon the soul (or life) of Jesus Christ to the grave, nor would he let his Holy One (that is, his body) see decay (cf. Acts 2:22-32).

#### **(3) Psalm 118:22-24.**

The stone that the builders rejected would become "the capstone", that is, the most important and most decisive stone (the foundation stone of a building or the capstone of an arch). The Messiah, whom the Jews would reject and crucify, would become the resurrected Saviour. He would decide the destiny of every man on earth (cf. Matthew 21:42-44; 1 Peter 2:4-8)!

#### **(4) Isaiah 53:11-12.**

*See* Manual 5, supplement 1. About 700 years B.C., the prophet Isaiah prophesied that the Servant of the LORD (that is, Jesus Christ) would be resurrected and that he would live forever.

#### **(5) Isaiah 25:8.**

Isaiah also prophesied about the resurrection of people. He looked to the second coming of Jesus Christ and prophesied, "The Lord Almighty will swallow up death forever. The Sovereign Lord will wipe away the tears from all faces ..." At the second coming, Jesus Christ will resurrect both the righteous and the wicked people. He will judge them on the basis of their faith or their unbelief. The believers will inherit eternal life, while the unbelievers will inherit eternal punishment (Matthew 25:46; Acts 24:15).

## **2. Prophecies in the New Testament concerning the resurrection of Jesus.**

*Teach.* Several times before he died and was resurrected, Jesus Christ predicted that he would die and be resurrected. In Mark 8:31, 9:31 and 10:33-34, he clearly prophesied that he would be resurrected on the third day after his crucifixion. Jesus is not speaking about *the length of time* (after three full days), but about *the point of time* (on the third day after his crucifixion). Within three days Jesus would raise the temple of his body (cf. John 2:19, in three days).

## **B. THE EVENTS AROUND THE RESURRECTION OF JESUS CHRIST**

### **1. The time of the resurrection of Jesus Christ.**

*Read* Mark 16:1-6. Jesus was resurrected on the third day after his crucifixion. He was resurrected very early in the morning on Sunday, the 17<sup>th</sup> Nisan. “Sunday” is called the first day of the week in the Bible. Because Jesus Christ was resurrected on a Sunday, Christians all over the world celebrate Easter on a Sunday and also gather together every Sunday during the year to worship the Living God!

While Mark uses the term “after three days” (Greek: *meta treis hemeras*) (Mark 8:31, 9:31 and 10:33-34), Matthew shows what he means, namely, “on the third day” (Greek: *té trité hamera*) (Matthew 16:21; Matthew 17:22-23; Matthew 20:18-19). In Greek, the word “day” can mean any part of a 24 hour period). Jesus was in the tomb between Friday late afternoon till Sunday very early in the morning.

### **2. The women who came to the tomb.**

*Read* Matthew 28:1; Mark 16:1, Luke 24:9-10; John 20:1-2.

*Discover and discuss.* How many women came to the tomb early on Sunday?

*Notes.*

There is no contradiction between the accounts in the Four Gospels concerning the women who went to the tomb. Matthew abbreviates and mentions only two women at the tomb: Mary Magdalene and Mary (the mother of Jesus). Mark mentions three women: Mary Magdalene, Mary (the mother of Jesus) and Salome. Luke says that there were more than four women and calls three of them by name: Mary Magdalene, Mary (the mother of Jesus) and Joanna. John says that there was more than one woman at the tomb: (because Mary Magdalene said: “We” do not know ...) (John 20:2). Nevertheless John limits his account to Mary Magdalene. There were therefore more than four women at the tomb, but every evangelist made his own summary of the events.

There is also no contradiction concerning the moment the women walked to the tomb. It was still dark when they set out to the tomb (John), but the sun had already risen when they arrived at the tomb (Mark).

### **3. The guard placed at the tomb.**

*Read* Matthew 27:62 - 28:15.

*Discover and discuss.* How does the guard placed at the tomb enhance the historical proof that Jesus was indeed resurrected?

*Notes.*

In order to prevent anybody from stealing the body of Jesus and later saying that Jesus Christ was not resurrected from the dead, the governor ordered the chief priests and Pharisees to make the tomb secure by putting a seal on the tombstone and by posting a guard at the entrance. The tomb was sealed with the Imperial Seal of Rome and the stamp of the governor Pilate. A guard of about ten to thirty Roman soldiers was stationed outside the tomb so that nobody would dare come near it.

However, during the resurrection of Jesus Christ there was a big earthquake and the soldiers became paralysed with fear or ran away. Later the Jewish religious leaders bribed these soldiers with a large sum of money to spread the rumour that the disciples of Jesus had stolen the body at night while the soldiers were sleeping. However, Roman soldiers would not have dared to neglect their duty and sleep! Nevertheless, the rumour that the body of Jesus was not resurrected is still spread by some religions today.

### **4. The stone that closed the entrance of the tomb.**

*Read* Mark 15:46 - 16:4; Matthew 28:2.

*Discover and discuss.* Who moved the stone that closed the entrance of the tomb?

*Notes.*

A large round flat stone was rolled before the entrance to the tomb. In order to open the tomb, four strong men were needed to roll it away upwards in its groove. The disciples of Jesus were not present and the soldiers would not allow anyone to open the tomb. But in Matthew we read that there was an earthquake and that an angel of the Lord descended from heaven. This angel rolled the stone away (Greek: *apokulió*) (aorist tense) (probably by actually lifting it out of its groove and laying it flat on the ground) before he sat on it. The moving of the stone from the entrance of the tomb without the help of man was a sign of God’s victory over death! The women did not see this happen. They only saw the

result. The angel removed the stone, not to let Jesus *out* of the tomb, but to let the women and other people *into* the tomb!

### **5. The angels at the tomb.**

**Read** Matthew 28:2-3; Mark 16:5; Luke 24:4; John 20:11-12.

**Discover and discuss.** How many angels were at the tomb?

**Notes.**

Matthew mentions one angel who sat outside on the huge tombstone. His appearance was like lightning and his clothes were white as snow. Mark, who wrote his Gospel according to the testimony of the apostle Peter, mentions one angel sitting inside the tomb. Luke, who had spoken to the women (Luke 1:1-4), mentions two angels who suddenly stood beside the women inside the tomb in clothes that gleamed like lightning. John mentions that later Mary Magdalene stood outside the tomb crying. When she bent over to look into the tomb, she saw two angels in white seated where Jesus' body had been, one at the head and the other at the foot. Also here the four Gospels do not contain contradictions, because Matthew and Mark do not state that there was *only* one angel. There were at least two angels at the tomb and they moved around.

### **6. The linen strips lying in the tomb.**

**Read** John 19:38 - 20:9; Mark 16:1-8; Luke 24:1-12.

**Discover and discuss.** How do the strips of linen lying in the tomb without the body of Jesus enhance the historical proof that Jesus was indeed resurrected?

**Notes.**

According to the custom of that day, Joseph of Arimathea and Nicodemus wound long strips of linen many times around the body of Jesus together with sweet smelling spices. Then they laid his body in a new tomb which belonged to Joseph.

When the women arrived at the tomb, they found the stone rolled away from the tomb. An angel invited them to enter the tomb and see the place where Jesus had lain. And when they entered, they did not find the body of Jesus. Trembling and bewildered, they went out and fled from the tomb. First they said nothing to anyone (Mark), but afterwards they went on their way to tell this to the disciples of Jesus (Matthew and Luke).

The Gospel of John says that because Mary Magdalene saw the stone had been removed from the entrance, she assumed that the body of Jesus had been removed to another place. So she ran to Peter and John to tell them. Matthew and Luke say that after the other women had seen the place where Jesus had lain and the angel had told them that Jesus had risen from the dead, they also left to report this to the disciples of Jesus. However, the disciples did not believe the women, because "their words seemed like nonsense" (Luke 24:11).

Meanwhile Peter and John ran to the tomb. When they entered the tomb, they saw the strips of linen lying there without the body of Jesus! They also saw the cloth that had been wrapped around the head of Jesus, folded up<sup>1</sup> and lying separate by itself. It is possible that the strips of linen still formed an empty cocoon, which shows that the linen strips could not prevent the resurrection of the body of Jesus which passed through the strips of linen! Nevertheless, the fact that the linen strips were still lying there without the body enhances the proof that no disciple or enemy had taken his body away! This evidence was enough for Peter and John to believe that Jesus Christ had risen from the dead! Previously they had not understood Psalm 16:10-11, Psalm 118:22-24 and Isaiah 53:11-12. But due to what they saw in the empty tomb their faith was awakened and strengthened and they began to understand the significance of the resurrection! They now understood that Christ's resurrection was a divine "must" (Luke 9:22,44-45; 18:31-34; 22:37; 24:44)! After Pentecost (the outpouring of the Holy Spirit), all this would become even clearer!

### **7. The meeting in Galilee.**

**Read** Matthew 28:5-7,16-17; Luke 24:33-36; John 20:17-20.

**Discover and discuss.** Where did Jesus meet his disciples after his resurrection?

**Notes.**

The angels said to the women that Jesus was going ahead of his disciples to Galilee. However, it seems that the first appearances of Jesus were not in Galilee, but in Jerusalem (in Judea)! This is not a contradiction, because Jesus has the right and the ability to do *more* than he promised. Moreover, when he later went to Galilee, there is no evidence that he arrived later than his disciples!

### **8. The eyewitnesses of the resurrection of Jesus Christ.**

**Read** Acts 1:3; Mark 16:9-14; 1 Corinthians 15:1-8.

**Discover and discuss.** How do the appearances of Jesus after his resurrection enhance the historical proof that Jesus was indeed resurrected?

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<sup>1</sup> Greek: entulissó (entuligmenos, perfect tense). "Wrap up" a body in a linen cloth (Luke 23:53) and "fold up" a facecloth (John 20:7).

### Notes.

The resurrection of Jesus Christ did not happen in secret. While natural science depends on empirical testing and proof, the science of history depends on the testimony of reliable witnesses. There were hundreds and hundreds of eyewitnesses of the physical resurrection of Jesus! Although modern natural science has no explanation for supernatural events, the resurrection of Jesus Christ is an undeniable historical fact!

In Acts 1:3 we read that over a period of 40 days Jesus gave his disciples many convincing proofs that he was alive. When you look at all four Gospels, you will discover that he appeared five times to people on the Sunday he was resurrected:

#### **(1) Appearance to Mary Magdalene.**

When Mary Magdalene arrived at the tomb before dawn, she saw that the stone had been lifted up and carried away (Greek: hairó) (perfect tense, passive) from the tomb. So she ran to Peter and John to report this. Peter and John ran ahead and Mary followed. After they had seen that the tomb was empty except for the strips of linen, they returned home.

When Mary Magdalene arrived at the tomb the second time, she cried because the body of Jesus Christ had been removed and she did not know where they had put him. Then Jesus appeared to her and she clasped his feet. Jesus told her to return to the disciples and tell them that Jesus was returning to his Father in heaven. This was the very first appearance on Sunday morning (Mark 16:9; John 20:11-18).

#### **(2) Appearance to the other women.**

When the other women arrived at the tomb very early in the morning, they found the stone rolled away (Greek: apokulió)(perfect tense, passive) from the tomb. They entered the tomb, but did not find the body. There were two angels who spoke to them (Luke 24:1-8). They returned and reported the empty tomb to the disciples. But the disciples did not believe their account, except for Peter and John who had already run to investigate the tomb. Also these women returned to the tomb a second time (Luke 24:9-11). Somewhere on the way, Jesus suddenly met them and they too clasped his feet and worshipped him. Jesus told them to return to the disciples and tell them to go to Galilee where Jesus would meet them. This was the second appearance on Sunday (Matthew 28:9-10).

#### **(3) Appearance to Peter.**

Then Jesus appeared to Peter (Luke 24:34).

#### **(4) Appearance to two of his followers who walked to Emmaus.**

This was on Sunday afternoon (Luke 24:13-33).

#### **(5) Appearance to his disciples without Thomas.**

On Sunday evening he appeared to all his disciples except Thomas who were meeting behind closed doors (Luke 24:36-43; John 20:19-23).

#### **(6) Appearance to all his disciples including Thomas.**

On Sunday one week later, Jesus appeared to all his disciples including Thomas (John 20:24-31).

#### **(7) Other appearances.**

Afterwards Jesus appeared to seven disciples at the Sea of Tiberias (John 21:1-14), to eleven disciples on a mountain in Galilee (Matthew 28:16-20), to more than 500 of the brothers at one time, to James (the brother of Jesus, later the leader of the church in Jerusalem and the writer of the Letter of James), to all the apostles (1 Corinthians 15:6-7), to the apostles in Jerusalem (Acts 1:4), to the eleven disciples on the mount of Olives at his ascension into heaven (Acts 1:6) and finally to Paul on his way to Damascus (1 Corinthians 15:8).

The resurrection of Jesus is a well-established historical fact!

## **C. THE SIGNIFICANCE OF THE RESURRECTION OF JESUS CHRIST FOR CHRISTIANS**

**Teach.** No other prophet that ever lived in history or that made a claim to be “a prophet” has been resurrected from the dead! All the prophets of other religions and sects in this world still lie in their graves. Jesus Christ is the only human being who has ever been resurrected from the dead and still lives! This fact proves that Jesus Christ was the Greatest Prophet of all times! His resurrection proves that God accepted his death as atonement for sins and it proves that God vindicated all the claims of Jesus Christ! The resurrection of Jesus Christ is the visible manifestation of his exalted state. It is the conclusive evidence of the validity of all his claims. It is the effective and powerful declaration of the truth of all his teachings.

### **1. Jesus Christ was resurrected to show that God the Father had accepted Christ's completed work of salvation.**

**Read** Philippians 2:5-11; 1 Corinthians 15:42-46; Romans 1:3-4.

**(1) The first result of Christ's resurrection (and exaltation to the highest place in the universe) is that it showed that God the Father had accepted the completed work of salvation (the sacrifice of atonement) of Jesus Christ.**

Because Jesus Christ humbled himself and became obedient to death on the cross, God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow!

Romans 1:3-4 says, “Regarding his Son, who as to his human nature (literally: according to his flesh) was a descendant of David and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.”

### **(2) The divine and the human nature of Jesus Christ.**

Romans 1:3-4 characterises the lowest and the highest position of Jesus Christ in his human nature. A paraphrase helps to understand what this passage means, “The gospel of God” is regarding the eternal Son of God (his divine nature) in the two time-phases of his human nature: namely, before his resurrection and after his resurrection.

### **(3) The two human natures of Jesus Christ.**

*Before his resurrection* his human nature was characterised by “flesh” (cf. 1 Corinthians 15:50), that is, by complete human weakness, because he was a descendant of David and born from Mary, Both David and Mary shared the fallen human nature through Adam’s fall into sin (Job 14:4; Psalm 51:5). At his incarnation Jesus Christ took on the human nature and entered his creation and human history without laying aside his divine nature. This is called the state of humiliation of his human nature.

*After his resurrection* his human nature is characterised by “the Spirit of holiness” (cf. 1 Corinthians 15:44-45), that is, by complete Holy Spirit power, because he was “unveiled” (Greek: horizó: disclosed, appointed, instated, declared, destined) “to be the Son of God with power” (that is, the almighty Son of God who does miraculous things). At his resurrection the human nature of Jesus Christ was glorified, that is, he was destined/appointed to a position of Lordship over everyone and everything (Matthew 28:18; Ephesians 1:20-23; Revelation 19:16)). This is called the state of exaltation of his human nature.

Romans 1:3-4 does not contrast Christ’s human nature with his divine nature. Jesus Christ does not become the Son of God – He is from all eternity the Son of God! His human nature does not become his divine nature. The Son of God possessed the divine nature before his incarnation into the human nature, before his resurrection and also after his resurrection from the dead.

Romans 1:3-4 contrasts the state of Christ’s human nature after his birth and before his resurrection with the state of his human nature after his resurrection from the dead. In both the period of time before his resurrection and the period of time after his resurrection his human nature was not separated from his divine nature.

Romans 1:3-4 distinguishes two things:

- the state of humiliation of his human nature after his birth
- the state of exaltation of his human nature after his resurrection from the dead!

Verse 3 describes what characterised his human nature due to his birth as a human and verse 4 describes what characterised his human nature due to the resurrection of his human body from the dead.

### **(4) The birth of Jesus Christ.**

The historical event of his birth subjected him (his human nature) to the historical conditions of being a descendant of David: He was born from the tribe of Judah, born under the Jewish law, born from the virgin Mary. Through his birth he assumed the complete human nature of fallen man, except sin. His human nature was “weak”, not because he himself had any sin, but due to the sin of the world, which he took on himself, and due to the fact that he was still going to die for these sins.

### **(5) The resurrection of Jesus Christ.**

The historical event of his resurrection instated him (his human nature)(or: declared him) in the historical and eternal condition of being totally conditioned by the Holy Spirit. Through his resurrection he laid aside the weakness of his human nature and severed every connection with sin and death. Since his resurrection his human nature was transformed and is characterised by being so gifted (endowed) with the Holy Spirit and so controlled by the Holy Spirit that he is completely identified with the Holy Spirit! That is why in 2 Corinthians 3:17 Christ is called “the Spirit”. “The Lord is the Spirit”. And that is why in 1 Corinthians 15:45 Christ is called “the life-giving Spirit”! Likewise in Romans 1:4, his resurrected human nature is characterised by “the Spirit of holiness”. He was instated in a position of sovereign omnipotence and invested with triumphant power, which surpassed everything and all (Matthew 28:18) that could previously be ascribed to him in his incarnate state. After his resurrection, the human nature of Jesus Christ is a lordship of complete and perfect Holy Spirit power!

Jesus Christ claimed that he is the Saviour of the world and the Lord of the universe. His resurrection from the dead is the definite proof for the validity of all his claims! And it is the most powerful demonstration of the truth of all his teachings.

## **2. Jesus Christ was resurrected to establish the New Testament Church.**

Read John 2:18-22; Mark 14:57-58.

### **(1) The second result of Christ's resurrection is that Jesus Christ established a new temple with a new system of worship, namely, the Church with its worship of God the Father in spirit and in truth.**

John 2:18-22 interprets the death of Jesus in terms of the breaking down of the Old Testament temple together with terminating the Old Testament manner of worship (by means of the ceremonial laws). And it interprets the resurrection of Jesus in terms of the building up of the New Testament temple (the Church) together with initiating the beginning of the New Testament manner of worship (in spirit and in truth).

### **(2) The illustration and its meaning.**

What did Jesus mean when he said, "Break down this temple and I will raise it again in three days"? This is an illustration in the New Testament of the death and resurrection of Jesus Christ. More than three years before he was crucified and resurrected, Jesus Christ made this significant prophecy about his death and resurrection. This was actually a riddle, because the words had two meanings. The word "temple" could have referred to the building of stones that stood in Jerusalem or to the body of Christ. The words "break down" could have referred to the tearing down of that building or to the killing of the body of Jesus Christ. And the words "raise up" could have referred to the reconstruction of that building or to the resurrection of the body of Jesus Christ!

The meaning of the entire illustration is as follows: "By crucifying me, you Jews are breaking down the temple of my body, nevertheless, in three days I will be resurrected! By murdering me, you are also breaking down your own temple of stone in Jerusalem together with the entire system of religious practices (the law) connected with it. Nevertheless, as a result of my resurrection, I will erect a new temple together with a new system of worship, namely, the New Testament Church together with its worship of God the Father in spirit and in truth (John 4:23-24)."

### **(3) The illustration cannot be separated from its fulfilment.**

In theological terms: the *type* cannot be separated from its *antitype*. "A type" is a person, thing or event, serving as an illustration. It is a characteristic illustration of a future reality, which is called "the antitype".

The illustration is Israel's tabernacle or temple and was regarded as the place in which God dwelt (1 Chronicles 13:6). The fulfilment is Christ's body, which in a far superior sense is the dwelling-place of God. "In Christ all the fullness of the Deity lives in bodily form" (Colossians 2:9; cf. Colossians 1:15; John 1:1,18; 14:9-10). Therefore, if anyone rejects and destroys the second (Christ's body), he also pulls down the first (the Jerusalem temple with its ceremonial system of worship)!

Thus, when Jesus Christ was crucified, the temple building and its entire ceremonial system of worship ceased to have any more meaning! That is why, when Jesus died on the cross, the curtain of the temple was torn in two from top to bottom (Matthew 27:51). That is why after the resurrection of Jesus the Christians preached that the temple building has no longer any function. "The Most High does not live in houses made by men" (Acts 7:48-49; 17:24-25). In the year 70 A.D., the terrible crime of crucifying Jesus resulted in the destruction of Jerusalem together with its temple building of stone (Luke 19:41-44). From the resurrection of Jesus onwards, believers from both the Jews and the non-Jews (Gentiles) have direct access to God the Father through Jesus Christ (Ephesians 2:18; 3:12).<sup>2</sup>

### **(3) The resurrection of the body of Jesus Christ implies the establishment of the New Testament Church.**

The testimony against Jesus at his trial was false when his words were interpreted as referring to literally breaking down the temple building and building up a new temple building in Jerusalem. However, the words of Jesus do imply the establishment of "another temple, which would not be made by man" (Mark 14:58) and which would not consist of stones. This "other temple" is a reference to the Church, which consists of people as "living stones" In the New Testament, the Church or the body of believers is clearly taught to be "the temple of God" (1 Corinthians 3:16-17; 2 Corinthians 6:16; 2 Thessalonians 2:4; 1 Peter 2:4-10)! The Church or New Testament temple is the dwelling in which God lives by his Spirit (Ephesians 2:21-22). And the living stones with which this New Testament temple is built are the Christians from every nation in the world (1 Peter 2:9-10).

### **(4) The Jews failed to see that the illustration referred to the death and resurrection of Jesus Christ.**

The Jews in John 2 only saw the literal Jerusalem temple of stone, which took king Herod 46 years to embellish. If they had studied the Scriptures with a believing heart, they would have known that the temple of Jerusalem, together with its furniture and its ceremonies, was only an illustration (type, shadow), destined to be fulfilled in something else.

The following Old Testament passages show that the Old Testament temple building, the ark and the sacrifices were only temporary.

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<sup>2</sup> That is why dispensational teaching about the building of "a tribulation temple" and "a millennial temple" is completely wrong!

- 1 Kings 8:27 and 2 Chronicles 2:5-6 clearly teach that the living God, who made the universe, does not dwell in a temple made by humans. That is why both Stephen and Paul teach, “The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by human hands. And he is not served by human hands, as if he needed anything” (Acts 7:48-49; 17:24-25).
- In Jeremiah 3:16, Jeremiah prophesied that the ark will not be missed, it will not be remembered and another ark will not be made!
- Hebrews 10:5-7 is a quotation of Psalm 40:6-7 from the Greek Old Testament. It says, “Sacrifice and offering you did not desire, but a body you have prepared for me. Burnt offerings and sin offerings you did not require. Then I said, ‘Here am I, I have come ...desiring to do your will’.” This passage teaches that the death of Jesus Christ fulfilled all the sacrifices of the Old Testament.

Not only the Jews, but also the disciples of Jesus failed to see that “the temple” of which Jesus was speaking in John 2, was the temple of his body. Only after Jesus was resurrected on the third day after he was crucified, did they understand the spiritual meaning of the words of Jesus!

**3. Jesus Christ was resurrected to give Christians a new sanctified life.**

Read Romans 6:1-7.

**(1) The third result of Christ’s resurrection is that Jesus Christ gives to Christians a new and sanctified life now in the present.**

By faith (cf. Romans 5:1; Ephesians 1:13), believers have been spiritually united to the death and resurrection of Jesus Christ. Their unity to Christ’s resurrection in Romans 6:1-7 refers primarily to their resurrected life now on earth and secondary to the resurrection of their body in the future. The argument of Romans 6:5 is that the intimate spiritual union with Christ’s death and burial cannot be separated from the intimate spiritual union with his resurrection! The future tense in the original Greek language does not express future action, but present certainty! It is certain that Christians have been intimately united to Christ’s death and resurrection and this has resulted on the one hand in “the legal state of justification” and on the other hand in their moral state of holiness. Likewise, it is certain that Christians have been intimately united to Christ’s resurrection and this has resulted in “the moral state of holiness”. The legal state of justification means that believers are delivered from the penalty of sin. They are forgiven, declared righteous and regarded and treated as righteous. The moral state of holiness means that believers are delivered from the power of sin. They are no longer slaves of their sinful nature and are able to grow in sanctification.

The death of Jesus Christ as an atonement for sins was necessary for justification and has certainly resulted in the justification of the believer. Likewise, the resurrection of Jesus Christ in a glorified body was necessary for the sanctification of the believer and will certainly result in the sanctification of the believer. Christians shall certainly begin to be conformed to Christ in a holy life here and now on earth. The whole discussion in Romans 6 revolves around the necessary connection between justification and sanctification.

**4. Jesus Christ was resurrected to guarantee the future resurrection of the body.**

Read John 5:28-29; 1 Corinthians 15:42-54; Philippians 3:20-21; 1 Thessalonians 4:14-16.

**(1) The fourth result of Christ’s resurrection is that it is the guarantee of the future resurrection of the body of Christians at his second coming.**

The resurrection of Jesus is the guarantee that the bodies of Christians will also be resurrected from the dead. At the second coming of Jesus Christ, all Christians, who have died, will immediately be resurrected from the dead and united with their eternal human spirit that came with Jesus (1 Thessalonians 4:14; Colossians 3:4). And all Christians who are still alive on earth at the second coming of Christ will be transformed in the blink of an eye (1 Corinthians 15:51-52) in spirit (1 John 3:1-3) and body (Philippians 3:21). Thus all Christians will be conformed to Jesus Christ in an eternal life of glorious immortality of spirit (soul) and body in the new heaven and new earth!

<b>5</b>	<b>PRAYER</b> (8 minutes)	<b>[REACTIONS]</b> <b>PRAYER IN RESPONSE TO GOD’S WORD</b>
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Take turns in the group to pray short to God in response to what you have learned today.  
Or divide the group into two’s or three’s and pray to God in response to what you have learned today.

<b>6</b>	<b>PREPARATION</b> (2 minutes)	<b>[ASSIGNMENT]</b> <b>FOR NEXT LESSON</b>
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(Group leader. Give the group members this preparation for at home in writing or let them copy it down).

1. Commitment. Be committed to make disciples and build Christ’s Church.

2. Preach, teach or study the teaching of “Easter - commemorating the resurrection of Christ” together with another person or group of people.
3. Personal time with God. Have a quiet time from half a chapter of **1 Corinthians 2 - 5** each day. Make use of the favourite truth method. Make notes.
4. Memorisation. **Review series E: “Christian character”**. (1) Christ likeness: 2 Corinthians 5:17, (2) Purity: 1 Peter 2:11, (3) Love: Mark 12:30-31, (4) Faith: Romans 4:20-21, (5) Humility: Philippians 2:3-4. Daily review the last 5 memorised Bible verses.
5. Bible study. Prepare the next Bible study at home. **John 1:19-51**. Make use of the five steps method of Bible study.
6. Prayer. Pray for someone or something specific this week and see what God is doing (Psalm 5:3).
7. Update your notebook on building Christ’s Church. Include your notes on personal time with God, your memorisation notes, your teaching notes and this preparation.