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Resurrection Guaranteed

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
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1 Corinthians 15:1-11, 20-22

Introduction: In this chapter the apostle treats of that great article of Christianity-- the resurrection of the dead. **I.** He establishes the **certainty** of our **Saviour's resurrection**, 1 Corinthians 15:1-11. **II.** He, from this truth, sets himself to refute those who said, There is no resurrection of the dead, 1 Corinthians 15:12-19. **III.** From our Saviour's resurrection he establishes the resurrection of the dead and confirms the Corinthians in the belief of it by some other considerations, 1 Corinthians 15:20-34. **IV.** He answers an objection against this truth, and takes occasion thence to show what a vast change will be made in the bodies of believers at the resurrection, 1 Corinthians 15:35-50. **V.** He informs us what a change will be made in those who shall be living at the sound of the last trumpet, and the complete conquest the just shall then obtain over death and the grave, 1 Corinthians 15:51-57. And, **VI.** He sums up the argument with a very serious **exhortation** to Christians, to be resolved and diligent in their Lord's service, because they know they shall be so gloriously rewarded by him, 1 Corinthians 15:58.

(Source: The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc)

1 Corinthians 15:1-2, *Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, IF ye KEEP in memory what I preached unto you, unless ye have believed in VAIN.*

NOTE: It is rather tragic that the Corinthians required that someone **remind** them of the fundamental facts of the Christian gospel, at a time so soon after they had heard it, obeyed it, and were enjoying the blessings of salvation derived from it. As Hodge declared, "Certain **false teachers** at Corinth **had denied** the **resurrection**." There is no profit in trying to identify these false teachers. Satan always has an advocate in every community; and those of Jewish background could have been contaminated by the Sadducees, while those of Greek origin could have cited a hundred of their philosophers who despised any such doctrine as the resurrection of the dead (Acts 17:32).

Two clauses in this verse reiterate the principle that even for those **already saved**, it is yet required of them that they "hold fast the word," and that otherwise even their glorious beginning is a **total loss**. Many commentators move quickly to soften the meaning here, saying that "Believed in vain" does not indicate **loss** of **salvation** as a possibility"; but it is clear enough that the passage cannot possibly mean anything else but the **LOSS of salvation** for those who hold not fast the word. *(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)*

Luke 8:13, They on the **rock** are they, which, when they hear, **receive** the **word** with joy; and these have no root, which **for a WHILE believe**, and in time of **temptation (experience of evil) fall away (desert [leave permanently], DEPART).**

1 Timothy 4:1, Now the Spirit speaketh expressly, that in the latter times **SOME** shall DEPART from **the faith**, giving heed to seducing spirits, and doctrines of DEVILS...

Hebrews 6:4-6, For it is **impossible** for those who were once **enlightened**, and have tasted of the heavenly gift, and were made **partakers** of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, IF they shall **FALL AWAY**, to renew them again unto **repentance**; seeing they **crucify** to themselves the Son of God afresh, and put him to an open shame.

Romans 11:18-22, Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were **broken off**, that I might be grafted in. Well; because of **unbelief** they were broken off, and thou **standest** by **FAITH**. Be not highminded, but FEAR: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the **goodness** and **SEVERITY** (harshness, strictness) of God: on them which fell, severity; but toward thee, goodness, IF thou **CONTINUE** in his goodness: **otherwise** thou also shalt be **CUT OFF**.

Thought 1. In his letter to the saints, Peter mentioned putting them in "remembrance."

2 Peter 1:10-15 ...brethren, give diligence to make your calling and election sure: for IF ye DO these things, ye shall **never fall (fail of salvation)**: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be **negligent** to put you always in **remembrance** of these things, though ye **KNOW** them, and be **established** in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in **remembrance**; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my **decease** to have these things always in **remembrance**.

1 Corinthians 15:3, For I delivered unto you first of all that which I also received, how that Christ DIED for our **sins** **according to the scriptures**...

NOTE: First of all ... This means "First in importance, not in time, the doctrine of the resurrection being primary, cardinal, central and indispensable." **That which I also received ...** Wesley was no doubt correct in the conviction that this meant "I received from Christ himself; it was not a fiction of my own." To be sure, Paul had contact with other apostles whose testimony corroborated his own; but there can be no meaning here to the effect that Paul was merely repeating what he had heard from others.

Christ died for our sins ... Volumes of truth are embedded in this. Christ's death was not a mere murder, designed and carried out by his enemies; but it was a conscious LAYING DOWN of his life for the **SINS** of **mankind**. The great **atonement** is in view here. **According to the Scriptures ...** "The double appeal to the Scriptures (1 Cor. 15:3, 4) in so brief a statement is deliberate and important." The magnificent prophecies of the Old Testament which so accurately foretold the death of the Son of God are so important that they deserved and received mention even ahead of the apostolic testimony about to be cited. As to what Scriptures were meant, Psa. 16:10; Isa. 53:10; Hosea 6:2; Jonah 2:10 (see Matthew 12:40), Zech. 12:10 and 13:7 are among them, besides all of the typical things such as the sin offering and the Passover sacrifices. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Psalm 16:7-8. I will bless the **LORD (Jehovah [Yahweh])**, who hath given me counsel: my reins also instruct me in the night seasons. I have set the **LORD (Jehovah)** always before me: because he is at my right hand, I shall not be moved.

NOTE: In all that our Lord *did, said, or suffered*, he kept the glory of the Father and the accomplishment of his purpose constantly **in view**. He tells us that he did not come down from heaven to do his own will, but the will of the Father who had sent him. See John 17:4. **He is at my right hand** That is, I have his constant presence, approbation, and support. All this is spoken by Christ as *man*. **I shall not be moved**. Nothing can swerve me from my purpose; nothing can prevent me from fulfilling the Divine counsel, in reference to the salvation of men. (Source: *The Adam Clarke Commentary classic.studylight.org/com/acc/*)

Psalm 16:9-10, Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in HOPE. For thou wilt not leave my **soul** in **HELL**; neither wilt thou suffer thine Holy One to SEE **corruption**.

Hell defined 7585 sh'owl pronounced sheh-ole' or shol {sheh-ole'}; from 7592; Hades or the world of the dead (as if a subterranean retreat), including its accessories and inmates.

1 Corinthians 15:4, *And that he was buried, and that he rose again the third day according to the scriptures...*

NOTE: This dogmatic declaration of the death, burial and resurrection of Christ was written while the majority of that generation in which it occurred were still alive (1 Cor. 15:6); and the presence of **many enemies** who denied it but who were powerless to produce any evidence against it, makes this an argument of eternal power and dependability. In fact all of the evidence in this chapter shows that even the enemies who were denying the resurrection (as a general thing) were compelled to admit the resurrection of Christ, because Paul adduced the latter as proof of the former! Farrar extolled the apostolic witness of the resurrection in this passage by observing that: It is a complete summary. It includes material which is not in the Gospels. It appeals to ancient prophecies. It shows the force of the evidence which convinced the apostles. It appeals to **many eyewitnesses still living**. It was written within 25 years of the events themselves.

And that he was buried ... This is one of three New Testament references to the burial of Christ, except in the Gospels, the other two being Acts 2:29 and Acts 13:29. "It blasts the swoon theory; he really died; and it leads naturally to the **empty tomb**, a witness for the resurrection which has never been effectively denied."

Hath been raised the third day ... The Scripture which affirmed Jesus would rise on the third day is Jonah 1:17 (Matt. 12:40). For discussion of the day Jesus was crucified and the related question of "the third day," see my Commentary on Mark, pp. 341-348.

(Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

1 Corinthians 15:5, *And that he was SEEN of Cephas, then of the twelve...*

NOTE: Cephas ... is the name for **Peter**; and one significant thing is that the Lord made a special appearance to the apostle who had denied him, giving hope to all who fall, and showing that the Lord is tender and merciful to forgive our sins (see Luke 24:34). Some have criticized Paul for omitting the appearances to the women (John 20:14); but those do not belong here, since they were "evidential to the apostles, rather than to the world," and came at a time when the apostles themselves were in a state of **shock** and **unbelief**.

Then to the Twelve ... This is a reference to the **office** of the Twelve, and the fact of Jesus' appearances being to TEN on one occasion and ELEVEN on another is a mere quibble of no importance at all. (Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

1 Corinthians 15:6, *After that, he was seen of above five hundred brethren AT ONCE; of whom the greater part remain unto this present, but some are fallen asleep.*

NOTE: No infidel can get rid of this **testimony**. The generation that witnessed this wonder could not deny it; and the subsequent objections of unbelievers are refuted by the simple fact of their total ignorance of what took place, except as **attested** by the **eyewitnesses**. Many scholars, as Dummelow, identify this appearance to over five hundred as identical with "the mountain appearance in Galilee (Matt. 28:16ff)." It could, however, have been another not reported in the Gospels, just as the appearance to James, given a moment later, is also not given in the Gospels. **The greater part remain ...** This "is of the highest evidential value," because it was written by one who would rather have died than to tell a lie, and who could not possibly have been guilty of making a statement that could have been refuted by any enemy of the truth. **Some are fallen asleep ...** Reference to death as **a sleep** originated with Jesus himself and was quickly adopted by Christians when speaking of the beloved dead. See my Commentary on John, p. 275. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

1 Corinthians 15:7, After that, he was **seen** of **James**; then of **all** the apostles.

NOTE: This appearance is nowhere else mentioned in the New Testament. Macknight identified this James as "**James the less**, author of the New Testament **book of James** and **a brother of our Lord**." As the apostle James was already dead at the time of Paul's writings, it seems probable that Paul would have been referring to the other James, who was also called an apostle in a secondary sense. He presided over the church in Jerusalem, as recorded in Acts. Jerome recorded a curious legend to the effect that James had made a vow that he would neither eat nor drink until he had seen Jesus risen from the dead, and that Jesus, appearing to him, said, "My brother, eat thy bread, for the Son of man is risen from the dead." Jesus' brothers did not, at first, believe in him (John 7:3). (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

1 Corinthians 15:8, And **last of all** he was **seen** of **me** also, as of one **born** out of due time.

NOTE: **Last of all ...** does not mean that Jesus appeared to no other afterward, because he also appeared to John at a much later time (Revelation 1:16ff). It has the meaning of "last in **this list** which I am giving." **Untimely born ...** The word here is used of an abortion and "denotes the violent and unnatural mode of Paul's call to the apostleship." Although himself one of the witnesses of Christ's resurrection, Paul here dissociated himself from the Twelve as being conscious of his own unworthiness from having persecuted the church. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

1 Corinthians 15:9, For I am the **least** of the apostles, that am not meet to be called an apostle, because I **persecuted** the church of God.

NOTE: As Kelcy said, "This verse is explanatory of 1 Cor. 15:8." The extent of Paul's persecutions were probably much more extensive than the glimpses of them which appear in the New Testament might indicate. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

1 Corinthians 15:10, But by the **GRACE** of God **I am what I am**: and **his grace** which was bestowed upon me was NOT in vain; but I laboured more abundantly than they all: yet not I, but the **GRACE** of God which was WITH me.

Grace defined 5485, **charis** pronounced **khar'-ece**; **the divine** (pertaining to the true God) **influence upon the heart** (the seat of the will; the seat of the understanding, recesses of the mind; Disposition of mind), **and its reflection in the life**; including **GRATITUDE** [thankfulness; gratefulness].

NOTE: Despite the deep humility expressed in 1 Cor. 15:9, Paul nevertheless did not

depreciate the glory and dignity of his calling. "The whole verse is a maintenance of official dignity as an apostle." **More abundantly than they all ...** Paul's labors were the most extensive of any of the apostles, and the most fruitful. Such rewards of his efforts Paul ascribed not to himself but to the grace of God. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

1 Corinthians 15:11, Therefore whether it were I or they, so **we preach**, and so **ye believed**.

NOTE: The gospel Paul preached was one and the same as that preached by all the others, the point here being that it made no difference whether from himself or others the message had been received. It was one message only, with the same result of salvation no matter who preached it. **We preach ...** There are two words in the New Testament for preaching. This one means "We proclaim, or herald." The other is "prophesy" and refers to spiritual teaching and instruction. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

1 Corinthians 15:20, But now is Christ **risen** from the **dead**, and become the **firstfruits** of them that **SLEPT**.

NOTE: The only historical fact that could have produced the phenomenon known as Christianity was that cited here, the resurrection of Christ. There are no intelligent explanations aside from this. The very existence of Christianity is proof enough that Christ actually arose from the dead. Only the spiritually blind or willfully evil mind may deny it. **The firstfruits of them that are asleep ...** It is this connection of Christ's resurrection with all that is implied and prophesied by it that should be noted. See under 1 Cor. 15:16, above. One of the great Jewish festivals was just approaching, in which the **firstfruits** of the **harvest** were waved before the Lord (the Jehovah); and, as surely as the first sheaves of the harvest carried a pledge of that harvest, so the **resurrection of Christ** carried a pledge of the **resurrection of all people**. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Colossians 1:18, And HE (*Jesus*) is the **HEAD** of the **body**, the church: who is the beginning, the **FIRSTBORN** from the dead; that in all things he might have the **PREEMINENCE**.

Firstborn defined 4416, protokos pronounced pro-tot-ok'-os; --firstbegotten (procreated; generated [produced; formed]).

Firstborn, first brought forth.

Preeminence defined 4409, proteuo pronounced prote-yoo'-o, to be FIRST (in rank or influence).

Colossians 2:10, And ye (*Christians*) are complete in him, which is the **HEAD** of all principality and power...

Isaiah 9:6 ... and his name SHALL be called Wonderful, Counselor, The mighty God, The **everlasting** (eternal) **FATHER**, The **Prince (head person) of Peace**.

Father defined 1, 'ab pronounced awb; father, in a literal and immediate, OR figurative and remote application): -- CHIEF (chief signifies the **HEAD**).

Thought1. From scripture, we know that Jehovah: Yahweh is the one Father who is the Supreme (Highest in authority) Divinity, and not Jesus.

Ephesians 4:4-6, There is... **One God (supreme** (Highest in authority) **Divinity)** and **Father** of ALL, who is above all...

So, Isaiah 9:6, which speaks of the "everlasting Father" cannot possibly

mean "Father", as it appears to be, and believed to be by some Christians. To find what it does mean, we'll refer back to the definition. In line with the scriptures listed, Isaiah meant Jesus shall be called the "everlasting **HEAD**."

1 Corinthians 15:35-44, But some man will say, How are the dead raised up? and with what body do they come? ...There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the **resurrection** of the **dead**. It is sown in **corruption (decay)**; it is raised in **incorruption** (immortality [the quality of never ceasing to live]): It is sown in dishonour; it is **raised in glory**: it is sown in weakness; it is raised in power: It is sown a NATURAL (affected by nature) **body**; it is raised a SPIRITUAL (supernatural [exceeding the powers or laws of nature]) **body**. There is a natural body, and there is a spiritual body.

1 Corinthians 15:21, For since **by man** came **death**, **by MAN** came also the **resurrection** of the dead.

NOTE: One great truth evident in the Bible is that people would never have been subject to death, if it had not been for the sin of Adam. By that one man's sin, death has fallen upon all people. The analogy pointed out in this verse is that, in view of death's having resulted from **one man's** sin, it is not unreasonable that the resurrection of all people should come about through **one man's** resurrection, that of Christ himself. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Thought 1. This is just one of many scriptures that prove that when Jesus came to earth, he was NOT a God. WITH God the Father, he was "a God", but was made to be "a MAN."

John 1:1-2, In the beginning was the Word, and the Word was WITH God, and the Word was **God (a God)**. The same was in the beginning with **God (Supreme Divinity)**.

John 1:14, And the **Word** was **made (to cause to be)** **flesh (a human being)**, and dwelt among us, (and we beheld his glory, the glory as of the only **begotten (only-born)** of the Father,) full of grace and truth.

Hebrews 2:9, But we see **Jesus**, who was made a little **LOWER** than the **angels (a human being)** for the suffering of **death**, crowned with glory and honour; that he by the grace of God should taste **death** for every man.

1 Corinthians 15:22, For as in **Adam** **ALL die**, even so in **Christ** shall **ALL** be made **alive**.

NOTE: This spells out the analogy stated in the previous verse. All who ever lived on earth shall rise from the dead, the **wicked** and the **righteous** alike, and all of this as a consequence of Christ's resurrection. Some would limit the "all" to them that are in Christ, leaving the wicked without any prospect of resurrection; but the total teaching of both Old Testament and New Testament is against such a view. Dan. 12:2 and John 5:28, 29 teach the resurrection of all people, both the wicked and the righteous; and this, of course, is the obvious sense of "all" here which means the same in both clauses. As Barnes said, other interpretations are contrived "through reasoning and theology." (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Daniel 12:2, And many of them that sleep in the dust of the earth shall awake, **SOME** to everlasting LIFE, and **SOME** to **shame** and everlasting contempt.

John 5:28-29, Marvel not at this: for the hour is coming, in the which **ALL** that are in the graves shall hear his voice, And shall come forth; they that have done GOOD, unto the **resurrection of life**; and they that have done EVIL, unto the **resurrection** of **damnation**.