

**Examining Realized Eschatology**  
**Part 6: The Resurrection (Parts I & 2)**  
I Corinthians 15

**I. INTRODUCTION: I**

1. **2** We continue to examine the false teaching: realized eschatology (aka, 70 A.D. doctrine).
2. We noted the five major errors of RE:
  - A. Christ's second coming is past.
  - B. Final judgment is past.
  - C. End of the world is past.
  - D. Spiritual adultery.
  - E. Denies the resurrection of the dead.
3. In this series of lessons we will examine the primary tenets of *Realized Eschatology* (Gal. 1:8-9).
4. **3** In this lesson we will consider *The Resurrection*.

**II. DISCUSSION:**

I. **4** RE's teaching on the resurrection:

- A. In the introduction we noted RE's major errors included its teachings the second coming of Christ, final judgment, end of the world, and resurrection of the dead took place in 70 A.D. with the destruction of Jerusalem at the hands of the Romans.
- B. RE teaches there will **NOT** be a bodily resurrection of the dead at the end of time when the Lord returns to judge the world, destroy "both the earth and the works that are in it" (2 Pet. 3:10), present "a crown of righteous" "on that Day" "to all who have loved His appearing" (2 Tim. 4:8), nor will the saints be "caught up together...in the clouds to meet the Lord in the air...and thus...always be with the Lord" (1 Thess. 4:17).
- C. I believe this is RE's most egregious error!
  - (I) Quotes by Max King on RE's teaching concerning the resurrection of the dead:
    - 5** "...the expected eschatological resurrection was the translation of the children of God from the Old Covenant to the New Covenant (2 Cor. 3:18). The death from which we are corporately raised is from sin-death, or alienation from God. This is what it meant for Christ to be the firstfruits of the resurrection (1 Cor. 15:20, 23), the harvest to follow was the early church and all Israel (Jas. 1:18, cf. Revs. 14:4)." (SOP-2, p. 309)
    - 6** "Is it possible that biblical resurrection is about a 'corporate' body (singular) versus individual bodies (plural)?" (SOP-2, p. 315)
    - \*\*** In reference to the "dead" of 1 Cor. 15:12: "We (RE advocates, cvt) believe this class, 'the dead,' points to Old Testament Israel (under law)." (SOP-2, p. 345)
    - 7** "The natural body that was sown answers to the fleshly or carnal system of Judaism in which existed prophecies, types, and patterns from which came the spiritual body designed by God. Judaism answers to the field or the world in which the good seed was sown (Matt. 13:37-38) this natural body receiving its death blow at the cross and beginning to wax old and decay (Heb. 8:13) became a nursery or seed body for the germination, growth and development of the spiritual body by means of the gospel. Thus, out of the decay of Judaism arose the spiritual body of Christianity that became fully developed or resurrected by the end time (i.e., A.D.

70, cvt). Hence, this is the primary meaning of Paul's statement 'it is sown a natural body, it is raised a spiritual body; there is a natural body, then there is a spiritual body.'" (SOP-1, p. 200)

**8** "The fall of Jerusalem was the time of death's destruction. Death and Hades were both cast into the Lake of Fire. Death, biblically speaking, is alienation from God, and the destruction of death is the end of that alienation..." (SOP-2, p. 289)

"The church was in the grave or casket of Judaism until the Roman army destroyed Jerusalem." (from the debate between Max King and Gus Nichols, 1973.)

"I deny that John 5:28 is a literal grave in the cemetery somewhere." (from the debate between Max King and Gus Nichols, 1973.)

(2) I realize those quotations are a very deep swamp to wade through.

- (a) However, I want to be sure we adequately document just how outlandish and preposterous the claims of RE doctrine are regarding the resurrection of the dead.
- (b) There are so many errors of RE concerning the resurrection it is difficult to wrap your mind around them all.

D. **9** Wayne Jackson wrote a book, *The A.D. 70 Theory*, which does a wonderful job of defining RE's position on the resurrection:

"Here is the Max King view of the resurrection. The church came into existence on the day of Pentecost, Acts chapter 2, in the year A.D. 30. It is alleged that certain portions of the law of Moses were nailed to the cross that very year, but that the Mosaic system, in a sense, also continued in force until A.D. 70, so that, in reality, there were **two** systems operating at the same time—the Mosaic system and the Christian system.

**10** Here was the situation, as they allege it. The Mosaic regime was hovering over, smothering, dominating, intimidating, and persecuting the Christian system, so that the kingdom, the church (in its power and glory) was not yet fully operative. However, in A.D. 70, when the Jewish nation was destroyed by the Romans, the church, or 'the body' was, in a manner of speaking, resurrected. It had, in effect, been 'buried' under Judaism for forty years, from A.D. 30 to 70. When the Jewish nation fell, though, in A.D. 70, there was at that time, effectually speaking, a resurrection of Christianity. It was a raising of the body of Christ, from that old suppressive, Judaistic system. So, according to the theology of Max King and his followers, when the Bible speaks of the resurrection of the body, it is not discussing the **human** body; rather, it is alluding to the resurrection of the church out of stifling Judaism." (pp. 59-60)

E. **11** Summary: RE variously defines the resurrection as:

- (1) The "translation of the children of God from the Old Covenant to the New Covenant."
- (2) The "harvest (i.e., resurrection to follow Christ's resurrection, cvt) was the early church and all Israel."
- (3) The resurrection is of a "'corporate' body (singular)" not "individual bodies (plural)."
- (4) "Christ was the firstfruits" of the resurrection, but Israel was "the harvest" of the resurrection.
- (5) Israel ("carnal system of Judaism") was "the natural body that was sown" and the

“spiritual body” that was raised is “Christianity,” and this resurrection took place in A.D. 70.

(6) The “church” was raised from the dead because it “was in the grave or casket of Judaism.”

F. **\*\*** The most important fact to keep in mind is this: **RE doctrine denies that the “resurrection of the dead” mentioned prominently in the Bible** (e.g., Jn. 5:28-29; Matt. 22:23-33; Mk. 12:18-27; Lk. 20:27-40; Acts 23:6; 24:15; 1 Cor. 15; Phil. 3:10-11; etc.) **is a literal resurrection of dead human beings.**

3. **12** New Testament teaching on the resurrection of the dead:

A. The New Testament’s teaching is much different than the teaching of RE.

B. The New Testament teaches a literal resurrection of individual human beings.

C. Let’s consider several important “resurrection” passages:

**Matthew 22:23-33** (cf. Mk. 12:18-27; Lk. 20:27-40): Here is the text:

**23** The same day the Sadducees, who say there is no resurrection, came to Him and asked Him, **24** saying: “Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. **25** Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. **26** Likewise the second also, and the third, even to the seventh. **27** Last of all the woman died also. **28** Therefore, in the resurrection, whose wife of the seven will she be? For they all had her.”

**1329** Jesus answered and said to them, “You are mistaken, not knowing the Scriptures nor the power of God. **30** For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven. **31** But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, **32** ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? God is not the God of the dead, but of the living.” **33** And when the multitudes heard this, they were astonished at His teaching.”

- (1) First, I feel like apologizing! This passage is so plainly talking about the resurrection of individual people I feel like I’m insulting your intelligence by explaining it to you.
- (2) One has to work overtime “wresting” (2 Pet. 3:16) the scriptures to make the resurrection here mean “the resurrection of the church, Israel, the children of God from the Old Covenant to the New Covenant,” or the resurrection of “the Christian system from the oppression of Judaism,” etc.
- (3) The passage, and its parallels in Mark and Luke, make it unequivocally clear the resurrection refers to the resurrection of “people,” not causes, institutions, covenants or corporate bodies.
- (4) Think: Every resurrection requires a death; whatever dies is resurrected.
  - (a) It’s true the resurrected form may be different than the form that died, but everything resurrected must first die.
  - (b) So, what died in this passage? Was it the church? Was it Israel? Was it the Old Covenant? No! People died.
  - (c) The woman and all seven of her husbands died, therefore, they are what was resurrected.

- (d) **14** The Sadducees discuss the death of eight people in verses 24-27: all of the “brothers” “even to the seventh” “died” and “then last of all the woman died also.”
  - (e) The Sadducees then clearly ask in verse 28, “in the resurrection, whose wife of the seven will she be?”
  - (f) There is no language whatsoever to suggest these people represent the church, Israel, or the Old Covenant.
  - (g) Furthermore, in verse 30 Jesus says, “in the resurrection **they** neither marry nor are given in marriage.”
  - (h) Who are the “they” that “neither marry nor are given in marriage” “in the resurrection”?
  - (i) **\*\*** Are the “they” **people** or the church? Are the “they” **people** or the nation of Israel? Are the “they” **people** or the New Covenant?
  - (j) To suggest “they” are not the woman and her seven husbands is to grossly “wrest...the Scriptures” at worst, or at best, one of the most shocking misunderstandings of the Bible I’ve ever seen.
- (5) **15** If one argues there is no resurrection (people) he is put under the condemnation of the Lord, as were the Sadducees: “Ye do err, not knowing the scriptures, nor the power of God” (v. 29); in reality this is the position taken by RE adherents.
- (a) The Sadducees obviously thought Jesus believed in a bodily resurrection which they arrogantly totally repudiated, that’s why they asked him the question: “In the resurrection therefore whose wife will she be of the seven?” (v. 27)
  - (b) They smugly thought they had painted Jesus into a philosophical corner; if there was no bodily resurrection of people, Jesus would have surely agreed with the Sadducees.
  - (c) Or, if the resurrection were not of the human body, but referred to causes, institutions, covenants or corporate bodies He would have corrected them and told them so. Jesus does neither.
  - (d) **16** On the contrary, Jesus affirms there is a bodily resurrection of dead people and supports His argument with two facts:
    - ❶ “For in the resurrection they neither marry nor are given in marriage” (v.30).
      - ✓ Who are the “they” that “neither marry nor are given in marriage” “in the resurrection”?
      - ✓ They are the “they” that died in verses 24-27, which were the “seven brothers” and “the woman.”
    - ❷ **\*\*** Jesus’ states that God says: “I am the God of Abraham, the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.” (vv. 31-32)
      - ✓ In other words, even though the Patriarchs are physically dead, in reality they are alive (spirit), and they live in anticipation of being resurrected.
  - (e) **17** Consider a quote from Wayne Jackson on the passage:
 

“The fact is, that (i.e., bodily resurrection, cvt) is the only kind of resurrection there can be (in this passage, cvt). There cannot be a resurrection of the soul, because the soul does not die. It is absurd to suggest that the Lord was

speaking of a resurrection of the **church** in this context. Abraham, Isaac, and Jacob were not members of the church! The Savior was talking about the resurrection of the physical body, that is, the body that is now physical, but will exist in a **non-physical** form at the time of the resurrection (see 1 Cor. 15)." (*The A.D. 70 Theory: A Review of the Max King Doctrine*, p. 65)

(6) The controversy between Jesus and the Sadducees raises a rather prickly problem for RE advocates.

(a) **18** Notice that in the course of answering the Sadducees Jesus tells them:

*"The sons of this age marry and are given in marriage. **35** But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage; **36** nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection."* (Lk. 20:34-37)

(b) Who are "those who are counted worthy to attain...the resurrection from the dead."? (v. 35)

- ☛ The "sons of this age" (v. 34); i.e., human beings!
- ☛ RE advocates claim the "resurrection" occurred in 70 A.D.
- ☛ According to Jesus, when the "resurrection" occurs; they "neither marry nor are given in marriage" (v. 35)
- ☛ If that is true why are people still marrying today? And, why are people still dying today?
- ☛ If RE doctrine is correct Jesus is saying neither marriage nor death exist in the current age.
- ☛ Either Jesus or RE doctrine is wrong? Which one do you pick as being in error?

**19 John 5:28-29: 28** *Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice **29** and come forth — those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.*

(1) **20** First, who is the subject of this resurrection? It is "all who are in the graves" (v. 28).

(2) Who are "in the graves"? Is it the church? Is it Israel? Is it the children of God from the Old Covenant being transitioned to the New Covenant? Is it the Christian system under the oppression of Judaism?

(3) In John 5:28-29 Jesus is obviously talking about individual people.

- (a) For example, in verse 24 Jesus says "**he** who hears My word and believes in Him who sent Me."
- (b) This "he" is obviously a person, a human being.
- (c) The "he" is not the church, Israel, the children of God from the Old Covenant being transitioned to the New Covenant, nor the Christian system under the oppression of Judaism.
- (d) The "he" is a real flesh and blood person; so, those being resurrected in verses 28 and 29 are real flesh and blood people.

- (4) \*\* All flesh and blood persons are destined to die (Heb. 9:27) and be resurrected (1 Cor. 15:22).
- (a) But, Jesus tells us “*the hour is coming*” when these people (who we’ve already seen from Jesus’s comments on Abraham, Isaac, and Jacob exist in some state of consciousness after physical death, cf. Lk. 16:19-31; Acts 2:27, 31) “*will hear His voice and come forth*” (i.e., be resurrected, vv. 28-29).
  - (b) Who is going to “*come forth*”? It will be “*all who are in the graves*” (v. 28); the scope of the resurrection includes E-V-E-R-Y-O-N-E “*in the graves*.”
  - (c) This exactly agrees with Paul’s statement in 1 Corinthians 15:22: “*For in Adam all die, even so in Christ all shall be made alive.*”
- (5) **21** Think very carefully: if it were the church as a ‘corporate’ body “*in the graves*” as RE advocates contend, then the church would have to die in the first century! That doesn’t square with the nature of the church:
- (a) \*\* Strength: “*and the gates of Hades shall not prevail against it*” (Matt. 16:18).
  - (b) \*\* Growth: Numerous passages in the book of Acts that speak of the phenomenal growth of the church during the 30-70 A.D. time frame (Acts 5:14; 6:1, 7; 9:31; 11:21; 14:21; 16:5).
  - (c) \*\* Character:
    - (i) Jesus: **John 5:28-29**
      - ☛ Do “good”: “*the resurrection of life*”
      - ☛ Do “evil”: “*resurrection of condemnation*”
    - (ii) Paul: **Acts 24:15**
      - ☛ Do “good”: “*resurrection of the...just*”
      - ☛ Do “evil”: “*resurrection of the...unjust*”
    - (iii) \*\* This presents a huge problem for RE advocates.
      - ☛ If Jesus and Paul are discussing the resurrection of the first century church, there had to have been two churches!
      - ☛ A “bad” church, and a “good” church, both resurrected from the dominating and oppressive influence of Judaism. ***That is pure nonsense!***
- (6) **22** Obviously Jesus and Paul are describing the same event and the same people (only 2 classes of people):
- ① \*\* “*those who have done good*” and experience “*the resurrection of life*” in John 5:29 are the same as the “*just*” resurrected in Acts 24:15.
  - ② \*\* “*those that have done evil*” and experience “*the resurrection of condemnation*” in John 5:29 are the same as the “*unjust*” resurrected in Acts 24:15.
  - (a) Also, the resurrection Jesus and Paul speak of in John 5 and Acts 24 is exactly parallel to the fate of the people of “*all nations*” in Matthew 25:31-46 who are judged.\*\*
    - ☛ Sheep: “*into eternal life*” (i.e., “*resurrection of life*,” Jn. 5:28-29; or “*resurrection of the just*,” Acts 24:15)

- ☛ Goats: “into everlasting punishment” (i.e., “resurrection of condemnation,” Jn. 5:28-29; or “resurrection of the...unjust,” Acts 24:15)

(b) The subject of all of these judgment and resurrection passages are individual people, not causes, institutions, covenants or corporate bodies.

**23 John 6:40:** Here is another very problematic text for RE advocates:

*“And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”*

(1) Who is it that Jesus “will raise...up at the last day”?

- (a) Every major translation (NKJV, KJV, NASV, ASV and NIV) identifies it as an individual person: “him.”
- (b) The entire context of John 6:40 clearly shows Jesus is discussing individual people; not causes, institutions, covenants or corporate bodies.
- (c) In John 6 it is the individual person Jesus encourages to eat “His flesh” (v. 53) or, as He also describes Himself, the “bread from heaven” (v. 32), “the bread of God...who gives life” (v. 33), “the bread of life” (v. 35), etc.
- (d) Jesus promises every individual person who “comes to” Him (v.35) and “believes in Him” (v. 40); that He will give “everlasting life...raise up at the last day” (vv. 40, 54).

(2) Think! You are in this audience to which Jesus is speaking. Is He telling you about the resurrection of:

- ☛ People? Or,
- ☛ Causes, institutions, covenants, corporate bodies?!

(3) You know the answer!

- (a) He is discussing the literal resurrection of people “at the last day.”
- (b) If He were discussing what RE advocates claim, His listeners would have been totally clueless!

(4) Do you remember when Jesus told Martha concerning her dead brother Lazarus: “Your brother will rise again.”? (Jn. 11:17-27; esp. v. 23)

- (a) Recall that Martha responded, “I know that he will rise again in the resurrection at the last day.” (Jn. 11:24)
- (b) She understood Jesus spoke of the resurrection of real flesh and blood people.
- (c) If the resurrection was of causes, institutions, covenants or corporate bodies; why did Jesus not use these occasions to clarify His teaching?

(5) One more important point from John 6:40 and Jn. 11:35 is that Jesus says the resurrection will occur on the “last day.”

- (a) RE says the resurrection took place in 70 A.D., but how many days have transpired since 70 A.D.?
- (b) Have we reached the “last day” yet? No, many “days” have taken place since 70 A.D.
- (c) On this point RE advocates use a “King-size” twisting of scriptures by saying



the “last day” refers to the “last day” of the Old Covenant or Judaism (September 8, 70 A.D.?).

- (d) However, Jesus **NEVER** refers to the destruction of Jerusalem as the “last day”; rather He refers to it as “those days” (4 times in Matt. 24:19, 22, 29).

(6) Once again RE doctrine does not square with New Testament truth!

**24 Acts 17:22-32:** Here Paul speaks to the Greek philosophers in Athens:

**22** Then Paul stood in the midst of the Areopagus and said, “Men of Athens, I perceive that in all things you are very religious; **23** for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing, Him I proclaim to you: **24** God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. **25** Nor is He worshiped with men’s hands, as though He needed anything, since He gives to all life, breath, and all things. **26** And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, **27** so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; **28** for in Him we live and move and have our being, as also some of your own poets have said, ‘For we are also His offspring.’ **29** Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man’s devising. **30** Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, **31** because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.”

**32** And when they heard of the resurrection of the dead, some mocked, while others said, “We will hear you again on this matter.”

- (1) At the end of his short sermon Paul mentions the “resurrection of the dead” (v. 32).
  - (a) Who are “the dead” to which he refers? Remember, he is in Athens and is not speaking to Jews.
  - (b) He’s speaking to Gentiles~1,800 miles from Jerusalem.
  - (c) Is a lesson on the destruction of Jerusalem relevant here? No!
- (2) **25** If, as RE advocates claim, the resurrection is that of the church, Israel, children of God from the Old Covenant to the New Covenant, or the Christian system from the oppression of Judaism; the Athenians would not have had the first clue of what Paul was talking about.
  - (a) The word Paul uses for “dead” in “the resurrection of the dead” (v. 32) is the Greek word *nekron*, which is a plural noun literally meaning the “dead ones.”
  - (b) Paul is teaching the same resurrection Jesus did “in which all who are in the graves will hear His voice and come forth” (Jn. 5:28-29) or in Acts 24:15.
  - (c) This is not some mysterious esoteric resurrection of a cause, but the resurrection of *people*, those that have died and gone to the grave—all the “dead ones.”



- (3) Even more conclusive are Paul's words in verses 30-31.
- (a) Who does he warn "to repent" (v. 30)? Who will God "judge" on the "appointed day" (v. 31)?
  - (b) The answer is quite simple it will be "**all men everywhere**" (v. 31).
  - (c) These are the same folks referred to in John 5:28-29 and John 6:40: all the "dead ones."
  - (d) Furthermore, as evidence of this coming universal judgment, God has "given assurance."
  - (e) What "assurance"? God "raised Him (Christ) from the dead" (v. 31).
  - (f) \*\* How did God raise "Him from the dead"? Check out the gospel accounts and the first chapter of Acts.
    - (i) God raised Christ's literal body from the dead (cf. Jn. 20:24-29).
    - (ii) It is well documented that many ancient cultures, especially the Greeks, held the thought of a physical, bodily resurrection in the highest contempt.
    - (iii) That is why they ridicule it in verse 32.
 

**32** *And when they heard of the resurrection of the dead, some mocked, while others said, "We will hear you again on this matter."*
    - (iv) If Paul had been speaking of a figurative resurrection of a cause, etc. they would not have been so dismissive (and in need of extensive explanation!).
  - (4) \*\* Last, what parallel is there between a literal and bodily resurrection of a person (Jesus) and that of a figurative, spiritual resurrection of an inanimate concept? None really!
  - (5) The suggestion that Christ's resurrection was of one kind (literal, bodily) and "the resurrection of the dead" is of entirely different kind (figurative, spiritual) only makes sense if one is trying to "wrest the scriptures" to fit a human-devised theory.

**26 Acts 23:6-8:** Here Paul is defending himself before the Jewish elite:

**6** *But when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, "Men and brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am being judged!"*

**7** *And when he had said this, a dissension arose between the Pharisees and the Sadducees; and the assembly was divided. 8 For Sadducees say that there is no resurrection — and no angel or spirit; but the Pharisees confess both.*

- (1) Remember RE advocates contend the resurrection is not a bodily resurrection of people, but (e.g.) the Christian system from the oppression of Judaism.
- (2) **27** In this passage Paul drives a wedge between the two camps opposing him by taking advantage of their disagreement over the resurrection.
  - (a) The Pharisees agreed with Paul "concerning the hope and resurrection of the dead" (v. 6) because they "confess" the resurrection.
  - (b) On the other hand, the Sadducees "say that there is no resurrection" (v. 8).
- (3) If RE advocates are correct in their definition of the resurrection Paul's strategy would have been a gigantic failure! Remember the Pharisees support Paul's

teaching about the resurrection (whatever that might be). **BUT...**

- (a) \*\* Would the Pharisees have supported a resurrection of the church? No!
  - (b) \*\* Would they have supported a resurrection of Israel? No, they were very satisfied with the status quo.
  - (c) \*\* Would they have supported a resurrection of the children of God from the Old Covenant to the New Covenant? Absolutely not!
  - (d) \*\* Would they have supported a resurrection of the Christian system from the oppression of Judaism? No, because they were the oppressors of the church; in great opposition to the New Covenant!
- (4) \*\* The only resurrection in which the Pharisees would unite with Paul in opposition to the Sadducees was the resurrection Jesus described in Matthew 22:23-33, which was the literal resurrection of dead people.

## End Part I

### 28 I Corinthians 15

- (1) This passage is the most extensive discussion of the resurrection in all the Bible.
- (a) In my opinion I Corinthians 15 is one of the most beautiful and encouraging passages in the entire Bible.
  - (b) I also believe, and will prove, it is a very clear and easy to understand.
  - (c) However, in their usual mode of operation, RE advocates twist this passage into oblivion and make its teaching bear no resemblance to reality.
  - (d) In fact, in his book *The Cross and the Parousia of Christ*, Max King devotes 219 pages to a discussion of I Corinthians 15.
  - (e) As one brother noted: “Apparently it takes many pages to develop an erroneous interpretation that violates the text and context of one chapter of divine scripture.” (*The A.D. 70 Doctrine Examined in A Study of the A.D. 70 Doctrine*, p. 21)
- (2) RE teaches:
- (a) There is not a literal, bodily resurrection of either the righteous or wicked dead, and B) All biblical teaching about the resurrection was fulfilled in 70 A.D.
  - (b) Make no mistake, RE doctrine denies the resurrection!
  - (c) As we study I Corinthians 15 keep in mind that according to RE doctrine the *resurrection* is never to be taken as a literal, bodily resurrection of human beings except in the case of Jesus.
    - (i) On the contrary, they teach the physical body is discarded forever upon death and upon death we immediately receive a spiritual body and go to heaven.
    - (ii) Most RE advocates such as Max King would term this as a “secondary application” of I Corinthians 15.
    - (iii) Their “primary application” is the resurrection “is a spiritual process of dying to the old Judaism and rising to the kingdom of God, with this entire process beginning with Christ’s resurrection and culminating at A.D. 70.” (*The A.D. 70 Doctrine Examined in A Study of the A.D. 70 Doctrine*, p. 12)

(3) I Corinthians 15:1-28 **29, 30, 31**

(4) **32** Like the “no resurrection” party at Corinth, RE advocates deny the general resurrection. That being the case, the consequences of RE’s teaching on the resurrection are:

- ☛ “*Christ is not risen*” (I Cor. 15:13, 17),
- ☛ The preaching of the apostles (and our preaching) is “*vain*” (I Cor. 15:14),
- ☛ Our “*faith is also vain*” (I Cor. 15:14, 17),
- ☛ The apostles were “*false witnesses of God*” (so are we! I Cor. 15:15),
- ☛ We “*are yet in our sins*” (I Cor. 15:17),
- ☛ Faithful Christians who have already died “*are perished*” (I Cor. 15:18),
- ☛ Our “*hope in Christ*” is limited to “*this life only*” (I Cor. 15:19),
- ☛ And, “*we are of all men the most pitiable*” (I Cor. 15:19).

#### 4. First Corinthians 15:

A. I will consider five arguments from I Corinthians 15 which prove there will be a literal, bodily resurrection of the dead on the Day of Judgment.

(I) **33 Argument #1:** Paul’s primary purpose in I Corinthians 15 was to address the error some were teaching in Corinth that “*there is no resurrection of the dead*” (v. 12). Paul argues for a literal and bodily resurrection of all the dead: both righteous and wicked.

- (a) These folks were not denying the literal, bodily resurrection of Jesus.
- (b) No, they were claiming there was no general resurrection of the dead.
- (c) Very importantly, in principle, they were teaching the exact same error as RE advocates teach today.
- (d) Please notice how Paul answers these false teachers: “*But if there is no resurrection of the dead, then Christ is not risen.*” (v. 13)
  - (i) That is, if there is no general resurrection of the dead then “*Christ is not risen.*”
  - (ii) In fact, Paul states this truism again in verse 15, “*if the dead do not rise, then Christ is not risen.*”
- (e) Now think about this very carefully: If the existence of the general resurrection of the dead is necessary to prove the resurrection of Christ from the dead, then the converse must be true that the resurrection of Christ from the dead proves the existence of a general resurrection of the dead.
  - (i) They go hand in hand, if one exists, both exist; if one does not exist, then neither exists.
  - (ii) If one falls, both fall; if one stands, both stand.
  - (iii) How did Christ die? He suffered a literal, bodily death (Matt. 27:50; Mk. 15:37; Lk. 23:46; Jn. 19:30).
  - (iv) How did Christ arise? He arose literally and bodily (see vv. 4-8; cf. Jn. 20:24-29).

- (v) If there is to be any parallel between the resurrection of Christ “*from the dead*” and the general “*resurrection from the dead*,” both resurrections must be of the same type.
  - (vi) Both involve a literal, bodily death and both involve a literal, bodily resurrection.
- (2) **34 Argument #2:** It is also important to consider the meaning of the word *resurrection*.
- (a) The word *resurrection* comes from the Greek word *anastasis*, which means “to cause to stand” (Vine).
  - (b) Thus, whatever part of man “lies down” when he dies, will be made to “stand up” when he is resurrected: “*what you sow is not made alive unless it dies.*” (15:36)
  - (c) What part of Jesus “lay down” when he died? Was it his soul? No, His soul went to the hades realm (Lk. 23:43; Acts 2:27).
  - (d) It was His body that was “laid down” in the tomb (Matt. 27:58-60; Mk. 15:45-47; Lk. 23:52-55; Jn. 19:38-42).
  - (e) What part of Jesus was made to “stand up” when He was resurrected? Was it his soul? No, it was His body (Lk. 24:3, 23).
  - (f) As Paul says, “*He was buried, and...He rose again the third day*” (1 Cor. 15:4).
  - (g) It happened exactly as the Lord had predicted, “*The Son of Man is about to be betrayed into the hands of men, and they will kill Him, and the third day He will be raised up.*” (Matt. 17:22-23)
  - (h) **35** Now our point: for a resurrection to take place a death must take place.
    - (i) Further, whatever *died*, or was *laid down*, is that which is *resurrected*, or made to *stand*.
    - (ii) Jesus *died* and His “*body was laid*” (Lk. 23:55) “*in...a new tomb in which no one had yet been laid*” (Jn. 19:40).
    - (iii) Then in His *resurrection* the same body was “*raised up*” (Acts 2:24).
  - (i) Now, in 1 Corinthians 15:18 what was *laid down* when “*those...in Christ*” had “*fallen asleep*” (i.e. died)?
    - (i) Just like Jesus it was their body that was laid down into the grave.
    - (ii) It was not their soul, a cause, an institution, a covenant, or a corporate body.
    - (iii) And, Paul says these same people at some point after Christ’s resurrection will also be resurrected (**1 Cor. 15:23:** “*But each one in his own order: Christ the firstfruits, afterward those who are Christ’s at His coming.*”).
  - (j) Now, what part of these folks will be resurrected?
    - (i) Like Christ it will be the same part that was *laid* in the grave: their body.
    - (ii) In 1 Corinthians 15 Paul makes it clear this mortal body is “*changed*” (v. 51) into a body that is completely suited for eternal life (vv. 35-49).
 

**\*\* 1 Cor. 15:44:** “*It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.*”

**1 Cor 15:51-53:** “*Behold, I tell you a mystery: We shall not all sleep, but we shall*

*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 incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality.”*

- (iii) And, even though we don’t know the exact composition of this resurrected body, we do know it will “bear the image of the heavenly Man” Jesus (v. 49).

**Phil. 3:21:** “who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.”

**1 Jn. 3:2:** “Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.”

- (iv) I believe Jesus received a glorified “body” when he ascended to heaven:

**Jn. 7:38-39:** “‘He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.’ 39 But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.” (cf. Jn. 14, 15, 16; Acts 2)

**Lk. 24:25-26:** “Then He said to them, ‘O foolish ones, and slow of heart to believe in all that the prophets have spoken! 26 Ought not the Christ to have suffered these things and to enter into His glory?’”

**Jn. 17:4-5:** “I have glorified You on the earth. I have finished the work which You have given Me to do. 5 And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.”

**1 Tim 3:16:** “And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory.” (cf. 1 Pet. 1:9, 21; Heb. 2:9)

- (k) The assertion of RE advocates that the resurrection of 1 Corinthians 15 is not the bodily resurrection is ludicrous, ridiculous and would be downright laughable if it were not so serious.

(3) **36Argument #3:** Paul tells us Christ’s resurrection proves a general resurrection of all the dead: righteous and wicked.

- (a) Paul unequivocally states: “Christ is risen from the dead” (v. 20); Christ’s literal and bodily resurrection was an accepted fact even by the false teachers in Corinth (It is also accepted by RE advocates.).
- (b) The very fact these Corinthian false teachers believed in the literal and bodily resurrection of Jesus proved their teaching “that there is no resurrection of the dead” (v. 12) was dead wrong (no pun intended!); Recall from Argument #1 that the resurrection of Christ and the general resurrection are a package deal. If either one is false, both are false; if either one is true, both are true.
- (c) Furthermore, Paul states that through His resurrection “Christ...has become the firstfruits of those who have fallen asleep” (v. 20).
- (i) The term “firstfruits” is from the old covenant concept where the Israelites would offer the first part of a crop’s harvest to the Lord as a sacrifice.

- (ii) This gave recognition that all the produce of the land was a gift from the Lord.
  - (iii) And, it was given in prospect that the rest of the entire crop would be harvested.
  - (iv) If you will, the “*firstfruit*” offering served as a sample of the entire crop and a guarantee the rest of the crop will be harvested: same kind, same quality.
  - (v) If the crop was the wheat crop, then the first portion of that wheat crop was offered as the “*firstfruits*,” not barley or figs.
  - (vi) The offering and the subsequent crop were identical in kind and quality.
  - (d) The exact same thing is true for the resurrection: Christ’s death was literal and bodily; His resurrection was literal and bodily.
    - (i) Thus, the general resurrection, of which “*Christ...has become the firstfruits*” involves “*those who have fallen asleep*” (v. 20).
    - (ii) In other words, it involves those persons who, like Christ, have literally and bodily died.
    - (iii) Hence, if the “*firstfruits*” principle is to hold, these folks, just like Christ, are going to be literally and bodily resurrected.
    - (iv) The “*firstfruits*” established the pattern for the harvest to follow, just as Jesus established the pattern for the general resurrection to follow!
    - (v) This is in exact agreement with argument #1 where it was shown, unequivocally, that the resurrection of Christ and the general resurrection go hand in hand.
    - (vi) Package deal: If one exists, both exist. If one does not exist, then neither exists. They stand or fall together, there is no middle ground, no other choice.
- I Cor. 15:22:** “*For as in Adam all die, even so in Christ all shall be made alive.*”; cf. Jn. 5:28-29; Acts 24:15
- (4) **37 Argument #4:** Paul’s entire discussion of the resurrection concerns people.
- (a) Verse 22 surely proves that fact: “*For as in Adam all die, even so in Christ all shall be made alive.*”; This verse isn’t about institutions, covenants, corporate bodies or Christianity resurrecting from the casket of Judaism.
  - (b) Plus, Paul was concerned about “*those who have fallen asleep in Christ have perished*” (v. 18) so he identifies the subjects of the general resurrection as “*those who are Christ’s at His coming*” (v. 23).
    - (i) Who are “*those who are Christ’s at His coming*”? Are they individual people? Or, are they a cause, an institution, a covenant or a corporate body?
    - (ii) They are people; the people who obeyed the gospel of Christ (vv. 1-2) but have died, or as Paul puts it “*those who have fallen asleep in Christ*” (v. 18).
    - (iii) Paul goes on to say that if “*Christ is not risen, your faith is futile, you are still in your sins*” and thus “*those that have fallen asleep in Christ have perished*” (vv. 17-18).
    - (iv) Notice what such a situation would create: “*If in this life only we have hope in Christ, we are of all men the most pitiable.*” (v. 19)

- (v) Who are “the most pitiable”? Paul identifies them as “men.” What “men”?
  - (vi) Those “men” who “in this life” had a hope of the resurrection of their own literal bodies based on their knowledge of Christ’s literal and bodily resurrection. That’s why they obeyed His gospel!
  - (c) Paul’s entire resurrection discussion is of a literal and bodily resurrection of people! Christ as the “firstfruits,” followed by those who had put their faith in Christ.
  - (d) The RE notion of the resurrection of causes, institutions, covenants, or corporate bodies is a concept totally foreign to this passage!
- (5) **38 Argument #5:** Paul says, “For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive.” (vv. 21-22)
- (a) The first clause is a reference to physical death that came upon all mankind through the fall of Adam (Gen. 3:19; Heb. 9:27).
  - (b) The second clause is telling us that, just as all men die, all men will experience eternal life. Paul doesn’t tell us what the quality of eternal life will be. However; all men, righteous and wicked, will ultimately be raised from the dead. Jesus said this very thing in John 5:28-29:  

**28** Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice **29** and come forth — those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.
  - (c) All men will be resurrected and be given bodies suited for the environment of eternity.  

**Matt. 10:28:** “And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.”; cf. Mk. 9:42-48
  - (d) It makes no sense for Paul, within the space of one sentence, to switch gears from talking of man’s death to the subject of the resurrection of causes, institutions, covenants, or corporate bodies.
  - (e) Remember: whatever is resurrected is that which dies (**I Cor. 15:36:** “what you sow is not made alive unless it dies.”).
  - (f) Death (“what you sow”) in this passage refers to the death of individual human beings, hence, the resurrection (“made alive”) is in reference to those same human beings.
  - (g) I feel foolish having to explain such a simple concept.
- (6) **39** Final thought on I Corinthians 15:
- (a) There are many more arguments that could be made from this beautiful passage. However, if one is not convinced by now that this passage is discussing the resurrection of individual people, they will not be convinced by dozens more.
  - (b) However, before leaving I Corinthians 15, I want to address one more thing.
  - (c) When does Paul say the “resurrection of the dead” will occur?
    - (i) RE advocates would have us believe the resurrection took place in 70 A.D.



- (ii) But Paul says it will take place “*at His coming*” (v. 23).
  - (iii) Which “*coming*”? The “*coming*” when Christ “*delivers the kingdom to God the Father*” (v. 24).
  - (iv) Why this “*coming*”? “*For He must reign till He has put all enemies under His feet. The last enemy that will be destroyed is death.*” (vv. 25, 26)
  - (v) So, when will Christ destroy death? It will be when “*the trumpet will sound, and the dead will be raised incorruptible...when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory.’*” (vv. 52-54)
  - (vi) In other words, when all “*who have fallen asleep in Christ*” are “*made alive.*”
  - (vii) Did all this happen in 70 A.D.? No! Is it yet to happen?
  - (viii) \*\* Yes! When? It will happen “*...at the last day*” (Jn. 6:40) when “*all who are in the graves and hear His voice and come forth — those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.*” (Jn. 5:28-29)
- (d) I share Paul’s intense desire to “*attain to the resurrection of the dead*” (Phil. 3:11).
- (i) I can’t tell you when that day is coming for it will come without warning “*as a thief in the night*” (1 Thess. 5:2).
  - (ii) But I do know “*that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.*” (1 Thess. 4:15-18)
  - (iii) This exactly agrees with what Paul says in 1 Corinthians 15:51-52: “*Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed — in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.*”

5. Unbelievable: I know it’s unbelievable, but there’s more!

A. Finally, it should be borne in mind RE adherents are not unanimous or consistent in their beliefs and teachings.

- (1) From my studies this appears to apply, in some degree, to every aspect of RE doctrine; however, this is particularly true when it comes to the resurrection.
- (2) Concerning the resurrection, the beliefs I’ve ran across, in addition to those I’ve already discussed, include:
  - ☛ Belief the physical body of both the righteous or wicked dead are not resurrected and “*changed*” (1 Cor. 15:51) into a “*glorious*” (Phil. 3:21) and “*incorruptible*” (1 Cor. 15:52) body, but only the spirit of man goes to his eternal reward,
  - ☛ Belief that each person is resurrected immediately upon death and goes to their reward; that is, there is not a general resurrection at “*the last day*” (Jn. 6:39-40) when “*all who are in the graves will hear His voice and come forth*” (Jn. 5:28-29), and,
  - ☛ Belief the dead were resurrected in 70 A.D. and went to their reward, however,

subsequent to 70 A.D. each person is resurrected immediately upon death and then goes to their reward as either a spirit or as a spirit in a “changed” body.

B. Some RE adherents believe/teach combinations and permutations of these three views.

### III. CONCLUSION: 40

1. My original lesson on the resurrection was several more pages longer. (If you would like to read it, I would be glad to share it with you.)
2. However, if by now one is not convinced that there will be a *literal* and *bodily* resurrection of all the dead, at the end of time, when Christ comes for the second and final time; no amount of material will convince them of the truth.
3. Beware! RE advocates would have us believe their teaching concerning the resurrection is harmless and not a fellowship issue (They infiltrate congregations using that premise; I Cor. 5:6.); but it is!

**2 Jn. 9-11:** *“Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son. 10 If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him; 11 for he who greets him shares in his evil deeds.”*

- A. There is not one iota of difference between what RE teaches on the resurrection and what the false teachers at Corinth taught.
- B. Both deny a general resurrection of the dead and by doing so deny the resurrection of Christ.
  - (1) By denying Christ’s resurrection they deny the very sign that “declared” Jesus “to be the Son of God” (Rom. 1:4).
  - (2) They deny the very foundation upon which His church is built (Matt. 16:16-18; Acts 4:12) and our salvation depends! (cf. Acts 20:28; Eph. 5:23; Col. 1:19-23)
  - (3) They deny their own salvation: *“us who believe in Him who raised up Jesus our Lord from the dead, 25 who was delivered up because of our offenses, and was raised because of our justification.”* (Rom. 4:24-25)
  - (4) By denying the resurrection they open the door to gross infidelity (**I Cor 15:32:** *“If the dead do not rise, ‘Let us eat and drink, for tomorrow we die!’”*).
    - (a) I know RE advocates are unwilling to accept this consequence of their doctrine.
    - (b) However, I know this ‘slippery slope’ is true because the inspired apostles said so!
4. Furthermore, by denying the resurrection RE advocates bring upon themselves the litany of negative consequences Paul outlines in I Corinthians 15:12-19:
  - ☛ *“Christ is not risen”* (I Cor. 15:13, 17 and the proof that He is *“the Son of God”* is null and void),
  - ☛ The preaching of the apostles (and our preaching today) is *“vain”* (I Cor. 15:14),
  - ☛ Our *“faith is also vain”* (I Cor. 15:14, 17),
  - ☛ The apostles were *“false witnesses of God”* (I Cor. 15:15),
  - ☛ We *“are yet in our sins”* (I Cor. 15:17),
  - ☛ Christians who have already died *“in Christ are perished”* (I Cor. 15:18),

- ☛ Our “*hope in Christ*” is limited to “*this life only*” (I Cor. 15:19),
  - ☛ And, “*we are of all men the most miserable*” (I Cor. 15:19).
5. These consequences are too serious to ignore; if RE is not a “*damnable heresy*” I don’t know what one is!
  6. Thus, I would offer this inspired advice to anyone even considering believing RE doctrine: “*Do not be deceived: ‘Evil company corrupts good habits.’ Awake to righteousness*”! (I Cor. 15:33-34)
  7. Invitation

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