

## Easter Glory

*Various*

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### I. Shame and Glory (cf. Prov 3:35; Jn 1:14)

The Scriptures frequently speak of \_\_\_\_\_. The word “glory” refers to whatever attracts attention and praise; the Hebrew word has a sense of “*brightness, splendor, magnificence, or majesty.*” Biblically, *glory* is the opposite of shame and dishonor. So let us meditate on the *glory* of Easter.

### II. Easter Glory

#### A. The Glory of Jesus’ Resurrection (Jn 7:39; 12:23; 17:1ff; Ac 3:13; Heb 2:9)

Throughout the NT, Jesus’ resurrection on Easter Sunday is associated with \_\_\_\_\_. In the resurrection, the Father vindicated Jesus and *glorified* Him, arrayed Him with splendor and majesty.

*“Father, the hour has come. Glorify Your Son, that Your Son may also glorify You... I have glorified You on the earth, I have finished the work which You have given Me to do. And now, O Father, glorify me together with Yourself, with the glory which I had with You before the world was” (17:1,4-5).*

Jesus’ resurrection is His *glorification*. As Peter declared to the Jewish authorities, “*The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate...*” (Acts 3:13). Easter is associated with \_\_\_\_\_.

So why does Scripture use this language of “glory” to describe Jesus’ resurrection? There are two basic reasons. First, *resurrection and glory* go together because through the resurrection God has granted Jesus authority to rule the nations. Jesus is God’s Exalted \_\_\_\_\_ (Heb 2:9; 12:2). Second, *resurrection and glory* go together because King Jesus rules as a glorified, exalted Man who now possesses a *glorified*, exalted \_\_\_\_\_.

#### B. The Glory of Our Resurrection (1 Cor 15:40-49; Phil 3:21; 2 Thes 2:14)

The good news for all those who turn in faith to the Risen Christ is that we shall likewise *be clothed with glory*. Jesus promises to share His \_\_\_\_\_ with those who are His. We shall reign as kings and queens and our bodies shall be made *glorious* just like Jesus’ body. “*We shall be like Him,*” the Apostle John declares, “*because we will see Him as He is*” (1 Jn 3:2). Even as Jesus was raised with a *glorious*, incorruptible body, so we too shall have such bodies. Paul writes, “*But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ*” (2 Thes 2:13-14). So what does it mean to *obtain the glory of Christ*? Paul explains elsewhere that God “*will transform our lowly body that it may be conformed to His [Christ’s] glorious body*” (Phil 3:21). We will obtain the *glory of our Lord Jesus Christ* when our \_\_\_\_\_ are transformed so that they are *just like His glorious body*.

### III. Implications

#### A. A Glorious Creation (cf. Rom 8:18-25)

Jesus' resurrection reveals God's intention to rescue His originally *glorious* creation from *shame and dishonor*. God intends to restore everything to \_\_\_\_\_ . Paul writes:

<sup>20</sup>But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. <sup>21</sup>For since by man came death, by Man also came the resurrection of the dead. <sup>22</sup>For as in Adam all die, even so in Christ all shall be made alive. <sup>23</sup>But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming. (1 Cor 15:20-23)

Even as the original creation had been subjected to *dishonor* and *shame* by the disobedience of the first man, Adam, so it would be *restored to glory* by the obedience of the second Man, Jesus. Note Paul's words in Romans 8:

<sup>18</sup>For I consider that the sufferings of this present time are not worthy to be compared with the \_\_\_\_\_ which shall be revealed in us. <sup>19</sup>For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. <sup>20</sup>For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; <sup>21</sup>because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. <sup>22</sup>For we know that the whole creation groans and labors with birth pangs together until now.

#### B. The Nature of the Resurrection (1 Cor 15:42-49)

The Christian hope for life after death is not based on speculation about *the immortality of the \_\_\_\_\_*; it is based on the historical reality of Jesus' *resurrection from the dead*. Christ is Risen! Therefore, we too shall rise! Our \_\_\_\_\_ shall be like Jesus' body – *glorious* and *incorruptible*. Paul writes to the Corinthians:

<sup>42</sup>So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. <sup>43</sup>It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. <sup>44</sup>It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

Our bodies shall be *sown* [buried] in *corruption*, *dishonor*, and *weakness* but shall be raised in *incorruption*, *glory*, and *power*. Our current bodies are \_\_\_\_\_ *bodies* – they are animated by *natural* forces, such as food and drink. But our risen bodies shall be \_\_\_\_\_ *bodies* – they will be animated by the Spirit of God and free from the need for other sustenance.

<sup>45</sup>And so it is written, "The first man Adam became a living being." The last Adam became a life-giving spirit. <sup>46</sup>However, the spiritual is not first, but the natural, and afterward the spiritual. <sup>47</sup>The first man was of the earth, made of dust; the second Man is the Lord from heaven. <sup>48</sup>As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly. <sup>49</sup>And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.

As the Lord of all and the Giver of life, Christ imparts His resurrection life to all those who believe in Him. Hence, like Jesus' body, our bodies shall be \_\_\_\_\_.

#### C. The Goodness of Creation (cf. Eccl 2:24-25; 3:12-13; 9:7-9; 1 Jn 3:2-3)

So what does this mean for us now? The resurrection reminds us that the material world as created by God is \_\_\_\_\_ in itself, not evil. *Salvation* is not escape from the body but deliverance of us, *body and soul*, from the ravages of sin and death. The story of Scripture ends in a new heaven and a new earth – a creation free from death and shame.

### IV. Conclusion (cf. 2 Cor 3:18)