

Mechanics of Christ's Resurrection

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As Christ's resurrection was primarily a spiritual matter, it seems incongruous to use the word "mechanics" or "mechanical" to describe what occurred two thousand years ago following Christ's death on a wooden stake. However, as we are mortal beings with a limited grasp of spiritual realities, the word "mechanical" may be the best way to describe the preordained steps that occurred in association with Christ's death and resurrection.

*Mechanical – a system that manages the power of forces and movements to accomplish a task:
(en.wikipedia.org>wiki>Mechanical).*

Even before Christ's execution, his Father in heaven allowed a series of events to unfold leading to Christ's death, including the betrayal by Judas Iscariot.

Jesus answered them, "Did I not choose you, the twelve, and one of you is a devil?"⁷¹ He spoke of Judas Iscariot, the son of Simon, for it was he who would betray him, being one of the twelve (Jn. 6:70-71; NKJV used throughout unless otherwise stated).

*While I was with them, I kept them in Your name which You gave me. And I guarded them; and none is lost except the son of perdition, **that the Scripture** (prophecy) **might be fulfilled** (Jn. 17:12; cf. Ps. 41:9; 109:6-8; Ed. note in parenthesis; emphasis added).*

Judas Iscariot was just a "cog in the wheel of destruction" that the self-serving religious leaders put in motion.

*I know that you (religious leaders) are Abraham's descendants, but **you seek to kill me**, because my word has no place in you (Jn. 8:37; Ed. note in parenthesis; emphasis added).*

*But now **you seek to kill me**, a man who has told you the truth which I heard from "**THE**" God. Abraham did not do this (Jn. 8:40; emphasis added).*

Even though Pilate would have preferred to release Christ, tremendous pressure came upon him from the crowds that were stirred up by the religious leaders.

Then Pilate said to him, "Are you not speaking to me? Do you not know that I have power (authority) to crucify you, and power to release you?"¹¹ Jesus answered, "**You could have no power at all against me unless it had been given you from above.** Therefore the one who delivered me to you has the greater sin" (Jn. 19:10-11; Ed. note in parenthesis; emphasis added).

*But **the chief priests stirred up the crowd**, so that he (Pilate) should rather release Barabbas to them (Mk. 15:11; Ed. note in parenthesis; emphasis added).*

***So Pilate, wanting to gratify the crowd**, released Barabbas to them; and he delivered Jesus, after he had scourged him, to be crucified (Mk. 15:15; emphasis added).*

Although Almighty God could have stopped this sequence of events, Christ had already agreed to become the ultimate sacrifice for the sins of the world, from the beginning of this present evil age (Gal. 1:4).

*And all who dwell on the earth will worship him, whose names have not been written in the book of Life of **the Lamb slain; from the***

foundation of the world (Rev. 13:8; 17:8; emphasis added).

*Therefore my Father loves me, because I lay down my life that I may take it again. ¹⁸No one takes it from me, but **I lay it down of myself.** I have power to lay it down, and I have power to take it again. This command I have received from my Father (Jn. 10:17-18; emphasis added).*

Christ agreed to lay his life down so that every sinner could have the hope of everlasting life, following their repentance of sin. Once Christ fulfilled this aspect of God's "law of sacrifice" (Heb. 9:22; cf. Lev. 5:7, 11-13; 17:11; **Mt. 5:17**), it was only a matter of time before the animal sacrificial system ceased in 70 CE (Heb. 7:11-12; 10:1-4).

Therefore anyone who repented of their sins, following Christ's death and resurrection, would receive God's Holy Spirit after being baptized, and having hands laid upon them (Ac. 2:38; 8:17-18; 19:6). Having briefly reviewed these truths, the mechanics of Christ's death and resurrection can be examined more closely. As Christ said, "I lay it down of myself, and I have power to take it again."

It seems fairly straight forward that Christ made the decision to lay his life down without any coercion from any other spirit being, including Almighty God. However, Christ also said that he had power to take it again. The question then arises, "For Christ to take up his life again, does this mean going back to the way he was before he became a flesh and blood human being?"

If this is what Christ meant, it is important to examine scriptures describing what he used to be like.

Before looking at some of these scriptures, it must be emphasized that no human being has ever seen Almighty God, or heard His voice directly (Jn. 5:37; 6:46). Therefore, when people are seen speaking directly with "the LORD" during the time of the First Covenant, or Old Testament, they were not speaking with Almighty God. Instead, it was Almighty God's representative, who carried all the titles/offices of Almighty God, as summarized in the following scripture.

For unto us a Child is born, unto us a Son is given; and the government (of Almighty God) will be upon his shoulder. And his name will be called Wonderful (Jgs. 13:18), Counselor (Jer. 23:18), Mighty God (SHD 410, El; Jn. 5:43), Everlasting Father (Eph. 3:15; "every family" SGD 3965, patria: fatherhood), Prince of Peace (Jn. 14:27; 16:33; Ac. 10:36; Col. 1:20); ⁷Of the increase of his government and peace there will be no end, upon the throne of David and over his kingdom, to order it and establish it with justice from that time forward, even forever. The zeal of the Lord of hosts will perform this (Isa. 9:6-7; Ed. notes in parentheses).

*For who in the skies (SHD 7834, clouds) is comparable to the LORD? **Who among the sons of the mighty is like the LORD, ⁷a God greatly feared in the council of the holy ones, and awesome above all those who are around Him?** (Ps. 89:6-7; NASB; Ed. note in parenthesis; emphasis added).*

Therefore, terms such as "LORD", "Angel of the LORD", "LORD God", etc. must be examined in their context because, more often than not, these are describing the spirit being (Angel) that is now referred to as Jesus Christ (Heb. 13:8).

This is that Moses who said to the children of Israel, "The LORD your God will raise up for you a Prophet like me from your brethren." ³⁸This is

he (Moses) who was in the congregation in the wilderness **with the Angel who spoke to him on Mount Sinai**, and with our fathers, the one who received the living oracles to give us (Ac. 7:37-38, 30; cf. 1Cor. 10:4; Ex. 3:2; Isa. 63:9, Gen. 48:16; Ps. 63:7; emphasis added).

So what did the spirit being, now known as Jesus Christ, look like during the time of the First Covenant, and what was he able to do?

Then the Lord appeared to him (Abraham) by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. ²So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground. ³and said, "My Lord, if I have found favor in your sight, do not pass on by your servant. ⁴Please let a little water be brought, and wash your feet, and rest yourselves under the tree. ⁵And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant." And they said, "Do as you have said." ⁶So Abraham hastened into the tent to Sarah and said, "Quickly, make ready three measures of fine meal; knead it and make cakes."⁷And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hastened to prepare it. ⁸So he took butter and milk and the calf which he had prepared, and set it before them; and he stood by them under the tree as they ate (Gen. 18:1-8; Ed. note in parenthesis).

So "the LORD" (SHD 3068, YHVH) here, who later became known as Jesus Christ, did not look radically different from other men, and he ate a meal. A similar scenario occurred following the resurrection of the Son of Man.

Then as soon as they (Christ's disciples) had come to land, they saw a fire of coals there, and fish laid on it, and bread (Jn. 21:9; Ed. note in parenthesis).

Jesus said to them, "Come and eat breakfast." Yet none of the disciples dared ask him, "who are you?" - knowing that it was the Lord. ¹³Jesus then came and took the bread and gave it to them, and likewise the fish (Jn. 21:12-13).

*But while they still did not believe for joy, and marveled, he (Christ) said to them, "Have you any food here?"⁴²So they gave him a piece of a broiled fish ⁴³and **he took it and ate it in their presence** (Lk. 24:41-42; Ed. note in parenthesis; emphasis added).*

Not only did Christ eat a meal with Abraham, he also ate a meal with his disciples after his resurrection. In both cases, he was in a form that could be identified as "human", even though there is no mention of "blood" accompanying this form.

*And he said to them, "Why are you troubled? And why do doubts arise in your hearts?³⁹ behold my hands and my feet, that it is I myself. Handle me and see, for **a spirit does not have flesh and bones as you see I have**"(Lk. 24:38-39; emphasis added).*

Just before he died on a wooden stake, Christ spoke to his Father regarding the spirit that sustained his life and enabled him to fulfill his work. Combined with this spirit was the Father's Holy Spirit (Jn. 1:32; Rom. 8:11).

*Jesus, when he had cried out again with a loud voice, **yielded up his spirit** (Mt. 27:50; emphasis added).*

*And when Jesus had cried out with a loud voice, he said, "**Father, into Your hands I commend my spirit.**" And having said this, he breathed his last (Lk. 23:46; cf. Ps. 31:5; emphasis added).*

*So when Jesus had received the sour wine, he said, "it is finished!" And bowing his head, **he gave up his spirit***

(Jn. 19:30; emphasis added).

Therefore, the spirit that sustained Christ, combined with God's Holy Spirit, returned to Almighty God. Exactly three days and three nights later this same spirit, combined with God's Holy Spirit, entered into the dead body of Jesus Christ. At the moment this occurred, the physical body that Christ had prior to his death was transformed into a body that could function in both the physical and spirit realms.

It must be emphasized that God's Holy Spirit is **the power** of Almighty God that "helps" His faithful and obedient servants to fulfill His will. It also acts as a "comforter" during times of trouble. However, it does not cancel out, or control, the "spirit of man" that every human being possesses while they are alive.

And I will pray(to) the Father, and He will give you another Helper (SGD 3875; advocate, intercessor, comforter, mediator, helper) that He (God, the Father) may abide with you forever (Jn. 14:16; 15:26; cf. Ps. 54:4; Ed. notes in parentheses).

Everyone who is still alive at the time of Christ's return, will have their physical body transformed into a spirit body, providing they have God's Holy Spirit working in their lives. However, they will not precede those who already died while in possession of God's Holy Spirit.

*But if the Spirit of Him (Almighty God) who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life (everlasting) to your mortal bodies **because of His Spirit which dwells in you** (Rom. 8:11; Ed. note in parenthesis; emphasis added).*

*In a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and **the dead will be raised incorruptible, and we***

***shall be changed** (1Cor. 15:52; emphasis added).*

*For this we say to you by the word of the Lord, that **we who are alive and remain until the coming of the Lord will by no means precede those who are dead.** ¹⁶For the Lord himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And **the dead in Christ will rise first.** ¹⁷Then we who are alive and remain shall be caught up together with them in the clouds (symbol associated with angels) to meet the Lord in the air. And thus we shall always be with the Lord (1Thes. 4:17; Ed. note in parenthesis; emphasis added).*

So God's Holy Spirit, combined with the "spirit of man" given to every human being, must coexist in those who are alive at the time of Christ's return to earth (Rom. 8:11). Everyone in this situation will be transformed "in the twinkling of an eye" into a spirit being, and live forever.

Those who are dead when Christ returns, will have their human spirit reactivated by God's Holy Spirit, and they also will be transformed into a spirit being who will live forever.

It is through the "spirit of man" that God knows our motives as well as everything we are doing at any given point in time. It is also the means through which Almighty God "records" our lives, for better or worse, based on the decisions we make.

*The spirit of a man (or woman) is the lamp of the Lord, **searching all the inner depths of his/her heart** (Prov. 20:27; Ed. note in parenthesis; emphasis added).*

*.... Thus says the Lord, who stretches out the heavens, lays the foundation of the earth, and **forms the spirit of man within him** (Zech. 12:1b; cf. Nu. 16:22; emphasis added).*

*Thus says God the Lord, who created the heavens and stretched them out, who spread forth the earth and that which comes from it, who gives breath to the people on it, and **spirit to those who walk on it** (Isa. 42:5; emphasis added).*

Therefore at death, the personality, memory, and life decisions of each person returns to Almighty God.

*Then the dust will return to the earth as it was, and **the spirit will return to God who gave it** (Eccl. 12:7; cf. Heb. 12:9b; emphasis added).*

However, once this spirit of man returns to Almighty God, it is not aware of anything. In essence, it is deactivated and goes into storage (**Eccl. 9:5-6, 10; 12:6-8; Ps. 115:17; 146:4**).

This is truth was confirmed when Christ's "spirit" returned to God Almighty and remained dormant for three days and three nights before being reunited with his physical body, that was not allowed to see any corruption.

*For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and underwent decay;
³⁷**But he** (Christ) **whom God** (Almighty) **raised up underwent no decay** (Ac. 13:36-37; Ed. notes in parentheses; emphasis added).*

Whatever Jesus Christ experienced, and learned during his short sojourn as a human being, would have been recorded in his "spirit of man". This would have been added to the many experiences he had prior to becoming "flesh and blood".

(Christ) who, in the days of his flesh, when he had offered up prayers and supplications, with vehement cries and tears to Him (Almighty God) who was able to save him from death, and was

*heard because of his godly fear (deep respect),
⁸though he was a son, yet **he learned obedience by the things** (personal experiences) **which he suffered**.
⁹And having been perfected, he became the author of eternal salvation to all who obey Him (Almighty God) (Heb. 5:7-9; Ed. notes in parentheses; emphasis added).*

So the "spirit" that Christ had prior to becoming "flesh and blood" was perfected further through "the things which he suffered". Again, this "spirit" returned to Almighty God upon Christ's death and remained "in the heaven of heavens" for three days and nights before returning to "reactivate" and transform the dead body that Jesus Christ had prior to his death.

*Therefore, when he (Christ) came into the world, he said" "Sacrifice and offering You (Almighty God) did not desire, but **a body You have prepared for me**" (Heb. 10:5; Ed. notes in parentheses; emphasis added).*

Once Christ was resurrected, he could then be presented to his Father in heaven. In other words, he was not complete until this process was finished. Although the resurrected Christ had a "changed" body compared to the one he had during his time as a human being, he could eat food and be recognized by people. And yet, he could vanish in an instant (Lk. 24:31). As the "men" who accompanied Christ ate food when they arrived at Abraham's camp, it is possible that all the loyal the angels of heaven are the same. However, there is no scriptural support confirming that fallen angels have the same capabilities. In fact, they may have forfeited these when they rebelled against Almighty God (Jude 6; Rev. 12:4).

From the following section of scripture it seems the loyal angels, who went to Sodom and Gomorrah, had a slightly different appearance

than the people who lived there. This might be one reason they became objects of interest to the depraved inhabitants.

And the (fallen) angels who did not keep their own domain, but left their own habitation, He has reserved in everlasting chains under darkness for the judgment of the great day (2nd resurrection); ⁷as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange (SGD 2087; other, another, not of the same nature, form, or kind; different, altered in some way) flesh, are set forth as an example, suffering the punishment of eternal fire (cf. Rev. 3:18) (Jude 6-7; Ed. notes in parentheses; emphasis added).

The same Greek word # 2087, translated as "strange flesh" in Jude 7, is used in Mark 16:12 to emphasize that, following his resurrection, Christ did not look the same as he did prior to his death.

After that, he (Christ) appeared in another form to two of them as they walked and went into the country (Mk. 16:12; Ed. note in parenthesis; emphasis added).

This distinction between human beings, who are composed of flesh and blood, and spirit beings who are of an "altered composition", is described using figurative terms in the book of Revelation. One of the main themes in this prophetic work is a process of judgment pertaining to Satan and the fallen angels. Because of this, when the word "flesh" is used, it is not describing "flesh and blood" human beings, rather it's a term denoting mortality.

And the ten horns (symbol of strength and leadership) which you saw on the beast, these will hate the harlot (symbol of a false religious system), make her desolate and naked (cf. Rev.

3:17b), ***eat her flesh and burn her with fire*** (Rev. 17:16; Ed. notes in parentheses; emphasis added).

As this is dealing with spirit beings, the flesh being consumed cannot be "physical". Instead, it is figurative language describing the judgment of evil spirit beings. This is not a unique section of scripture as other references continue,

Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, "Come and gather together for the supper of the great God, ¹⁸that you may eat the flesh of kings, the flesh of captains, the flesh of might men, the flesh of horses and of those who sit on them, and the flesh of people, free and slave, both small and great." (Rev. 19:17-18; cf. Eze. 39:17-20; Emphasis added).

Then the beast (symbolic language describing a powerful rebellious spirit being, and/or system) was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone (symbolic language describing God's judgment; cf. Rev. 3:18). ²¹And the rest were killed with the sword which proceeded from the mouth of him (Christ) who sat on the horse. And all the birds were filled with their flesh (Rev. 19:20-21; Ed. notes in parentheses; emphasis added).

The apostle Paul made it clear there are many different types of flesh, and even the use of terms such as "beasts" and "birds" does not automatically mean physical beasts and birds (Rev. 18:2b). Instead, these terms are often applied to different groups within the spirit realm. For instance, the "beast" mentioned previously in Revelation 17:16, is not a literal physical animal.

Therefore, in this case, the use of the term "flesh" denotes that he is in a form with the potential to die. It is not meant to indicate that he is a physical being consisting of human flesh and blood.

All flesh is not the same, but there is one kind of men, another flesh of beasts, another of fish, and another of birds (1Cor. 15:39; emphasis added).

As angels are sometimes compared to "birds", angels have "flesh" that is distinct from men, beasts, or fish.

Then I (Zechariah) raised my eyes and looked, and there were two women, coming with the wind in their wings; for they had wings like the wings of a stork, and they lifted up the basket between earth and heaven (Zech. 5:0; Ed. note in parenthesis; emphasis added).

With this background, it should not be a stretch to consider that when Adam was originally created, he described his state as being the same as Jesus Christ after his resurrection in Luke 24:39.

And Adam said: "This is now bones of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." (Gen. 2:23; Emphasis added).

So just as Christ had the potential of being transformed into a flesh and blood human being, so Adam had that same potential. However, Adam's transformation into a human being, who would die, was due to his transgression of God's command (Gen. 2:16-17; Rom. 6:23)); whereas Christ's transformation into a human being was for the purpose of covering the sins of Adam and his descendants; so they could be forgiven upon repentance and inherit everlasting life.

And so it is written, "The first man Adam became a living being." The last Adam (Christ) became a life-giving spirit (1Cor. 15:45; Ed. note in parenthesis; emphasis added).

Because Adam transgressed God's command, he became a little lower than the angels, even though his potential is to be "crowned with glory and honor".

You made him (man) for a little while, lower than the angels; You crowned him with glory and honor (Heb. 2:7; Ed. note in parenthesis).

The phrase "a little lower than the angels" is another way of describing Adam's transformation from someone who had dominion and authority (Gen. 1:28; 2:19-20), to someone with a diminished amount of dominion and authority due to sin.

Even though the spirit being, who later became known as Jesus Christ, did not commit any sin worthy of death, he gave up his "spiritual flesh and bones" to become a "physical flesh and blood" sacrifice, and shed his blood to provide forgiveness of sin for every repentant individual (Heb. 9:22).

For He (Almighty God) made him (Christ) who knew no sin to be sin (physical flesh and blood; cf. Heb. 10:5) *for us, that we might become the righteousness of God in him* (2Cor. 5:21; Ed. notes in parentheses).

Christ's "flesh and bones", mentioned in Luke 23:49, is not a description of physical flesh and bones with blood and marrow in them. Therefore, this phrase is meant to be understood figuratively, and it represents important truths. For example, this phrase is used to identify a family lineage.

You are my brethren, you are my bone and flesh. Why then are you the last to bring back the king? (2Sam. 19:12; emphasis added).

Therefore, Christ's "spiritual bones and flesh" reveal that he is both the "Son of the family of Man" as well as the "Son of Almighty God".

Hereafter ***the Son of Man*** will sit on the right hand of the power of God (Lk. 22:69; emphasis added).

In human beings, the blood that nourishes our body and sustains life is produced in bone marrow. Figuratively speaking, it is Jesus Christ who nourishes the church of God. Therefore, when Christ's "spiritual bones" are brought to remembrance, it is a reminder that Christ gave up his life to provide everlasting sustenance to those who repent of their sins. Christ also continues to nourish those who look to him as their only delegated teacher and master (Jn. 13:13; cf. Jn. 6:51-58).

*So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. ²⁹For no one ever hated his own flesh, but **nourishes and cherishes it, just as the Lord does the church*** (Eph. 5:28-29; emphasis added).

Just as the bones of one of God's faithful servants were associated with healing and a resurrection from the dead; so Christ's "spiritual bones" are associated with healing and a resurrection from the dead. Specifically, just as Christ's bones were not broken, neither are his promises regarding the authority his Father gave him to heal the sins of the world and resurrect the dead.

*So it was, as they were burying a man, that suddenly they spied a band of raiders; and they put the man in **the tomb of Elisha; and when the man was let down and touched the***

bones of Elisha, he revived and stood on his feet (2Kgs. 13:21; emphasis added).

*But when they (the Roman soldiers) came to Jesus and saw that he was already dead, **they did not break his legs*** (Jn. 19:33; Ed. note in parenthesis; emphasis added).

*For these things were done that the Scripture should be fulfilled, "**Not one of his bones shall be broken.**"* (Jn. 19:36; cf. Ps. 34:20; emphasis added).

*But he (Christ) was pierced through for our transgressions, he was crushed for our iniquities; the chastisement for our peace was upon him, and **by his blows that cut in we are healed*** (Isa. 53:5; Ed. note in parenthesis; emphasis added).

*Jesus said to her (Martha), "**I am the resurrection and the life** (everlasting). He who believes in me, though he may die, he shall live."* (Jn. 11:25; Ed. note in parenthesis; emphasis added).

Bones are synonymous with the person themselves. Therefore, Christ's "spiritual bones" are synonymous with him, and cannot be permanently separated from him.

All my bones shall say, "Lord, who is like You, delivering the poor from him who is too strong for him..." (Ps. 35:10a; emphasis added).

*Make me (David) to hear joy and gladness, **that the bones which You have broken may rejoice*** (Ps. 51:8; Ed. note in parenthesis; emphasis added).

*Again, He said to me (Ezekiel), "**Prophecy to these bones, and say to them, 'O dry bones, hear the word of the Lord'**"* (Eze. 37:4; Ed. note in parenthesis; emphasis added).

*Then He said to me, "Son of man, **these bones are the whole house of Israel...** (Eze. 37:11; emphasis added).*

In conclusion, three days and nights after his death and burial, Jesus Christ was resurrected and transformed to a "spirit being" with flesh and bone that could be seen and touched (Lk. 24:39). In this form, Christ was still capable of eating a meal. However, there was no blood in Christ's resurrected body because his life's blood had already been shed "once for all" to pay the debt that all sinners incur (1Pet. 3:18). Physical blood provides only temporary life, and anyone consisting of flesh and blood cannot enter God's kingdom (1Cor. 15:50).

Also, Christ's spiritual body can move between the physical and spiritual realm in the "twinkling of an eye" (Lk. 24:31; cf. 1Cor. 15:52), and it appears from a number of scriptures that other loyal angels have this same ability (Gen. 28:12-13; Dan. 8:16; 9:21; Lk. 1:19, 26; Jn. 1:51).

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