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RESURRECTION AND WORSHIP

His resurrection from the dead makes it manifest that His sacrifice was accepted. Our justification was secured by His obedience to the death, and therefore He was raised from the dead (Romans 4:25).

His resurrection is a proof that He made a full atonement for our sins, that His sacrifice was accepted as a satisfaction to divine justice, and His blood a ransom for sinners. It is also a pledge and an earnest of the resurrection of all believers (Romans 8:11; 1 Corinthians 6:14; 15:47-49; Philippians 3:21; 1 John 3:2). As He lives, they shall live also.

It proved Him to be the Son of God, inasmuch as it authenticated all His claims (John 2:19; 10:17). "If Christ did not rise, the whole scheme of redemption is a failure, and all the predictions and anticipations of its glorious results for time and for eternity, for men and for angels of every rank and order, are proved to be hearsay. 'But now is Christ risen from the dead, and become the first-fruits of them that slept.' Therefore the Bible is true from Genesis to Revelation.

The kingdom of darkness has been overthrown, Satan has fallen as lightning from heaven, and the triumph of truth over error, of good over evil, of happiness over misery is forever secured.

With reference to the report which the Roman soldiers were bribed (Matthew 28:12-14) to circulate gossip concerning Christ's resurrection, "His disciples came by night and stole Him away while we slept," John 20:1-10.

The grave-clothes in which Christ had been buried were found in very good order, which serves for an evidence that His body was not 'stolen away while men slept.' Robbers of tombs have been known to take away 'the clothes' and leave the body; but none ever took away 'the body' and left the clothes, especially when they were 'fine linen' and new (Mark 15:46).

Any one would rather choose to carry a dead body in its clothes than naked. Or if they that were supposed to have stolen it would have left the grave-clothes behind, yet it cannot be supposed they would find leisure to 'fold up the linen.

WORSHIP is from the old English word that means "ωορτησηπ", denoting the worthiness of an individual to receive special honor in accordance with that worth. The principal biblical terms, the Hebrew שָׁחָ and the Greek προσκυνεο, emphasize the act of prostration, the doing of obeisance. This may be done out of regard for the dignity of personality and influenced somewhat by custom (Genesis 18:2), or may be based on family relationship (Genesis 49:8).

On a higher plane the same terms are used of divine honors rendered to a deity, whether to the gods of the nation (Exodus 20:5) or to the one true and living God who reveals Himself in Scripture and in His Son (Exodus 24:1).

The tutelage of Israel in the wilderness laid great stress on the sinfulness of idolatrous worship and its dire consequences (Deuteronomy 8:19). No injury to God compares with the denial of His uniqueness and the transfer to another of the recognition due to Him. In this light must be understood His references to Himself as a jealous God (Exodus 20:5).

Perversion of worship is seen in Satan's avid effort to secure for him what belongs properly to God alone (Matthew 4:9), as well as in the blasphemous figure of the beast (Revelation 13:4). Undue deference paid to men verges at times on worship and is resisted by the godly (Acts 10:25-26). Barnabas and Paul protested the attempt to worship them at Λύστρα based on the impression that they were gods who had come down to men (Acts 14:11-14). Loyal angels refuse veneration (Revelation 22:9).