

Resurrection

Teaching of St Paul

2016



Early Christian Language

- ❖ Jesus sat at the right hand of God
- ❖ Jesus ascended into heaven
- ❖ Jesus was exalted / glorified
- ❖ The Lamb occupies God's throne
- ❖ Resurrection??



The Early Jewish View

“This age”

Sin and wickedness

Evil powers opposed to God

“The age to come”

Justice / righteousness

God’s reign established

“The Day of the Lord”

(The present)

(The future)

The Early Christian View

“The present evil age”
(Gal 1:4)

In Adam - under the power
of sin

Evil powers opposed to God
Death reigns

Death of Christ

The present
groaning,
longing
first fruits of
the Spirit etc

Life “in Christ”

Resurrection of Christ

“The Day of the Lord”

Resurrection to
eternal life

God’s reign established:
God “all in all”
(1Cor 15:28)

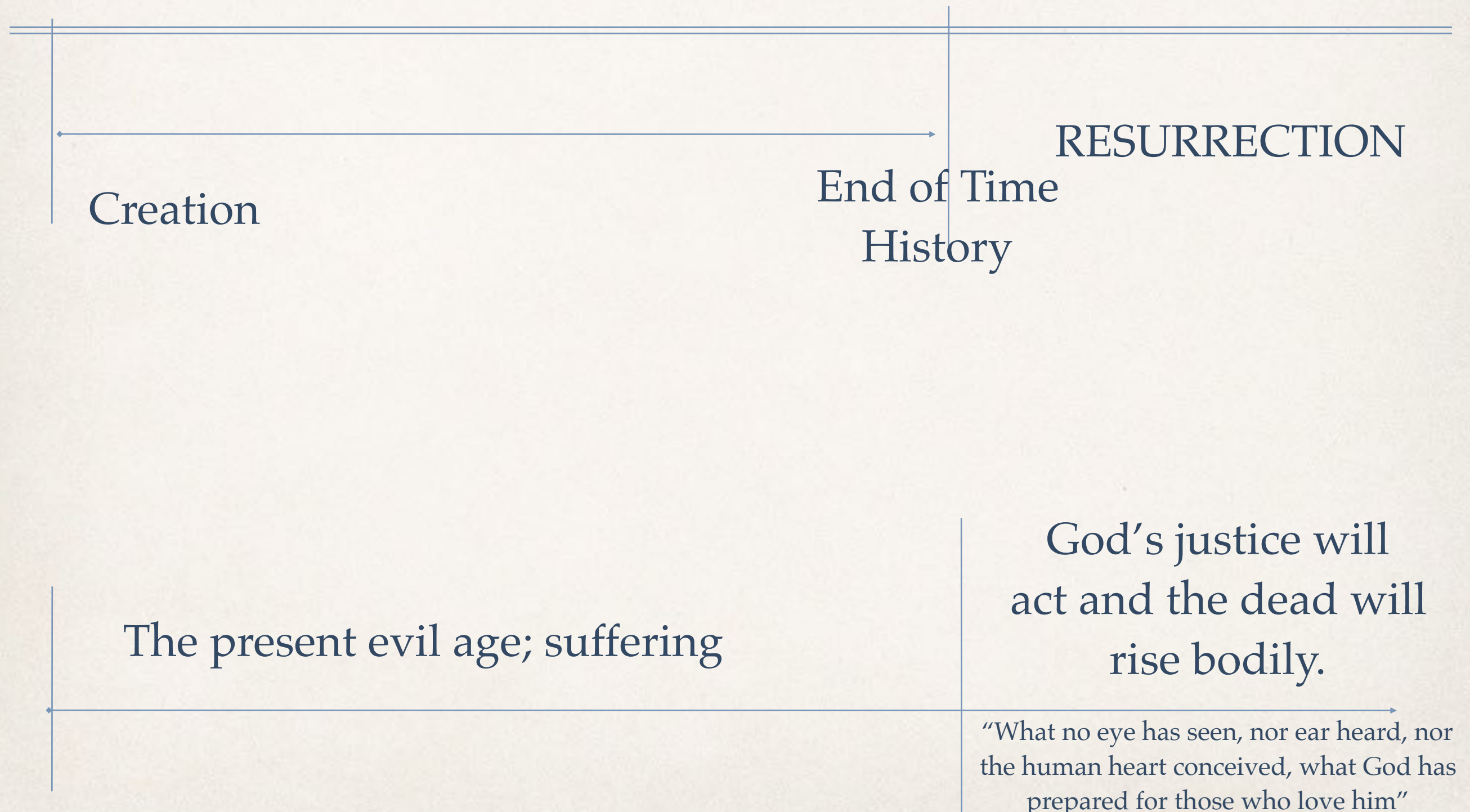
time

(the past)

(The present)

(the future)

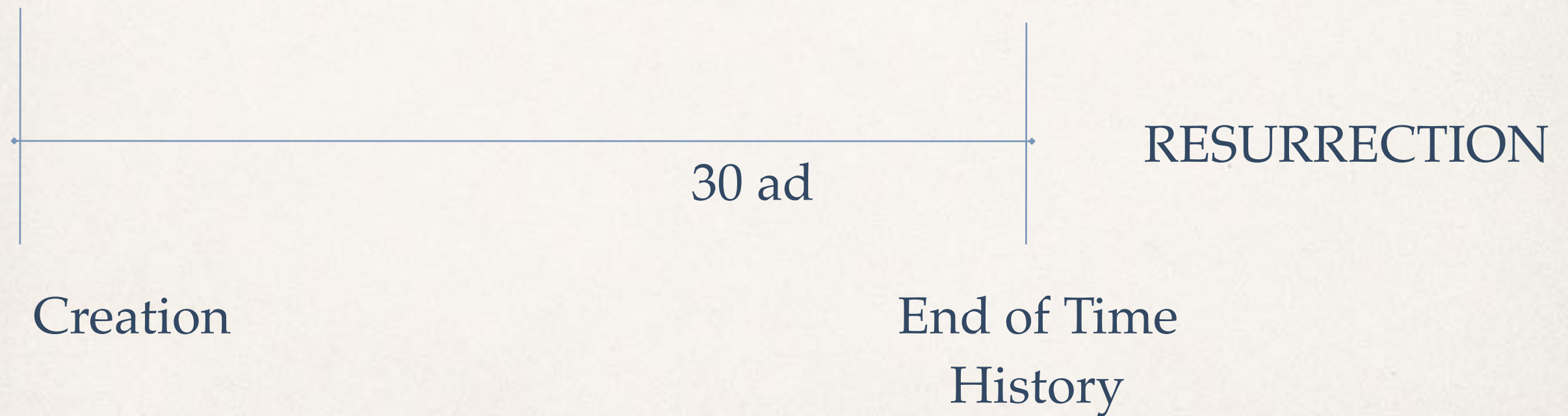
Resurrection - a Jewish view



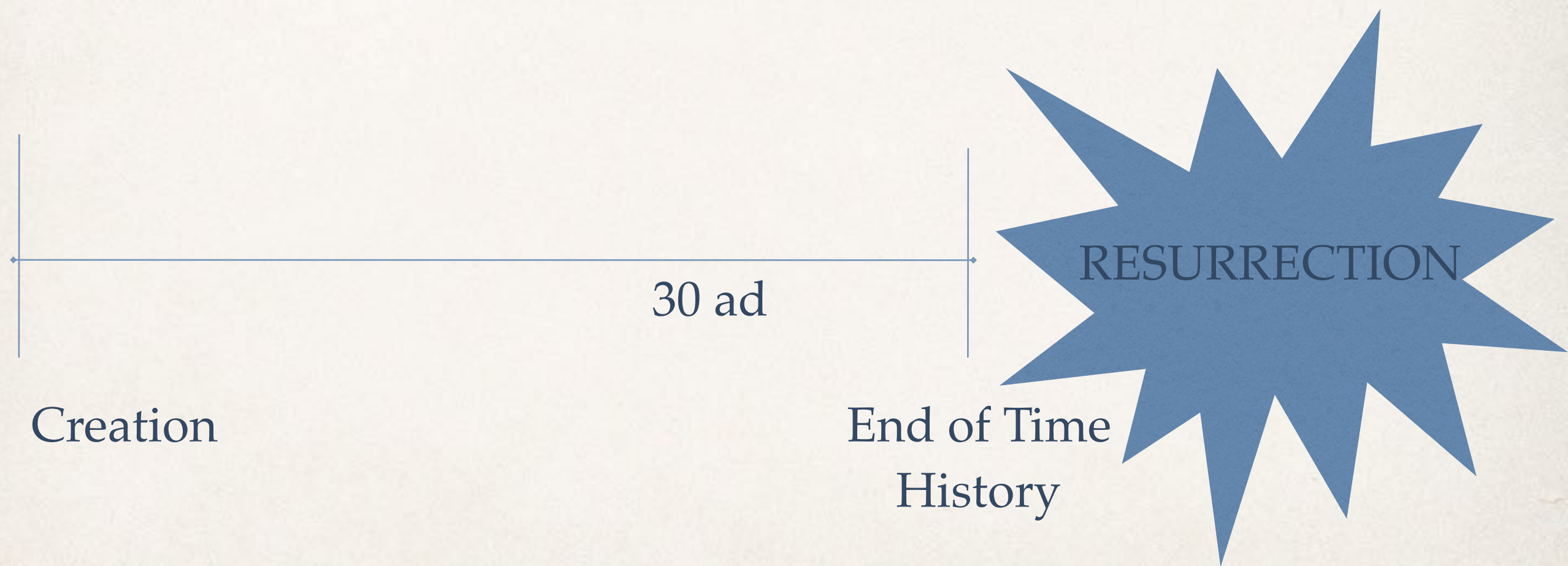
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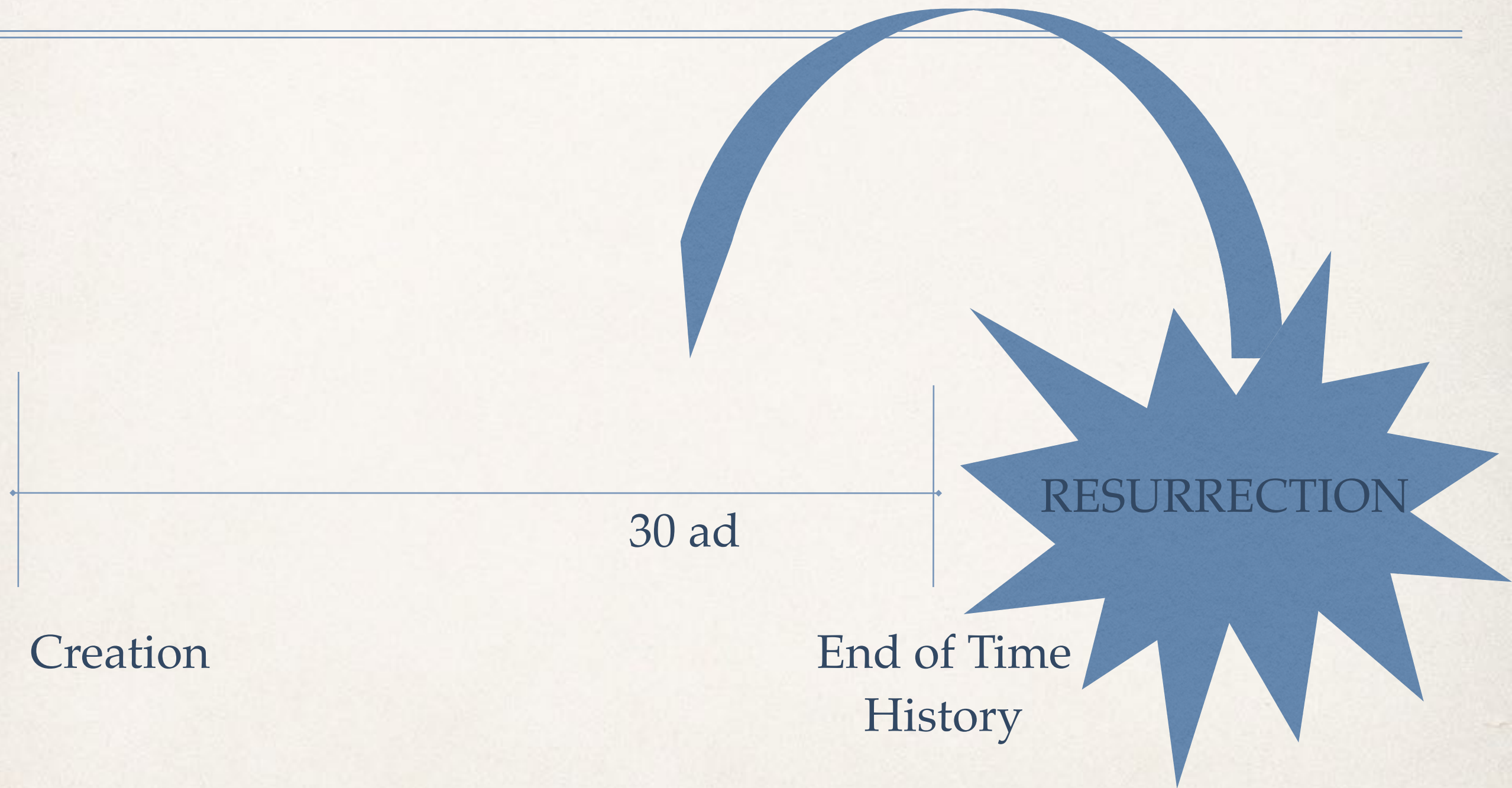
Resurrection in the NT



Resurrection in the NT



Resurrection in the NT



Starting with St Paul

- ❖ Earliest writer to survive
- ❖ His experience in his own words
- ❖ Central: the encounter with Christ

Starting with St Paul

For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ. You have heard, no doubt, of my earlier life in Judaism. I was violently persecuting the church of God and was trying to destroy it. I advanced in Judaism beyond many among my people of the same age, for I was far more zealous for the traditions of my ancestors. But when God, who had set me apart before I was born and called me through his grace, was pleased to reveal his Son to me, so that I might proclaim him among the Gentiles, I did not confer with any human being, nor did I go up to Jerusalem to those who were already apostles before me, but I went away at once into Arabia, and afterwards I returned to Damascus. (Gal 1:11–17)

Starting with St Paul

If I must boast, I will boast of the things that show my weakness. The God and Father of the Lord Jesus (blessed be he forever!) knows that I do not lie. In Damascus, the governor under King Aretas guarded the city of Damascus in order to seize me, but I was let down in a basket through a window in the wall, and escaped from his hands.

It is necessary to boast; nothing is to be gained by it, but I will go on to visions and revelations of the Lord. I know a person in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know; God knows. And I know that such a person—whether in the body or out of the body I do not know; God knows— was caught up into Paradise and heard things that are not to be told, that no mortal is permitted to repeat.

On behalf of such a one I will boast, but on my own behalf I will not boast, except of my weaknesses. But if I wish to boast, I will not be a fool, for I will be speaking the truth. But I refrain from it, so that no one may think better of me than what is seen in me or heard from me, even considering the exceptional character of the revelations. (2 Cor 11:30–12:7)

So the life I now live in the body, I live because of the faithfulness of the Son of God, who loved me and gave himself for me. (Gal 2:20 NET version)

The problem in Corinth

- ❖ They believed Christ was risen from the dead
- ❖ Members of the community died
- ❖ They did not believe that the dead would rise in Christ
- ❖ Slogan: “There is no resurrection of the dead”
- ❖ Paul demonstrates the inconsistency
- ❖ Paul expands their religious imagination

The peculiar layout of 1 Cor 15

- ❖ Palindromes
- ❖ Chiastic structures (ABB^1A^1)
- ❖ Concentric structures (AB^1A)
- ❖ 1 Cor 15 uses concentric structures on the double
- ❖ Q: why use such structures at all?
- ❖ Q: is the physical centre the meaning centre?

The peculiar layout of 1 Cor 15

- ❖ Introduction (exordium)
- ❖ Statement of Facts (narratio)
- ❖ Topic (propositio)
- ❖ Proofs (probationes)
- ❖ Conclusion (peroratio)

Proof 1

Propositio: v.12

A 13-19 Logical incoherence - style: questions.

B 20-28 Adam and Christ as prototypes

A' 29-34 Practical incoherence - style: questions.

Proof 2

Propositio: v.35

C 36-44 Varieties of bodies

D 45-49 The first Adam and the last Adam as
prototypes

C' 50-56 The change which is the resurrected body.

Logic and Praxis

A

13 If there is no resurrection of the dead, then Christ has not been raised; 14 and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. 15 We are even found to be misrepresenting God, because we testified of 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, then Christ has not been raised. 17 If Christ has not been raised, your faith is futile and you are still in your sins. 18 Then those also who have died in Christ have perished. 19 If for this life only we have hoped in Christ, we are of all people most to be pitied.

A1

29 Otherwise, what will those people do who receive baptism on behalf of the dead? If the dead are not raised at all, why are people baptised on their behalf? 30 And why are we putting ourselves in danger every hour? 31 I die every day! That is as certain, brothers and sisters, as my boasting of you—a boast that I make in Christ Jesus our Lord. 32 If with merely human hopes I fought with wild animals at Ephesus, what would I have gained by it? If the dead are not raised, “Let us eat and drink, for tomorrow we die.”

“Science” Argument

C

36 Fool! What you sow does not come to life unless it dies. 37 And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. 38 But God gives it a body as he has chosen, and to each kind of seed its own body. 39 Not all flesh is alike, but there is one flesh for human beings, another for animals, another for birds, and another for fish. 40 There are both heavenly bodies and earthly bodies, but the glory of the heavenly is one thing, and that of the earthly is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; indeed, star differs from star in glory. 42 So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. 43 It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. 44 It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body.

C1

50 What I am saying, brothers and sisters, is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. 51 Listen, I will tell you a mystery! We will not all die, but we will all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. 53 For this perishable body must put on imperishability, and this mortal body must put on immortality. 54 When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled: “Death has been swallowed up in victory.” 55 “Where, O death, is your victory? Where, O death, is your sting?” 56 The sting of death is sin, and the power of sin is the law. 57 But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Adam and Christ

B

20 But in fact Christ has been raised from the dead, the first fruits of those who have died. 21 For since death came through a human being, the resurrection of the dead has also come through a human being; 22 for as all die in Adam, so all will be made alive in Christ. 23 But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. 24 Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. 25 For he must reign until he has put all his enemies under his feet. 26 The last enemy to be destroyed is death. 27 For "God has put all things in subjection under his feet." But when it says, "All things are put in subjection," it is plain that this does not include the one who put all things in subjection under him. 28 When all things are subjected to him, then the Son himself will also be subjected to the one who put all things in subjection under him, so that God may be all in all.

D

45 Thus it is written, "The first man, Adam, became a living being"; the last Adam became a life-giving spirit. 46 But it is not the spiritual that is first, but the physical, and then the spiritual. 47 The first man was from the earth, a man of dust; the second man is from heaven. 48 As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. 49 Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.

Did you notice?

★ Argument 1 (12-34)

● Logic	Adam + Christ	Application
● If...?		If...?
● 12-19	20-28	29-34

★ Argument 2 (35-57)

● Imagination	Adam + Christ	Application
● Bodies differ		Future bodies
● 35-41	42-49	50-57

Argument I

12	Topic	Christ raised and <i>no resurrection?</i>
13-19	A	No resurrection, no risen Christ
20-28	B	Adam and Christ
29-34	A'	No resurrection, what's the point?

Argument 2

35	Topic	What kind of body?
36-44	C	Body = many things
44-49	B'	Adam and Christ
50-57	C'	The future body

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I CORINTHIANS 15 AT A GLANCE

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Introduction

1-2

In vain

I CORINTHIANS 15 AT A GLANCE

Introduction

1-2

In vain

Story

3-11

Creed / stories

I CORINTHIANS 15 AT A GLANCE

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Introduction

1Cor. 15:1 Now I would remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, 2 through which also you are being saved, if you hold firmly to the message that I proclaimed to you—unless you have come to believe in vain.

Statement of Facts

1Cor. 15:3 For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, 4 and that he was buried, and 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 and sisters at one time, most of whom are still alive, though some have died. 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. 9 For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them—though it was not I, but the grace of God that is with me. 11 Whether then it was I or they, so we proclaim and so you have come to believe.

Paul's teaching on the resurrection

- ❖ Christ is risen from the dead
- ❖ that is, the end of time has started
- ❖ that is, the resurrection of us all has begun
- ❖ Resurrection means transformation
- ❖ that is, Christ has entered an utterly new life
- ❖ that is, so will all who believe in Christ

Paul's teaching on the resurrection

- ❖ His world view is apocalyptic
- ❖ He believes in the resurrection of the dead
- ❖ The beginning of time and the end of time resemble each other
- ❖ There will be an order or sequence to the end
- ❖ The theological basis for this hope is belief in the creator God

Paul's teaching on the resurrection

Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world may be held accountable to God. For no one is declared righteous before him by the works of the law, for through the law comes the knowledge of sin. But now apart from the law the righteousness of God (which is attested by the law and the prophets) has been disclosed—namely, the righteousness of God through the faithfulness of Jesus Christ for all who believe. For there is no distinction, for all have sinned and fall short of the glory of

God. But they are justified freely by his grace through the redemption that is in Christ Jesus. God publicly displayed him at his death as the mercy seat accessible through faith. This was to demonstrate his righteousness, because God in his forbearance had passed over the sins previously committed. This was also to demonstrate his righteousness in the present time, so that he would be just and the justifier of the one who lives because of Jesus' faithfulness. (Rom 3:19–26 NET)

Innovations

- ❖ Resurrection is not resuscitation but utter transformation
- ❖ Against the general view of apocalyptic, God has anticipated this transformation in Jesus' resurrection first
- ❖ Paul shows no interest, at least here, in the resurrection of those destined for eternal punishment.

