

THE Gospel Part 7 – The Resurrection To Life – Study Guide

This study guide explores the critical distinction between the "born from above" event of the resurrection and the present-day requirement for a changed life. It emphasizes the use of context—both immediate and remoter—to define scriptural terms like "belonging to Christ" and "new birth."

Definitions of Key Words

- **Anothen:** A Greek adverb of **place** meaning "**from above**"; it refers to the location of the kingdom rather than the timing of an event.
- **Gospel:** The "**Good News**" of the future event of Jesus Christ's coming **earthly kingdom and reign**.
- **Fallen Asleep:** A metaphorical scriptural term used to describe those who are **dead and in the grave**, awaiting resurrection.
- **Immediate (Nearer) Context:** The words, chapters, or pages **directly surrounding a verse** that help define its meaning.
- **Remoter Context:** Sections of scripture separated by chapters or different books that deal with the **same subject** and provide further clarification.
- **Belonging to Christ:** Defined scripturally as those who **keep the commandments** of God and have **crucified the flesh** with its passions.
- **Subjunctive Mood:** A grammatical mood expressing **possibility or probability**; used to show that inheritance is not guaranteed but depends on change.

Expansion of Key Points

1. The Place and Timing of the New Birth

The event of being "**born from above**" (*anothan*) is not a present-day emotional experience but an event that occurs at the **resurrection**, enabling the redeemed to enter the kingdom. While Nicodemus was focused on an adverb of **time** ("when I am old"), Jesus corrected him with an adverb of **place**, focusing on the location of the coming inheritance. This event is clearly depicted in the remoter

context of **Ezekiel 36 and 37**, which shows the sequence of water, spirit, and kingdom.

2. Death vs. Resurrection: No Middle State

Scripture uses the contrast of **death and resurrection** with no "middle state" like an immortal soul in heaven. According to **1 Corinthians 15:20-22**, those who have died have "**fallen asleep**" and are in the grave awaiting the return of Christ. The sources argue that the church must stop teaching life immediately after death, as the only scriptural hope for life is in the **future resurrection**.

3. Defining "Belonging to Christ"

Belonging to Christ is not achieved by raising a hand in a meeting or "inviting Jesus into your heart," as these terms are not found in the Bible. Instead, **John 14:21** defines those who love Jesus as those who have His commandments and **keep them**. Furthermore, **Galatians 5:24** states that those who belong to Christ have "**crucified the flesh with its passions and desires**," indicating a life of active change rather than a one-time event.

4. The Conditional Nature of Inheritance

Inheriting the kingdom is **conditional** upon the conduct of the redeemed. **Galatians 5:19-21** provides a list of "works of the flesh"—including jealousy, fits of anger, and sexual immorality—and explicitly warns the church that those who do such things **will not inherit the kingdom of God**. The sources suggest that many who consider themselves "born again" today may be excluded if they do not exhibit the **fruit of the Spirit**.

5. Accountability and "Striving"

The gospel demands a **changed life**; without it, the redeemed will not inherit the kingdom. Knowledge of the truth increases **accountability**, as Jesus does not "grade on a curve" and will not accept arguments that one has simply "come a long way" if they are not keeping the commandments. To enter the narrow gate, one must "**agonize**" (**strive**) and live a life of repentance and faith.

6. The Metaphorical "New Birth" in 1 Peter

The term "**born again**" in **1 Peter 1:23** uses a different Greek word than John 3 and is used in an **active, present-tense** context. This "new birth" is a **metaphor** for a changed life and a "living hope," much like how humans use the phrase "feeling like a new person". It is part of a larger section of **metaphorical language** in 1 Peter—including references to "babies," "stones," and "grass"—to

describe the growth and holiness required of the redeemed until the salvation revealed at Christ's return.

Biblical References Within The Source Excerpts

- **Daniel 12:2:** Resurrection of the dead.
- **Ezekiel 36 & 37:** The sequence of water, spirit, and kingdom.
- **John 2:** The immediate context of Jesus's earlier ministry.
- **John 3:5-16:** Born from above; the context of the resurrection.
- **John 14:21:** Loving Jesus defined as keeping commandments.
- **1 Corinthians 15:20-23:** Christ as first fruits; the resurrection of those who "sleep".
- **Galatians 5:16-25:** Works of the flesh vs. fruit of the Spirit; defining those who belong to Christ.
- **1 Peter 1:1-25:** New birth; living hope; inheritance; being holy.
- **1 Peter 2:1-4:** Newborn babies; the living stone.

Study Questions

- What is the difference between an **adverb of time** and an **adverb of place** in the context of John 3?
- According to **E.W. Bullinger**, how do "immediate context" and "remoter context" differ?
- How does the source define "**falling asleep**" in relation to death?
- Why is the **subjunctive mood** important when discussing the "crucifying of the flesh"?
- What specifically must a person do to be considered someone who "**loves Jesus**"?
- According to **Galatians 5**, what happens to a person who practices "fits of anger" or "jealousy"?

Answer Key

- An adverb of **time** (like "again") focuses on *when* something happens; an

adverb of **place** (like "above") focuses on *where* the kingdom is. Jesus corrected Nicodemus's focus on time to a focus on the place of the kingdom.

- **Immediate context** refers to what is on the same page or near chapters; **remoter context** refers to the same subject dealt with in other books or distant chapters.
- It is a metaphor for being **dead and in the grave**; there is no life or consciousness until the resurrection.
- It indicates that the outcome is **conditional**; one must actively lead by the spirit and crucify the flesh to ensure they do not fail to inherit.
- They must **have the commandments and keep them**; it is an active, ongoing obedience rather than a one-time emotional event.
- They **will not inherit the kingdom of God**, regardless of whether they call themselves a "born again Christian".

Exhortations

- **Strap on Your Seatbelt:** Recognize that the truth of the Gospel is a "**rough ride**" that demands total change; do not settle for comfortable, unscriptural definitions.
- **Quit the Imagination:** Stop following the "imagination" of modern theology that promises life immediately after death; fix your hope entirely on the **future resurrection**.
- **Check the Fruit:** Examine your life for the **works of the flesh**; if you are jealous or angry, you are "kidding yourself" if you think you will inherit the kingdom without change.
- **Agonise for the Gate:** Understand that the way is narrow and requires you to "**agonise**" (**strive**); if your walk with Christ is easy, you may not be bringing about the change necessary for the inheritance.
- **Accept Accountability:** Realise that knowing these truths makes you **deeply accountable**; do not just hear the word, but live it out in repentance and faith.