

**March 3, 2019**

**Resurrection Apologetics**  
*Free Grace Presbyterian Church*

## SOME THOUGHTS FOR REFLECTION:

Rather than the disruptive force of revelation that the gospel truly is, our witness makes it just another personal preference, like our favorite bands, pet peeves, political parties, and shopping organic. The challenge for Christians in our time is to speak of the gospel in a way that unsettles listeners, that conveys the transcendence of God, that provokes contemplation and reflection, and that reveals the stark givenness of reality.

Alan Noble  
Professor of English

J e s u s  
said to her, "I am the  
resurrection and the life.  
Whoever believes in me,  
though he die, yet shall he live,  
and everyone who lives and  
believes in me shall never  
die. Do you believe this?"  
**John 11:25–26**

Paul, a servant of  
Christ Jesus, called to be an  
apostle, set apart for the gospel of  
God, which he promised beforehand  
through his prophets in the holy Scriptures,  
concerning his Son, who was descended from  
David according to the flesh and was declared  
to be the Son of God in power according to the  
Spirit of holiness by his resurrection from the  
dead, Jesus Christ our Lord, through whom we  
have received grace and apostleship to bring  
about the obedience of faith for the sake of  
his name among all the nations,  
including you who are called to  
belong to Jesus Christ...  
**Romans 1:1–6**

"And if it is evil  
in your eyes to serve  
the LORD, choose this day  
whom you will serve, whether  
the gods your fathers served in  
the region beyond the River, or  
the gods of the Amorites in  
whose land you dwell. But as  
for me and my house, we  
will serve the LORD."  
**Joshua 24:15**

When Jesus Christ crucified is not proclaimed and lived out in love, the Church is a bored and boring society. There is no power, no challenge, no fire—no change. We make drab what ought to be dramatic.

Brennan Manning  
American priest

The Birth of Christ is the eucatastrophe of Man's history. The Resurrection is the eucatastrophe of the story of the Incarnation. This story begins and ends in joy. It has pre-eminently the "inner consistency of reality." There is no tale ever told that men would rather find was true, and none which so many sceptical men have accepted as true on its own merits.

J.R.R. Tolkien  
British philologist, professor, and  
author of *The Hobbit* and *The Lord of the Rings*

# GOD SUMMONS US BY HIS GRACE

**Leader:** Sing to the LORD, all the earth! Tell of his salvation from day to day. Declare his glory among the nations, his marvelous works among all the peoples!

**People:** **For great is the LORD, and greatly to be praised. Splendor and majesty are before him; strength and joy are in his place.**

1 Chronicles 16

**Leader:** Ascribe to the LORD, O families of the peoples, ascribe to the LORD glory and strength! Ascribe to the LORD the glory due his name; bring an offering and come before him! Worship the LORD in the splendor of holiness; tremble before him, all the earth;

**People:** **Let the heavens be glad, and let the earth rejoice, and let them say among the nations, "The LORD reigns!"**

**We sing to the Lord and ascribe to him glory and strength**

"Glorious and Mighty"

1. Maj-es-ty, your glo-ry is shin-ing bright-er than the  
2. Maj-es-ty, you fash-ioned the heav-ens, your de-crees can  
3. Maj-es-ty, we'll sing with cre-a-tion when you come a-

4 moon and the stars. Mar-vel-ling, we ho-nor and fear you a-  
nev-er be changed. O-ver all the plans of the na-tions your  
gain in the clouds. Ev-ry knee will bow down and wor-ship the

7 bove all gods. Glo-ri-ous and might-y, you're awe-some in beau-ty;  
judg-ments reign.  
one true God.

13 joy-ful songs we raise. Glo-ri-ous and might-y, you're awe-some in

19 beau-ty, great-ly to be praised!

We worship because it is what we were made to do. At no other time are we more human, more alive, more complete than when we approach our God in the wonder of who he is.

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# GOD SANCTIFIES US BY HIS GRACE

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Romans 3, 5, 6

## **God calls to us of our sin and the death it has earned**

All have sinned and fall short of the glory of God... Sin came into the world through one man, and death through sin, and so death spread to all men because all sinned... For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

## **We confess our sin and look to the free gift of God**

*We use this time in God's presence to confess our sins and our need for God's grace, silently, personally before him alone. We invite you to join us in sorrow over your sin and joy in his grace and mercy in Jesus Christ.*

1 Corinthians 15  
Colossians 1

## **We declare that his resurrection is our life**

**Elder:** This is the good news that we have received, in which we stand, and by which we are saved:

**People:** **Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Peter, then to the twelve, and then to many faithful witnesses.**

**Elder:** And who is this Christ that died and was raised?

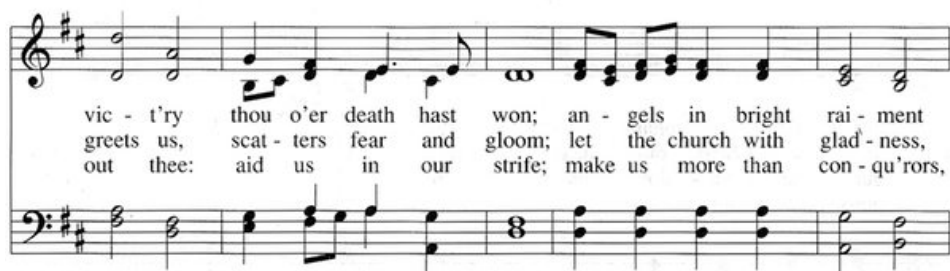
**People:** **We believe Jesus is the Christ, the Son of God, who is the image of the invisible God, the firstborn of all creation, by whom all things were created, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.**

The empty tomb of Easter is the assurance of our salvation. As the wages of sin is death (Romans 6), Christ's victory over death in his resurrection is our guarantee that by faith in him we find forgiveness, redemption from our sin, and in that eternal life.

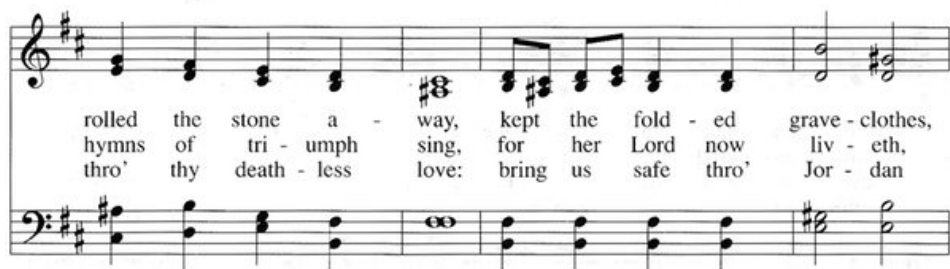
**We come the empty tomb and find the stone rolled away for us** "Thine Be the Glory"



1. Thine be the glo - ry, ris - en, con - qu'ring Son; end - less is the  
 2. Lo! Je - sus meets us, ris - en from the tomb; lov - ing - ly he  
 3. No more we doubt thee, glo - rious Prince of life; life is naught with -



vic - t'ry thou o'er death hast won; an - gels in bright rai - ment  
 greets us, scat - ters fear and gloom; let the church with glad - ness,  
 out thee: aid us in our strife; make us more than con - qu'rors,



rolled the stone a - way, kept the fold - ed grave - clothes,  
 hymns of tri - umph sing, for her Lord now liv - eth,  
 thro' thy death - less love: bring us safe thro' Jor - dan



**REFRAIN**  
 where thy bod - y lay.  
 death hath lost its sting. Thine be the glo - ry, ris - en, con - qu'ring Son;  
 to thy home a - bove.



end - less is the vic - t'ry thou o'er death hast won.

"Death is  
 swallowed up in  
 victory."  
 "O death, where is  
 your victory?  
 O death, where is  
 your sting?"

The sting of death  
 is sin, and the  
 power of sin is the  
 law. But thanks be  
 to God, who gives  
 us the victory  
 through our Lord  
 Jesus Christ.  
 1 Corinthians 15

And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth."

Revelation 5

"Alleluia, Sing to Jesus"

1. Al - le - lu - ia! Sing to Je - sus! His the scep - ter, his the throne. Al - le -  
 2. Al - le - lu - ia! King e - ter - nal, thee the Lord of lords we own; Al - le -

5 lu - ia! His the tri - umph, his the vic - t'ry, his a - lone. Hark! The  
 lu - ia! Born of Ma - ry, earth thy foot - stool, heav'n thy throne. Al - le -

9 songs of peace-ful Zi - on thun-der like a might-y flood; Je - sus  
 lu - ia! Bread of heav - en, here on earth our food and stay! Al - le -

13 out of ev - 'ry na - tion has re - deemed us by his blood. Al - le -  
 lu - ia! Here the sin - ful flee to thee from day to day. Al - le -

17 lu - ia! Not as or - phans are we left in sor - row now. Al - le -  
 lu - ia! Sing to Je - sus! His the scept - er, his the throne. Al - le -

21 lu - ia! He is near us; faith be - lieves, nor ques-tions how.  
 lu - ia! His the tri - umph, his the vic - t'ry, his a - lone.

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## GOD SPEAKS WITH US BY HIS GRACE

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Acts 25:13–26:32

<sup>13</sup>Now when some days had passed, Agrippa the king and Bernice arrived at Caesarea and greeted Festus. <sup>14</sup>And as they stayed there many days, Festus laid Paul's case before the king, saying, "There is a man left prisoner by Felix, <sup>15</sup>and when I was at Jerusalem, the chief priests and the elders of the Jews laid out their case against him, asking for a sentence of condemnation against him. <sup>16</sup>I answered them that it was not the custom of the Romans to give up anyone before the accused met the accusers face to face and had opportunity to make his defense concerning the charge laid against him. <sup>17</sup>So when they came together here, I made no delay, but on the next day took my seat on the tribunal and ordered the man to be brought. <sup>18</sup>When the accusers stood up, they brought no charge in his case of such evils as I supposed. <sup>19</sup>Rather they had certain points of dispute with him about their own religion and about a certain Jesus, who was dead, but whom Paul asserted to be alive. <sup>20</sup>Being at a loss how to investigate these questions, I asked whether he wanted to go to Jerusalem and be tried there regarding them. <sup>21</sup>But when Paul had appealed to be kept in custody for the decision of the emperor, I ordered him to be held until I could send him to Caesar." <sup>22</sup>Then Agrippa said to Festus, "I would like to hear the man myself." "Tomorrow," said he, "you will hear him."

<sup>23</sup>So on the next day Agrippa and Bernice came with great pomp, and they entered the audience hall with the military tribunes and the prominent men of the city. Then, at the command of Festus, Paul was brought in. <sup>24</sup>And Festus said, "King Agrippa and all who are present with us, you see this man about whom the whole Jewish people petitioned me, both in Jerusalem and here, shouting that he ought not to live any longer. <sup>25</sup>But I found that he had done nothing deserving death. And as he himself appealed to the emperor, I decided to go ahead and send him. <sup>26</sup>But I have nothing definite to write to my lord about him. Therefore I have brought him before you all, and especially before you, King Agrippa, so that, after we have examined him, I may have something to write. <sup>27</sup>For it seems to me unreasonable, in sending a prisoner, not to indicate the charges against him."

**26<sup>1</sup>**So Agrippa said to Paul, "You have permission to speak for yourself." Then Paul stretched out his hand and made his defense:

<sup>2</sup>"I consider myself fortunate that it is before you, King Agrippa, I am going to make my defense today against all the accusations of the Jews, <sup>3</sup>especially because you are familiar with all the customs and controversies of the Jews. Therefore I beg you to listen to me patiently.

<sup>4</sup>"My manner of life from my youth, spent from the beginning among my own nation and in Jerusalem, is known by all the Jews. <sup>5</sup>They have known for a long time, if they are willing to testify, that according to the strictest party of our religion I have lived as a Pharisee. <sup>6</sup>And now I stand here on trial because of my hope in the promise made by God to our fathers, <sup>7</sup>to which our twelve tribes hope to attain, as they earnestly worship night and day. And for this hope I am accused

The God who speaks in Scripture speaks to us now.

The God who acted in biblical history acts today. Through the Holy Spirit, Christ is present in the sermon offering grace and calling for obedience.

by Jews, O king! <sup>8</sup>Why is it thought incredible by any of you that God raises the dead?

<sup>9</sup>"I myself was convinced that I ought to do many things in opposing the name of Jesus of Nazareth. <sup>10</sup>And I did so in Jerusalem. I not only locked up many of the saints in prison after receiving authority from the chief priests, but when they were put to death I cast my vote against them. <sup>11</sup>And I punished them often in all the synagogues and tried to make them blaspheme, and in raging fury against them I persecuted them even to foreign cities.

<sup>12</sup>"In this connection I journeyed to Damascus with the authority and commission of the chief priests. <sup>13</sup>At midday, O king, I saw on the way a light from heaven, brighter than the sun, that shone around me and those who journeyed with me. <sup>14</sup>And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.' <sup>15</sup>And I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus whom you are persecuting. <sup>16</sup>But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you, <sup>17</sup>delivering you from your people and from the Gentiles—to whom I am sending you <sup>18</sup>to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.'

<sup>19</sup>"Therefore, O King Agrippa, I was not disobedient to the heavenly vision, <sup>20</sup>but declared first to those in Damascus, then in Jerusalem and throughout all the region of Judea, and also to the Gentiles, that they should repent and turn to God, performing deeds in keeping with their repentance. <sup>21</sup>For this reason the Jews seized me in the temple and tried to kill me. <sup>22</sup>To this day I have had the help that comes from God, and so I stand here testifying both to small and great, saying nothing but what the prophets and Moses said would come to pass: <sup>23</sup>that the Christ must suffer and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles."

<sup>24</sup>And as he was saying these things in his defense, Festus said with a loud voice, "Paul, you are out of your mind; your great learning is driving you out of your mind." <sup>25</sup>But Paul said, "I am not out of my mind, most excellent Festus, but I am speaking true and rational words. <sup>26</sup>For the king knows about these things, and to him I speak boldly. For I am persuaded that none of these things has escaped his notice, for this has not been done in a corner. <sup>27</sup>King Agrippa, do you believe the prophets? I know that you believe." <sup>28</sup>And Agrippa said to Paul, "In a short time would you persuade me to be a Christian?" <sup>29</sup>And Paul said, "Whether short or long, I would to God that not only you but also all who hear me this day might become such as I am—except for these chains."

<sup>30</sup>Then the king rose, and the governor and Bernice and those who were sitting with them. <sup>31</sup>And when they had withdrawn, they said to one another, "This man is doing nothing to deserve death or imprisonment." <sup>32</sup>And Agrippa said to Festus, "This man could have been set free if he had not appealed to Caesar."

What do the  
Scriptures  
principally teach?  
The scriptures  
principally teach  
what man is to  
believe  
concerning God,  
and what duty  
God requires of  
man.

Westminster  
Shorter Catechism  
Question 3



Sermon

Resurrection Apologetics

Rev. Ian Hard

Rev. Hard is the  
pastor of Christ  
Church PCA in  
Pembroke, NH.

# GOD STRENGTHENS US BY HIS GRACE

In the Lord's  
Supper we partake  
of the benefits of  
the great  
redemptive act of  
history: Christ's  
death on the cross.  
We are united to  
Christ so much so  
that the Apostle  
Paul can say we  
have been  
crucified with him  
(Romans 6).

## **We celebrate the Lord's Supper, living in the light of the gospel—the good news that Christ is the first to rise from the dead**

*We celebrate God's free grace to us in Jesus Christ by observing the Lord's Supper each Sunday. We invite to the Lord's Table all those who are baptized followers of Jesus Christ, under the authority of Christ and his body, the Church. By eating the bread and drinking the cup you are acknowledging that you are a sinner, without hope except in the sovereign mercy of God, and that you are trusting in Jesus Christ alone for your salvation. If you have any doubts about your participation, please speak to one of the elders after the service.*

### "When I Survey the Wondrous Cross"

1. When I sur - vey the won - drous cross on which the  
2. For - bid it, Lord, that I should boast, save in the  
3. See, from his head, his hands, his feet, sor - row and  
4. Were the whole realm of na - ture mine, that were a

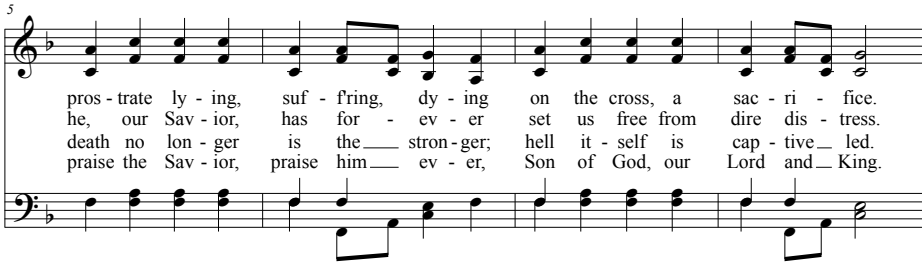
Prince of glo - ry died, my rich - est gain I  
death of Christ my God: all the vain things that  
love flow min - gled down: did e'er such love and  
pres - ent far too small; love so a - maz - ing,

count but loss, and pour con - tempt on all my pride.  
charm me most, I sac - ri - fice them to his blood.  
sor - row meet, or thorns com - pose so rich a crown?  
so di - vine, de - mands my soul, my life, my all.

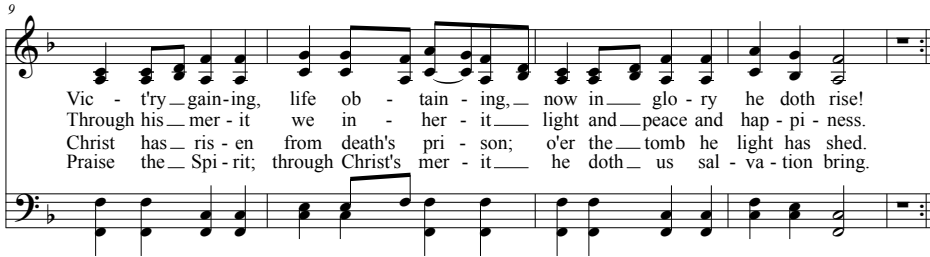
"Praise the Savior, Now and Ever"



1. Praise the Sav - ior, now and ev - er; praise him, all be - neath the skies;  
 2. Man's work fail - eth, Christ's a - vail - eth; he is all our righ - teous - ness;  
 3. Sin's bond sev - ered, we're de - liv - ered; Christ has bruised the ser - pent's head;  
 4. For his fa - vor, praise for - ev - er, un - to God the Fa - ther sing;



pros - trate ly - ing, suf - fring, dy - ing on the cross, a sac - ri - fice.  
 he, our Sav - ior, has for - ev - er set us free from dire dis - tress.  
 death no lon - ger is the stron - ger; hell it - self is cap - tive led.  
 praise the Sav - ior, praise him ev - er, Son of God, our Lord and King.



Vic - t'ry gain - ing, life ob - tain - ing, now in glo - ry he doth rise!  
 Through his mer - it we in - her - it light and peace and hap - pi - ness.  
 Christ has ris - en from death's pri - son; o'er the tomb he light has shed.  
 Praise the Spi - rit; through Christ's mer - it he doth us sal - va - tion bring.

Who is to  
condemn? Christ  
Jesus is the one  
who died—more  
than that, who was  
raised—who is at  
the right hand of  
God, who indeed  
is interceding for  
us.  
Romans 8

God doesn't need  
our money, but he  
gives us the  
privilege of  
participating in his  
kingdom by giving  
it to him in faith.

## **We give our tithes and offerings in wonder and worship of the resurrected Christ**

*We give our offerings to God as a public demonstration of our faith,  
putting our money where our mouths are. In this action we show what we claim,  
that our lives are organized around God and lived for him instead of ourselves.*

## **We come to God in prayer, entering his throne room through the power of Christ's resurrection**

*During this time we live in faith, trusting in the power of his grace,  
placing our lives and our church in his hands.  
We ask that he would work in us and through us for his glory.*

# GOD SENDS US WITH HIS GRACE

**We sing out for God in his great love to conform us to him, changing us from glory into glory**

"Worship Christ, The Risen King"



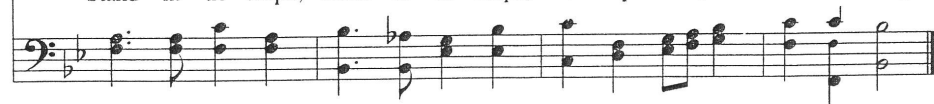
1. Rise, O church, and lift your voic-es, Christ has con-quered death and hell.
2. See the tomb where death had laid him, emp-ty now, its mouth de-clares:
3. Hear the earth pro-test and trem-ble, see the stone re-moved with pow'r;
4. Doubt may lift its head to mur-mur, scoff-ers mock and sin-ners jeer;
5. We ac-claim your life, O Je-sus, now we sing your vic-to-ry;



Sing as all the earth re-joic-es; res-ur-rec-tion an-thems swell.  
"Death and I could not con-tain him, for the throne of life he shares."  
• all hell's min-ions may as-sem-ble, but can-not with-stand his hour.  
but the truth pro-claims a won-der thought-ful hearts re-ceive with cheer.  
sin or hell may seek to seize us, but your con-quest keeps us free.



Come and wor-ship, come and wor-ship, wor-ship Christ, the ris-en King!  
Come and wor-ship, come and wor-ship, wor-ship Christ, the ris-en King!  
• He has con-quered, he has con-quered, Christ the Lord, the ris-en King!  
He is ris-en, he is ris-en, now re-ceive the ris-en King!  
Stand in tri-umph, stand in tri-umph, wor-ship Christ, the ris-en King!



Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.  
Philippians 2

## **We live in the power of Christ's resurrection**

**Leader:** Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever.

**People:** Amen

*Please stay and join us for a time of refreshment and enjoying each other's company. This is a time to share in life together as we reconnect with those we know and as we meet someone new.*

Hebrews 13

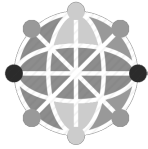


## Welcome to Free Grace

We are a broken church full of broken people. We know we need God's free grace. Some of us have accepted this grace, some are exploring what it's all about. All of us are still trying to understand it. We are a church that seeks to proclaim this free grace of God with both our words and our lives. Not satisfied with simply talking about it, we want to live it out. We invite you to come, explore, and live God's free grace with us.

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### Our Connections



Free Grace is a congregation of the Presbyterian Church in America (PCA), a family of churches that seeks to be faithful to the Scriptures, true to the Reformed faith, and obedient to the Great Commission of Jesus Christ.

### Our Leadership

Free Grace is lead by her elders, men called by God and set apart by the church to care and lead her as individual members, families, and as a whole. Our elders are:

Rev. Per Almquist (pastor)  
Kevin Kidd  
Ken Morris



## Credits

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Connor Crawford, *voice*; Shane Stevens, *percussion*; Beth Almquist, *piano*

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"Praise the Savior, Now and Ever" ©2006 Cardiphonia Music. Words: Venantius Fortunatus, 6th century; trans. Augustus Nelson, 1925. Music: William Moore, 1925; arr. Bruce Benedict and Laura Bradham, 2006.

"Worship Christ, the Risen King!" ©1986 Maranatha! MUSIC. Words: Jack W. Hayford, 1986. Music: Henry T. Smart, 1867.

If God had a face what would it look like?  
And would you want to see?  
If seeing meant that you would have to believe  
In things like Heaven and in Jesus...

Joan Osborne  
"One of Us"

broken people  
bound together in Christ  
for God's glory