

**2018 July 4<sup>th</sup> Conference  
Pleroma Bible Church  
The Resurrection of Jesus Christ**

**Resurrection Realities  
Ron Merryman**

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## **A CASE FOR THE RESURRECTION OF CHRIST: His Very Disciples Did Not Believe It!**

Before we examine the initial reaction of Jesus' disciples to His death at Calvary, I want to point out five distinct predictions by Jesus to that death/resurrection. HE PREDICTED THIS EVENT DIRECTLY TO HIS DISCIPLES AT LEAST 5 TIMES IN 5 DIFFERENT LOCATIONS.

### **Five Distinct Prophecies by Jesus of His Coming DEATH & RESURRECTION**

1. **John 2:18-22:** When? Early in His ministry: Resurrection via a \_\_\_\_\_.  
Where? In the Temple in Jerusalem
2. **Matthew 16:21** (Mark 8:31; Luke 9:22): When? About 1 year later (after \_\_\_\_\_ testimony, Mt. 16:13-16)  
Where? At Caesarea Philippi
3. **Matthew 17:9 & Mark 9:10:** When? About a week after Caesarea Philippi event.  
Where? At the Mt. of Transfiguration in Galilee.  
Response? Mark 9:10: The Disciples question the resurrection prediction.
4. **Matthew 17:22-23; cmp. Mark 9:30-32:** When? Extended stay in Galilee  
Where? Still in Galilee  
Effect? Disciples \_\_\_\_\_? Why?
5. **Matthew 20:17-19; Mark 10:34; Luke 18:33:** When? A couple of weeks before His crucifixion.  
Where? Near Jericho on the way to Jerusalem to die.

**NOTE:**

- They were told repeatedly
- They were told directly (by Jesus); i.e., exposed to truth, to reality
- They should have \_\_\_\_\_ His words
- They did not believe His words: they were incredulous regarding Christ's literal resurrection!

### **CASE STUDIES: Christ Proves His Resurrection to His Disciples**

#### ❖ **Case of Mary Magdalene, other female witnesses, and the Eleven:**

Mark 16:1-4            Mary M. sees empty tomb and quickly departs to report to Peter & John

John 20:1-2            Note Mary M.'s report to Peter & John:  
*Someone \_\_\_\_\_ the body of our Lord!*

- John 20:3-10 Peter & John \_\_\_\_\_ empirical evidence of Christ's absence from the tomb
- John 20:11-17 Jesus \_\_\_\_\_ to Mary M. at the empty tomb (empirically)
- Luke 24:1-8; Matthew 28:5-10 Mary M.'s cohorts & the other women experience in the empty tomb
- Luke 24:9-11 Mary M. et.al. report to the Eleven: NOTE v.11!

NET EFFECT: THE ELEVEN categorically keep refusing to \_\_\_\_\_ them!

- ❖ **Case of the Emmaus Disciples:** \_\_\_\_\_ belief of Scripture, Luke 24:19-30
- ❖ **Case of Doubting Thomas:** Blatant \_\_\_\_\_, John 20:24-29

NOTE JESUS' APPLICATION TO YOU & TO ME, v.29

### **My Point**

Not one of Jesus' disciples including the 11 Apostles believed His resurrection from the dead despite His numerous predictions of it. Each had to be convinced by empirical evidence.

### **Doctrine & Applicable Truth**

- The resurrection of Jesus Christ was not an idea \_\_\_\_\_ by His followers: NONE OF THEM BELIEVED IT.
- The disciples initial experience to Christ's death/resurrection did not determine reality. The resurrection was objectively true whether or not they believed it.
- The resurrection is the unanswerable \_\_\_\_\_ (proof, declaration) that Jesus is the Messiah, the Son of God, Romans 1:1-4.

*<sup>1</sup> Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God<sup>2</sup> which He promised before through His prophets in the Holy Scriptures,<sup>3</sup> concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh,<sup>4</sup> and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.*

- The reality of His resurrection (and the power of the Holy Spirit) turned the cowardly Apostles into courageous witnesses (as per the Book of Acts).
- His resurrection is the basis of ours, 1 Corinthians 15 (next in my sessions).

## 1 COR. 15: RESURRECTION REALITIES

### Christ's Resurrection: Assurance of Every Believer's Resurrection

1 Corinthians 15 is the most comprehensive section on bodily resurrection in the Bible. We begin by observing four reasons it was written (isagogics).

1. Ch. 15 was written to correct \_\_\_\_\_ teaching in Corinth about bodily resurrection, 15:12.
2. Ch. 15 was written to combat the nature of Greek thought and near Eastern religion that perceived "the body as the prison of the spirit" (ancient dualism). Cmp. Acts 17:31-32.
3. Ch. 15 was written to give further evidence that *the \_\_\_\_\_ is for the Lord*. See 6:13-14.
4. The resurrection of Jesus Christ is a key doctrine: it declared Him to be Deity, the \_\_\_\_\_ of \_\_\_\_\_ (Romans 1:4). Christ's bodily resurrection insures and assures the resurrection of every believer. This is the subject matter of 1 Corinthians 15.

#### Part 1. The Validity of the Bodily Resurrection of Jesus Christ, 15:1-11

**V.1-4** Paul Reminds the Corinthians: "The resurrection is a vital \_\_\_\_\_ of the Gospel."

**v.1** Paul announces his subject matter, \_\_\_\_\_.

**v.2** Importance of THE GOSPEL: It is the means of \_\_\_\_\_ from sin and its effects.

ALL PHASES of salvation: the verb "are saved" is Present Tense, Passive Voice, Indicative Mode, literally, "by which you are being saved."

**v.3-4** A synopsis of the Gospel ( \_\_\_\_\_ ): Each in accord with Scripture)

- Christ died (Aorist Tense) for (huper / uper) our sins... Isaiah 53:4-12; Psalm 22:1-21; Zechariah 12:10.
- Christ was buried (Aorist Tense, Passive Voice) = by other persons = historical validation of death...
- Christ "has been raised" (Perfect Tense, Passive Voice, Indicative Mode) on the third day... Psalm 16:10; 22:22-31; see Acts 17:25-31; Hebrews 13:20

Importance: If you do not include Christ's resurrection in your salvific package, you have short circuited the Gospel message.

V. 5-10 Paul Documents \_\_\_\_\_ Evidence of the Bodily Resurrection of Christ

v.5 He was seen by Cephas (Peter), Luke 24:34: Later by the \_\_\_\_\_, Mark 16:14, Matthew 28:16

v.6 He was seen by 500+ believers at one time, probably in Galilee.

v.7 He was seen by James, most likely His \_\_\_\_\_ brother.

He was seen by the Apostles.

v.8-10 He was seen by Paul while he functioned as an \_\_\_\_\_ of the Church.

V.11 Conclusion: Paul & The Twelve kept preaching the same \_\_\_\_\_ priority content.

### Doctrine & Application

- ❖ The bodily resurrection of Jesus Christ is a vital part, *priority content*, of the Gospel preached by the Apostles. Paul's first inspired epistle dogmatizes its importance. See Galatians 1:6-9.
- ❖ Paul's list of the sightings of the resurrected Christ in 1 Corinthians 15 is far from exhaustive; at least \_\_\_\_\_ more are recorded in the Gospels.
- ❖ The point: The empirical evidence of this miraculous event is overwhelming.
- ❖ The life, death, and resurrection of Christ is the \_\_\_\_\_ documented historical reality of all of the ancient history!
  - Eyewitness accounts
  - Varied physical sightings and interactions within a 40 day post-resurrection period
  - Recorded in multiple documents within a 50 year period (30-80 AD).
- ❖ Contrast the reliable documents of the "Father" of history, Greek historian Thucydides (ca. 460-400 BC) and Herodotus (ca. 480-425 BC): The only reliable manuscripts of these writers date some \_\_\_\_\_ years later than the originals.
  - see F.F. Bruce: *The New Testament Documents: Are They Reliable?*, IV Press, 1974
- ❖ NOTE 15:11: THEIR \_\_\_\_\_ ATTACHED ITSELF TO THE PRIORITY CONTENT OF THE GOSPEL.

## 1 COR. 15: RESURRECTION REALITIES

### Part 2. The Significance of Christ's Resurrection, 1 Cor. 15:12-28

The sacredness of the human body as taught by the Apostles was totally foreign to the best of Greek and Roman philosophers, many of whom taught that the body was merely the “prison house of the soul or spirit.” Note Paul’s appeal to the Corinthians on this matter, 1 Corinthians 6:12-20. Even the Jewish Sadducees bought into the temporality of the human body: They rejected any possibility of bodily resurrection. (See Acts 4:1-2.)

With Greek, Roman, and even some Jewish rejection of physical resurrection, it is little wonder that apostolic preaching would be rejected and/or doubted.

The issue is confronted head-on in 1 Corinthians 15:12-28, our focus in this session.

#### 1 Cor. 15:12-20 Considered Negatively: “If Christ is NOT Risen...”

V. 12 Introduces this paragraph: “... some of you \_\_\_\_\_ (Present Tense, Active Voice, Indicative Mode) there is no resurrection...”

“We [the Apostles] have persistently \_\_\_\_\_ that Christ has been raised from (evk) the dead. Why are some of you saying there is no resurrection?”

#### 5 “*If*s” (1<sup>st</sup> Class Conditional Sentences) Follow (*If Christ has not been raised...*)

V. 13 #1 **If** there is no resurrection of a dead person, then not even Messiah has been raised.

“not even” = ouvde./oude = Intensive double negative

- Greek thought in general excluded any possibility of physical resurrection, even though it included a few myths of resurrected figures.
- Jewish Old Testament revelation predicted bodily resurrection both of Messiah (Acts 2:25-28, 30-32; Psalm 16:8-11) and of believers (Job 19:24-27; Daniel 12:2).

V.14-15 #2 “**If** Christ has not been raised...”

- apostolic preaching is empty (vain = kenh./kene, lacking dependable substance)
- believers’ faith is empty (vain = kenh./kene, lacking dependable substance)
- the Apostles are \_\_\_\_\_ who falsely represent God

V.16 #3 Stated conversely: “**If** Christ has been raised, then the dead will be raised.”

V.17-18 #4 “**If** Christ has not been raised, every believer’s faith is *worthless*...” (ma,taioj/mataios = without effect, void of consequences)

- and believers are (Present Tense) continually in their sins. THIS REAFFIRMS THAT THE \_\_\_\_\_ OF JESUS IS AN ESSENTIAL PART OF THE GOSPEL.
- and physical death means we perish.

v.19 #5 **If** in this life only we have hoped in Christ...

... (then) we are more pitiable/miserable (than all men).

- Paul's Point: Our hope has no realization if confined to this brief life.
- Our hope is a living reality based upon the historical facts of Christ's death and resurrection, 1 Peter 1:3-5.

### 15:20 All "Ifs" Are contrary to the Fact: Christ Has Been Raised

Believers have a living hope! Upon what does an unbeliever hope when faced with death?

Having established the reality of Christ's (Messiah's) resurrection and some of its empirical evidences, Paul now focuses on its significance for mankind (15:20ff).

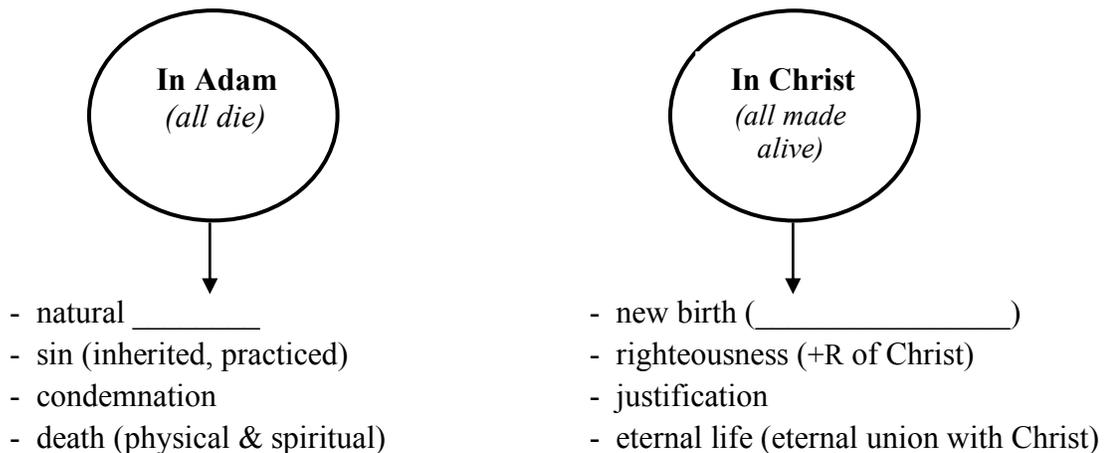
### 1 Cor. 15:20-28 The Future Significance of Christ's Resurrection

V. 20 Reaffirmation of the reality of Christ's resurrection

- *But now Christ has been raised* = Perfect Tense, Passive Voice, Indicative Mode = used \_\_\_ times in verses 1-20.
- *and has become the firstfruits of dead believers*: like Old Testament Feast of Firstfruits = assurance of future harvest.

V. 21 Note the emphasis on \_\_\_\_\_ as the source of sin and Man (the Man Christ Jesus) the source of resurrection.

V. 22 This verse explains the theological significance of v. 21.



Point: \_\_\_\_\_, a consequence of sin and an inescapable reality for humans, came through \_\_\_\_\_ !

V. 23-28 These verses record a sequence of events leading to the \_\_\_\_\_ supremacy and \_\_\_\_\_ of God among men.

- v.23: Note that there is an order, a sequence of resurrections.
- v.24: The sequence of events includes Christ’s delivering His victorious kingdom to God the Father.

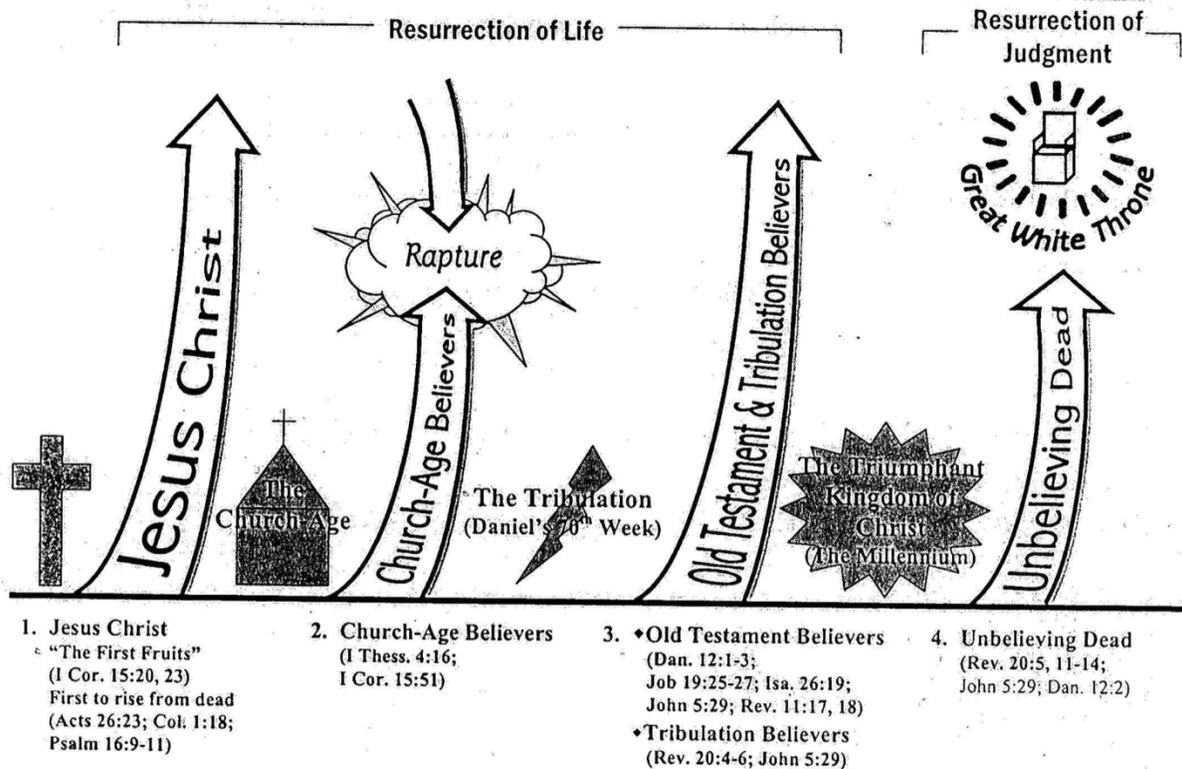


- v.28 emphasizes man’s final recognition and value of God Almighty. Compare Colossians 3:11.

ARE YOU READY FOR “THE END”?

\* \* \* \* \*

### Four Different Resurrections in the New Testament



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## 1 COR. 15: RESURRECTION REALITIES

### Part 3. Paul Continues His Validations of Resurrection Realities, 1 Cor. 15:29-34

#### Paul Raises 4 Questions to Make his Readers Think More Accurately, 1 Cor. 15:29-32

**V. 29 Two questions** about water baptism to confirm the reality of bodily resurrection:

(The key here to understanding is correct punctuation.)

**Question #1:** *What shall they do which are being baptized?*

Answer: *It is for [i.e., in the interest of] dead ones if the dead rise not?*

**Question #2:** *Why indeed are they being baptized for [in the interests of] dead ones?*

The Point: If there is no resurrection of the dead, water baptism (immersion) has no meaning at all; it would only be in the interest of dead ones.

- Mormons for years practiced baptism for dead unbelievers on the basis of this verse!

**V. 30 Question #3:** *And why are we [Apostles] in danger every hour?*

If there is no resurrection, i.e., if physical death ends all, THE LIVES OF THE APOSTLES AND TRUE SERVANTS OF THE LORD IS ABSURD!

**V. 31-32 Question #4:** *...If after the manner of men [that is from purely self-interest or human motives], what does it profit [benefit] me?...*

- *the beasts at Ephesus* = infuriated mobs. As a Roman citizen, Paul could not be flung to the lions nor compelled to fight actual beasts.

The thought flow so far in this context:

If there is no future resurrection, then...

- our teaching is a useless \_\_\_\_\_, v. 12-15
- our condition is \_\_\_\_\_, v. 16-19
- our ordinance of \_\_\_\_\_ is misleading, v. 29
- our life service is \_\_\_\_\_, v. 30-32.

### 1 Cor. 15:33-34 Paul's Application & Warning

V. 33 Command: *Stop being led astray* = mh/me + the Present Tense, Imperative Mode, forbids the \_\_\_\_\_ of an action.

- The Corinthians were to willfully reject the false teaching on resurrection realities (not be passive about it).
- Warning: *Evil company corrupts good habits.*

V. 34 Command: *WAKE UP*: righteousness must have its place (in your mind and actions).

- and stop sinning (Present Tense, Imperative Mode)!
- lest you contribute to the ignorance others have of God.

NOTE: Application: BELIEVERS ARE NOT TO CONTRIBUTE TO IGNORANCE OF GOD AMONG THEIR ASSOCIATES: JUST THE OPPOSITE!

## CREEDAL CHRISTIANITY ILLUSTRATES THE PERVERSION OF WATER BAPTISM

*by Ron Merryman©*

The heretical idea that water baptism effected forgiveness of sins was taught in many churches in the 4<sup>th</sup> Century A.D. Not surprising then, that the Apostles’ Creed (late 2<sup>nd</sup> C.) and the Nicene Creed (325 A.D.) – WHICH CONTAIN NO MENTION OF SUCH – are amended in 381 A.D. to include this heresy.

<b>Apostles’ Creed</b> (late 2 <sup>nd</sup> C.)	<b>Nicene Creed</b> (325 A.D.)	<b>Nicene Creed</b> as enlarged in 381 A.D.
<i>I believe in God, the Father [maker of heaven and earth]</i>	<i>We believe in one God, the Father Almighty, maker of all things visible and invisible.</i>	<i>We believe in one God, the Father Almighty, maker of all things visible and invisible.</i>
<i>And in Jesus Christ, His only Son, our Lord</i>	<i>And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only begotten, that is of the essence of the Father. God of God], Light of Light, very God of very God, begotten, not made, being of one substance (o`moou,sion) with the Father, by whom all things were made [both in heaven and on earth]; who for us men and for our salvation, came down and was incarnate and was made man; he suffered, and on the third day he rose again, ascended into heaven; and from thence he shall come to judge the quick and the dead.</i>	Etc.
<i>Who was conceived by the Holy Ghost, born of the Virgin Mary;</i>		Etc.
<i>[Suffered] under Pontius Pilate, was crucified [dead], and buried;</i>		Etc.
<i>[He ascended into Hades]; And sitteth on the right hand of God the Father [Almighty];</i>		Etc.
<i>And from thence He shall come to judge the quick and the dead.</i>		Etc.
<i>And [I believe] in the Holy Ghost, the holy [catholic] Church; [the communion of saints]; the forgiveness of sins; the resurrection of the body; [and life everlasting].</i>	<i>And in the Holy Ghost.</i>	<b><i>We acknowledge ONE BAPTISM FOR THE FORGIVENESS OF SINS...</i></b> (caps, mine)
<u>NOTE</u> : No mention of water baptism	<u>NOTE</u> : No mention of water baptism	

- Philip Schaff, *the Creeds of Christendom*, Vol. 1, pp. 28-29.

## 1 COR. 15: RESURRECTION REALITIES

Summary of 1 Corinthians 15 to this point:

- 15:1-11 The resurrection of Jesus Christ was an empirically-established truth of apostolic preaching.
- 15:12-34 The resurrection of Jesus Christ is a guarantee that believers will be resurrected.
- 15:35-50 The nature of our resurrection (in view of charges brought against it).

### 15:35 Two Skeptical Questions Relative to Our Resurrection

1. How are the dead raised?
2. With what kind of \_\_\_\_\_ do they come?

### 15:36-49 Answers to These Questions

#### 1. Answers from Existing Material Things, v. 36-41

v. 36-38 From Agriculture: seed sown = death = live grain

Note in v. 38: This \_\_\_\_\_ has as its origin the \_\_\_\_\_ God!

v. 39 Likewise the Creator's Plan in terms of \_\_\_\_\_

- |   |   |   |
|---|---|---|
| <ul style="list-style-type: none"> <li>- of man</li> <li>- of animals</li> <li>- of fish</li> <li>- of birds, fowl, etc.</li> </ul> | } | <p>All created for their own particular<br/>_____.</p> <p>How? Who? When? = v. 38</p> |
|---|---|---|

v. 40-41 \_\_\_\_\_ (material bodies) are prepared by God for their environment.

The terrestrial and celestial \_\_\_\_\_ in their manifested glory.

#### 2. Application: *SO ALSO THE RESURRECTION OF THE DEAD...*, v. 42-44

*The body is* \_\_\_\_\_ (planted)

- *in corruption* (disease, decay, death, decomposition)

- *in dishonor* (a corruptible entity)

- *in weakness* (spiritual & physical)

- *a soulish* (yucikoj) *body*: a body animated by the soul

*The body is* \_\_\_\_\_ (qualities of raised bodies)

- *in incorruption* (incapable of decay)

- *in glory* (incapable of corruption)

- *in power* (dynamic power)

- *a spiritual body*: one animated by spirit

3. Adam, the \_\_\_\_\_ Man and Christ, the \_\_\_\_\_ Man Contrasted, v. 45-50

<i>Adam</i>	<i>Christ</i>
- a living being (via the breath of God)	- a life-giving spirit (via the new birth)
- a natural (psuchikos/ yucikoj), man, <u>then</u> a spiritual man	
- out of the earth, made of dust	- the Lord from heaven (emphasis)
- v.48 as Adam, so us = out of dust	- as Christ is heavenly, so are Christians
- v.49 we are in the image of Adam	- we are also in the image of Christ

4. **Conclusion:** Final inheritance of the Kingdom of God cannot be realized by our present human flesh and blood condition.

That is: the full sense of incorruption cannot be known by corruption. Likewise: the full sense of the Kingdom of God (the theme of Scripture) cannot be known by flesh and blood (our natural state). It will only be fully known in our glorified, resurrection condition!

**1 COR. 15: RESURRECTION REALITIES**  
**Translation of Living Believers Accompanies**  
**Resurrection of Dead Ones, 1 Corinthians 15:51-58**

1 Corinthians 15:50 confirms what precedes but also raises a question. If flesh and blood cannot inherit in all of its fullness the Kingdom of God, one could conclude a) that all believers would have to die and then be raised, or, b) all believers dead and living would have to be changed. This was a mystery until Paul wrote 1 Thessalonians 4:13-18 and 1 Corinthians 15:51-58.

The details here are critical, hence, the command (v.51) for believers to “\_\_\_\_\_,” “give attention,” “take a hard look” at what follows.

**Critical Observations on 1 Cor. 15:51-57**

- ❖ The “mystery” = something now revealed, but not previously revealed in Scripture. The word is used \_\_\_\_ times by Paul.

Doctrinal Point: The \_\_\_\_\_ is an Old Testament doctrine; i.e., not new, but the translation of living believers is (new through Paul).

- ❖ God is revealing the elimination of \_\_\_\_\_ in us preparatory to the Kingdom Age.
- ❖ Note the details of this momentous event, vs. 51-53

***We shall not all sleep:*** i.e., some believers will be alive when it happens

***but we all shall be changed:*** all shall be changed (no partial Rapture)

***in a moment*** (Greek, avto,moj / atomos = an indivisible moment)

***at the last trump:*** the last gathering call for Church Age believers

***the dead*** [believers of the Church Age] ***will be raised incorruptible***, i.e., not subject to decay

***and we*** [live believers of the Church Age] ***shall be changed***, as per Philippians 3:21, 2 Corinthians 5:4

***the change*** = our changed bodies are no longer subject to decay

= our changed bodies are immortal, not subject to \_\_\_\_\_

- ❖ Verses 54-57 Paul rejoices in the \_\_\_\_\_ of Christ’s victory over sin and death.

**Verse 58: One Verse of Application after 57 Verses of Doctrine!**

- Keep becoming\* \_\_\_\_\_: i.e., *settled firmly in purpose, fixed in our direction*
- \*ginomai / ginomai in the Present Tense, Imperative Mode
- Keep becoming \_\_\_\_\_: i.e., \_\_\_\_\_, persistent, anchored in Christ
  - Keep \_\_\_\_\_ in the work of the Lord = both His work in you and His work for you
- This command focuses on the believer's \_\_\_\_\_ progress in divine viewpoint of life, its meaning, and its goals.
- Stimulating Promise: \_\_\_\_\_ *that your labor in the Lord is not in vain* (not empty of significance, not fruitless, not that which results in nothing, not without effect).

**Doctrinal Read-out: Translation of Our Bodies at the Rapture  
1 Corinthians 15:51-58 and 1 Thessalonians 4:13-18**

- At the Rapture, the bodies of Church Age believers will be resurrected and/or translated into bodies that are incapable of decay, i.e., incorruptible. 1 Cor. 15:42, 52; Phil. 3:21
- The structure of our resurrected/translated bodies will have flesh and bone, but not flesh-bone sustained by blood. Compare Luke 24:39; 1 Cor. 15:42-50.
- Our resurrected/translated bodies are called \_\_\_\_\_ bodies in 1 Cor. 15:44, meaning bodies whose life source and sustenance is the Spirit of God, 1 Cor. 15:44-50.
- The natural body is sown (buried) in dishonor: it is raised in glory, i.e., in splendor, magnificence. 1 Cor. 15:43; Phil. 3:21; 1 John 3:2
- The resurrection of dead believers is an Old Testament doctrine (Job 19:25-27; Daniel 12:2-3): but the transformation-translation of living believers is a doctrine first revealed to Paul, hence called a \_\_\_\_\_ (from Old Testament viewpoint). 1 Cor. 15:51
- All believers of this current age will be transformed, not just a few.
- This resurrection/transformation will be “\_\_\_\_\_ a \_\_\_\_\_ [atomos]”, meaning very rapid at the Lord’s Coming. 1 Cor. 15:52; 1 Thess. 4:13-18
- All of this prepares Church Age believers for their special functions in the Millennial-Kingdom Age that follows. 1 Cor. 15:50