

“Resurrection of the Dead” (#01)
“If No Resurrection”

Today, we introduce a new series of studies regarding doctrines associated with the resurrection of Jesus Christ taken from 1 Corinthians Chapter 15.

The first lesson of the new series is entitled, **If No Resurrection**, taken from:

(1 Cor.15:12-13) “Now if (1cc) [debater ‘true’ assumption] Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if (1cc) [debater ‘true’ assumption] there is no resurrection of the dead, not even Christ has been raised.”

Paul is responding doctrinally to questions written by the church leaders regarding problems regarding the resurrection (1 Cor.7:1, 25; 8:1; 12:1; 16:1, 12) “How do some among you say?” (1 Cor.15:12)

Paul’s advice: Categorical bible doctrine helps us understand God’s Will in order to apply the faith cycle to our problems (Rom.4:21; 2 Cor.5:7).

(Col.2:6-7) “Therefore as you have received Christ Jesus the Lord, **so walk in Him**, having been **firmly rooted** and now **being built up in Him** and **established in your faith**, just as you were instructed, and overflowing with gratitude.” (Rom.10:17)

Paul’s advice: “Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the **teaching [doctrine] (didache)** which you learned, and turn away from them.” (Rom.16:17)

Today’s lesson will study four aspects of If No Resurrection.
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1. In our lesson text, Paul did what most spiritually mature pastor do with believers who differ theologically. We start with the gospel of grace salvation (1 Cor.15:1-11).

Like Paul, we try to find common ground in salvation. Paul had just explained the gospel of grace salvation (1 Cor.15:1-4).

(1 Cor.15:11). “Whether then it was I or they, so we preach and so you believe.”

He explained **the gospel had three parts** necessary to believe for salvation:

(1 Cor.15:3-4) “For I delivered to you as of **first importance** what I also received,

- **that** Christ died for our sins according to the Scriptures,
- **and that** He was buried,
- **and that** He was raised on the third day according to the Scriptures.”

(Rom.1:16) “For I am not ashamed of the **gospel, for it is the power of God for salvation** to everyone who believes, to the Jews first and also to the Greek.” (Eph.2:8-9; John 10:28-30)

2. **Spiritual death was not imputed to Jesus at physical birth like the rest of mankind (Rom.5:12-21)**

This was because of the miraculous conception of Mary by the Holy Spirit known as the virgin birth (Luke 1:34-35; Matt.1:20-21). Jesus was born outside the slave market of sin (AOS) (Heb.10:5, 10 and 19-20).

However, spiritual death for the sins of mankind was imputed to Jesus Christ while on the cross.

(1 Pet.2:24) “And **He Himself bore our sins in His body on the cross**, so that we might die to sin and live to righteousness; for by His wounds you were healed.” (1 John 3:5)

(1Pet.3:18) “For **Christ also died for sins once for all, the just for the unjust**, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit.” (2 Cor.5:21; Rom.8:11)

The travail of Jesus’ death provides our way to spiritual birth by grace through His resurrection (John 14:6; 16:19-22; Rom.4:25—5:2).

3. **The Resurrection of Jesus Christ provides our justification from Adams Original Sin (AOS) and imputes God’s Perfect Righteousness (+R) to every Church Age Believer (CAB) (1 Pet.1:3; Rom.5:12-21).**

(Rom.3:20-24) “By the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin. But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and Prophets, even **the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction**; for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus.”; (Rom.4:4-5, 24-25)

The Greek word for justification is diakaiosis. It refers to acquittal of the 13 judicial charges of AOS. [SEE “50 Things Free”](#)

The Greek word for righteousness is diakaiosune. It refers to the imputation of God’s righteousness to every CAB at the moment of salvation (2 Cor.5:21). [SEE “So Great a Salvation”](#)

Both Greek words come from the same Greek root word **dike** (justice). They are the same theological coin of heads and tails (50 Things). **Because every CAB is justified or acquitted of the 13 judicial charges of AOS, he receives God’s Perfect Righteousness (+R) on the basis of Grace Salvation (2 Cor.5:17).**

4. **The Resurrection - Ascension of Jesus Christ guarantees that every CAB will go to the third heaven at death (John 11:25-26; 14:1-6).**

(2 Cor.5:8; 12:2) “We are good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord.”

His Resurrection-Ascension guarantees that every CAB will receive his / her resurrection body at the Rapture of the church (1 Thess.4:13-18; 1 John 3:2).

The Resurrection-Ascension of Jesus Christ also establishes the eschatological order of the resurrection

“For to me, **to live is Christ and to die is gain**. But if (1cc) [true] I am to live on in the flesh, **this** will mean fruitful labor for me (Eph.2:10); and I do not know which to choose. But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is **very much better.**” (Phil.1:21-23) (1 Cor.15:20-23, 51-54).