

# END TIMES



## **End Times (Student Lesson) –**

Lesson One: Resurrection Doctrine, Body/ Transformation Doctrine

End Times Study Lesson-One–All rights reserved. No part of this document can be reproduced without the ex-pressed written permission of InHouse Publication © 2012 Pastor Del Phillips

Return: <https://www.everythingteach.com/endtimeslessonstudy>

## Resurrection Doctrine

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

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

**I Corinthians 15:14** – And if Christ do not rise, then *is* our preaching vain, and your faith *is* also vain.

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

**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 *is* vain; ye are yet in your sins.

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

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

### Lesson Notes:

(I Corinthians 15:12) – The Church of Corinth was a spiritual stronghold in the Apostle Paul's ministry. He was immediately rejected upon arrival for preaching the testimony of Jesus Christ to Jewish members of the Corinthian synagogue. (Acts 18:5-6) Eventually, the Apostle would leave Corinth, never to return and settle for instructing the Church through his teaching epistles. In the opening chapter of his first epistle, he noted that preaching the crucifixion testimony of Christ was a stumbling block to the Jews.

In this study chapter, the Apostle addresses the debate regarding belief in the concept of a resurrection experience. During Jesus' ministry, the Jews were splintered on the subject of "life after death." The Sadducee sect of Jewish religious pundits was adamantly opposed to the possibility, while the rival Pharisee leaders accepted the truth.

Apostle Paul challenges the Jews or Greeks who deny or struggle with the truthful teaching of the resurrection. He affirms the premise of the early Church preaching that Christ rose from the dead.

(I Corinthians 15:13) – It contradicts that premise to suggest or raise questions about the truthful existence of the resurrection. If there is no resurrection, then Christ is not risen. If Christ is not risen, the promise of salvation's reward is shattered. Eternal life, the promise to all who believe in the salvation of the Messiah, is a false reward if life after death does not exist.

The work of salvation was secured through the death of the Messiah. His crucifixion settles the sin debt initiated by Adam's disobedience in the Garden of Eden.

The debt of sin required a living sacrifice, which the Messiah provided, but the reward of everlasting life requires a victory over death. Death is the obstacle to eternal life. Every man born since Adam has died without entry to eternal life because Adam lost his access. The Cherubim's flaming sword at the entry of Eden prevented Adam from eating the fruit that would give him eternal life while he existed in a state of sin. Eating the fruit in his sinful state would immortalize his separation from God.

The resurrection of Christ is the victory over sin and death. His resurrection recovers the lost access to eternal life. In Revelation 1:18, the resurrected Christ, referenced as the Alpha and Omega, announced His victory, declaring He was dead but now alive forever and had possession of the keys of hell and death.

Hell in the passage is correctly translated as "grave." Hell is not the place of final punishment for the unredeemed; it is the holding place for all people who die. The door of death prevents any man from passing into eternal life. The grave has held all prisoners since the time of Adam.

The Apostle Paul describes the work of the crucified Messiah that is celebrated in Revelations 1:18. In Ephesians 4:8-10, an illustration portrays the resurrected Christ that ascended into the Heavens, descending first into the lower parts of the earth (the underworld) to lead captivity (those imprisoned by death since Adam) captive (capture and take into custody), releasing them from the prison of death and also giving gifts to those that remained alive on earth.

(I Corinthians 15:14-15)—If Christ is not raised from the Dead, preaching the gospel is in vain. The gospel is the testimony of the "good news." The good news has two parts: the good news of salvation from sin by the death of Christ and the reward of eternal life through His resurrection.

The good news is empty if either part of the message is missing or untrue. If the gospel is empty, our faith in God and the gospel is also in vain.

Paul includes himself and all others who preach the gospel as false witnesses if God did not raise the Messiah from the dead, making the resurrection untrue.

(I Corinthians 15:16)—He addresses the human side of the same argument. The prior statements emphasized the supernatural aspects of the resurrection, reflecting upon the supernatural possibility above the natural.

There were pure resurrection arguments about life after death that were completely detached from faith in God. These arguments suggested that no human could access life beyond the temporal world. No power could enable a human to have access to eternal life.

The need to settle this argument is significant because if the Messiah were a possible exception to the recovery of life on the other side of death, He would be the first and the only.

Those who would argue that Lazarus's resurrection is evidence would fail because Lazarus was resuscitated to life in the temporal world and not in eternity. His return to the temporal world did not prove that he could maneuver entry into the realm of eternity.

If a man can't be raised from the dead, then all who die in Christ will be subject to the same grave prison as those who hold no belief in Christ. Believing in the Messiah offers no reward or benefit beyond the temporal world.

The Apostle answers the argument by stating that if a man can't be raised from the dead, then Christ is not resurrected—who was God in a man's body? The good news affirms the truth: Christ was raised from the dead. Evidence supports and sustains this truth. The faith logic would say further that if God raised Christ from the dead, He would resurrect all men from the dead.

(I Corinthians 15:17)—The Apostle tells the Jewish and Greek members of the Church who wrestle with resurrection truth that their faith is empty (vain) if Christ is not raised from the dead. Their empty faith would be burdened by the consequence and penalty of sin that would remain upon them.

The gospel is insufficient, as earlier stated if either of the two parts fails to be true. If the Messiah that died for man's sin is not raised from the dead, then the work of salvation is lost because He remains in the grave, a prisoner to death. He would be of no greater value than the animal sacrifices made before Him, all of which remain dead prisoners in their graves.

There would still exist a need for a new sacrifice to be made because the sacrificed Messiah remains in His grave. There are Jews and others who are still waiting for the appearance of the Messiah. While they wait, they are also held liable for the sin debt they must carry.

The author of Hebrews addressed the distinction of the Messiah's work in contrast to the animal sacrifices that preceded Him. His sin offering is not required to be renewed annually. He gave Himself once as a sacrifice for the sins of humanity and now is seated in His place of authority. He fulfilled the debt of sin and paved the path to eternal life.

(Hebrews 9:24-28, 10:10-14)

(I Corinthians 15:18-19)—Lost hope in eternal life is not a factor only for those who were alive to argue and debate the issue, but it is crucially detrimental for all who were already dead. If the resurrection is untrue, those who had "fallen asleep" in Christ, with no promise of eternity, will perish in their grave. Their life of faith will be in vain.

Belief in the resurrection provides hope beyond the boundaries of this world. If humanity's hope is limited to the offerings of this world, the Apostle affirms that the followers of the Messiah are more miserable than all men. The gospel's power to save man from sin is unrestricted, and indeed, the promised reward of the gospel is not constrained by the limits of this world.