La Esperanza en Cristo

Audio del Sermón

Juan 11.25 (RVR60)

25 Le dijo Jesús: Yo soy la resurrección y la vida; el que cree en mí, aunque esté muerto, vivirá.

La resurrección de Cristo fue literal:

Lucas 24.39 (RVR60)

39 Mirad mis manos y mis pies, que yo mismo soy; palpad, y ved; porque un espíritu no tiene carne ni huesos, como veis que yo tengo.

One of the speculations of modern liberals who deny the resurrection is that the disciples saw some kind of apparition, or even were having hallucinations, when they "thought" they saw Jesus alive after His death. But a supposed "hallucination" is never seen by an entire group of people at the same time, as Jesus was seen, again and again.

Jesus Himself answers those who say it was a "spiritual" resurrection. His spirit never died, so His spirit could not be resurrected. At first the disciples did, indeed, think they were seeing His "ghost," but then He showed them the scars of the spikes that had pierced His hands and feet, and He also ate part of a fish and a honeycomb before them (vv. 37, 40, 42). They could no longer doubt the reality of His bodily resurrection. It is sobering to realize that He will always bear those scars, even in His glorified body. The Scripture says that when He comes again,

Zacarías 12.10 (RVR60)

10 Y derramaré sobre la casa de David, y sobre los moradores de Jerusalén, espíritu de gracia y de oración; y mirarán a mí, a quien traspasaron, y llorarán como se llora por hijo unigénito, afligiéndose por él como quien se aflige por el primogénito.

Apocalipsis 1.7 (RVR60)

7 He aquí que viene con las nubes, y todo ojo le verá, y los que le traspasaron; y todos los linajes de la tierra harán lamentación por él. Sí, amén.
It is also significant that Christ did not use the more common phrase "flesh and blood" when He spoke to the disciples, but "flesh and bones." His blood had been shed on the cross as the price of our redemption:

1 Pedro 1:18–19 (RVR60)
18 sabiendo que fuisteis rescatados de vuestra vana manera de vivir, la cual recibisteis de vuestros padres, no con cosas corruptibles, como oro o plata, 19 sino con la sangre preciosa de Cristo, como de un cordero sin mancha y sin contaminación,

In our own future resurrected bodies which shall be like His:

1 Juan 3:2 (RVR60)
2 Amados, ahora somos hijos de Dios, y aún no se ha manifestado lo que hemos de ser; pero sabemos que cuando él se manifieste, seremos semejantes a él, porque le veremos tal como él es.

Filipenses 3:21 (RVR60)
21 el cual transformará el cuerpo de la humillación nuestra, para que sea semejante al cuerpo de la gloria suya, por el poder con el cual puede también sujetar a sí mismo todas las cosas.

Blood will no longer be needed. Blood is essential now for "the life of the flesh is in the blood" (Leviticus 17:11), but in that day "the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15:52) to be like Him forever.

1 Corintios 15:52 (RVR60)
52 en un momento, en un abrir y cerrar de ojos, a la final trompeta; porque se tocará la trompeta, y los muertos serán resucitados incorruptibles, y nosotros seremos transformados.
Full of Emptiness
There’s a beautiful old story about a Sunday school teacher who asked the children in his class to bring plastic eggs on Easter Sunday, each one filled with something that symbolized the meaning of the resurrection. The day came, and the teacher took each child’s egg in turn, opening it and making a point of amplifying and reinforcing its meaning. One child had a tiny flower, and the teacher spoke of the new life that springs forth at Easter. Another egg contained a crayoned picture of Christ, and the teacher spoke of that. Another had a small nail, and the point was made about the nails of the cross. Another had a round pebble that represented the stone that had guarded the tomb.

But the teacher was dumbfounded when he opened the egg of seven-year-old Brian, a mentally-challenged boy, and found nothing there. But not to worry, Brian himself spoke up and announced: “It’s full of emptiness—just like the tomb of Jesus.” His was the best lesson of all.

La resurrección de nuestro Señor Jesucristo representa tres grandes bendiciones para el cristiano:

1. **Victoria para vivir una nueva vida en Cristo**

   **Romanos 6.4 (RVR60)**

   “Porque somos sepultados juntamente con él para muerte por el bautismo, a fin de que como Cristo resucitó de los muertos por la gloria del Padre, así también nosotros andemos en vida nueva.”

   The burial of Christ after His death was extremely important for two reasons:

   - First, it assures us that His death was a physical death and that His resurrection was a bodily resurrection.

   - Secondly, His burial—like His death and resurrection—has profound doctrinal and practical significance for the believer’s individual life.

   All this is pictured, as our text points out, by the ordinance of baptism, displaying symbolically the death of Christ for sin and the death of the believer to sin, then the burial of the corruptible body of flesh (which, for all but Christ, returns to dust in accordance with God's primeval curse). And finally, the resurrection, demonstrating Christ's eternal victory over sin and death, and, in the case of the believer, the beginning of the new life in Christ.

   The same truth appears again in **Colossians 2:12**:
Colosenses 2.12 (RVR60)

12 sepultados con él en el bautismo, en el cual fuisteis también resucitados con él, mediante la fe en el poder de Dios que le levantó de los muertos.

Although these are the only New Testament passages where the doctrinal implications of Christ's burial are specifically mentioned, the spiritual truths taught thereby permeate all the Scriptures. If our old bodies of sin are--at least positionally--already in the grave, then it is altogether grotesque for them still to be walking around in sin.

Romanos 6.5 (RVR60)

5 Porque si fuimos plantados juntamente con él en la semejanza de su muerte, así también lo seremos en la de su resurrección;

We shall walk in newness of life, triumphant daily over sin through the implanted resurrection life of our victorious Savior.

2. Victoria sobre el pecado (muertos al pecado)

Gálatas 2.19–20 (RVR60)

19 Porque yo por la ley soy muerto para la ley, a fin de vivir para Dios. 20 Con Cristo estoy juntamente crucificado, y ya no vivo yo, mas vive Cristo en mí; y lo que ahora vivo en la carne, lo vivo en la fe del Hijo de Dios, el cual me amó y se entregó a sí mismo por mí.

One of the greatest doctrinal truths of the Bible is that the Christian life is one of victory over sin. The law of God has condemned us as lawbreakers (James 2:10), but Christ died for our sins, and "ye also are become dead to the law by the body of Christ" (Romans 7:4).

Romanos 7.4 (RVR60)

4 Así también vosotros, hermanos míos, habéis muerto a la ley mediante el cuerpo de Cristo, para que seáis de otro, del que resucitó de los muertos, a fin de que llevemos fruto para Dios.

We should live in victory over sin, but somehow we still stumble. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." The remedy for such lapses is at hand, of course.

1 Juan 1.8–9 (RVR60)

8 Si decimos que no tenemos pecado, nos engañamos a nosotros mismos, y la verdad no está en nosotros. 9 Si confesamos nuestros pecados, él es fiel y justo para perdonar nuestros pecados, y limpiarnos de toda maldad.

Nevertheless, if Christ is really living in us by His Spirit, if we have really been born again, then we cannot continue to live in sin.

Romanos 6.2 (RVR60)

2 En ninguna manera. Porque los que hemos muerto al pecado, ¿cómo viviremos aún en él?
Romanos 6.6–7 (RVR60)
6 sabiendo esto, que nuestro viejo hombre fue crucificado juntamente con él, para que el cuerpo del pecado sea destruido, a fin de que no sirvamos más al pecado. 7Porque el que ha muerto, ha sido justificado del pecado.

The secret to making this doctrine practical reality in our lives is simply the motivation of gratitude. In the words of our text, "the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Efesios 4.28 (RVR60)
28 El que hurtaba, no hurte más, sino trabaje, haciendo con sus manos lo que es bueno, para que tenga qué compartir con el que padece necesidad.

We already have the necessary resources: forgiveness, freedom from guilt, eternal life, and the indwelling Spirit of Christ. We must simply avail ourselves of His power, because He loved us and saved us.

Romanos 6.11 (RVR60)
11 Así también vosotros consideraos muertos al pecado, pero vivos para Dios en Cristo Jesús, Señor nuestro.

3. **Victoria sobre la muerte (la muerte no nos dejará en la tumba)**
   a. Ejemplo de Lázaro, el hijo de la viuda de Naín

"And, behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." (Luke 9:30–31)

This is a mysterious passage. Peter, James, and John watched in awe as Christ was "transfigured" before them as Christ had promised (Mark 9:2). But how could Moses and Elijah be there? Moses' body had been buried by God in an unknown tomb in Moab some 1,500 years before, and no resurrection had yet taken place (Deuteronomy 34:5–6; 1 Corinthians 15:22–23). Elijah had been taken alive into heaven in a chariot of fire over 900 years previously (2 Kings 2:11).

The fact is that this whole experience was a remarkable vision! Jesus said, after it was over: "Tell the vision to no man, until the Son of man be risen again from the dead" (Matthew 17:9). Although they had just been awakened out of sleep (Luke 9:32), the disciples knew this was not a dream. All three had seen it together and "were sore afraid" (Mark 9:6).

This vision of the future kingdom was for the disciples' encouragement (and for ours, as well), for the Lord had just been warning them of His coming death, as well as the cross which they, themselves, must take up to follow Him (Luke 9:23). The kingdom of God would
come on earth, in all its future power and glory. But first, He must die and rise again, and they must be His witnesses of these things.

But when He did return in glory, there would be two groups of people sharing His glory with Him: Moses, representing the resurrected saints, and Elijah, the "raptured" saints. "The dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16-17).

- **No Unqualified Dying**
- The nineteenth-century Bible teacher A. T. Pierson had this interesting observation: “It is a remarkable fact that in the New Testament, so far as I remember, it is never once said, after Christ’s resurrection, that a disciple died—that is, without some qualification.
  - Stephen fell asleep.
  - “Knowing that I must shortly put off this my tabernacle, as the Lord showed me,” Peter says.
  - Paul says, “The time of my departure is at hand.” The figure here is taken from a vessel that, as she leaves a dock, throws the cables off the fastenings, and opens her sails to the wind to depart for the haven.
  - The only time where the word “dead” is used, it is with qualification: the dead in Christ, the dead which die in the Lord.
  - “Christ abolished death,” said Pierson, “and the term death.”

The Fellowship of the Cross
March 9, 2011

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." (Philippians 3:10)

The third verse of "Deeper and Deeper" speaks of the suffering we will encounter if we are mature in Christ and effective in His service.

Into the cross of Jesus, deeper and deeper I go,
Following through the garden, facing the dreaded foe,
Drinking the cup of sorrow, sobbing with broken heart;
"Oh, Savior, help! Dear Savior, help! Grace for my weakness impart."

But this suffering is not to be avoided or refused. We are privileged to experience "the fellowship of his sufferings." He did so willingly, but not without asking God to "remove this cup [of sorrow] from me: nevertheless, not my will, but thine, be done" (Luke 22:42). His suffering included betrayal, arrest, crucifixion, and dying with a broken heart, but purchasing our eternal life with His death. By "fellowshipping" in His sufferings, we identify with His death, share His reproach, and follow His example. We, through Him, pass through death into a new life of victory over sin and death (1 Peter 4:13).

Therefore, we welcome sufferings as a gift from God. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Philippians 1:29). Paul said, "We ourselves glory in . . . all your persecutions and tribulations . . . that ye may be counted worthy of the kingdom of God" (2 Thessalonians 1:4-5). Of course, suffering isn't easy, and we need our Savior's help to "endure" (James 5:10-11). But "if we suffer, we shall also reign with him" forever (2 Timothy 2:12). May God grant us a deeper fellowship in the cross.

Alive with Christ
February 13, 2010

"Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." (Romans 6:8-9)

The bodily resurrection of Jesus Christ from the dead both guarantees the future bodily resurrection of the believer and associates us positionally with Him now. Since He died for our sins, we, in effect, were "dead with Christ." Therefore, when He defeated death and hell, and revived His own dead body in immortal power, He broke any dominion of death over Him or over those who were, positionally, with Him.

This is one of the grandest scriptural themes of the Christian life. We were dead with Christ, but now God "hath quickened us together with Christ" (Ephesians 2:5). Not only have we been "made alive" (1 Corinthians 15:22) with Him, but we have also been "raised" with Him up from the grave and then into heaven where we are "seated" with Him on His throne! "[God] hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Ephesians 2:6).

This means also that we have been glorified with Him and are actually reigning with Him. "The Spirit [Himself] beareth witness with our spirit, that we are the children of God: . . . that we may be also glorified together" (Romans 8:16-17).

But if all this is only true in position, what meaning does His resurrection life have on our daily lives now? Simply this—that knowing these truths gives us the incentive and power to live them. "If [or, literally, 'since'] ye then be risen with Christ, seek those things which are above,
where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Colossians 3:1-3). "For we also are weak in him, but we shall live with him by the power of God toward you" (2 Corinthians 13:4).