

26-0826wc Neighborly Apologetics

Dr. Del Tackett's Neighborly Apologetics Webinar Series

26-0826wc - NA- 9-Jesus' Resurrection, Part 7.2, Dr. Del Tackett

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Neighborly Apologetics Transcript

26-0826-Transcript: 9 - Jesus' Resurrection, Part 7.2 (0:04 - 53:40)

Title: *Amazing & Profound Implications*, **Facilitator:** Scott Reynolds

1st Half

(0:04) All right, over to you, Dr. Tackett. (0:06) All right, thank you, Mark. And let me give you all my welcome.

Thank you for being here tonight. (0:13) This is going to be our final session on the resurrection. We're going to move to the rest of (0:19) the neighborly apologetics.

We'll talk about that a little bit as we end. But I'm excited about (0:25) tonight just simply because I have long thought that one of the things that is left out when we (0:32) talk about the resurrection, we talk about all of the details and the apologetics associated with (0:40) the empty tomb and all those things are very, very important. But there are a number of (0:46) deep and profound, amazing implications that are true, because Jesus rose from the dead.

(0:55) And that is what we're going to look at tonight. So I'm going to share my screen with you. I've (1:02) got some slides here for us to walk through.

So this will be the seventh in our look at (1:13) the resurrection, the amazing and profound implications of the resurrection. (1:21) And you recall, just to put in the context, we call it neighborly apologetics because (1:27) we're looking at the royal law. The Lord gave to us, the scripture lays out, all the (1:35) commands are summed up in one thing, to love your neighbor.

And I believe that's (1:40) really the only biblical way forward for us in our culture today. And the vision from the royal (1:48) law is that God has entrusted the primal work of the kingdom to the common Christian family. I think (1:53) that's a vision that is lost, unfortunately, and needs to be recovered by the body of Christ (2:02) so that we would understand why Jesus left and what he left for us to do.

That we have a priestly role (2:11) to play in our neighborhood as part of the royal priesthood that

we are now a part of. (2:19) So I'm not sure what happened there. Let me see if I can get back.

(2:24) Looks like I told off sharing. Are you, do you got that back yet? (2:28) Is the, is the share up? (2:30) If you could reshare your screen or your slides. (2:35) All right.

Let me give that a shot. Okay. (2:47) There we go.

Okay. And then we'll just hit play from now. (2:52) All right.

Thank you. Yeah. Okay.

That's it. (2:56) Okay. So these are the categories that we've laid out for the neighborly apologetic series.

(3:07) We did look at evil and suffering in the beginning, and then we jumped down to (3:10) number nine, the claims of Jesus and the resurrection. We spent a lot of time talking (3:14) about the claims of Jesus, his life, the miracles and prophecies and all of those. And then we've (3:21) spent seven sessions on the resurrection.

I think it's very, very critical for us. We'll talk even (3:27) more about that because the resurrection was really the heart and the key of the Christian (3:34) apologetic. It's amazing that we have more evidence that surrounds the resurrection of Jesus (3:42) than we, than we have for any other thing that Jesus did.

And I think the reason for that is (3:47) because it is the key. And we're going to talk about that, especially in terms of the implications (3:53) of the resurrection, not only to Christianity as a whole, but the implication to us (3:59) individually as a believer. And the other thing I wanted to talk about just briefly here is that (4:06) when we talk about the resurrection, I think it's important for us to realize how the scripture (4:12) pulls together all five of these things, the death, the burial, the resurrection, (4:19) and the ascension and Pentecost itself.

All of those are drawn together. Why? Because Jesus (4:24) brought them all together. The scripture ties them all together.

And so I think it's important, (4:30) especially tonight when we talk about the implications, because the implications come (4:34) also from the Pentecost, for example. All of that is the result of the resurrection, (4:42) but they're all tied together in one big kind of five-pointed star. (4:48) And as we mentioned before, the resurrection is not only a key to our apologetic, our defense (4:59) of those around us, but it really is the key event in all of human history.

(5:07) And it divides B.C. and A.D. It's split history in half. So these are the things that we've looked (5:17) at so far in contemplating the resurrection and trying to build within ourselves a good apologetic, (5:24) a good defense for our neighbor of Mrs. Smith. We find that she begins to ask questions and we find (5:32) that she has an issue with the resurrection, that we would be able as a family to study and to be (5:39) able to address those things with her.

Of course, all in the context of a loving relationship and (5:46) deep relationship with her, we've looked at the historical facts of the resurrection. We've (5:50) looked at the witnesses that were witnesses to the physically risen Lord Jesus, the appearances (5:58) that he made up to as many as 500 at one time. We looked at the critical nature of the polemic, (6:06) the argument that was

already in place at the very time of the resurrection, already begun (6:16) even before the resurrection occurred, that polemic began.

And that's very critical because (6:23) as you remember, we looked at the argument that people make that the resurrection of Jesus was a (6:29) myth and legend that was built many, many years after the supposed occurrence of the resurrection. (6:37) But the polemic and the creed, when we looked at those are very, very critical. It's important (6:42) for you to understand those and be able to communicate those to your neighbor.

We looked (6:47) at the times and events and the places those two come under attack. And we looked at how they do (6:55) fit together in a harmonized account, that there is no contradiction within them. But here's the (7:03) thing that I really am excited for us to look at tonight, because if Jesus really and truly (7:09) rose from the dead, then we're presented with some amazing and profound implications of that.

(7:17) We've looked at the facts of the apologetic things. Now I want to look at the profound implications (7:22) of what that means. There are some obvious implications.

We've been through many of these (7:28) already. The obvious implication, if you can sit back for a second and think, okay, if Jesus (7:33) really rose from the dead, then the tomb had to be empty. The stone had to be rolled away in order (7:39) for us to know the tomb is empty.

The guards would have had to have known it. And the scripture (7:43) tells us all those things happen. You may think this is a stretch, but I don't think so.

The (7:51) implication, because this event was huge, it splits history, that creation itself would have reacted, (7:58) and it did in a huge way. The sun went dark. The earthquake shook the ground.

(8:10) And if this were the event that we see it to be, then the angels would have announced it. Jesus (8:17) would have told the women. He would have told the disciples.

He would have appeared to many, (8:21) and that's exactly what we see in the record. God would have recorded those events for us, (8:27) which he did. And this may seem so trite and so forth, but it's really important.

(8:35) If the evidence shows that Jesus truly did rise from the dead, then that means he really existed. (8:41) He was a physical person who lived, and he's real. He is not just some force.

He's not some presence. (8:49) He existed, and therefore he must have been executed. He must have been dead, and he must (8:57) have been buried.

All of those go back to the apologetics we talked about before and the (9:02) evidence associated with those. And then this last one I think is important because we're actually (9:07) going to begin with this one, that Jesus was alive, and he is alive. And I want to investigate (9:15) that with you.

This is the very first of these amazing and profound implications (9:21) if Jesus really, truly rose from the dead. Then he is alive. Remember, Thomas was not there when (9:30) Jesus first appeared to the disciples in the upper room.

And Thomas, as we call him Doubting Thomas, (9:37) said, unless I put my fingers in his palm and in his side, that I'm not going to believe that (9:46) Jesus... If you think about that, we kind of poo-

poo Thomas, but man alive, this is... (9:52) To think about that event and the reality that Jesus, whom they had seen brutally executed (10:02) on the Roman cross and laid a cold body in a tomb sealed with a stone. (10:10) And for Thomas now to hear that he's alive, I suppose that would be the same way. (10:17) I want to see him.

And Jesus appeared and was gracious to Thomas. Remember, he said to Thomas, (10:25) put your finger here. See my hands? Reach out your hand and put it in my side.

Stop doubting (10:31) and believe. Thomas said to him, my Lord and my God. Then Jesus told him, because you have seen me, (10:38) you have believed.

Blessed are those who have not seen and yet have believed. And so Jesus is (10:47) alive. Just as the disciples were so radically changed, and we'll talk about that, because (10:56) of the resurrection of Jesus, you and I are in the same position today.

Jesus is alive. He is (11:08) the resurrected Lord and Savior. He hears you, just as he heard Magdalene there at the tomb.

(11:15) He sees you just as he saw Thomas. And he transforms people today, just like he transformed (11:24) Saul of Tarsus on the road to Damascus years later after the resurrection. One of my favorite (11:33) musicals was called Then Came the Morning.

And in that musical is a song sung by Mary Magdalene. (11:43) And it is a song about her seeing Jesus. And the words are great.

It's, you know, that (11:51) I saw him and I know that, I know he saw me. And then a part of the course of the song is, (11:58) I've just seen Jesus and I'll never be the same again. And these, so this is the implication (12:04) we want to begin with here.

The implication that if Jesus rose from the dead, then he's alive. (12:10) And he is alive today. And he hears and he sees.

And as we'll see a little later, (12:16) he's interceding for us and he's providing opportunities for us. He lives within us. He (12:23) is alive.

And that's not apologetic. See, that's not apologetic of the resurrection. That's the (12:31) implication of the resurrection in your life and my life.

And it would be a huge implication (12:37) for your neighbor if they were to come to Christ. A couple of these things are very interesting. (12:44) Satan was defeated, you know, back in the very beginning, the proto-evangel.

When God's grace (12:52) was on full display as he was now speaking to the criminals in the garden who just destroyed the (13:00) universe. And instead of taking in a deep breath and letting out a roar of annihilation that just (13:07) wiped everything out to start all over again, he took in a deep breath and breathed out a promise. (13:12) And in that promise, speaking to Satan, he said, I will put enmity between you and the woman, (13:19) between your seed and her seed.

He shall crush your head and you shall bruise his heel. And there we (13:26) had the promise of the coming Messiah and the woman's seed, but also the promise that Jesus was (13:36) going to crush Satan. In Hebrews 2, since therefore the children share in flesh and blood, he himself (13:45)

likewise partook of the same things that through death, remember that five-star thing, the death, (13:52) burial, resurrection, ascension, and Pentecost, through death and then therefore the resurrection (13:58) of Christ, he might destroy the one who has the power of death, that is the devil, and deliver all (14:05) those who through fear of death were subject to lifelong slavery.

He's delivered. Satan was defeated (14:14) and death was defeated in Acts 2 and in Israel. Listen to these words, Jesus the Nazarene, a man (14:21) attested to you by God with miracles and wonders and signs which God performed through him in your (14:27) midst, just as you yourselves know this man delivered over by the predetermined plan and for (14:34) knowledge of God, you nailed to a cross by the hands of godless men and put him to death, but (14:40) God raised him up, putting an end to the agony of death, since it was impossible for him to be held (14:51) in its power.

Here we're going to see, as we're going to see throughout the night, that this (14:57) connection that the scripture makes over and over again with the implications of the resurrection, (15:03) one of the implications here, but God raised him up putting an end to the agony of death, and so (15:09) death was defeated. Why? Because of the resurrection. It was the resurrection of Christ that now you and (15:18) I do not need to fear death.

If you are in Christ, you should have no fear of death. Why? Because of (15:25) the resurrection, because that put an end to the agony of death, and therefore the implication is (15:34) we will also rise. In Romans 8, if the spirit of him who raised Jesus, and again I want you to see (15:40) these connections in the passages, how often the scripture refers to the resurrection of Christ (15:46) and then gives us an implication.

If the spirit of him who raised Jesus from the dead dwells in you, (15:54) he who raised Christ Jesus from the dead will also give life to your mortal bodies (16:00) through his spirit who dwells in you. And Jesus said, I am the resurrection and the life. Whoever (16:08) believes in me, though he die, yet shall he live.

And so there's this connection associated with the (16:15) resurrection of Christ that because Christ was raised, we will also be raised from the dead, and (16:23) that is why Paul, the spirit of God moving Paul to write to the Corinthians, death is swallowed up in (16:29) victory. Oh death, where is your victory? Where is your steam? It is gone. Why? Because of the (16:38) resurrection of Christ, and therefore the scripture speaks of him as the first fruit, and that's (16:43) important because he's the first fruit, which implies there will be other fruit, that's us.

(16:50) And so Jesus told us, because I live, he said, because I live, you will also live. This is speaking (16:57) him of his resurrection, because I live, you will also live. And first Corinthians, but in fact Christ (17:03) has been raised from the dead, the first fruits of those who have fallen asleep, the first fruits (17:11) of those who have fallen asleep, but each in its own order.

Christ the first fruits, then at his coming (17:18) those who belong to Christ. Remember in Colossians, Paul is saying some really interesting things here (17:27) about Christ, and he says, therefore let no one pass judgment on you in questions of food and drink, (17:34) or with regard to a festival, or a new moon, or a sabbath. These are a shadow of the things to come, (17:43) but the substance belongs to Christ.

The reason we want to look at this is because the feast of (17:51) first fruits was an important festival in the shadow of the Old Testament, but the importance (18:01) is the substance of that

belongs to Christ. And remember on the road with Cleophas, (18:11) as they were traveling after the resurrection morning, and we talked about how that all fit (18:19) in there, they're on their way to Emmaus, and Jesus appears to them. They don't know that (18:25) at first, and so somehow Jesus, whether it was a hood or we don't know whether he was able, he was (18:31) to hide himself from them knowing who he was.

But in this encounter with Jesus, beginning with Moses (18:38) and all the prophets, he interpreted them in all the scriptures, the things concerning them. Can (18:44) you imagine what that would have been like to have been with Jesus and have him go through the Old (18:51) Testament, and have it all tell you as he describes the Old Testament and how it all points (18:59) to him? Because it all points to him. Even the feasts all point to him.

And that's the point (19:07) here regarding the feast of the first fruits, because the first few, this is so amazing, (19:13) the first fruit was to be offered the day after the first sabbath after Passover. Whoa, (19:20) what was that? What was the first day after the first sabbath after Passover? (19:27) It was the resurrection morning. And so Jesus was offered as that first fruit.

I would encourage you (19:34) to go back and read about the first fruit and how God asked for that to be done in the shadow, (19:40) because the substance of that belongs to Christ. He is the first fruits. And so the other (19:50) implication here, which was kind of bound up in a little bit of the apologetics that we already (19:54) looked at, but the implication for you and me here is that the predictions were all true.

Everything (20:00) that Jesus said, especially let's look here at John chapter two. So the Jews said to him, (20:06) what sign do you show us for doing these things? Jesus answered them, destroy this temple. (20:12) And in three days, I will raise it up.

The Jews then said, it has taken 46 years to build this (20:18) temple. And will you raise it up in three days? But he was speaking about the temple of his body (20:24) when therefore he was raised from the dead. His disciples remembered that he had said this (20:31) and they believed the scripture and the word that Jesus had spoken.

And so the implications of (20:38) the scripture, and we made this point earlier when we're going through the apologetics, (20:43) but it needs to be made again because of the implications for you and me. (20:48) And that is that the resurrection and the truth of the resurrection, the power of the resurrection (20:55) means that everything that Jesus said was true. And that leads us to this, you know, (21:02) you can trust the promises of God because the resurrection was the great confirmation.

(21:08) This to me could well be one of the most profound statements in all of the scripture. And there's (21:15) so much that's profound. I tremble to say that, but it is.

Just think about what this passage is (21:22) saying, connecting the resurrection. He was, Jesus was declared to be the son of God. How? (21:31) By his resurrection from the dead.

It was the resurrection from the dead (21:37) that declared that Jesus was everything he said he was. He was the son of God (21:46) and the resurrection declared that. And so the resurrection becomes the great confirmation (21:53) of who Jesus is, of everything that he said, of all the prophecies, of all of the old covenant (21:59) that pointed to him, everything was now confirmed by the resurrection.

(22:08) And that is why we say it's the key apologetic for us. We have mentioned this before, but (22:15) this is profound for us. It's amazing for us that our sins are forgiven and we are saved.

(22:25) Why? Well, look at what the scripture says. If Christ has not been raised, (22:31) your faith is worthless. You are still in your sins.

All of this is bound up with the resurrection. (22:40) In Romans 10, if you confess with your mouth, Jesus is Lord and believe in your heart that God (22:46) raised him from the dead, you will be saved. It's all tied again back to the resurrection.

(22:54) And so the implications of the resurrection and the announcement for us, the great confirmation (23:00) to us is our sins are forgiven. Why? Because he was raised from the dead. We were saved.

Why? (23:05) Because he was raised from the dead. And therefore our faith is not in vain. If Christ has not been (23:14) raised and our preaching is in vain, your faith also is in vain.

And if Christ has not been raised, (23:22) your faith is futile and you are still in your sins. And if Christ has not been raised, (23:27) then those also who have fallen asleep in Christ have perished. Here is the scripture again in (23:34) 1 Corinthians 15, Paul tying together the implications of the resurrection.

And they're (23:41) huge. They're huge. And then this one, the spiritual future hope that we will be together again (23:52) because of the resurrection.

But we do not want you to be uninformed for others about those who (23:57) are asleep. But you may not grieve as others do who have no hope for since we believe, (24:04) since we believe that Jesus died and rose again, even so through Jesus, God will bring with him (24:12) those who have fallen asleep for this. We declare to you by a word from the Lord that we who are (24:18) alive, we're left until the coming of the Lord will not proceed.

Those who have fallen asleep (24:23) for the Lord himself would ascend from heaven with a cry of command, but the voice of an archangel (24:29) and with the sound of the trumpet of God and the dead in Christ will rise first. Then we who are (24:36) alive, we're left, we'll be caught up together with them in the clouds to meet the Lord in the (24:44) air. And so we will always be with the Lord.

This is the hope we have. For those of you who have (24:54) lost loved ones, it's possible some of you have just lost a loved one and you are still in the (25:01) throes of grieving. My father passed away a number of years ago now, but I still find myself on (25:10) occasion grieving his absence.

But the hope is that we will be together again. Why? Because, (25:17) as the scripture says, because Jesus rose from the dead, because of the resurrection. (25:22) We have the hope that we will be together again with those, our loved ones who are in Christ.

(25:31) This one is just so amazing to me, so profound. I wish we could almost spend the entire evening (25:42) talking about this. Who shall bring any charge against God's elect? It is God who justifies.

(25:50) Who is to condemn? Christ Jesus is the one who died. More than that, who was raised, (25:56) who is at the right hand of God, who is indeed interceding for us. This is an amazing concept

(26:03) and thought and truth that Jesus intercedes for us.

He couldn't do that if he were (26:15) resurrected from the dead. And Paul ties those together. He's raised and he's now at the right (26:22) hand of God, who is indeed interceding for us.

Now, we don't know the symbolism associated with (26:28) this. God is not body. He doesn't have bodies and parts and so forth.

But the fact that Jesus (26:34) is in the position of interceding for us before the Father blows my mind. (26:42) It's almost beyond my comprehension that Jesus would continue to be an intercessor for me, (26:51) for you, my little children. I'm writing these things to you so that you may not sin.

But if (26:58) anyone does sin, we have an advocate with the Father, Jesus Christ, the righteous. He is our (27:05) advocate. He is interceding for us.

He is our advocate. The words there imply this legal (27:12) presence of the one who provides an advocate for the one who is in the dock, the one who is now (27:24) being charged. He is an advocate.

He is interceding. Therefore, he is always able to save those who (27:33) come to God through him since he always lives to intercede for them. Jesus is alive.

He is (27:43) resurrected from the dead. He is interceding for you and for me. What an incredible thought (27:53) for you to ponder, meditate upon.

When you find yourself in the doldrums, (28:01) when you find yourself realizing how far you fall short, that happens to me constantly, I think, (28:12) how far I fall short. And to recognize and understand this eternal sacrifice of Jesus (28:23) and express here in this fact that he is interceding for us, always, he always lives (28:33) to intercede for them. And then this may surprise you, but the scripture ties the resurrection also (28:43) to the judgment.

Therefore, having overlooked the times of ignorance, God now commands all people (28:50) everywhere to repent because he has set a day when he is going to judge the world in righteousness (28:57) by the man he has appointed. That's Jesus. He has provided proof of this to everyone (29:05) by raising him from the dead.

Did you know that? That God has provided proof (29:11) that Jesus is going to judge the world and the proof is in the resurrection because Jesus was (29:21) raised from the dead. It provides the proof that he will one day judge the world in righteousness. (29:31) These are the implications of the resurrection.

And one of the reasons why I think it's important (29:40) for us to think of the resurrection in the larger sense, and the scripture does this as well, (29:46) the death, burial, resurrection, the ascension of God, and then Pentecost, they're all (29:51) tied together. (29:52)

2nd Half

(29:52) And John 16, nevertheless, I tell you the truth. It is to your advantage that I go (29:58) away, for if I do not go away, the helper will not come to you.

But if I go, I will send him to you. (30:06) So the implication is this. If Jesus rose from the dead, then he was going to send the helper.

(30:14) He was going to send the Holy Spirit. He was going to send the spirit of truth. (30:20) He was going to be with us forever.

So the implication is yes, he sent the Holy Spirit. (30:27) That was documented for us in the Pentecost and in the rest of the scriptures. It talks about (30:34) the spirit of God coming.

And we also talked about the reality that God is not torn into (30:43) three pieces. The father, son, and Holy Spirit. And Jesus talks about, I will not leave you as (30:48) orphans.

I will come to you. I will make my abode with you. My father will make his abode with you.

(30:53) And so the fullness of the Godhead dwells within us. And this was the promise of Jesus (31:01) that he gave to us. And he tied it to the fact that he was going to go away.

We couldn't go (31:07) away if he wasn't, he was still in the grave. So he was going to be executed. He was going to be (31:13) buried.

He was going to raise from the dead and he was going to ascend to heaven. And then he was (31:19) going to send the Holy Spirit. Those are those five, five points.

And the implication is huge. (31:27) And we will talk some more now about him sending the Holy Spirit because in doing so he has equipped (31:35) us to change the world. And this is one of the biggest implications of the resurrection, (31:42) that he's equipped us, you and me, the body of Christ, to change the world.

That is why (31:50) I'm so driven to see the body of Christ, catch the vision of who we are. (31:57) You know, that we are, we are priests. We're part of the royal priesthood.

(32:01) You know, we're not called to simply be entertained, to go someplace once a week and (32:09) be entertained. We're not consumers. You know, we are priests.

We're part of the royal priesthood. (32:18) Whether you're a truck driver or a janitor or a nurse, you are, if you're in Christ, (32:24) you're part of the priesthood. And he has equipped us to change the world.

(32:32) So again, from John 16, I tell you the truth. It is to your advantage that I go away. For if I do (32:40) not go away, the helper will not come to you.

But if I go, I will send him to you. And while staying (32:49) with them, he ordered them not to depart from Jerusalem, but to wait for the promise of the (32:53) father, which he said, you heard from me, you heard from me or John baptized with water, (32:59) but you will be baptized with the Holy Spirit. No many days from now, but you will receive power (33:04) when the Holy Spirit has come upon you and you will be my witnesses in Jerusalem and all Judea, (33:15) Samaria to the end

of the earth.

And I think this is Jesus speaking to the body of Christ. (33:22) The body of Christ would reach to the end of the earth, empowered by the spirit of God, (33:30) as Jesus promised. And so I, I told Mark in the beginning, I wasn't sure that I was going to go (33:37) through this because it's, it may be upsetting to some people and you'll see why in just a minute, (33:44) but I want to offer to you this understanding of these words Jesus spoke.

This is a passage (33:54) that is often used in funerals. But I want to give you another perspective here. I'm not saying you (34:03) can't use it in funerals.

I'm just saying, I think there's something maybe deeper that is being (34:07) expressed here. Let not your heart be troubled. You believe in God, believe also in me.

(34:14) In my Father's house are many mansions. If it were not so, I would have told you, (34:19) I'd go to prepare a place for you. And if I go and prepare a place for you, I will come again (34:25) and receive you to myself that where I am there you may be also.

This has troubled me for some (34:34) time because I've heard, I've heard pastors preaching on this, talking. For example, I heard (34:41) one say, you know, it's been 2,000 years. And so Jesus must be building a really great mansion (34:49) because it's been so long.

And it just, it was hard for me to imagine Jesus somewhere laboring, (34:57) you know, with a hammer and nails building a mansion when he speaks and the entire universe (35:02) comes into being. And so I've always had trouble trying to, trying to wrestle through this (35:09) passage. But let me, let me take a little time here and look at some of these words.

(35:17) In my Father's house are many mansions. This word is mona. And it's the same word that is used (35:25) when Jesus says that I and the Father will come and make our abode with you, our mona with you.

(35:31) We will come and live with you. That's the word abode. It's used every time Jesus talks about (35:39) that, that they are going to make their abode with us.

And so in my Father's house, in his (35:46) kingdom are many abodes abiding with you, abiding with me. If it were not so, I would have told you, (35:53) I go to prepare a place for you. Now that word place is topas.

And it's the same word, (36:04) look at this in Acts 25. This is when Paul was making his defense. (36:10) I answered them that it was not the custom of the Romans to give up anyone before the accused (36:14) met the accusers face to face and had opportunity to make his defense.

That's the same word topas, (36:23) opportunity. So what if what Jesus was conveying here is that I'm going to go and make opportunities (36:33) for you. And I want you to be together with me in that opportunity.

How would that change (36:43) our perspective? If we look out across the street and we see Mrs. Smith struggling (36:50) to get the groceries out of her car and to think this is Jesus making an opportunity for me. (36:58) He wants me to join him in that opportunity. Maybe that would radically change how we saw (37:11) our neighbors.

And so the implication in all of this is that he left and he turned it over to us. (37:19) Truly, truly, I say to you, whoever believes in me will also do the works that I do and greater (37:24) works than these will he do because I am going to the father. And it's possible that the word (37:36) greater works here is not that you will raise more people from the dead.

I don't mean greater. (37:44) This would be in terms of greater speaking of the body of Christ, that now the body of Christ (37:50) filled with the spirit of God, the power of God, understanding who they are. (37:56) Part of that royal priesthood that they're going to do greater works.

I pray that happens. (38:07) So the implication through all of this is it would have radically changed the world. (38:13) In Acts 17, but the Jews were jealous and taking some wicked men of the rabble, (38:18) they formed a mob, set the city in an uproar and attacked the house of Jason, (38:23) seeking to bring them out to the crowd.

And when they could not find them, they dragged Jason and (38:28) some of the brothers before the city authorities shouting, these men who have turned the world (38:33) upside down have come here also. And Jason has received them and they're all acting against the (38:43) decrees of Caesars saying that there is another King, Jesus. One of the wonderful historical (38:55) realities is that we have changed the world.

We have radically changed the world. We were the (39:08) ones who raised the whole issue in the beginning that abortion was evil and wrong. And fantasy was (39:16) wrong.

Human sacrifice was wrong. Prostitution was wrong. Pedophilia, slavery, the view of marriage (39:23) was radically changed by a Christian worldview.

The view of women, the view of widows and orphans, (39:30) the view of the blind, the lame and the diseased, the view of the poor, and even the view of the (39:34) sphere of labor, all of these and more were radically changed by the body of Christ, (39:42) but the power of God, the power of the spirit and the biblical worldview, we need to return to (39:51) kind of an understanding of who God has made us to be. We are people that turn the world upside down. (40:00) And that's in a positive way.

We come into the world and talk about babies who are being thrown (40:08) in the Roman world, and that's what the picture represents there. Babies thrown into the river, (40:15) and Christians would go out and catch those babies in a net and save them. We're the ones (40:21) who built the workhouses.

We're the ones who built the hospitals. We're the one who built the safe (40:26) houses. So Christianity has brought this biblical worldview to a world that without God, without (40:40) Christ, is bent on evil, and we have that opportunity, again, because the world needs (40:49) that.

Our culture radically needs the body of Christ to recognize that Jesus rose from the dead (41:00) and he ascended into heaven, and he now has the spirit of God, and he himself and the Father (41:07) dwell within us, and we are his royal priesthood. It would have radically changed the disciples, (41:12) and it did. This passage that we find in Acts 4, I want to walk through this with you.

(41:22) As Peter and John were speaking to the people, the priests and the captains of the temple guard (41:28) and the Sadducees came up to them, being greatly disturbed because they were teaching the people (41:34) and proclaiming in Jesus the resurrection from the dead. And by the

way, I remember that there (41:42) were some very, very key ministers and pastors from the past who lamented that they did not spend (41:53) more time talking about the resurrection. Why? Because they realized that that's what the (41:58) apostles talked about all the time.

It was woven in all of their messages. Why? Because it was such (42:04) a key, and the implications of the resurrection were so profound and so amazing, and so they were (42:10) proclaiming in Jesus the resurrection from the dead, and they laid hands on them and put them in (42:16) jail until the next day, for it was already evening. But many of those who had heard the message (42:24) believed, and the number of the men came to be about 5,000.

All of a sudden we see, you know, (42:31) here are these disciples who are huddling in the upper room with the doors locked in fear, (42:42) and I certainly don't blame them. I think if any of us would have seen the scourging (42:48) and the crucifixion of Jesus, the brutality of all of that, and you're tied to Jesus, (42:57) we would have been fearful for our lives. And they were, and they were huddled together behind (43:06) locked doors, and now they are boldly proclaiming in Jesus the resurrection.

But all of the power (43:15) now has reached out and grabbed them. But even so, they've been arrested, but there were 5,000 (43:27) that had come to Christ. So on the next day, their rulers and elders and scribes were gathered (43:35) together in Jerusalem.

And listen to this. Annas the high priest was there, and Caiaphas, and John, (43:42) and Alexander, and all who were of high priestly descent. When they had placed them in the center, (43:50) they began to inquire, by what power or in what name have you done this? Do you understand? Just (43:56) picture this.

Not too many days prior to this, Jesus was brutally executed. And now the same (44:10) power structure has assembled again, and you are now sitting right in the middle of the center of (44:17) this power. And there's, can you understand? You know, we're about to be put to death.

(44:24) By what power, what name have you done this? And Peter and John replied. Then Peter, filled with (44:32) Holy Spirit, said to them, rulers, and look at the power, filled with Holy Spirit. A man who had been (44:41) hiding away, filled with Holy Spirit, said to them, rulers and elders of the people, (44:47) if we are in trial today for a benefit done to a sick man, as to how this man has been made well, (44:52) let it be known to all of you, and to all the people of Israel, that by the name of Jesus Christ, (44:59) the Nazarene, whom you crucified, whom God raised from the dead, by this name, this man stands here (45:08) before you in good health.

He is the stone which was rejected by you, the builders, but which became (45:18) the chief cornerstone. And there is no salvation in no one else, for there is no other name under (45:23) heaven, that has been given among men, by which we must be saved. Can you understand the boldness (45:32) of Peter, as he is speaking this, in front of the powers that have the right to put them to death (45:41) as well? Maybe to go to Pilate again and say, hey, we've got two more.

They need to be crucified as (45:49) well. Yet there is no longer any timidity in Peter, there is no more trembling, there is no more (45:59) hiding. They are now boldly proclaiming.

It continues, and when they had summoned them, (46:08) they commanded them not to speak or teach at all in the name of Jesus, because they were concerned. (46:14) I mean, the whole city was in uproar, 5,000 had come to Christ. Now people are being healed.

(46:20) And so they were worried, and so they commanded them, do not speak or teach in the name of Jesus. (46:29) And then, you know, this would be the time to say, okay, hey, I think we just got to pass (46:37) out of here. I think we're going to live.

I think we're going to make it. And so maybe at this point (46:44) you kind of placate them, and maybe murmur something, and walk out. But no, they don't.

(46:52) But Peter and John answered and said to them, whether it is right, in the sight of God, (46:58) to give heed to you, rather than to God, you be the judge. For we cannot stop speaking about (47:05) what we have heard and seen. And with great power, the apostles were given testimony to the (47:13) resurrection of the Lord Jesus.

Let me read that again. And with a great power, (47:20) the apostles were giving testimony to the resurrection of the Lord Jesus, (47:28) and abundant grace was upon them all. It would have radically changed the disciples, (47:37) and it did.

Has it radically changed you? Has the resurrected Lord Jesus, has that radically changed (47:48) you? Has it radically changed me? It's a good question. It's a good question, especially for (47:59) those of us who now live in a culture where it appears as if we have become a remnant in the (48:05) land, where it is the default to speak of things that are evil, and to do things that are evil, (48:17) and speak boldly, appears it will cost us greatly. And we've been radically changed.

(48:28) Because if we've not been radically changed, then we are not going to radically change the culture. (48:33) We will not turn our culture upside down, is for sure. So this is the final (48:42) in our little sub-series on the resurrection of Christ.

The amazing and profound implications of (48:52) the resurrection. If you want to go back and read through the 40 articles I wrote (49:02) on the resurrection that takes us from the resurrection to Pentecost, you will see a (49:07) number of these things listed there as well. But I would encourage you to pray and ask the Lord to (49:19) help us understand what are the implications in my life? Make it personal.

What are the (49:25) implications in my life? Because often we just, we have the resurrection day, and then (49:36) Monday comes, and we press on. But that was not true in the life of the early believers. (49:45) The life of the early believers, it was the focus of their testimony.

It was the focus (49:52) of their apologetic. It was a focus of everything that they did. And I think that needs to be our (49:59) focus again.

I think it becomes also the focus as we deal with our neighbors. We pray for them, (50:06) build a relationship with them, ask God to help us have a relationship that is trusting enough (50:12) that we will be able to respond to their questions, and to be able to have the wisdom to know when (50:21) and how to speak of the resurrection of Jesus Christ. So the next time we meet, (50:32) we're going to go back and pick up these categories, and we will begin with the second one, (50:37) the absolute truth and relativism.

Very, very important for us to look at the issue of the (50:44) truth and the source of truth, because we live in a culture that increasingly has declared the (50:51) homo deus, that the individual and the heart of the individual is divine, and that heart can (50:59) determine what is good and what is evil. So I hope to see you then. I pray that the Lord is (51:06) going to blast whatever has been done

here tonight.

And so Mark, I'm going to turn this back over to (51:13) you. All right. Thank you very much, Dr. Tackett.

And thank you to all of you who are on the call (51:20) here tonight. There's a subtle way of knowing how engaged everyone was, and that's when that (51:30) number of who's there in the call doesn't go down, and was just engaging from beginning to end. So (51:37) thank you, Dr. Tackett.

And with that, I just want to remind everyone that I'm going to be sending an (51:42) email out that will have a recording to tonight's live stream. Also with that, the slides that Dr. (51:49) Tackett went through, all those will be included. And I did jot down as well to send you the link (51:56) to the first in the series of 40 articles on the resurrection.

So you'd know where to start if (52:02) you're interested in checking those out. So again, thank you for being here tonight. And Dr. Tackett, (52:09) would you close our time in prayer? Sure.

Father, Lord, we are in awe before you when we think (52:16) of all of the implications of the resurrection, that Jesus was declared to be the Son of God (52:27) because he rose from the dead. Father, you have used that to not only declare him to be Lord and (52:38) King, but you have now confirmed everything that you have said. All of the promises (52:46) are bound up in this.

And all of the things, Father, that we spoke of tonight, we pray, (52:51) Lord, that you would bless our minds and hearts as a result of reading your word tonight, (52:57) and that, Lord, it would be fruitful in us. Fruitful, especially, Father, in these relationships (53:04) that you called us to build with those who live in our Jerusalem, that we would be fervent (53:09) in praying before you, asking that you would open doors and open hearts and minds, that we might be (53:16) attractively winsome to build these relationships of trust so that we might then be ready and able (53:24) to speak of things to respond to their questions in a way that brings you honor and glory, (53:32) all for your glory, in Jesus' name. Amen.

Again, thank you for taking time tonight. God bless you. (53:39) Thank you, everyone. (53:40)