

Glorification

1. Glorification - definition

- 1.1. Grudem, page 828 - Glorification is the final step in the application of redemption. It will happen when Christ returns and raises from the dead the bodies of all believers for all time who have died, and reunites them with their souls, and changes the bodies of all believers who remain alive, thereby giving all believers at the same time perfect resurrection bodies like His own.
- 1.2. However, it is clear that our glorification coincides with the restoration of creation. As our fall had catastrophic effects on the whole creation, so the consummation of our redemption is united with the restoration of the creation.
 - 1.2.1. Romans 8:18–23 I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. ¹⁹ The creation waits in eager expectation for the sons of God to be revealed. ²⁰ For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope ²¹ that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God. ²² We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. ²³ Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.
- 1.3. Thus, to Grudem's definition, I would add the following words: "At the same time, the entire creation, which was subjected to the effects of our fall, will be liberated from its decay, renewed, and brought into the glorious liberty of God's children."
- 1.4. Full definition - Glorification is the final step in the application of redemption. It will happen when Christ returns and raises from the dead the bodies of all believers for all time who have died, and reunites them with their souls, and changes the bodies of all believers who remain alive, thereby giving all believers at the same time perfect resurrection bodies like His own. At the same time, the entire creation, which was subjected to the effects of our fall, will be liberated from its decay, renewed, and brought into the glorious liberty of God's children.

2. Glorification - the final step in the application of redemption

- 2.1. We have been looking at the doctrine of the application of redemption - how the objective work of Christ becomes ours subjectively.
- 2.2. This has covered our election in eternity past, our calling to Christ through the work of the Spirit and the call of the Gospel, our regeneration by the Spirit, our conversion, our justification, our adoption, our baptism with the Holy spirit, and our sanctification. The final stage of this process will be glorification.

- 2.2.1. Romans 8:22–25 We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. ²³ Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. ²⁴ For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? ²⁵ But if we hope for what we do not yet have, we wait for it patiently.
- 2.2.2. 2 Corinthians 4:16–5:5 So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day. ¹⁷ For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, ¹⁸ as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal. ¹ For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. ² For in this tent we groan, longing to put on our heavenly dwelling, ³ if indeed by putting it on we may not be found naked. ⁴ For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. ⁵ He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.
- 2.2.3. Philippians 3:20–21 But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, ²¹ who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.
- 2.2.4. Romans 8:10–11 But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness. ¹¹ And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.
- 2.3. It is important to note that our glorification, like our justification and our sanctification, is a benefit of our union with Christ. In justification, we are declared righteous because of our union with Christ, the Righteous One. In sanctification, we are given power against indwelling sin because of our union with Christ, the Righteous Wisdom of God. In glorification we will be bodily raised from the dead because of our union with Christ, the Risen and exalted One.
- 2.3.1. Romans 6:5 If we have been united with him like this in his death, we will certainly also be united with him in his resurrection.
- 2.3.2. Philippians 3:10–11 I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, ¹¹ and so, somehow, to attain to the resurrection from the dead.
- 2.3.3. 2 Timothy 2:11 Here is a trustworthy saying: If we died with him, we will also live with him.

3. Glorification - believers receive a new, glorified body that is like Christ's
 - 3.1. The Christian hope is not getting out of the body, but the resurrection of the body.
 - 3.2. This is part of our doctrine of creation, of humanity, and of death and the intermediate state. Furthermore, it is the necessary consequence of a proper Christology.
 - 3.2.1. 2 Corinthians 4:16–5:5 So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day. ¹⁷ For this light momentary affliction is **preparing for us an eternal weight of glory** beyond all comparison, ¹⁸ as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal. ¹ **For we know that if the tent that is our earthly home is destroyed, we have a building from God**, a house not made with hands, eternal in the heavens. ² **For in this tent we groan, longing to put on our heavenly dwelling**, ³ if indeed by putting it on we may not be found naked. ⁴ **For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life.** ⁵ He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.
 - 3.2.2. Philippians 3:20–21 But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, ²¹ who, by the power that enables him to bring everything under his control, **will transform our lowly bodies so that they will be like his glorious body.**
 - 3.2.3. Romans 8:23 Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as **we wait eagerly for our adoption as sons, the redemption of our bodies.**
 - 3.3. Those who have died will have their own body resurrected. It will be their own body. They will not simply receive a new body - their original body will be resurrected.
 - 3.3.1. This is seen in a number of Scriptures:
 - 3.3.1.1. Job 19:25–27 I know that my Redeemer lives, and that in the end he will stand upon the earth. ²⁶ And **after my skin has been destroyed, yet in my flesh I will see God;** ²⁷ **I myself will see him with my own eyes—I, and not another.** How my heart yearns within me!
 - 3.3.1.2. Daniel 12:2 **Multitudes who sleep in the dust of the earth will awake: some to everlasting life**, others to shame and everlasting contempt.
 - 3.3.1.3. John 5:28–29 Do not be amazed at this, for a time is coming when all who are **in their graves will hear his voice** ²⁹ **and come out—those who have done good will rise to live**, and those who have done evil will rise to be condemned.

3.3.1.4. Romans 8:10–11 But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness.¹¹ And if the Spirit of him who raised Jesus from the dead is living in you, **he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.**

3.3.1.5. 1 Corinthians 15:42–44 So will it be with the resurrection of the dead. **The body that is sown is perishable, it is raised imperishable;**⁴³ **it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power;**⁴⁴ **it is sown a natural body, it is raised a spiritual body.** If there is a natural body, there is also a spiritual body.

3.3.1.5.1. Notice that the same body that is sown is raised. The analogy Paul is using is that of a seed and the plant that grows from the seed. Certainly the plant is more than the seed, but it is from the seed. There is essential continuity between the seed and the plant. So it is with our glorified bodies - there is real continuity with the body that was sown in death.

3.3.1.6. 1 Corinthians 15:51–54 Behold! I tell you a mystery. We shall not all sleep, but **we shall all be changed,**⁵² in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and **the dead will be raised imperishable,** and we shall be changed.⁵³ **For this perishable body must put on the imperishable, and this mortal body must put on immortality.**⁵⁴ **When the perishable puts on the imperishable, and the mortal puts on immortality,** then shall come to pass the saying that is written: “Death is swallowed up in victory.”

3.4. Those who have not died will have their bodies instantly transformed so that they will have a glorified body like Christ and those who are being resurrected at the same time.

3.4.1. 1 Corinthians 15:51–54 Behold! I tell you a mystery. **We shall not all sleep, but we shall all be changed,**⁵² in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and **the dead will be raised imperishable,** and **we shall be changed.**⁵³ **For this perishable body must put on the imperishable, and this mortal body must put on immortality.**⁵⁴ **When the perishable puts on the imperishable, and the mortal puts on immortality,** then shall come to pass the saying that is written: “Death is swallowed up in victory.”

3.4.2. Philippians 3:20–21 But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ,²¹ who, by the power that enables him to bring everything under his control, **will transform our lowly bodies so that they will be like his glorious body.**

- 3.5. Our new bodies will be material bodies - not immaterial spirits.
- 3.5.1. This is seen in a number of Scriptures that teach the resurrection of the body.
- 3.5.1.1. Job 19:25–27 I know that my Redeemer lives, and that in the end he will stand upon the earth. ²⁶ And **after my skin has been destroyed, yet in my flesh I will see God;** ²⁷ I myself will **see him with my own eyes**—I, and not another. How my heart yearns within me!
- 3.5.1.2. Psalms 16:9–11 Therefore my heart is glad and my tongue rejoices; **my body also will rest secure,** ¹⁰ **because you will not abandon me to the grave, nor will you let your Holy One see decay.** ¹¹ You have made known to me the path of life; **you will fill me with joy in your presence,** with eternal pleasures at your right hand.
- 3.5.1.3. 1 Corinthians 15:42–44 So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; ⁴³ it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; ⁴⁴ it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.
- 3.5.1.3.1. Note that the body that is sown is raised. “It” is sown and “it” - the same thing that is sown - is raised. Paul repeats this statement 4 times to drive home the point - the body will be raised! We will not live in an un-bodily state!
- 3.5.1.3.2. Some have misunderstood the term “spiritual body” in verse 44. The word for “spiritual” (πνευματικός) does not mean “immaterial” but rather controlled by the Spirit. This word can mean “spiritual” in the sense of immaterial at times, but its normal use, including in 1 Corinthians, is controlled by the Spirit (see 1 Corinthians 2:13, 15; 3:1 - these are not immaterial people, but people controlled by the Spirit). Notice it is contrasted with the word “natural”(ψυχικός) which does not mean material, but rather natural or soulish. Thus, the body that is sown is one that is characteristic of this fallen age and world, and follows its desires. But the body that is raised is transformed and is fitted for the age to come, and follows the desires of God alone.
- 3.5.2. This is especially seen in the fact that our resurrection bodies will be like Jesus’ resurrection body. Since He has a physical (albeit glorified) body, so will we.

- 3.5.2.1. Philippians 3:20–21 But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ,²¹ who, by the power that enables him to bring everything under his control, **will transform our lowly bodies so that they will be like his glorious body.**
- 3.5.2.2. 1 Corinthians 15:20–23 But Christ has indeed been raised from the dead, the **firstfruits** of those who have fallen asleep.²¹ For since death came through a man, the resurrection of the dead comes also through a man.²² For as in Adam all die, so in Christ all will be made alive.²³ But each in his own turn: **Christ, the firstfruits**; then, when he comes, those who belong to him.
- 3.5.2.3. 1 Corinthians 15:45–49 So it is written: “The first man Adam became a living being”; **the last Adam**, a life-giving spirit.⁴⁶ The spiritual did not come first, but the natural, and after that the spiritual.⁴⁷ The first man was of the dust of the earth, the second man from heaven.⁴⁸ As was the earthly man, so are those who are of the earth; and as is the man from heaven, so also are those who are of heaven.⁴⁹ **And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven.**
- 3.5.2.4. Colossians 1:18 And he is the head of the body, the church; he is the beginning and **the firstborn from among the dead, so that in everything he might have the supremacy.**
- 3.5.2.5. Luke 24:37–43 They were startled and frightened, thinking they saw a ghost.³⁸ He said to them, “Why are you troubled, and why do doubts rise in your minds?³⁹ **Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have.**”⁴⁰ When he had said this, he showed them his hands and feet.⁴¹ And while they still did not believe it because of joy and amazement, he asked them, “Do you have anything here to eat?”⁴² **They gave him a piece of broiled fish,**⁴³**and he took it and ate it in their presence.**
- 3.5.2.6. For further discussion of the nature of Jesus resurrection body, see the discussion from chapter 28 - Resurrection and Ascension (of Christ).
- 3.5.3. Finally, this is seen by the fact that others who were raised after the death of Jesus were raised in real bodies that came out of the tomb and could be seen.
- 3.5.3.1. Matthew 27:52–53 The tombs broke open and **the bodies of many holy people who had died were raised to life.**⁵³ **They came out of the tombs, and after Jesus’ resurrection they went into the holy city and appeared to many people.**
- 3.6. The resurrection of the body - as opposed to the immortality of the soul or the receipt of a body that has no essential continuity with our present body - is not only shown in these Scriptures above, but is necessitated by several other theological ideas.

- 3.6.1. Our resurrection is like Christ's. Since His same body was raised, we will also see our body raised. He is the firstfruits, which means our resurrection will be like His. Since His same body that died was raised, so will our same body.
- 3.6.1.1. Romans 6:5 If we have been united with him like this in his death, we will certainly also be united with him in his resurrection.
- 3.6.1.2. 1 Corinthians 15:20–23 But Christ has indeed been raised from the dead, the **firstfruits** of those who have fallen asleep. ²¹ For since death came through a man, the resurrection of the dead comes also through a man. ²² For as in Adam all die, so in Christ all will be made alive. ²³ But each in his own turn: **Christ, the firstfruits**; then, when he comes, those who belong to him.
- 3.6.1.3. 1 Corinthians 15:45–49 So it is written: “The first man Adam became a living being”; **the last Adam**, a life-giving spirit. ⁴⁶ The spiritual did not come first, but the natural, and after that the spiritual. ⁴⁷ The first man was of the dust of the earth, the second man from heaven. ⁴⁸ As was the earthly man, so are those who are of the earth; and as is the man from heaven, so also are those who are of heaven. ⁴⁹ **And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven.**
- 3.6.1.4. Colossians 1:18 And he is the head of the body, the church; he is the beginning and **the firstborn from among the dead, so that in everything he might have the supremacy.**
- 3.6.2. Glorification includes not only the resurrection of the body, but that those who are alive will receive glorified bodies as well. Since their old, mortal bodies will not be left behind, but will be changed, so will our dead bodies be raised - not left behind for a boy having no relation to our present body.
- 3.6.2.1. 1 Corinthians 15:51–54 Behold! I tell you a mystery. **We shall not all sleep, but we shall all be changed,** ⁵² in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and **the dead will be raised imperishable, and we shall be changed.** ⁵³ For **this perishable body must put on the imperishable, and this mortal body must put on immortality.** ⁵⁴ When the **perishable puts on the imperishable, and the mortal puts on immortality,** then shall come to pass the saying that is written: “Death is swallowed up in victory.”
- 3.6.2.2. Philippians 3:20–21 But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, ²¹ who, by the power that enables him to bring everything under his control, **will transform our lowly bodies so that they will be like his glorious body.**

3.6.2.3. Finally, as noted above, a proper doctrine of creation would lead to this understanding. God has not abandoned his creation. He is not destroying it, but renewing it. The same is true of our bodies. He is not leaving us behind, but saving all of us - including our present body. It will be saved in the redemption of our bodies - our glorification.

4. Glorification - when Christ returns

4.1. Our glorification will occur at the time of Christ's return.

4.1.1. 1 Corinthians 15:22–26 For as in Adam all die, so in Christ all will be made alive. ²³ But each in his own turn: Christ, the firstfruits; then, **when he comes, those who belong to him.** ²⁴ Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. ²⁵ For he must reign until he has put all his enemies under his feet.

²⁶**The last enemy to be destroyed is death.**

4.1.2. 1 Corinthians 15:50–52 I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. ⁵¹ Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, ⁵² in a moment, in the twinkling of an eye, **at the last trumpet.** For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

4.1.3. 1 Thessalonians 4:13–18 Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. ¹⁴We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. ¹⁵ According to the Lord's own word, we tell you that we who are still alive, who are left till **the coming of the Lord,** will certainly not precede those who have fallen asleep. ¹⁶**For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first.** ¹⁷ After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. **And so we will be with the Lord forever.** ¹⁸ Therefore encourage each other with these words.

4.1.4. Matthew 16:27 For the Son of Man is going to **come in his Father's glory with his angels, and then he will reward each person according to what he has done.**

4.1.5. John 5:26–29 For as the Father has life in himself, so he has granted the Son to have life in himself. ²⁷ And he has given him **authority to judge** because he is the Son of Man. ²⁸ "Do not be amazed at this, for **a time is coming when all who are in their graves will hear his voice** ²⁹ **and come out—those who have done good will rise to live, and those who have done evil will rise to be condemned.**

- 4.2. This means that glorification does not occur in this life or even after an individual dies. Glorification is ushered in on the last day, when the age to come arrives. It does not happen until then.
5. The renewal of the whole created order
 - 5.1. At the same time as believers are glorified, their bodies being resurrected and/or transformed to be like Christ's glorious resurrection body, the whole creation will be renewed and will return to God's original purpose.
 - 5.2. This topic will be covered in greater depth in future sessions on eschatology, but a few verses can be noted here that teach the renewal of all things at the time of our glorification.
 - 5.2.1. Romans 8:18–23 I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. ¹⁹ **The creation waits in eager expectation for the sons of God to be revealed.** ²⁰ For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope ²¹ that **the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.** ²² We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. ²³ Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.
 - 5.2.1.1. Note the link between the fate of humanity and the rest of creation. Our fall produced frustration for the creation, and our final redemption - the resurrection of the body - will bring liberation from bondage to decay.
 - 5.2.1.2. Also note that the creation is waiting eagerly for this, and is spoken of as being in labor pains. This does not speak of death and destruction, but rather rebirth.
 - 5.2.2. Matthew 19:28 Jesus said to them, "I tell you the truth, **at the renewal of all things**, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.
 - 5.2.2.1. Note Jesus refers to it as the "renewal of all things" - not "after the destruction and recreation of all things."
 - 5.2.2.2. The word for renewal is *παλιγγενεσία* (palingenesia) which is only used here and in Titus 3:5 (He saved us through the washing of **rebirth**). In Titus it clearly refers to re-generation, which is the basic meaning of the word.
 - 5.2.2.3. Notice that this happens when Jesus sits on His throne, and the judgment is happening. This is the time of the return of Christ and the glorification of believers.
 - 5.3. There are some verses which are usually thought of as teaching that the present creation will be utterly destroyed and replaced. These can only be looked at briefly and will be discussed more in future sessions.

- 5.3.1. Revelation 21:1 Then I saw a new heaven and a new earth, for **the first heaven and the first earth had passed away**, and there was no longer any sea.
- 5.3.1.1. It can be argued that there are new heavens and a new earth because the first one had “passed away” - ceased to exist, or been destroyed.
- 5.3.1.2. However, the Greek word for “passed away” is ἀπέρχομαι which literally means “to go away” or “depart.” It is used a lot in the NT to simply refer to someone leaving one place and going to another. It is not the word for dying or being destroyed, nor is it even related to those words. In Revelation it can also be used to speak of the end of an event or era (see Revelation 9:12; 11:14; 21:4).
- 5.3.1.3. Furthermore, note the great continuity between the old heavens and earth and the new - including a great many links back to Genesis 1-2.
- 5.3.2. 2 Peter 3:10–13 But the day of the Lord will come like a thief. **The heavens will disappear with a roar; the elements will be destroyed by fire**, and the earth and everything in it will be laid bare. ¹¹ Since **everything will be destroyed in this way**, what kind of people ought you to be? You ought to live holy and godly lives ¹² as you look forward to the day of God and speed its coming. **That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat.** ¹³ But in keeping with his promise we are looking forward to **a new heaven and a new earth**, the home of righteousness.
- 5.3.2.1. At first blush this passage seems to strongly suggest that the present creation will be destroyed, melting away in a raging fire. Upon closer examination, however, this turns out to not be the case.
- 5.3.2.2. Note that in 2 Peter 3:6 Peter says that the world of Noah’s day was “destroyed” with water. The word for “destroyed” in that verse is a stronger, related word to the one used in verse 10. But note that Noah’s world was not “destroyed” in the sense of physically ceasing to exist. The “new” world on this side of the flood was the same world as one the previous side of the flood. But it had undergone a cleansing judgement for sin. This is the parallel that Peter uses to describe the future cleansing judgement fire that will “destroy” the creation - not a literal annihilation, but rather a total cleansing of evil.
- 5.3.2.3. For a fuller discussion of this passage, look at the teaching “The New Heavens and the New Earth (Part 2)” from August 26, 2007, which covers this passage in detail.
- 5.3.3. For a fuller discussion of the future state of the new heavens and new earth, see the teaching “The New Heavens and the New Earth (Part 1)” from August 19, 2007, which covers this concept in detail.

6. The fate of unbelievers

6.1. The fate of unbelievers will be discussed in detail in a future session.

6.2. It can be stated that the body of unbelievers are also raised at the same time as the bodies of believers are raised.

6.2.1. John 5:28–29 “Do not be amazed at this, for a time is coming when **all who are in their graves will hear his voice** ²⁹ and come out—those who have done good will rise to live, and **those who have done evil will rise to be condemned.**”

6.2.2. Daniel 12:2 And many of **those who sleep in the dust of the earth shall awake**, some to everlasting life, and **some to shame and everlasting contempt.**

6.2.3. Acts 24:15 and I have the same hope in God as these men, that **there will be a resurrection of both the righteous and the wicked.**

6.2.4. Revelation 20:13–15 **The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them**, and each person was judged according to what he had done. ¹⁴ Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. ¹⁵ **If anyone’s name was not found written in the book of life, he was thrown into the lake of fire.**

7. Is the resurrection of the body taught in the Old Testament?

7.1. The resurrection of the body is clearly taught in the NT. However, it is taught in the Old Testament as well.

7.1.1. Job 19:25–27 I know that my Redeemer lives, and that in the end he will stand upon the earth. ²⁶ And **after my skin has been destroyed, yet in my flesh I will see God;** ²⁷ I myself will **see him with my own eyes**—I, and not another. How my heart yearns within me!

7.1.2. Psalms 16:9–11 Therefore my heart is glad and my tongue rejoices; **my body also will rest secure,** ¹⁰ **because you will not abandon me to the grave, nor will you let your Holy One see decay.** ¹¹ You have made known to me the path of life; **you will fill me with joy in your presence**, with eternal pleasures at your right hand.

7.1.3. Daniel 12:2 And many of **those who sleep in the dust of the earth shall awake**, some to everlasting life, and some to shame and everlasting contempt.

7.2. It is certainly true that the doctrine of the resurrection is more fully developed and more clearly taught in the New Testament. This is imply one more example of the doctrine of progressive revelation. The same thing may be said of virtually every major doctrine. But this does not mean that it was not believed by OT saints, nor that it is not taught there - as seen above it is taught in the OT.

7.3. The fact that the resurrection of the dead was believed by OT saints and by people alive in Jesus’ day is clearly seen in the NT.

- 7.3.1. Hebrews 11:17–19 By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had received the promises was about to sacrifice his one and only son, ¹⁸ even though God had said to him, “It is through Isaac that your offspring will be reckoned.” ¹⁹ **Abraham reasoned that God could raise the dead, and figuratively speaking, he did receive Isaac back from death.**
- 7.3.2. John 11:23–24 Jesus said to her, “Your brother will rise again.” ²⁴ Martha answered, **“I know he will rise again in the resurrection at the last day.”**
- 7.3.3. Acts 24:15 and I have **the same hope in God as these men, that there will be a resurrection of both the righteous and the wicked.**
- 7.3.4. Acts 23:8 (The Sadducees say that there is no resurrection, and that there are neither angels nor spirits, but the Pharisees acknowledge them all.)
- 7.3.5. Matthew 22:23–32 **The same day Sadducees came to him, who say that there is no resurrection,** and they asked him a question, ²⁴ saying, “Teacher, Moses said, ‘If a man dies having no children, his brother must marry the widow and raise up offspring for his brother.’ ²⁵ Now there were seven brothers among us. The first married and died, and having no offspring left his wife to his brother. ²⁶ So too the second and third, down to the seventh. ²⁷ After them all, the woman died. ²⁸ In the resurrection, therefore, of the seven, whose wife will she be? For they all had her.” ²⁹ But Jesus answered them, “You are wrong, because you know neither the Scriptures nor the power of God. ³⁰ For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. ³¹ **And as for the resurrection of the dead, have you not read what was said to you by God: ³² ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? He is not God of the dead, but of the living.”**

8. Further study

- 8.1. For a much fuller overview of this information, look at the teaching series “Creation, Fall, Redemption, Consummation” that was taught from February-October 2007. It certainly covers more than just this topic, but it also covers the topics of resurrection/glorification and the future of the creation in detail.
- 8.2. I also recommend “Creation Regained” by Albert Wolters, and “Heaven is a Place on Earth” by Michael Wittmer. These books give a great overview of the glorious future that awaits the present creation.