

SUFFERING BECAUSE OF RESURRECTION

Our series, The Theology for Missions, is taken from (1 Cor.15:1-58):

- **The Scriptural** Gospel (1 Cor.15:1-11)
- **The Skeptics** of the Resurrection (1 Cor.15:12-19)
- **The Schedule** of the Resurrection (1 Cor.15:20-23)
- **The Subject** of Jesus following the Resurrection (1 Cor.15:24-28)
- **The Suffering** of Believers because of the Resurrection (1 Cor.15:29-34).

Paul is defending the doctrine of the resurrection against the illogical thinking of the Corinthians believers regarding the doctrine of the resurrection.

This is important because the Greek prided themselves as great logical thinkers. They prided themselves with the name **Gnostics**. Paul has earlier challenged this danger in (1 Cor.8:1b) **“Knowledge (gnosis) puffs up, but love edifies.”** Gnosticism taught that all matter was evil and emancipation or salvation comes through gnosis or knowledge.

Once again Paul challenges the illogical thinking with a Greek debater technique of four rhetorical questions regarding the doctrine of the resurrection.

“If there is no resurrection, then...” (1 Cor.15:29, 32)

- What will those do who are baptized for the dead? (1 Cor.15:29a)
- Why then are they baptized for them? (1 Cor.15:29b)
- Why are we also in danger every hour? (1 Cor.15:30)
- What does it profit me? (1 Cor.15:32)

In this lesson, we will study five aspects of Suffering because of Resurrection by these four rhetorical questions.

1. The subject of the first two rhetorical questions has been a source of great controversy in the church because believers stray away from the context of (1 Corinthians 15) and the doctrine of the Resurrection.

There are some 200 different interpretations of (1 Cor.15:29). We will mention four that involve the practice of proxy water baptism in many churches today.

- Proxy water baptism for a believer who died before baptized.
- Proxy water baptism for salvation of unbeliever who died.
- Proxy water baptism for a believer who died before church membership.
- Proxy water baptism for a believer who was physically unable to be baptized.

We will discuss how they arrive at proxy baptism from translation of the Greek grammar of (1 Cor.15:29). In Greek grammar, the preposition (**huper**) can be translated three different ways.

- Huper + **accusative** can be translated Over, above, or beyond
- Huper + **ablative** can be translated In place of or on behalf of
- Huper + **genitive** can be translated With a view to

In the Greek grammar, huper+ablative and genitive have the same case endings. **Context** determines the translation. The context can be from the passage and / or from a doctrine developed from the passage.

If you translate the word “for” as huper + ablative (**in place of**), you have the idea of **substitution**. But if you translate it as huper + genitive, you have the idea of **viewpoint**.

(1 Cor.15:29) stands alone in the context of (1 Cor.15:1-58). In fact, it stands alone in the context of NT teachings. But in (1 Cor.15:29), it stands in conflict with the doctrine of the Resurrection –“**If the dead are not raised at all.**”

2. Pay attention to the WHAT and WHY of these two rhetorical questions. Notice the phrase that separates them.

We have translated (**for**) as **huper + genitive** (analytical Greek Lexicon, pg.276) in both rhetorical questions.

“Otherwise, **WHAT** will those do who are baptized with view to the dead? **If (1cc)** [and its true] **the dead are not raised at all, WHY** then are they baptized with view to them (the dead)?”

Paul’s point: The Pauline missionary team were baptizing with the view to the dead being raised. Water baptism identifies the Church Age Believer (CAB) with the baptism of The Holy Spirit based on faith in the Gospel, the death, burial, and resurrection of Jesus Christ (1 Cor.15:12-19) (Matt.3:11; Acts 1:4-5; 2:31-34; Rom.6:3-5).

“For if (1cc) [and its true] we have become united with Him in the likeness of His death, **certainly** we shall also be in the likeness of His resurrection.” (Rom.6:5)

3. Now we move to the third rhetorical question where Paul challenged their illogical reasoning by why he endangered his life and others on the team over the doctrine of resurrection (1 Cor.15:30-31).

“**If the dead are not raised at all, then...** (1 Cor.15:29) “Why are we also in **danger every hour**? I protest, brethren, by the boasting in you, which I have in Christ Jesus our Lord, **I die daily.**” (1 Cor.15:30-31).

“If there is no resurrection of the dead,” why are those of us who preach the gospel and teach the doctrine of resurrection risking our lives daily (2 Cor.11:23-28; Acts 17:31-32).

4. The fourth rhetorical question challenges the same illogical thinking with a figurative method and Greek logic.

“If (1cc) [and it’s true] from human motive **I fought wild beast at Ephesus**, what does it profit me? If (1cc) [and its true] the dead are not raised, ‘Let us eat and drink, for tomorrow we die.’ (1 Cor.15:32) (**Epicureanism**) (Isa.22:13; 56:12; Luke 12:19-20)

Paul’s Roman citizenship would have prevented the arena. (Acts 23:27-30; 24:14-16; 25:10-12).

“At my first defense no one supported me, but all deserted me; may it not be counted against them. But the Lord stood with me and strengthened me, so that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was rescued out of the lion’s mouth. The Lord will rescue me from every evil deed, and will bring me safe to His heavenly kingdom; to Him be the glory forever and ever. Amen.” (2 Tim.4:16-18/ figurative)

5. Paul concludes with three warnings in the Greek imperative mood (1 Cor.15:33-34).

Stop deceiving yourselves (me planao/ p.m.impv.2pl) **Become** sober-minded as you ought (eknepho/ a.a.impv.2pl) **Stop** sinning (me hamartano/ p.a.impv.2pl)