

MEDITATIONS ON 1 CORINTHIANS 15
VOLUME I

RESURRECTED

EVIDENCES FOR THE RISEN CHRIST

JRF

SPEAKING THE TRUTH IN LOVE

RESURRECTED

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CHAPTER ONE

GOSPEL FOUNDATION

CHAPTER ONE

In the fifteenth chapter of Paul's letter to the Corinthians, we find the apostle beginning the most substantial portion of his epistle. Here he is concerned with correcting errant views on the Doctrine of Christ's Resurrection and subsequently the bodily resurrection of believers.

For background, the city of Corinth was a melting pot of immigration and subsequently varying religious views. It's political and economic hey-day had come during the Hellenistic period some 200 years before Paul's arrival. Prior to its collapse in 146 B.C. at the hand of the Roman Empire, Corinth had a population anywhere from 100,000-200,000 people (though some have suggested upwards of 400,000).

Some accounts note that Corinth was such a drunken, lust-filled city that the name was actually turned into a verb, to corinthize, a derogatory term meaning to fornicate. Others have stated that due to the high traffic, transient nature of the port city, visitors did not and could not bring with them enough money to satisfy all the desires of the flesh that Corinth offered. Still others have recounted that the city was home to 1000 temple prostitutes that descended upon the city each night. This was the climate into which the Apostle Paul was

bringing the gospel and sets out in this chapter with a particular focus on the resurrection of Jesus Christ.

It is this pillar of the Gospel that he aims to expound upon as he introduces 1 Corinthians 15:

“Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, 2 and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain.” 1 Corinthians 15:1-2 ESV

His discourse on the defense of this precious doctrine of the resurrection begins with a review of the Gospel, “Now I would remind you, brothers, of the gospel I preached to you.” It is the foundation of this gospel message that we are principally interested in examining in this chapter.

Paul begins by way of reminding the Corinthians of the gospel message that he preached to them and the impacts that it has had upon them, namely that it is this gospel which they received, upon which they stand, and through which they are being saved. We may note here, in verse 2, the reference by Paul to the present on-going aspect of salvation, “are being saved”.

He buttresses these statements of assurance with an exhortation unto perseverance in the faith, “if you hold fast to the word I preached to you—unless you believed in vain”. This is by no means an affirmation that believer’s may lose their salvation, rather it is a declaration that true faith will persevere, will continue believing and continue holding fast, will continuing being saved. Whereas those

of a false faith, A la 3/4 of the soils in the parable from Matthew 13:1-9, 18-23 and those in 1 John 2:19, fall away and prove their profession a shame.

After this prologue, which really could serve as the introduction to its own separate letter, Paul, continuing under divine inspiration of the Holy Spirit, breaks down what this gospel message includes, principally the death, burial, and resurrection of our Lord Jesus Christ.

“3 For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, 4 that he was buried, that he was raised on the third day in accordance with the Scriptures, 5 and that he appeared to Cephas, then to the twelve. 6 Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. 7 Then he appeared to James, then to all the apostles. 8 Last of all, as to one untimely born, he appeared also to me.” 1 Corinthians 15:3-8

The **first** foundational pillar of the gospel mentioned in our passage is the death of Christ. The death of Christ is the purpose for which He came into the world. It is the manner and means through which God has redeemed a people for Himself. Note here the application of His death, i.e. for our sins. The little word “for”, *hyper* in the Greek, is significant for its usage in connection with the substitutionary death of our Lord.

This first pillar is supported with an appeal to the

authority of Scripture. Clearly, the reference to the Scriptures here is a fulfillment of the prophecy of Christ's death. It is inclusive of ALL previous divine revelation of God as recorded in Scripture, but may also specifically refer to such passages as Gen. 3:15, Isaiah 53, Psalm 22, et al.

Second, we see the pillar of the burial of Jesus. This may seem insignificant as compared to our Lord's death and resurrection, however it affirms the first and anticipates the second, therefore serving as a critical link between the two. His burial states emphatically that He died, thereby meeting the demands of the law and ultimately satisfying the wrath of God for all those who would believe.

Remember also that the burial of Christ was a point of controversy and thought by the Romans to be an opportunity for Christ's body to be stolen such that the propagation of the "lie" of his resurrection would be made greater than the "lie" of His declaration of being God's Son (Matthew 27:62-66). Furthermore, the burial of Christ is a critical pillar because it serves as an apologetic against those who would deny his burial, such as Islam, or those who assume only a spiritual resurrection. Our Lord was actually, physically, bodily buried.

Finally the significance of the burial may be seen in the place in which Christ was buried, namely a Garden. This brings full circle the idea of the first Adam's death (spiritually and then physically) in the first Garden and the Last Adam's burial and subsequent resurrection

(physically and then glorified) in the Garden (See also Romans 6:1-4). It therefore is a connecting point of biblical themes all of which have their yes and amen in Christ.

Third, and the final pillar of the gospel foundation described in this passage, is the resurrection of Christ on the third day, again in accordance with the Scriptures. The resurrection of our Lord is the validation of His declaration that He is the Son of God, His life of perfect obedience, His defeat of death, and His fulfillment of God's plan of redemption (John 19:30). It is the proclamation of victory over sin, death, and the devil. It signals the inauguration of the reversal of the curse of sin and death, the enthronement of the King, and as mentioned the first fruits of all subsequent resurrections. Similarly, the proclamation of Christ's resurrection and inclusion of it into the Gospel is the basis for the bodily resurrection of believers. Therefore, this final pillar is not tangential to Paul's forthcoming argument for the resurrection of believers later in the chapter but is indeed its foundation.

There is one additional point of interest concerning the second reference of "according to the Scriptures". This fascinating detail is again affirmation of submission to the authority of Scripture and a testament to its fulfillment. Taken individually, it highlights several key prophecies of Christ resurrection. Most notably that of Jonah 1:17,(cf Matthew 12:40), Hosea 6:2 , and those made by the Lord Himself (Matt. 12:40, John 2:19; Matt. 16:21, 17:23, 20:19).

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The Apostle Paul, by way of Divine inspiration is laying the foundation of the Gospel upon which he will build his doctrine of the bodily resurrection, first of Christ, which we have seen here, yet ultimately of believers. Though there is much disagreement over sections of this mighty chapter dealing with the millennium, the kingdom, and aspects of the eschatology of resurrection, these foundational pillars of the Gospel are non-negotiable.

This is the gospel which has been preached. Have you believed it? Are you standing upon it? Are you being saved by it? If so, hold fast to it.

Soli Deo Gloria

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CHAPTER TWO

RESURRECTION PROOFS

Having introduced the 15th Chapter of First Corinthians with an overview of the gospel foundation upon which the Apostle Paul will base his argument for the bodily resurrection of believers, we turn our focus now towards the three methods of argumentation the apostle will use to support his conclusions:

1. The Authority of Scripture
2. The Eyewitness Experience
3. The Logical Argument

Each of these proofs are utilized to establish the unquestioned validity of Christ's bodily resurrection from the grave. The first of these we looked at in our last chapter, so here we will only briefly touch upon it again here.

In the opening verses of this magnificent chapter, we found two appeals to the Scriptures marked with the phrase, "according to the Scriptures," first, for the death of Christ for our sins and second for His resurrection on the third day, each of which served to under-gird the gospel

"3 For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with

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the Scriptures, 4 that he was buried, that he was raised on the third day in accordance with the Scriptures.”

1 Corinthians 15:3-4

This first proof, an appeal to the authority of Scripture, is critical because it is the sure footing of all subsequent proofs. Meaning, Scripture is the final authority. Scripture is the very Word of God. It is His divine revelation to mankind. It is theopneustos, God-breathed (2 Timothy 3:15). This concept is often abbreviated with the post-reformation slogan of Sola Scriptura, Latin for Scripture Alone, i.e. that Scripture alone, not experience, not tradition, not philosophy or logic, is the final authority in the life of a believer.

This notion is summarized in the 17th Century Westminster Confession of Faith:

“The whole counsel of God, concerning all things necessary for his own glory, man’s salvation, faith, and life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.”

We mentioned briefly in the previous chapter how this appeal to Scripture was, in general, an appeal to Scripture's testimony as a whole to the death and resurrection of Christ. However, we also mentioned a few specific passages that either prophesied or anticipated the

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coming suffering and glory of our Lord. This is Paul's first proof of Jesus Christ's bodily resurrection, namely because Scripture, i.e. the Word of Almighty God, said so. And that is sufficient.

The second proof of the resurrection of Christ is the experience of the eyewitnesses.

The order here is important, first Scripture, then experience.

The Apostle Peter makes a similar conclusion in the following passage:

"16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. 17 For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, "This is my beloved Son,[i] with whom I am well pleased," 18 we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain. 19 And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, 20 knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. 21 For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit."

2 Peter 1:16-21

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In chapter 15 of First Corinthians, we read of the details concerning these eyewitness testimonies to the resurrection of Christ:

1. Cephas (Peter)
2. The Twelve
3. 500 Brothers at one time
4. James
5. All the Apostles
6. Paul

Significant to this list is obviously Peter and the ministerial reputation that surrounded him, by God's grace, particularly in the Jerusalem church and his sermon at Pentecost. Paul's audience here was most likely familiar, if not more, with the name of Peter.

Then we see the 12 and 500 at one time.

Next is James, the half-brother of Jesus. He is a significant mention because during our Lord's earthly ministry, James did not believe that Christ was the Son of God. Like most brothers, he probably felt disdain towards his own brother. However, here we see that an "atheist" in the sense of denying the deity of Christ, was witness to the resurrection of Christ. Not only that, but James came to believe in Christ unto salvation. Not only that, but James became a pillar in the first century church.

Of final significance is the Apostle Paul, who spends several verses establishing his own apostolicity before

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moving onto the third and final proof which we'll look at below.

We must pause and ask, “Why is the eyewitness testimony so critical?” Because it validates the historical aspect of the resurrection. It wasn't a myth. It wasn't fiction. Someone didn't come and steal the body and now we don't know where Jesus is. There were actual eyewitness accounts, each corroborating the other. In order for the resurrection of Christ to be fiction, every single one of the more than 500 eyewitness testimonies would have to be recanted, and then each of them would have to be able to tell and spread the same exact lie.

Additionally, we may recall that Old Testament judicial action could be taken on the basis of 2 or 3 eyewitnesses (see Deut. 19:15, Num. 35:30, et.al). In our own day, eyewitness testimony is no less important. As it pertains to Christ, we have not 1, or even 2-3, but over 500! Each testifying to the historical fact of our Lord's resurrection from the dead.

This brings us to the third and final proof for the resurrection of Jesus Christ as defined and employed in the 15th Chapter of 1 Corinthians, namely the logical argument. Again, there is an order to these proofs. If Paul had placed logic first, or if Paul had placed experience first, perhaps his argument for proof would have been an appeal to man, but he doesn't. He begins with Scripture as the basis – an appeal to God- then to experience, and now engages the mind with a logical argument of why the

resurrection must be true. Within his own argumentation, Paul has now provided 3 witnesses for the testimony of the resurrection. Reading through 1 Corinthians 15:12-19 we can summarize the logical flow of the argument as follows:

- The passage utilizes at least 7, and possibly more, IF/THEN combinations or implied combinations to establish the logical conclusions of denying the resurrection of Christ.
- The passage provides no less than 9 Consequences for denying the resurrection

This third proof is given more attention, likely because the Corinthians did not deny nor have difficulty with the first two. The Apostle, always keenly aware of his audience realizes that the disconnect lies between the facts of Christ's resurrection and the subsequent implications of it. It is upon this third proof of the Apostles that we will direct our thoughts towards in the next chapter.

The bodily resurrection of Jesus Christ is absolutely fundamental to the gospel. It is a non-negotiable for salvation. It isn't enough to believe Jesus died on the cross for your sins, you must believe He rose from the dead because, among many blessings and benefits, it validates His exclusivity as the Son of God and the sufficiency of His sacrifice. As chapter 15 unfolds, it will become clear how the Christian hope for their own bodily resurrection from the dead finds its source in the "first-fruits" of Jesus Christ.

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CHAPTER THREE

THE LOGIC OF THE RESURRECTION

It should probably come as no surprise that one of the leading parallels between the relationship of followers of Christ and the world is a preponderance of anti-intellectualism. It is a common human condition. We simply do not want to think. From our ever-increasing entertainment choices, to social media, to a desire to “veg-out”, to how we approach the Scriptures, believers are hemorrhaging from a failure to engage the mind in any semblance of coherent thought.

I’ve faced these battles in Bible studies from those who no longer attend because they want their “daily bread” and do not desire to have their thoughts challenged or informed by Scripture, to those who are not interested in a “head knowledge” study, but prefer more to discuss relationships and peel back layers of feelings. In fact, one could actually make the argument that the chief reason why Christendom is a mile wide and an inch deep is due mainly to anti-intellectualism, though certainly other factors have had influence as well.

However, this does not describe the burden that Scripture places on followers of Christ. The mind is central to the Christian faith. We are to love the Lord with all of our mind, renew our mind, set our mind on things above, set our mind on the Spirit, and serve the law of God with our

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mind, among other noteworthy passages.

Keep in “mind” that I am NOT saying believers need to be super-smart, have high IQs, or have advanced degrees in theology. We need only remember that exactly none of our Lord’s disciples had any theological training prior to their calling. They were mostly humble fisherman (and other ignoble professions) yet they spent three years learning at the feet of their Master.

What I am saying is that the mental capacity that we have been given, whatever that may be on an individual level, should be fully devoted to God and labor in understanding and applying the Scriptures. A lazy, anti-intellectual mind is antithetical to Christ.

With this long introduction out of the way, let’s turn our attention to the 15th chapter of Paul’s epistle to the Corinthians and look at his divinely inspired appeal to the mind as the third and final proof of the resurrection. Recall that in the last chapter we introduced Proofs 1-3 and saw that first and foundational was the Authority of Scriptures, followed by the eyewitness experience of those who witnessed the risen Christ. Here we’ll expand on the third proof, namely the Logic of the Believer’s Resurrection found in 1 Cor. 15:12-19

“12 Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, then not even Christ has been raised. 14 And if Christ has

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not been raised, then our preaching is in vain and your faith is in vain. 15 We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. 16 For if the dead are not raised, not even Christ has been raised. 17 And if Christ has not been raised, your faith is futile and you are still in your sins. 18 Then those also who have fallen asleep in Christ have perished. 19 If in Christ we have hope in this life only, we are of all people most to be pitied.”

This may be somewhat difficult to follow, but let’s exercise our minds and attempt to follow the line of thought being communicated.

The apostle uses no less than six IF/THEN statements of logic and summarily includes at least nine consequences for denying the resurrection. First, we must note the basis for the logical argument of the bodily resurrection of believers is rooted in the bodily resurrection of Christ and, as we have seen, is supported both by Scripture and eyewitnesses.

That established, we find the following statements of logic in our passage:

1. IF Christ is proclaimed as raised from the dead (THEN) how can some of you say there is no resurrection
2. IF there is no resurrection of the dead THEN not even Christ has been raised.

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3. IF Christ has not been raised
THEN our preaching is in vain
And your faith is in vain

4. IF the dead are not raised
(THEN) not even Christ has been raised

5. IF Christ has not been raised
(THEN) your faith is futile
And you are still in your sins
THEN those also who have fallen asleep in Christ have
perished

6. IF in Christ we have hope in this life only
(THEN) we are of all people to be most pitied

We can summarize this argument by looking at the consequences of denying the bodily resurrection, an error that the Corinthians had apparently fallen into in one form or another

Consequences of Denying the Bodily Resurrection

1. Christ hasn't been raised from the dead
2. The Apostolic preaching is in vain
3. Believers (Corinthian) faith is in vain
4. Misrepresentation of God; God is a liar
5. Christ hasn't been raised from the dead
6. Believers (Corinthian) faith is futile
7. Believers (Corinthian) are still in their sins
8. The dead in Christ have perished; i.e. annihilationism
9. Believers (and Apostles) are most to be pitied.

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The Apostle's point through this argument is just how nonsensical it is to deny the bodily resurrection of believers. By stating this in the form of a logical argument, he creates a divinely inspired, airtight argument that appeals to the mind of the believer to THINK.

Think about the resurrection of Christ and its implications, particularly that of the bodily resurrection and the hope that it gives believers. Think about what it is that you believe and why. Think about all the promises of God that hinge first on Christ's own resurrection and then on the resurrection of His people. Think about how the resurrection brings final deliverance from sin. Think about those who have gone before us that now enjoy the presence of the risen Lord and anticipate the resurrection of the their bodies to glory. Think on these things.

The mind set on Christ is never a mind wasted.

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CHAPTER FOUR

CHRIST THE FIRSTFRUITS

In the flow of argumentation from 1 Corinthians 15 the bodily resurrection of Christ is built upon the reality of His death and burial. This teaching would be enough for the believer to take comfort and hope in the midst of the most challenging difficulties knowing that Christ had suffered the punishment due them, suffering under the wrath of God, but there is more here. The reality of Christ's bodily resurrection serves as the linch pin of the gospel and the hinge point in the discussion on the bodily resurrection of believers. In summary, everything (literally) rests on the bodily resurrection of Christ.

As we have seen previously, Paul, under divine inspiration of the Holy Spirit, presents a logical case for the bodily resurrection of believers, which as we have mentioned rests squarely on the bodily resurrection of Christ. He supports this by highlighting the consequences of denying either/both resurrections, i.e. If Christ has not been raised from the dead, Then these are the consequences. If one falls, they both fall. Having laid the groundwork for the logical connection between the resurrection of Christ and that of believer's, he returns to state the primacy of Christ's own resurrection as a matter of fact. We read of this in 1 Corinthians 15:20 below

"But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep." 1 Cor. 15:20

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Here, we want to take up the matter of Christ's resurrection as firstfruits, or a kind of pattern for what is to come regarding, "those who have fallen asleep."

What is meant by firstfruits? The default way of reading this passage might be to conclude that Jesus is the first to be raised from the dead, and so then all those believers in Him will be subsequently raised from the dead as He was. This is true, but it fails to resolve the fact that Jesus wasn't the first person raised from the dead. There were several examples in the Old Testament, several from the life of Jesus' own ministry, including the widow's son, Jairus' daughter, a ruler of the synagogue, and Lazarus. Additionally Peter raised Tabitha and Paul raised Eutychus, the young man who was asleep and fell out of the window. Given this, how do we reconcile Jesus as firstfruits knowing that others had been raised from the dead before Him?

Each of these resurrections, in their own respect, pointed forward to the superiority of Christ's resurrection. We should also add a very important point that in each of these resurrections the person that died, and was subsequently raised, was subjected to death once again. In other words, it was a temporary resurrection unto their previous life and not a resurrection to a higher state, i.e. glorification. This was not so with our Lord's resurrection as His was such that He conquered death – no longer to be subject to it, and that there was a transformation which took place. Before we develop this more, let's unpack the meaning of firstfruits used in this verse and later in 1 Corinthians 15:23.

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The principle of firstfruits originated in the Old Covenant economy as the Feast of Firstfruits legislated in Leviticus 23:10-14 as one of the Seven Feasts prescribed by God. Prior to this, the Feast of Firstfruits was mentioned in Exodus 23:16, 19 (see also Deut. 18:4). In the passage from Leviticus legislating the feasts, upon coming into the land which the Lord had promised, the Israelites were directed by God to bring a sheaf of grain, the firstfruits, before Him at the time of harvest. As part two of this observance, on the day after the Sabbath, the priest was to wave the sheaf before the Lord and offer a male, year old, unblemished lamb as a burnt sacrifice. Alongside this was a grain offering, a food offering, and a drink offering. Perhaps unexpectedly, the Feast of Firstfruits was to be celebrated in the spring, the result of planting grain in the fall/winter. It was a recognition of gratitude and thanksgiving to God as the source of blessing and a down payment of the expected harvest to come. The statute was to be, “forever throughout your generations in all your dwellings.”

It is into this background that Paul makes the statement that the resurrection of Jesus was the firstfruits of those who have fallen asleep. Just on the surface, we might conclude that Jesus is the typological fulfillment of the instituted Firstfruits from the Old Covenant. By this, Jesus is The Firstfruit of a larger harvest to come. He is the thanksgiving offering; He is the down payment. As The Firstfruit of what is to come in the bodily resurrection of believers from the dead, Jesus signifies that there is indeed a bodily change coming for all those who are in

union with Him by faith. Not the mere physical resurrection of those that had come before and were later subjected to death again, but a higher state, a physical body resurrected unto glory; a heavenly, spiritual, immortal body as Paul will describe later in the chapter. It is that resurrection unto glory that Christ is the down payment for, signifying that there is a greater harvest to come, a preview of which comes in Matt. 27:52-53.

But there may perhaps be more meaning here. If we were to consider briefly the likelihood that our Lord was crucified on Passover, remained buried for three nights as He prophesied (Matt. 12:40), then His bodily resurrection would coincide with the Feast of Firstfruits. Given this scenario, Christ is sacrificed as the Passover Lamb (1 Corinthians 5:7; John 1:29) on Passover (though there is some debate about which day of the week this actually was) and was raised bodily as the Firstfruit on the Feast of Firstfruits, the Sunday after the Sabbath. When viewed in the context of 1 Corinthians, Paul had previously introduced Christ as the Passover Lamb and has in this chapter supported the third day resurrection according to the Scriptures, now here supported by Christ being resurrected as the Firstfruits on the first day of the week after the Passover Sabbath.

Christ as firstfruits fulfills the Old Covenant obligation of the Feast of Firstfruits and, as we have seen, our Lord is the typological offering. Unlike those who had been resurrected prior to Him, our Lord was not subjected again to death. This uniqueness sets Him apart and

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guarantees the veracity of the gospel and the promise that all those in union with Him, by faith, will likewise be bodily raised. In the forty day period that Christ was on earth after His resurrection, appearing to many as noted in 1 Corinthians 15, He was present in His physical body, though certainly possessed some unique qualities (John 20:19-20). This temporary delay (John 20:17) in being glorified was to preach the gospel of His resurrection, ensuring He had many witnesses to that fact, and commissioning His disciples to preach this reality which became their chief message in Acts. At His ascension, Christ's physical body entered into glory. While later in the chapter, Paul will describe what type of bodies believers will be raised to, a picture is painted for us through the pattern of glorification by our Lord:

12 Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, 13 and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest. 14 The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, 15 his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. 16 In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength. 17 When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, "Fear not, I am the first and the last, 18 and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades. 19 Write therefore the things

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that you have seen, those that are and those that are to take place after this. 20 As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches. Revelation 1:12-20

The bodily resurrection of Christ as Firstfruits solidifies the gospel and guarantees the promise of a bodily resurrection for all believers, all united to Christ by faith. Knowing that this promise is rooted in the very resurrection of our Lord assures us, gives us hope, and should free us to live a life worthy of the gospel call. To reiterate what Paul said earlier in the chapter, if Christ hasn't been raised, then our faith is in vain, we are still in our sins, our hope is in this life only, and above all people we are to be pitied. Thanks be to God that Christ has been raised! That our faith is alive and active; that our sins have been washed away by the shed blood of Jesus Christ who suffered under God's wrath in our place; that our hope is not in this life, but in the life to come; and that we are not pitied, but are co-heirs with Christ, seated with Him in the heavenly places.

Solus Christus!!!



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