

### Discussion Questions: Baptist Catechism 41

- When will the resurrection happen? What is it?
- What is meant by, “*raised up in glory*”? If our souls go into the presence of God when we die, what will be raised up? What is meant by glory?
- Believers will be “*openly acknowledged...*” By whom? As what? They will also be “*openly... acquitted.*” What does acquitted mean? Acquitted by whom? What is meant by “*openly*”? What do these two things – acquitted and acknowledged - have to do with adoption (BC 35, 37) and justification (BC 35, 36)?
- When is the Day of Judgement in relation to the day of resurrection?
- What does it mean to be *perfectly blessed*? What does the word *perfectly* have to do with the phrase, “in soul and body”? What (or better yet, who) will make us perfectly blessed?
- What does it mean to enjoy God for all eternity? Can we enjoy him now? How will our enjoyment of God be made full (perfect, complete) in eternity?

### Suggested Scripture Reading

Phil. 3; 1 Cor. 15; Matt. 10:26-33; 1 Jn. 3:1-3; 1 Thess. 4:13-18

### Catechism Memorization

Q 41: What benefits do believers receive from Christ at the Resurrection?

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### Scripture Memorization

1 Thessalonians 4:17

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### Tips For Memorization

- Write the question and answer by hand multiple times (on a separate paper).
- Divide the answer into smaller sections. Master one small section at a time.
- Reflect on the meaning of the question and answer.
- Once you are close to having the answer memorized, have someone quiz you.
- Lastly, once you are confident you have memorized the text, write it out on this sheet as a keepsake and reminder of what you have learned.

## CATECHISM LESSON

### Redemption Applied: The Benefits Received By Believers At The Resurrection

#### Baptist Catechism 41

Question: What benefits do believers receive from Christ at the Resurrection?

Answer: At the resurrection believers, being raised up in glory, shall be openly acknowledged and acquitted in the Day of Judgment, and made perfectly blessed, both in soul and body, in full enjoyment of God to all eternity.

#### Scripture Reading: 1 Corinthians 15:35–49

#### Introductory Remarks

Have you ever wondered what the tree of life signified for Adam in the garden of Eden? We know what the tree of the knowledge of good and evil signified. That forbidden tree signified rebellion against God and its consequences. God commanded Adam not to eat of that tree and warned that in the day he ate of it he would surely die. Eating from the tree of the knowledge of good and evil would mean that there was rebellion in Adam’s heart and it would lead to death – physical death and eternal enmity with God. Conversely, eating from the tree of life would mean that Adam passed the time of testing and would enter into life, just as the name implies. But you ask, wasn’t Adam already alive? Indeed he was! And not only was he alive, he was alive in paradise. He stood in right relation to God! What more could he ask for?

Clearly, the presence of the tree of life in the garden communicated that God had more for Adam. The one tree was a threat to him, but the tree of life held out the promise of life – a higher form of life – life eternal. If Adam would have passed the test he would have been transferred from life in Eden to life in glory.

As you know, Adam failed. He ate of the forbidden tree and entered immediately into the state of death, which is eternal separation from and enmity with God. Never did he eat of the tree of life. He was barred from that tree. God “drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life” (Genesis 3:24, ESV).

What was it that Adam forfeited? What kind of life was it that was offered to him through that tree of obedience? If the only scripture we had was Genesis 1-3 then I suppose we could only speculate. But the rest of scripture answers this question with great clarity. The tree of life held out to Adam the offer of life eternal; consummate life; spiritual life; life in glory. This is what the scriptures mean when they say, “for all have sinned and fall short of the glory of God.” In sin, Adam, and all who are born from him, are born in sin and thus fail to enter into this state of glory.

Brothers and sisters, if you wish to know the kind of life and the kind of body that Adam would have been given had he passed the test by abstaining from the tree of the knowledge of good and evil and eating from the tree of life, then consider Christ in his resurrection. Christ lived for sinners, he died for sinners, and on the third day, he rose from the grave bodily. He was raised in glory (see 1 Corinthians 15:42ff and 1 Peter 1:21). He walked on earth for 40 days proving himself to be alive. And then he ascended to the Father, that is to say, into glory. Christ, the second Adam, obeyed God. He earned the right to eat of that tree of life, if you will. And he did enter into the glory of the Father. His earthly body went into the grave, but from there it was raised by the power of the Holy Spirit. To use Paul's metaphor, the body of Christ was, like a seed, sown perishable but raised imperishable. It was sown in dishonor. It was raised in glory. Christ, the God-man, died according to the flesh, but he was raised in the flesh never to die again. He completed the race that the first Adam failed to complete.

But listen carefully to this: when Christ entered into glory, he entered as a forerunner. He entered into glory so that he might, in due time, bring others into glory also. As Paul says elsewhere: "But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power" (1 Corinthians 15:20-24, ESV).

In the previous question, we learned that when the believer dies their body goes into the grave and their souls immediately pass into the presence of God. Indeed, that will be a great blessing to pass into the presence of God at the moment of death. But this week we learn that this is not the end for the believer. The believer will not remain in that incomplete, disembodied, soulish state forever. Instead, at the resurrection believers, being raised up in glory, shall be openly acknowledged and acquitted in the Day of Judgment, and made perfectly blessed, both in soul and body, in full enjoyment of God to all eternity.

### The Catechism Explained

"At the resurrection"

- One thing that will happen on the last day when Christ returns is that the bodies of all who have died will be raised from the grave and reunited with their souls to either be judged (if not in Christ) or enter into heaven (if united to Christ by faith).
- See 1 Thessalonians 4:16-17 and Revelation 20:11-15

"Believers"

- Our catechism is here specifically addressing what will happen to *believers* on the last day and not those who remain in unbelief. What will happen to all who are outside of Christ will be our focus in the following question.

"Being raised up in glory"

- Hebrews 2:10 says that Christ's mission was to bring many sons to glory through his suffering.
- To enter into glory is to enter into the blessed presence of God where we will enjoy him forever and ever, uninterrupted, and without fear (see Revelation 21:1-22:5)

"Shall be openly acknowledged and acquitted in the Day of Judgment"

- Notice the tight link between the resurrection day and the Day of Judgement. These two things will happen on the day when Christ returns: the dead will be raised and those not in Christ will be judged. This is contrary to what the premillennialists teach.
- On the last day those in Christ will be openly (publically) *acknowledged* to be God's children. Remember the teaching on adoption in Baptist Catechisms 35 & 37. We are adopted now through faith in Christ. On the last day, those in Christ will be openly acknowledged to be the LORD's people.
- On the last day, those in Christ will be openly acquitted, or declared not guilty. Remember the teaching on justification in Baptist Catechism 35 & 36. Those who have faith in Christ are justified now (declared not guilty). On the last day, this will be openly acknowledged.

"And made perfectly blessed"

- To be blessed is to be happy and satisfied.
- The word "perfectly" is important. We experience God's blessings now, but they are imperfect and mixed with sorrows.

"Both in soul and body"

- The phrase, "both in soul and body", clarifies what is meant by "perfectly blessed". In the final state, we will be *perfectly* happy as *whole* persons, body and soul. It will be a great blessing to be with the Lord at the moment of death in our souls while our bodies rest in the grave, but that state of being is incomplete or imperfect (see Revelation 6:9-11).

"In full enjoyment of God to all eternity"

- This phrase clarifies what it is that will make us "perfectly blessed" or happy. What will make us happy? God himself will. We will be satisfied by his very presence, and this will go on for eternity, for nothing will be able to disrupt our blessedness in him.
- As the Psalmist says of God, "... in your presence there is fullness of joy; at your right hand are pleasures forevermore." (Psalm 16:8-11, ESV)