

resurrection at the last day".

Jesus made a (prediction) concerning his own resurrection. He knew that death awaited him at the hands of his enemies. In Matthew 12:39 he referred to the sign of (Jonah) as he spoke to the Pharisees telling them that he was in the fish for three days and nights, so the son of man would be in the heart of the earth.

In (John 2:19) Jesus referred to his resurrection when he said, "You destroy this temple and in three days I will raise it up again." The resurrection of Jesus is a fact.

His body was made alive, gloriously transformed on the third day.

Now we have no time to go into a discussion of the (three days or the time involved) but just to say in passing that in the (first century) any part of a day would be spoken of as a day. This was true in Greek, Roman and Jewish custom. In the experiences of Jesus there were three periods of 24 hours each, by our calendar Friday, Saturday, and Sunday, involved. Jesus was crucified on Friday at 9:00 a.m., pronounced dead at 3:00 p.m. and in the grave

1 Corinthians 15

All of the Easter stories (begin with tears), blindness, and fear. The disciples as well as the women are terrified at the empty grave, at the angels and at the risen Lord who appears to them. This is quite different because when (Jesus entered Jerusalem) they greeted him with joy and now when he has come forth from the tomb they meet him with fear. At the beginning of the Easter story there is sorrow and hopelessness. If they could have only known from the words of Jesus, but how blind, they would have rejoiced instead of being afraid. They would have known that this was the approval of God upon his death that he had died for others. He was made sin for others and even though men opened his body with a (spear), rolled a great (stone) before his grave, set a (guard) upon it, on the third day he removed the stone before the grave, steps over the soldiers stationed there as guards and took up his life again.

The disciples of Jesus (met despair head on). They had hoped for (a Messiah) who would set up a literal kingdom on earth, that he would establish a new nation, but with the huge stone upon his grave all this seemed to be sealed

up forever. It was more than a state of depression, for the disciples were scattered into the night and there is despair instead of joy.

Verses (1 - 11.) This chapter begins with the statement of the facts which constitute the Gospel. The first, fact, "Christ died for our sins according to the scriptures". We should never forget that Christ actually died, that he died for our sins. And the second great fact in the Gospels is that he was buried. He was dead and buried as the scriptures testify, and the third great fact is that he arose from the dead. So we have here the doctrine of the resurrection of the dead as the foundation of all of Christianity.

The idea of survival beyond death is common to many of the world's living religions, but there is no fact like the fact of the resurrection of Jesus.

Let us get an idea of the (definition) of the word resurrection. The English word is derived directly from the Latin word which means to rise or raise, so it may be used to rise up or to be raised up. On the other hand,

in the Greek it means to stand or to cause to stand, meaning up or again, so in the New Testament usage where it relates to the body it (means raising up of the body) the return of the body from the clutches of death, so it gives us the idea of future survival which means the restoration of the body from death back to life. So the term resurrection means the raising up of the body so that it is released from the powers of death and made to live, to stand up again. The resurrection is not just a New Testament doctrine of mere resuscitation. It is not a restoration of the physical functions of this life such as was experienced by Lazarus, the daughter of Jairus, the son of the widow at Nain.

The (doctrine of the resurrection) was discussed much in the days of Jesus by his disciples as they referred back to the (Old Testament) for reference. There was a definite (idea of destiny for the soul). We realize this in Mark 6:16 when there were those who thought that Jesus was John the Baptist made alive again. Of course, this is a very distorted view.

But in (John 11:24) (Martha) said at the time of her brother's death, "I know that he will rise again in the

(Verse 12) He assumes that Christ had not been raised from the dead. He shows what that would mean to Christian faith and experience. He was arguing from a viewpoint which he could never accept and in this argument he reduces it to an absurd position. He said that the very fact that Christ has been raised from the dead is a guarantee that the kingdom of death has been invaded and robbed of its prey.

(Verse 13) Paul argues that if there is no such thing as the resurrection from the dead then Christ has not been raised and then if this is true, he said, there are several things that are of tremendous importance that follow.

(Verse 14) First of all our (preaching is vain) which *Nothing to the Great Commission -* speaks of emptiness. It was a word which described a thin shell from which kernel had been taken. (To take the resurrection out of preaching would leave it empty and worthless.)

(Verse 15) *church is a gigantic fraud* Moreover, we are false witnesses. They have been bearing testimony to the fact that God raised Christ from the dead, but if there is no resurrection then they

before 6:00 p.m. He was in the grave all of Saturday and a part of Sunday. The resurrection apparently took place near sunrise on Sunday morning. By all first-century ways of reckoning time he was in the grave three days and three nights and at the same time he was raised on the third day.

There are many theories that have been set forth to (dis-credit the resurrection) of Jesus and we discover in this chapter here that there is no truth in the stolen body or the wrong tomb, or any of the other theories that were set forth, for all of the records agree that the resurrection took place early in the morning on the first day of the week, and the women were first to come to the tomb.

There were also several appearances which Jesus made following his resurrection in appearing to Mary, to the disciples and to Thomas and to others.

This reveals to us that Jesus came forth. Now there are those who desire to know something about the nature of Jesus' body. (Dr. Connor said after reviewing the evidences in the resurrection of Jesus. He said, "I maintain that the resurrection of Jesus included the raising of his

body from the dead." Now there is much mystery about this. It was a tangible body, the disciples saw it and he talked with them. The women met him in the path and clasped his feet. Thomas was invited to handle his body, he ate with the disciples.

It must have been a transcendent body and it was more than just the restoration of his body to the nature and functions which he had known before death. It was more than just bringing back to life as Lazarus, because his body was not subject to time, space and material objects, for he appeared in a room where the doors and windows were closed. He broke bread with two disciples at Emmaus.

Apparently, his body was so transformed and glorified that it had powers which were super-natural. Once it had known the limitations of suffering and death and was adapted to the needs of life in this world, but this new body was adapted to the needs of the next world. We find in the (Old Testament) the idea of body, spirit and soul and that there was an idea that the body returned to the earth and the spirit returned to God. Of course, this resurrection idea perhaps was more in evidence when we come to the New

Testament and see the great conflict between the two major parties, the Pharisees and the Saducees, for one believed in the resurrection and the other refused to believe in the resurrection.

I believe this is why (Paul writes this chapter). There are (many who have been mis-informed) concerning those that had fallen asleep. There were those who were grieved for lost loved ones and the barrier of death seemed to raise many questions, and so Paul had based his source of information upon his acquaintance with Jesus and he proceeds to unfold to them that those who have fallen asleep will have no advantage upon those who are living. When the Lord returns the living Christians, he said, will be on the same basis as those who have fallen asleep.

(Verses 12-34) In these verses he gives us the basis for the doctrine of belief in the resurrection. He knew that Jesus had said, "Because I live ye shall also live." He died, Paul found this is a fulfillment of the Old Testament scriptures, he was buried, he was raised from the dead, he was seen of many people. So Paul enumerates in the (first verses) those of the (post-resurrection) appearances.

What he means is why retain the ordinance of baptism if there be no resurrection from the dead. That is what it means. That is a baptism unto Christ's death, so what is the point of baptism unto his death if the dead rise not at all. What is the use of the ordinance anyway.

(Verse 32) He mentions Christians and their endurance and sufferings. He was sentenced to death and was delivered up to death. The wild beast of Ephesus was in the crowd that was raised by the silversmiths for they did not get at Paul, but he was condemned to death and why was a Christian thrown to the wild beasts. If he denied Christ he could save his life. He said that even women refused to receive their children looking for a better resurrection as Isaac escaped in the case of Abraham. And so referring back to the idea of the ordinance we just mentioned, Dr. Carroll

said he came up out of the river where he had conducted a baptismal service and stood by the cemetery near a little enclosure where three of his children were buried and said,

"Little ones, you shall not sleep forever. your father this day has erected a monument that pledges your resurrection from the dead. I will see you again;

(Verse 33) He speaks of evil companionships corrupting good morals. He said to deny the resurrection is to corrupt we will meet each other, & we will never part

have been bearing false testimony.

(Verse 16) If there is no resurrection from the dead, he said, the empty tomb will have to be explained some other way.

(Verses 17-19) If Christ has not been raised, Christian faith is meaningless. They believe that they have received living in a false Paradise & Merit, still in sin; forgiveness of sin and have trusted in Christ, but lo; they are still in their sins and must seek some other way of deliverance.

They are without hope, they are impoverished, they have missed the main point of faith in Christ.

(Verses 20-23) ^{Christ R. resurrection of our} But now, he says, is Christ risen from the dead and come to be the (first fruits) of those who have died. Death was introduced into the world by the first man. Through (disobedience) Adam brought death into human experience, through (obedience) of another man, Christ,

first fruits of our resurrection - may our world Cemetery, or Sepulchre, resurrection was introduced into human experience. So place.

this makes possible the resurrection of all.

He speaks in verse 23 that all will be raised in his own order, Christ the first-fruits of the dead. No man

had been raised from the dead in the same sense, that is, to die no more. Two men had been translated, Enoch and Elijah and after his resurrection many of the saints came out of their tombs and appeared to the people who were able to recognize them. It was true that Lazarus was raised, but he was raised to die again.

He says that the resurrection of Christ must not only precede all others, but he will draw the others after it as a result. He emptied himself, laid aside all his glory and became obedient unto death. Therefore, God has also highly exalted him in his exaltation to the king of kings and Lord of Lords. Here is a very familiar illustration that the people were familiar with, of going out into the wheat fields and gathering the first heads of ripened grain. This would be a sacrifice and a promise of the general harvest in due time. Paul thought of the resurrection of the dead as Christ being the first-fruits and the others being the general harvest.

Whatever happened to Christ in the resurrection and transformation of his body is going to happen to others. Christ was raised on the third day as the first-fruit of the resurrection. Others will be raised at the second

coming. The last enemy to be destroyed will be death.

Verse 29 *Baptism loses its significance if there is no Resurrection.* In this passage there seems to be one

difficult verse of being baptized for the dead which should be translated "because of". I believe Dr. B. H. Carroll has a statement upon this when he says, "Else what shall they do that are baptized for the dead, if the dead are not raised at all, why then are they baptized for them?" So we ask, what does that mean? Does it mean that if a man should die unfortunately before he was baptized, some friend will be baptized for him. First of all, there is not any reason to believe that any had done this and second, if it had been practiced, Paul would never have used this as to give his approval. Others have sought to question this by saying that baptism for the dead refers to the baptism of suffering.

Now I come back to what Dr. Carroll said, "As many of you as were baptized unto Christ were baptized unto his death." You made the profession of faith that you were dead in sin and being dead in sin you were symbolically buried and raised to walk in newness of life.

Paul sets up a two-fold contrast. The dead will be raised incorruptible so they will never be subject to death again.

So the living will be changed and will not be subject to death. Corruptible is used in verse 53 to refer to those who have died and mortal is used to refer to those who are living and subject to death. The corruptible, those who have died, will be raised incorruptible. The mortal, those who are living, will put on immortality and will

not be subject to death.

v. 5b Strong - Sin, that alone makes life hard. poverty, hate, hard -

Stillness - mid-rising ask about his soul - Trust in X most important thing

Then he declares, when these two things have taken place, death will not longer have victory.

Now in conclusion there are two or three things that I believe Paul would have us to know and to give attention to.

First, the knowledge of the risen Lord. This is a transforming experience to know that Christ who died rose again. This was a real experience for the disciples and the believers who were able to see him and to recognize him and to cry out, "Christ is alive". There was the feeling of a Christian who was studying the resurrection and suddenly caught a new vision and cried, "Christ is alive,

again" That must have been a sweet experience.
13.
Baptism symbolizes a resurrection as you have the morals, for there were many in that day who said the witnessed here in this pool today. This can not be shown by sprinkling or any other mode. You change the meaning if you do.

(Verse 35) "Resurrection of the Body"
How are the dead raised and with what kind of a body. This is not a new question. I think he goes about this description very simply to let them know that it will come through God's power since God had the power to give the kind of bodies needed for physical life, he will have the power to give us bodies for the next world to come. And he gives an illustration how the process of the kind of body will come forth. He uses an analogy from the (vegetable) world. Here is the grain of wheat which falls into the earth, it experiences the process of decay.

He also makes a contrast in the (animal) world in verse 39, when he says one type of body is best by man, another by beast, another by fish, and another by birds. Again in verse 40 he makes a contrast between (heavenly) bodies as the sun, the moon, the stars. They are not identical.

(Verse 42) He speaks of the (resurrection of the body). This helps us to answer the question as to what kind, and Paul takes up the figure again of the grain. This body will be planted like a seed. It will be raised in the

resurrection to a high order, of bodily existence.

First, it is planted in corruption and is raised in incorruption. This refers to that which is subject to decay, the nature of this physical body and in contrast to that which is not subject to decay which will be the nature of the body of the resurrection.

2 He says this body is planted in dishonor and is raised in glory. It is planted a body that has been defiled by sin, it will be raised a glorious body which can never be brought low by sin again.

In the third place it is planted in weakness, it is raised in power. This body has been limited or handicapped. It has never been able to measure up to the highest potential of God's plan and purpose. It will be raised free of all of these limitations.

The fourth thing he says, it is planted a natural body, in verse 44, it is raised a spiritual body. This is the very heart of this chapter regarding the resurrection. He has insisted that it will be a bodily state. He did not say there would be planted a body and raised a spirit. He

said there is planted a natural body and raised a spiritual body. Natural is the Greek word from which the word physical is taken. The earthly body which he refers to in verse 47 has been perfectly adapted to the needs of this physical life and existence. The heavenly body will be a body perfectly adapted to the needs of the spiritual existence. Paul insisted that it was a body. He related this contrast to the relationship to Adam and to Christ. Adam, a physical body, was subject to death and decay, but by relationship with Christ he has a spiritual body which is not subject to physical death or decay.

(Verses 50-54) He next takes up the (time) of the resurrection. He says since there is decay and change all about us that when Jesus comes there will be a mysterious change to take place.

In verse (52) he echos the language of 1 Thes. 4:16. This will come with the sound of the trumpet. The (blinking) of an eyelid is the quickest movement of the human body. That quickly, Paul said, the transformation will take place. It will be a transformation not only for those who are (dead but for those who are alive). From verses 53 to 54
How coming those in drame shall hear his voice & come forth -

Christ is alive. I must let the people know."

The second knowledge is that of the ascended Lord.

We must lift up our eyes to his throne with confidence. The early believers looked up. Bunyon wrote his book with his eyes uplifted to heaven. The church needs to see Jesus on the right hand of God. There is much wrong in the world today but we need to see him ascended.

Third, we need to have the knowledge of the indwelling

Lord. We no longer know Christ after the flesh but after the spirit. Jesus said, "if a man love me he will keep my words and my father will love him and we will come to him and make our abode with him. This has been the experience of every age that Christ may dwell in your hearts by faith. I read an illustration of (Horace Bushnell) an early American preacher who turned aside from the dreams of a great career to preach the Gospel to a little congregation of believing people. Fifteen years later he lost his only son and he felt that the trial opened his eyes and he saw the risen Lord. It seemd that he had passed a boundary line and there was a new light in his face when one asked him, "What have you seen?" And this preacher replied, "The Gospel." And he sat down to meditate upon the

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treasures of his new experience on the words, "Until Christ be formed in you".

London Marshall - church meeting found strength in Big Present -

We do not know as we are known, yet no higher knowledge shall be given to us here. "Now we know in part, but then shall we know even as we are known." Some day we shall see his face and we shall be like him.

Mary was blind. He called her. She did not believe in the resurrection because she saw him. The fact that Mary did not recognize the risen Lord even on the evidence of the empty tomb and the angels is a contrast as to how we do not recognize him today. We have neither seen the risen Lord, the empty tomb, the angel at the grave, but we have felt the same call for the guards have left, the stone has been rolled away, and there is nothing to keep us from the empty tomb. The angels are gone, the soldiers have disappeared, and yet the Lord bids us to look. Paul closes by saying, "Be steadfast, unmoveable." I stood last week at the tomb of Robert E. Lee. There is a plaque near the tomb in the chapel which gave this information. It said that the historian had asked the sculptor, Mr. Ed V. Valentine if the figure represented sleep or death. The

sculptor sent him a letter with some lines which had been written by his sister, who had visited the tomb and had looked upon the recumbent statue of General Robert E. Lee. Here is what she said :

"I came to weep at a sculptured tomb,
But lo! No death was there;
For I saw life's mystical touch illumine
Each shadow of deep, sepulchral gloom
With light celestial fair;
With light celestial fair, in whose gleam
my troubled soul grew blest,
As its glory fell on the marble dreams,
Of that sleeper who lay at rest."

Another Tomb in Jer - He is not sleeping nor is he dead - alive.

*1:9 - Ed is faithful
58 - Myself - you Be faithful -*