

Jesus Eternally and Manifestly Resurrected and Alive

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The Resurrection of Christ is most evident though it's spiritual internalization, as this is the only reliable way to authenticate it as the cardinal fact in the doctrines of the Gospels. In essence, "if Christ be not risen, our faith is vain," (I Corinthians 15:14). The crux of the New Covenant revelation rests entirely on its historical fact. The chief testimony of it in the Kingdom Gospel was conveyed on the day of Pentecost wherein Peter argued the necessity of Christ's resurrection from the prediction in Psalms 16 (Acts 2:24-28). In His own discourses, also the Lord Jesus Christ clearly intimates His resurrection (Matt. 20:19; Mark 9:9; 14:28; Luke 18:33; John 2:19-22). According to the character of the Kingdom-Law Dispensation, ten different appearances, in testimony of His resurrection are recorded in various passages of the Scriptures. Among them are: to Mary Magdalene at the sepulchre (Mark 16:9-11; John 20:11-18), to certain women, "the other Mary," and others, as they returned from the sepulchre (Matthew 28:1-10), to Simon Peter on the day of the resurrection (Luke 24:34), to the disciples, both when Thomas was first absent and then present as well as others "with them," (Mark 16:14-18; Luke 24:33-40; John 20:19-24, 26-28) and to the apostles immediately before Christ's ascension, who accompanied Him from Jerusalem to Mount Olivet and there saw Him ascend "till a cloud received Him out of their sight" (Mark 16:19; Luke 24:50-52; Acts 1:4-10). Yet, even in light of all these witnesses, according to the stipulations of the New Covenant and the fulfilled prophecy of the Old, such testimony is not the underlying basis for our belief in the risen Christ today.

The eternal source of information that Jesus Christ is alive is evinced in the Grace Dispensation resides in testimony by divinely imparted faith of those who were eternally positioned in the Body of Christ. In I Corinthians chapter 15, the Apostle Paul also makes reference to some eye witness accounts, e.g., "to the eleven and above 500 brethren at once" (I Corinthians 15:6), to James, under unknown circumstances (I Corinthians 15:7) and finally to Saul (Paul), i.e., Christ's manifestation of Himself at Damascus, in apparition of the risen Savior (Acts 9:3-9, 17; I Corinthians 15:8; 9:1). Here Christ's resurrection is conveyed in the manifestation of public testimonies of release from His Earthly undertaking of displaying the surety and evidence of God's eternal work of redemption as the victory over death and the grave on behalf of His elect. Thus the ultra-importance of Christ's resurrection can be ascertained in considering that if He rose the gospel is true and if He was not raised, it is false. His resurrection from the dead makes it manifest that His sacrifice was accepted. Our justification was secured by His obedience to death and therefore He was raised from the dead (Romans 4:25). His resurrection is the proof that He made full reconciliation for our sins; that His sacrifice was accepted as satisfactory to divine justice and His blood was a ransom for select sinners. It is also a pledge and an earnest of the resurrection of all His elect (Romans 8:11; I Corinthians 6:14; 15:47-49; Philippians 3:21; I John 3:2).

The actuality of Jesus Christ's death was enacted by God's Decree in eternity (Revelation

13:8). In the manifestation of His life, as Christ lives, we live also. This proves that we are alive in Him and "If Christ did not rise," the entire gamut of redemption is a failure with all the predictions and anticipations of its glorious results for time as well as its ultimate ontological (actualized) essence in eternity are proved to be mere illusions. We believe that the only authentication for Resurrection is the conveyance to our alive spirits by the Holy Spirit, "and now, Christ has been raised out from the dead, the first-fruits of those having been sleeping" (I Corinthians 15:20).