

**The Power of His Resurrection & The Promise for Ours
Corinthians 15:11-34**

Intro: The certainty and necessity of bodily resurrection of the Christian is its inseparable link to the resurrection of Christ, historically, logically, theologically and experimentally.

- I. **Historically**- the bodily resurrection of Christ is essential to the gospel message which the Corinthians had believed.
 - A. The apostolic gospel which Paul preached was embraced by the Corinthians vs:1-2
 - B. The primary content of this gospel is the death and resurrection of Christ which is historically authenticated by many reliable eye witnesses including Paul, vs: 3-10

Christ died for our sins	1) First proposition
according to the Scriptures	1a) Scriptural proof
and was buried	1b) Physical proof
He arose	2) Second proposition
according to the Scriptures	2a) Scriptural proof
and was seen	2b) Physical proof

I am to believe that – through His cross and resurrection- Jesus Christ, God’s son, gives me eternal life and resurrection instead of the death sentence that I deserve as a sinner. The Apostle John sees the cross and resurrection as a reason that people should believe that Jesus Christ gives believers eternal life. John 1:12, 3:16, 5:24, 6:40

GBC Salvation

“This new relationship with God is a free gift, by grace, and it is offered to all who put their faith in Jesus Christ. It cannot be achieved by good works, nor is it given according to race, status, or ability—salvation is through faith alone and by grace alone in Jesus’ death and resurrection.”

- C. The resurrection centered gospel was being preached by all the apostles and it was believed by the Corinthians vs:11
- II. **Logically**—the doctrine of bodily resurrection cannot be denied without rendering the Christian gospel groundless and worthless. Vs:12—19
 - A. Some Christians were inconsistent in separating the bodily resurrection of the dead from the resurrection of Christ: vs:12
 - B. Denial of bodily resurrection involves denial of Christ’s resurrection which renders Christianity groundless and worthless and leaves Christians the most pitiable of all people vs:13-19

III. **Theologically**—the bodily resurrection of Christ guarantees the bodily resurrection of dead Christians as well as Christ’s final triumph over all things, including death. Vs:20-28

- A. The guarantee holds true because of the identification of believers in Christ and his resurrection vs:20-22
I Cor 15:45 Adam and last man
Rom 5:12 Two Adam thesis corporate solidarity idea.

NB. Not universalism. I Co 15:2,11. {Believe-----Believe}

- B. This guarantee holds true because following the resurrection of **all men** in their order, Christ subdues **all things** to God and death itself is abolished vs:23-28

1. The Promise of the Guarantee

Is there 2 or 3 resurrections? :23-24

(Each in ORDER Tagma)

First-. Christ- first fruits

Feast of First fruit (Lev 23:9-14)

Three ideas-

- a. First-- meaning Prior temporality
- b. Second- representation- if first is holy the rest is
- c. Third- Pledge of more to come

The idea is that of a down payment and a promise of the rest

NB 50 days after the Passover and the first fruit offering was Pentecost and then there was another offering for peoples sin. After Christ resurrection then there were 50 days and then Pentecost and the birth of the Church.

Paul ties Christ resurrection and the start of the church 50 days later from the OT!

Second. Epeita-then those at Christ’s coming Parousia- rapture/second coming (I thess 4 rapture or Rev 19:1-4, 11-16 Second coming)

Third “Eita then comes the end At end of Millennium Christ will raise all the dead of all time and those who died during the 1000ys of Millennium. (Rev 20)

2. The Power of the Guarantee :25-28

:24 Rule, Power, and Authority- Imperial power of Rome over providence like Corinth- Paul takes it from local temporal to the cosmic universal and eternal level.

Rev 20-Jesus is king. But not all under subjection: Satan at end Rev 20 and people during rebel. Rev 2:27 Rule with rod of iron!

When Millennium over all delivered up to the Father and Jesus rules over all under his feet 15:25 and Hebrews 2:5-9, Psalm 8:6-7

Even death will be over- People die in Millennium Isa 65:20 Rev. 20:8

NB- God the Father is not subjected to King Jesus
King Jesus the son is subjected to the Father
Question- Is Jesus subjection mean- Eternal subordination of the Son

The big biblical picture has to do with the ruler-ship of God. The Kingdom of God
Garden paradise- The Fall- Paradise restored in Rev 21-22. All of history is to tell us of
the battle for power of two kingdoms.
True kingdom of God and the counter kingdom of Satan. The god of this world.
C.S.L. Every square inch of the universe is claimed by God and counter claimed by Satan

Application of passage

1. Jesus is God and has risen from the dead. He is Lord over all creation. Rom 1:4 2
2 Cor.13: 4
2. We will be resurrected in proper time.
3. God is in control no need to worry- Sovereignty of God Matt 28:18 Eph 1:8,11
The world is not a crap shoot. God cast the dye not the dice.
Life feels like it is out of control- Our control- when I read the papers.
But Our God is an awesome God who is in control and even though there is evil and
Wickedness, God has a justifiable reason for it all.

Theo Issue- Does this teach that the Son is subordinate to the Father.

Eternally or Temporally- Functional or Formal inferior ontology?

- Options 1 Subordinate forever- Yes and forever inferior Ariansim
2 Subordinate forever- Yes functionally but not ontologically inferior. JC is God
3 Subordinate temporally functionally then but not now and not inferior ever.

Application of the theological principle

The Role of Women in leadership

Subordination in Home Eph 5:22

Subordination in Eldership I Tim 2, I Cor 11

IV. Experientially—the assurance of bodily resurrection effects the service and conduct
of believers vs:29-34

A. The experience or practice of baptism for the dead implies confidence in
bodily resurrection. Vs:29

1. Modern Mormonism

a. Description

Mormonism has claimed that this verse supports their view of baptism for
the dead. Individuals go to the local Mormon temple, dress appropriately
for a baptism, representatively adopt the name of a person who has died,
and then the Mormon is baptized in water for that deceased person. This
way, the dead person has fulfilled the requirements of salvation in the
afterworld and can enjoy further spiritual benefits in the spiritual realm.

A placard in front of the model temple baptismal font at the Church's Salt Lake City, Utah Temple Square Visitors Center, which includes this statement: "To give everyone the opportunity for baptism, the Savior established a sacred ordinance which the apostle Paul referred to as 'baptism for the dead' [1 Corinthians 15:29]. Although this ordinance was lost for centuries after the death of the original apostles, it has been restored in our time by the Savior himself ..." Doctrine and Covenants 138 (the most detailed explanation of salvation for the dead in Latter-day scripture) attempts to supply a basis for the on-going preaching of the gospel in the spirit world. It teaches that, "the Lord went not among the wicked and the disobedient who had rejected the truth" (D&C 138:29), but rather, that he appointed messengers from among the righteous spirits who carry the gospel to the disobedient spirits on an on-going basis (138:57). In other words, Christ himself only preached to the righteous dead in the spirit world, but he set in motion the ongoing preaching among the disobedient dead.

b. Deficiency of Mormonism

The teaching that those who reject the truth in mortal life can repent in the spirit world (D&C 138:32) is against not only the Bible (Luke 16:19-31; Hebrew 9:27), but even with other Latter-day scripture. The Book of Mormon repeatedly teaches that the eternal destiny of those who hear and reject the truth in mortality is fixed at death:

“For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors . . . I beseech of you that ye do not procrastinate the day of your repentance . . . if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed. Ye cannot say, when ye are brought to that awful crisis, that I will repent . . . for that same spirit which doeth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world. For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his . . . the devil hath all power over you; and this is the final state of the wicked. (Alma 34:31-35; see also 2 Ne. 9:24-25,27; Mos. 2:36,39)

2. Ancient Heretical Groups

a. Marcionite sect in the second century

That the practice was considered rare and even aberrant by the fourth century is evidenced in that only the Marcionites of that era are said to have continued such baptisms. Epiphanius describes the Marcionite rite as follows:

In this country--I mean Asia--and even in Galatia, their school flourished eminently and a traditional fact concerning them has reached us, that when any of them had died without baptism, they used to baptize others in their name, lest in the resurrection they should suffer punishment as unbaptized. (Heresies 8:7)

Tertullian notes the existence of proxy baptisms among the Marcionites and wrote that the practice was based on the passage in 1 Corinthians. Even though he is unable to explain the meaning of Paul's words, he wrote,

Now never mind that practice, whatever it may have been . . . do not suppose that the apostle here indicates some new god as the author and advocate of this [baptism for the dead. His only aim in alluding to it was] that he might all the more firmly insist upon the resurrection of the body... (Against Marcion, Book V, Chap. x)

St. Chrysostom tells of how the Marcionites, when one of their catechumens died without baptism, would place a living person under the dead man's bed and ask whether he desired to be baptized. The living person would respond in the affirmative and was then baptized as a proxy for the deceased (Homily XL on 1 Corinthians 15). But Chrysostom believed that Marcion erred in his interpretation of Paul and that the real referent was the profession of faith in baptism, part of which was, "I believe in the resurrection of the dead." He notes, "Before baptism we confess our faith 'in the resurrection of the dead', and are baptized in hope of this resurrection."

(The counter claim is seen by the following logic of the heretics- "It is true that, in other passages (Romans 6:3-5; Colossians 2:12), Paul spoke of baptism as symbolic of the death, burial and resurrection of Christ and of those who wish to follow him into a new life. Nevertheless, despite attempts by some of the early Church Fathers to give a symbolic meaning only to the passage in 1 Corinthians 15:29, the wording of the latter clearly implies proxy baptism".)

That baptism for the dead was indeed practiced in some orthodox Christian circles is indicated by the decisions of two late fourth century councils. The fourth canon of the Synod of Hippo, held in 393, declares, "The Eucharist shall not be given to dead bodies, nor baptism conferred upon them." The ruling was confirmed four years later in the sixth canon of the Third Council of Carthage.

b. Monophysitic Church (Christ has ONE Nature mono- physite)

The monophysitic church of Egypt was not represented at these minor councils and hence did not feel bound to discontinue the practice. I think that only two Christian congregations have continued to practice proxy

baptisms for the dead through the centuries. These are the Mandaeans of Iraq and Iran and the Copts of Egypt.

c. Gnostic Church (The Nag Hammadi Library discovered 1946)

1. The Gospel of Bartholomew, existing only in Coptic, tells of how Siophanes, son of the apostle Thomas, had died. His soul was taken to heaven by Michael, who washed him three times in the Acherusian lake beforehand. This lake plays a similar role in other pseudepigraphal works. (see the Apocalypse of Moses 37:3, we read that when Adam died, "one of the six-winged seraphim came and carried Adam off to the Lake of Acheron and washed him three times in the presence of God." He was then conducted to the third heaven vss. 5-6)

2. A similar idea is found in the Apocalypse of Peter, known from both Ethiopic and from a 5th century Greek text in the Bodelian Library. A portion of the Greek version was also found at Akhmim and is now called the Gizeh Manuscript. Though the latter breaks off before the others, the original text reads of the judgment day, when men are brought before God and receive a baptism in the "field of Akrosja."

3. Apocalypse of Paul deriving directly from the Apocalypse of Peter of which there are versions in Coptic, Syriac, Ethiopic and Latin. In the story, Paul is taken by an angel and shown a lake situated before the heavenly city:

“And I said unto the angel: What is this? and he said unto me: This is the lake Acherusa where is the city of Christ: but not every man is suffered to enter into that city: for this is the way that leadeth unto God, and if any be a fornicator or ungodly, and turn and repent and bear fruits meet for repentance, first when he cometh out of the body he is brought and worshippeth God, and then by the commandment of the Lord he is delivered unto Michael the angel, and he washeth him in the lake Acherusa and so bringeth him into the city of Christ with them that have done no sin.”

c. Ancient and Medieval Catholic Church

The vast majority of Christianity rejected proxy baptism. In some cases, as in the Roman Catholic faith, prayers and masses replaced proxy baptism for the dead. As early as the fourth century, prayers of this nature were known, as evidenced by the Lectures on the Mysteries by Cyril of Jerusalem. He wrote:

“I have often heard people ask: What good does it do the departed spirit, whether the person was good or bad in life, to be remembered in prayer?

Answer: By doing for them and for ourselves what a loving God requires, we make available the atoning sacrifice, which Christ made for our sins.”

- d. Ephrata Society, a Christian occult group in Pennsylvania in the 1700s
- e. Neo-Apostolic congregations of Europe--have revived the practice during the 1900's.

3. Defense of the Baptism for the Dead

Some of the factors contributing to the ease with which they accepted this practice are as follows:

- a. The general Egyptian view of the dead was that they continued to live on in spirit form, hopeful of the resurrection of the body. Great care was therefore taken to preserve the body through embalming and the building of rocky tombs.
- b. There was great stress, in ancient Egypt, on the proper performance of rituals, both in the world of the living and in the world of the dead. Even where the deceased had not lived a praiseworthy life, it was typical to ascribe to him righteousness and to deny any wrongdoing on his part. Lest his heart and other facets of his being betray him to the gods sitting in judgment on his spirit, magic rituals and talismans were employed to ensure his safe passage into the worlds of glory.
- c. Initiation, including water purification, was already extant in both earth life and in the mortuary rituals preceding burial. This was readily identified with Christian baptism for both living and dead.
- d. The great honor and respect shown toward one's ancestors in ancient Egypt was reflected in the building and maintenance of mortuary temples, where food and drink were brought for the spirit of the deceased and where rituals necessary for safe passage through the dangers of the afterlife were performed. With such an attitude toward one's progenitors, it is little wonder that the Christianized Egyptians were happy to carry on the practice of proxy ordinances for those who had gone before.
- e. To these, we could add the notation that Gnosticism was common to both the Marcionites and to the early Christians of Egypt. With its heavy dependence on initiatory ceremonies, there was bound to be an attempt on the part of the Gnostic movement to impart these blessings to their honored dead.

4. Deficiency of baptism for the Dead

A major obstacle to accepting the doctrine of salvation for the dead is the biblical teaching that our eternal destiny is fixed at death. The New Testament book of Hebrews declares, "it is appointed unto man once to die, but after this the

judgment" (Hebrews 9:27). Likewise, Jesus' story of the rich man and Lazarus in Luke 16:19-31, makes it clear that there is no opportunity to repent after death. In this parable, the unbelieving rich man dies and goes to "hell" (Greek: hades) — described as a place of conscious torment. By contrast, the godly Lazarus goes to a place of blessedness, called "Abraham's bosom." These two places are described as separated by an impassable gulf:

5. Paul's Use of and Meaning for baptism of the Dead

Paul simply acknowledges a practice of the pagans (borrowed from Egypt?) that the Corinthians knew about and says that this makes no sense unless there really is a resurrection of the dead. Paul is not validating the "truth" of the practice. He is simply mentioning it to affirm the reality of his argument concerning the resurrection, which is his topic in the whole chapter!

- B. The endurance of danger and suffering for the sake of the gospel is motivated by confidence in bodily resurrection vs: 30-32
Paul endured hardship In Ephesus 2 Cor 1:8-11 sentence of death 2 Cor 11:22

Paul lived his life in light of the future and reality of resurrection

Eschatology Effect Ethics

- C. The exhortation to righteous living is based on confidence in a Bodily Resurrection. Vs: 33- 34

1. Paul's Comment to Christians- :33 Paul quotes Menander's "Thais"
"Bad company corrupts good morals"

Company- companionship- Paul fearful of people who do not believe the resurrection. This is bad company because it will corrupt you.

Eph 4:14 wind of doctrine, Unsound (Unhealthy) doctrine I Tim 1:10, 4:6, 6:3, 2 Tim 1:13, 2:15-18

Paul- We are going to live forever-so let's live right now.

We are going to be judged by God then (I Cor 3,4, 2Cor 5:9) for our life now- So live right now.

2. Paul's Commands Christians :34

a. "Become sober minded" awake from sleep or sober up from drunk..."Come to your senses"

b. "Stop sinning"

3. Paul's Conclusion to the Christians? :34c

: 34c "For some have no knowledge of God"

-Non Christians? who are teaching false about the resurrection

GBC JH
Fred Chay

-Real Christians who don't know what they are talking about
-Real Christians who are arrogant. Paul insulting them as dumb
They thought they were so wise I Cor 1:18-21 I Cor 8:2-3

This is shameful that they are so dumb and
you are listening to them (see 6:5)

Eschatology and sound doctrine impact ethical life
We need theology to live right
Belief determines Behavior

Be careful whom you listen to
Pastors are to feed lead and protect the flock
Parents are to do the same for family
People do the same for themselves

Conclusion

The resurrection is true. Therefore, we can live for Christ without fearing the sting of death since He did and we will overcome the first and last, the personal, powerful and the perennial problem engaged in the bible- Death- as a result of rebellion Gen 3 and Rev 21-22.