

Jesus has the power of resurrection

“The Greeks and Romans thought death was the complete end but most, however, envisioned a continuing, shadowy existence in Hades. Homer, for example, tells of a murky world full of witless, gibbering shadows that must drink sacrificial blood before they can think straight, let alone talk. For Homer, Hades was no fun.

The “soul” in Homer, though, was not the “real person,” the immortal element hidden inside a body, but rather the breath that escaped. The true self remained lifeless on the ground.

There are happier variations on the theme. For Platonists, death’s release of the soul from its prison was cause for rejoicing. And even within Homer’s scheme, some heroes might conceivably make their way to the to the Isles of the Blessed, or, in some very rare cases, to the abode of the gods themselves. Hercules as a example,

All, however, were agreed: There was no resurrection. Death could not be reversed.

Homer said it; “What’s it like down there?” asks a man of his departed friend, in a third-century B.C.E. epigram. “Very dark,” comes the reply. “Any way back up?” “It’s a lie!”

In Greek thought, the living could establish contact with the dead through various forms of magic they might even receive ghostly visitations. But the experience does not amount to “resurrection,” or the return to life, which they all denied. Thus, Christianity was born into a world where one of its central tenets, resurrection, was universally recognized as false.

The early Christian hope for bodily resurrection is clearly Jewish in origin, there being no possible pagan antecedent. “ (1)

A prophecy of Christ’s resurrection,

Job 19:22-27 Why do ye persecute me as God, and are not satisfied with my flesh? 23 Oh that my words were now written! oh that they were printed in a book! 24 That they were graven with an iron pen and lead in the rock for ever! 25 For I know [*that*] my redeemer liveth, and [*that*] he shall stand at the latter [*day*] upon the earth: 26 And [*though*] after my skin [*worms*] destroy this [*body*], yet in my flesh shall I see God: 27 Whom I shall see for myself, and mine eyes shall behold, and not another; [*though*] my reins be consumed within me.⁹

Redeemer Hebrew *gaw-al* – to perform the ancient part of a near kinfolk, to ransom, to buy back. He shall “stand” Hebrew *koom*, get up, stand up, idea of resurrection.

Isaiah 26:19 Thy dead [*men*] shall live, [*together with*] my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew [*is as*] the dew of herbs, and the earth shall cast out the dead.

Daniel 12:2-3 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame [*and*] everlasting contempt. 3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Jesus claimed to have the power of resurrection.

John 11:25-26 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this?

We will be resurrected as Christ was resurrected in a bodily form.

I John 3:22 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

How was He?

Acts 1:2-3 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: **3** To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

Jesus was raised in bodily resurrection with many infallible proofs cf:

Luke 24:36-43 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace [*be*] unto you. **37** But they were terrified and affrighted, and supposed that they had seen a spirit. **38** And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? **39** Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. **40** And when he had thus spoken, he shewed them [*his*] hands and [*his*] feet. **41** And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? **42** And they gave him a piece of a broiled fish, and of an honeycomb. **43** And he took [*it*], and did eat before them.

Earliest Christianity simply believed in resurrection, that is, the overcoming of death by the justice-bringing power of the creator God.

For early Christians, resurrection was seen to consist of passing through death and out the other side into a new sort of bodily life.

Romans 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Resurrection hope turned those who believed it into a counter-empire, an alternative society that knew the worst that tyrants could do and knew that the true God had the answer. But the Christians had an

extra reason for this hope. For the Christians believed that the Messiah had already been raised from the dead. (2)

The Gospel is the teaching of Christ's death, burial and resurrection according to the Scriptures.

I Corinthians 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

Paul will now plainly ... declare ... or tell us what the Gospel is:

I Corinthians 15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

... if ye keep in memory ... Your being saved and brought to glory depends on your faithfulness to the grace you have received.

I Corinthians 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

The chief teaching of the greatest importance are these fundamental truths in verses 3 & 4 ... that which I also received ... how ... by revelation from Christ and not from man cf: Galatians 1:12ff

I Corinthians 15:4 And that he was buried, and that he rose again the third day according to the scriptures:

What Scriptures? Psalm 2, Psalm 22, Zech. 12:10 & 13:1, 6 & 7 and

Isaiah 53:8-10 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither [*was any*] deceit in his mouth. 10 Yet it pleased the LORD to bruise him; he hath put [*him*] to grief: when thou shalt make his soul an offering for sin, he shall see

[his] seed, he shall prolong [his] days, and the pleasure of the LORD shall prosper in his hand.

I Corinthians 15:5 And that he was seen of Cephas, then of the twelve:

... seen of Cephas ... on the road to Emmaus Luke 24:13—34 ... then of the twelve ... the society of the apostles, their original number and their number after the vacancy was filled by Matthias in Acts 1:26.

I Corinthians 15:6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

... seen of above 500 brethren at once ... probably in Galilee cf: Matthew 28:16.

I Corinthians 15:7 After that, he was seen of James; then of all the apostles.

... James ... probably His brother James author of the book of James ... then of all the apostles ... Acts 1:2ff

I Corinthians 15:8 And last of all he was seen of me also, as of one born out of due time.

... one born out of due time ... not part of the original twelve apostles, Paul was not appointed to fill a place among the twelve but as an extra additional apostle.

I Corinthians 15:9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

Literally true because he was chosen last ... am not meet to be called an apostle ... Literal Greek, I am not proper to be called an apostle. None of the original twelve ever persecuted Christ or withstood His teaching ... Paul was the converted Chief Jewish prosecutor.

I Corinthians 15:10 But by the grace of God I am what I am: and his grace [*which was bestowed*] upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

Even though unworthy God through His grace made me an apostle ... nor have I been unfaithful to the Divine call of God's grace and when labors, travels, and suffering are considered Paul labored more abundantly than the whole twelve ... yet it was not Paul doing it but God through him.

II Corinthians 11:23-28. Are they ministers of Christ? (I speak as a fool) I [*am*] more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. 24 Of the Jews five times received I forty [*stripes*] save one. 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 26 [*In*] journeying's often, [*in*] perils of waters, [*in*] perils of robbers, [*in*] perils by [*mine own*] countrymen, [*in*] perils by the heathen, [*in*] perils in the city, [*in*] perils in the wilderness, [*in*] perils in the sea, [*in*] perils among false brethren; 27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

I Corinthians 15:11 Therefore whether [*it were*] I or they, so we preach, and so ye believed.

All the Apostles believed and preached one and the same things. If we would only do the same the whole world would believe. John 17:20-21

I Corinthians 15:12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

Seeing we have preached Christ and you have believed this preaching, how did this Judaizing false teacher confuse you with his mixing Sadducee-ism into your Christian faith.

It is to overturn this bad doctrine that Paul writes this chapter.

Paul takes a negative argument as to: what would be the result of such false teaching if it were true.

I Corinthians 15:13 But if there be no resurrection of the dead, then is Christ not risen:

Seeing Christ was a partaker of the same flesh as we are.

I Corinthians 15:14 And if Christ be not risen, then [*/s*] our preaching vain, and your faith [*/s*] also vain.

If this false teacher is true, our whole doctrine is useless and false, and your faith is useless and false.

I Corinthians 15:15 Yea, and we are found false witnesses of God; because we have testified that God raised up Christ: whom He raised not up, if so be that the dead rise not.

We the apostles have testified that we saw Christ resurrected and our testimony is false witnesses-ing if this sadducee is true.

I Corinthians 15:16 For if the dead rise not, then is not Christ raised:

I Corinthians 15:17 And if Christ be not raised, your faith [*/s*] vain; ye are yet in your sins.

If Christ has not been raised there is no proof that he was not justly put to death.

Even among those false teachers, the innocence of our Lord was never questioned.

I Corinthians 15:18 Then they also which are fallen asleep in Christ are perished.

All who have died as martyrs or a natural death have departed in the faith of our Lord, or perished if your argument is true.

I Corinthians 15:19 If in this life only we have hope in Christ, we are of all men most miserable.

If we the Apostles are sadly deceived, then we are to be more pitied than all men. For, our belief and faith would be in one who is dead and not existing and cannot help us here or reward us in the hereafter.

I Corinthians 15:20 But now is Christ risen from the dead, [*and*] become the firstfruits of them that slept.

On the contrary, Paul says “but now is Christ risen” and first-fruits are proof of a coming great harvest, and proof of our coming resurrection.

I Corinthians 15:21 For since by man [*came*] death, by man [*came*] also the resurrection of the dead.

Christ the second Adam.

Mortality came by Adam and immortality by Christ.

I Corinthians 15:22 For as in Adam all die, even so in Christ shall all be made alive.

I Corinthians 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

There is order in the Resurrection. Christ who rose from the dead from his own power, and they that are Christ, then comes at the end when all will be raised.

John 5:28-29 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice 29 And shall come forth;

they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

I Corinthians 15:24 Then [*cometh*] the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

At the end of time, the present system of the world all Earthly governments principalities, powers and the rulers of the darkness of this world, and all spiritual wickedness in high places shall be put down.

Then Christ will deliver up the Kingdom, the people of Christ or the Church of Christ, to God,

Christ reigns as a King now, cf:

Psalm 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Psalm 110:4 The LORD hath sworn, and will not repent, Thou [*art*] a priest for ever after the order of Melchizedek.

Acts 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

Heb. 1:1-3 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by [*his*] Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 Who being the brightness of [*his*] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

I Corinthians 15:25 For he must reign, till he hath put all enemies under his feet.

I Corinthians 15:26 The last enemy [*that*] shall be destroyed [*is*] death.

Dead will be destroyed and annihilated by a general resurrection

I Corinthians 15:27 For he hath put all things under his feet. But when he saith, all things are put under [*him, it is*] manifest that he is excepted, which did put all things under him.

God the Father is excepted and this whole verse should be read as if written in parenthesis.

I Corinthians 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Christ rules over all things in subjection to God.

Baptized for the dead is one of the hardest verses in the New Testament to understand. In my opinion, Paul is saying that they are being baptized knowing full well that it will lead to their martyrdom and death. Note the context:

I Corinthians 15:29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

The baptism which they received they considered a reenactment of their natural death and resurrection.

I Corinthians 15:30 And why stand we in jeopardy every hour?

Why would we Apostles submit to such suffering in every hour being in danger of losing our lives if the dead rise not. Rather we have counted the cost, despised the suffering, and with certainty of the resurrection we are thus Baptized counting ourselves as dead men.

II Corinthians 11:22ff

I Corinthians 15:31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

This is a figure of speech meaning I am continually exposed to death.

I Corinthians 15:32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die.

Note the context of martyrdom. If there is no future judgment, no future state of rewards and punishment, we might as well worship Dionysus the Greek god of wine ... and take all the pleasure we can.

I Corinthians 15:33 Be not deceived: evil communications corrupt good manners.

I Corinthians 15:34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak [*this*] to your shame.

A wake to righteousness, shake off your slumber, sin leads to destruction to body and soul.

Life is but a moment, heaven has blessing without end.

I Corinthians 15:35 But some [*man*] will say, How are the dead raised up? and with what body do they come?

\Paul now states the obvious question of this false teacher in Corinth

I Corinthians 15:36[*Thou*] fool, that which thou sowest is not quickened, except it die:

Paul will answer by similitude,

I Corinthians 15:37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other [*grain*]:

A grain of wheat is composed of the body and the germ, the body forms nearly the whole. This decomposes and becomes the means of nourishment of the whole coming planning plant, the roots, stalk, leaves and full head of grain.

I Corinthians 15:38 But God giveth it a body as it hath pleased him, and to every seed his own body.

There is no way to account for it except working of God's miraculous power.

Paul now answers the same question by application

I Corinthians 15:39 All flesh [*is*] not the same flesh: but [*there is*] one [*kind of*] flesh of men, another flesh of beasts, another of fishes, [*and*] another of birds.

No two different kinds of animal have flesh of the same flavor beast, fowls or fish and the same with all vegetables.

I Corinthians 15:40 [*There are*] also celestial bodies, and bodies terrestrial: but the glory of the celestial [*is*] one, and the [*glory*] of the terrestrial [*is*] another.

Celestial is the sun, moon, planets and the stars. Terrestrial is earthly.

I Corinthians 15:41 [*There is*] one glory of the sun, and another glory of the moon, and another glory of the stars: for [*one*] star differeth from [*another*] star in glory.

Greater and different degrees of splendor in the Resurrection

I Corinthians 3:10-14 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work

shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward.

I Corinthians 15:42 So also [is] the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

The resurrected bodies of the dead Christians, though all will be immortal, shall possess different degrees of splendor and glory.

I Corinthians 15:43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

We are fearfully and wonderfully made by the hands of God.

I Corinthians 15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

The spiritual body will be perfect in all its parts.

I Corinthians 15:45 And so it is written, The first man Adam was made a living soul; the last Adam [*was made*] a quickening spirit.

Adam mad a living soul cf:

Genesis 2:7 And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

mish-math chaiy-sm breath of lives which the apostle translates as living soul ... cf:

John 1:4 In him was life; and the life was the light of men.

I Corinthians 15:46 Howbeit that [*was*] not first which is spiritual, but that which is natural; and afterward that which is spiritual.

A natural or animal body described in the previous verse was the first ... the last is the soul clothed in the resurrection

I Corinthians 15:47 The first man [*is*] of the earth, earthy: the second man [*is*] the Lord from heaven.

Adam's body was made out of the dust or the earth.

The second Adam was divine, the Word of God become flesh.

I Corinthians 15:48 As [*is*] the earthy, such [*are*] they also that are earthy: and as [*is*] the heavenly, such [*are*] they also that are heavenly.

All of Adams descendants are frail decaying subject to death.

All of those found fit for resurrection, who have come to God in the appointed way will be glorified heavenly beings

I Corinthians 15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Being descendants of Adam we are subject to the same corruption, disgrace and death.

In the resurrection we will bear the image of the righteousness of Christ.

The second coming of Christ in Power & Glory is one event,

I Corinthians 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Our nature is not suited to the eternal inheritance of the church or the Kingdom of God and its eternal Glory.

Therefore it is necessary that we die or be changed to a celestial body for a celestial state.

I Corinthians 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

Mystery is something never known before. Those alive will undergo a change and become spiritual bodies like those raised from the dead.

I Corinthians 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

In an indivisible point of time we will be changed. The resurrection of all the dead from the foundation of the world and the change of all living on the Earth shall be the work of God in a single moment ... the last trump is Jewish phraseology... incorruptible fully clothed with a new body to die no more.

I Corinthians 15:53 For this corruptible must put on incorruption, and this mortal [*must*] put on immortality.

There must be a refinement by death or a change of the living.

I Corinthians 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

This is quoted from Isaiah 25:8

Death is her personified and represented as a devouring evil being swallowing up all generations of men.

By the resurrection of our bodies and the destruction of the empire of death, God is represented as swallowing him up or ... or that eternity gulps him down, so he is endlessly lost.

I Corinthians 15:55 O death, where [*/s*] thy sting? O grave, where [*/s*] thy victory?

These words are the Septuagint translation of Hosea 13:14.

I Corinthians 15:56 The sting of death [*/s*] sin; and the strength of sin [*/s*] the law.

Death could not have entered the world if sin had not entered first.

The dagger of death is sin ... The strength of sin is the Law.

The Law of God forbids all transgression and sentences transgressors to eternal death.

I Corinthians 15:57 But thanks [*be*] to God, which giveth us the victory through our Lord Jesus Christ.

What the Law could not do because it is Law and it cannot provide pardon, God does by the Gospel.

I Thessalonians 4:13 - 5:7

II Peter 3:1-18

The work of the Lord,

I Corinthians 15: 58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Steadfast is take a seat or to be settled in this teaching of the resurrection ...

unmovable, do not move away, let nothing shake your faith ...

Abounding in the work of the Lord ... which is:

John 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

Your labor is not in vain ... You must not only work by believing, but you must labor in the Lord ... by putting forth all your strength under his direction and influence.

Sources: the Word.com for KJV Bible, Clarke's Commentary, Coffman's Commentary & B.W. Johnson's People's New Testament Commentary & (1.) & (2.) Easter: Exploring the Resurrection of Jesus © 2010 Biblical Archaeology Society