

First and Second Corinthians

The Power of Christ's Resurrection

Lesson #8 for August 22, 2026

Scriptures: 1 Corinthians 15; Luke 24:44-47; Revelation 20:5-6; Colossians 2:12; 2 Timothy 1:12; 1 Thessalonians 4:13-17.

1. What is it about the resurrection of Christ that is “power”? Or, “powerful”?

[From the *Adult Teachers Sabbath School Bible Study Guide*=T-BSG:] A little girl was watching her grandma plant tulip bulbs in the garden. Confused, she asked, “Grandma, why are you burying perfectly good onions?” Grandma laughed and said, “They’re not onions—they’re tulips! You bury them now, and in the spring, they come back beautiful.” The girl squinted at the bulbs that her grandmother was burying. “Those ugly things die and then come back *fancy*?” “Exactly,” said Grandma. The little girl thought for a moment and then asked, “Is this what happens to us when Jesus wakes us up from the dead? Do we come back . . . fancier?”

That’s not a bad way to put it, actually—and Paul would probably smile at the little girl’s fanciful turn of phrase. In 1 Corinthians 15, Paul says something radical: **the resurrection is real, and our broken, “ordinary” bodies will be raised up glorious—transformed, perfected, and better than we could ever imagine.** That’s the Christian hope: death isn’t the end. For the believer, death is only the waiting period or winter sleep before the great transformation.—*T-BSG** 106.^{†‡§}

[T-BSG:] First Corinthians 15 is theologically one of the richest chapters in the New Testament. It focuses primarily on the resurrection of Christ and the resurrection of believers at Jesus’ second coming. This lesson will look at **four main themes** in this chapter: [1] **The Resurrection of Christ....** [2] **The Resurrection of the Dead....** [3] **The Nature of the Resurrection Body....** [and 4] **Victory Over Death.**—*T-BSG** 106-107.^{†‡}

The Resurrection of Christ (The “Firstfruits”)

[T-BSG:] **The Resurrection of Christ.** Paul starts by affirming the historical reality of Christ’s resurrection, citing eyewitnesses (*1 Cor. 15:1–11*). This affirmation is foundational to the gospel message and essential to Christian faith.—*T-BSG** 106.^{‡§} [How many people saw the resurrected Christ?][†]

[From the *Adult Sabbath School Bible Study Guide*=BSG:] How fascinating that, even in his time, **Paul had to deal with those who denied the resurrection of the dead.** After all, people back then saw what death did to the human body. They knew how the corpse liquifies, then dries up into dust, and then becomes almost nothing. [It becomes bones!] And they knew that people have been dead for a long time, too. In fact, most people have been dead a lot longer than they were alive.

The resurrection of the dead seemed no more plausible to them back then than it does to us now, at least from a human standpoint. And that must have been an issue that Paul was addressing.

And it was crucial, too. If Jesus is not risen, He is not who He said He

was, the Cross had no effect, and our sins have not been paid for. [What? Not “paid for”?] Despair is really all we would have remaining. But our Lord is risen, ascended into heaven, and will return to take us home!—BSG* for Sabbath Afternoon, August 15.^{†‡}

2. ***If our sins had to be “paid for,” who paid for them? Who demanded it? What price was paid? To whom did the payment go? We do not believe in the Ransom theory!***

[BSG:] We will focus on 1 Corinthians 15 and its teaching on the resurrection of Christ. Influenced by the surrounding pagan worldview, some in Corinth were saying that there is no resurrection. In response, Paul affirms the resurrection of Christ as our only hope of salvation.—BSG* for Sabbath Afternoon, August 15.[‡]

[BSG:] Paul begins 1 Corinthians 15 by focusing on the gospel. He speaks about the gospel: (1) *which* he preached to the Corinthians; (2) *which* they received; (3) in *which* they stood; and (4) by *which* they were saved (1 Cor. 15:1, 2, NKJV). This opening prepares the reader for what comes next in the chapter and shows how essential Christ’s resurrection is for our salvation (see also Rom. 10:9, 10). **His resurrection is such a vital part of the gospel message that denying it contradicts one’s faith in Christ.**

Read 1 Corinthians 15:1-4, Luke 24:44-47, and Romans 1:1-4. What do these passages have in common?—BSG* for Sunday, August 16.^{†‡§}

1 Corinthians 15:1-4: ¹And now I want to remind you, my friends, of the Good News which I preached to you, which you received, and on which your faith stands firm. ²That is the gospel, the message that I preached to you. You are saved by the gospel if you hold firmly to it—unless it was for nothing that you believed.

³I passed on to you what I received, which is of the greatest importance: **that Christ died for our sins, as written in the Scriptures; ⁴that he was buried and that he was raised to life three days later, as written in the Scriptures.**—American Bible Society. (©1992). *The Holy Bible: The Good News Translation*® [GNT] (*Today’s English Version*) [TEV], Second Edition (1 Corinthians 15:1-4). Philadelphia: American Bible Society [abbreviated as *Good News Bible-TEV* or GNB-TEV**].^{†‡} [Does the Old Testament say, “He died for our sins”? Is that the message of Isaiah 53:4-8?][‡]

[BSG:] In 1 Corinthians 15:1–4, one can find a summary of Paul’s message. Whether the phrase “according to the Scriptures” refers to particular Old Testament passages or to the Old Testament as a whole doesn’t matter. Jesus’ death and resurrection fulfill God’s promises found in the Old Testament.—BSG* for Sunday, August 16.[‡] [Which promises?][‡]

Luke 24:44-47: ⁴⁴Then he said to them [on the road to Emmaus], “These are the very things I told you about while I was still with you: **everything written about me in the Law of Moses, the writings of the prophets, and the Psalms** [i.e., all that we call the *Old Testament*] **had to come true.**”

⁴⁵Then he opened their minds to understand the Scriptures, ⁴⁶and said to them, “This is what is written: the Messiah must suffer and must rise from death three days later, ⁴⁷and in his name the message about repentance

and the forgiveness of sins must be preached to all nations, beginning in Jerusalem.”—*Good News Bible-TEV*.^{*††} [Where is that message written?][‡]

Romans 10:9-10: ⁹If you confess that Jesus is Lord and believe that God raised him from death, you will be saved. ¹⁰For it is by our faith that we are put right with God; it is by our confession that we are saved.—*Good News Bible-TEV*.^{*†}

3. ***What is the relationship between hearing something preached and believing it?***

1 Corinthians 15:2,11: ²That is the gospel, the message that I preached to you. You are saved by the gospel if you hold firmly to it—unless it was for nothing that you believed....

¹¹So then, whether it came from me or from them, this is what we all preach, and this is what you believe.—*Good News Bible-TEV*.^{*}

[BSG:] All who proclaim that Christ is risen must first believe that His resurrection is a historical event. In this case, **1 Corinthians 15:5–8 plays a critical role in the New Testament. This passage provides solid scriptural evidence that Christ was seen by numerous people after His resurrection, many of whom were still alive by the time Paul wrote the letter (1 Cor. 15:6).**—BSG^{*} for Sunday, August 16.^{†‡§} [Are there some people who preach things which they do not believe?][‡]

1 Corinthians 15:4b-8: ^{4b}As written in the Scriptures [Would that be what we know as the *Old Testament*?]; ⁵that he **appeared to Peter and then to all twelve apostles**. ⁶Then he appeared to **more than five hundred** of his followers at once, most of whom are still alive, although some have died. ⁷Then he appeared to **James**, and afterwards **to all the apostles**.

⁸Last of all he appeared also **to me**—even though I am like someone whose birth was abnormal [Footnote 15.8: whose birth was abnormal; or who was born at the wrong time].—*Good News Bible-TEV*.^{*††}

[BSG:] Basically, Paul is saying, *Go ask them for yourselves what they saw*. That is how confident he was in the reality of Christ’s resurrection. [That is likely what Luke did while Paul was in prison in Caesarea Maritima.]

These people were eyewitnesses. They were what Jesus said they would be, namely, “witnesses of these things” (*Luke 24:48*).

What reasons do we have for believing in Christ’s resurrection? Also, what other things, secular or sacred, do we believe even if we haven’t seen them ourselves?—BSG^{*} for Sunday, August 16.^{‡§} [World War II][‡]

[T-BSG:] First Corinthians 15:1–11 is a foundational passage wherein Paul sets the stage for the entire chapter. This section is both personal and theological, as Paul reaffirms the gospel message and **emphasizes the resurrection of Jesus as its core**. He begins by reminding the Corinthians of the gospel they already know. He’s not introducing something new but reconnecting believers to that from which they were at risk of drifting away. He stresses the notion that belief must be steadfast—not just a brief moment of acceptance but a continual trust. In 1 Corinthians 15:3, 4, we find one of the earliest summaries of Christian beliefs in the New Testament,

based on the following four key historical elements:

1. *Christ died.* His death was not just a martyrdom but *for our sins*. [He died of sin (i.e., separated from His Father by sin) to show us what sin does to us if we do not choose to leave sin alone! See Romans 6:23!]
2. *He was buried.* His burial confirms that He truly died.
3. *He was raised.* His resurrection is the central miracle.
4. *All these events happened in accordance with the Scriptures.* Thus, Christ's death, entombment, and resurrection were God's plan from the beginning.

Christ's death and resurrection were not opinion or philosophy—these events are actual history, anchored in Scripture and prophecy. The Resurrection was public, physical, and verifiable. In 1 Corinthians 15:9–11, Paul uses his life story as an example of resurrection power at work, demonstrating that the resurrection is not only a doctrine to believe; it's a transforming power that reshapes lives.—*T-BSG** 107-108.^{†‡§}

4. What would be the hope of Christians if what Paul says in 1 Corinthians 15 is not true?

[From the writings of Ellen G. White=EGW:] **Who is able to describe the last scenes of Christ's life on earth, His trial in the judgment hall, and His crucifixion? Who witnessed these scenes?—The heavenly universe, God the Father, Satan and his angels.** [Not a single human being!] Wonderful events took place in the betrayal of Christ. At His mock trial His accusers found nothing by which He could be proved guilty. Three times Pilate declared, "I find no fault in Him at all." Nevertheless he ordered Him to be scourged, and then delivered Him up to suffer the most cruel death that could be devised.—Ellen G. White, *The Bible Echo*,* May 29, 1899, par. 1.^{†‡} [<https://egwwritings.org/read?panels=p459.1409&index=0>][†] [Underlining of text is added for emphasis.][†]

[BSG:] **The resurrection of Christ is an integral part of the gospel message (1 Cor. 15:1–4). Without the Resurrection, the proclamation of Christ's death would be irrelevant (1 Cor. 15:14). The death of Christ itself would be irrelevant. Why? What does your answer to this say about the power of Christ's resurrection?—BSG*** for Friday.[§]

[EGW:] When Jesus was laid in the grave, Satan triumphed. He dared to hope that the Saviour [*sic*-British spelling] would not take up His life again. **He claimed the Lord's body, and set his guard about the tomb, seeking to hold Christ a prisoner. He was bitterly angry when his angels fled at the approach of the heavenly messenger.** When he saw Christ come forth in triumph, he knew that his kingdom would have an end, and that he must finally die.—Ellen G. White, *The Desire of Ages** 782.4.^{†‡} [<https://egwwritings.org/read?panels=p130.3861&index=0>][†]

Resurrection of the Dead

[T-BSG:] **The Resurrection of the Dead.** Paul argues that if Christ rose from the dead, then believers also will be raised (1 Cor. 15:12–34). He counters claims that there is no resurrection, explaining their fallacious

implications: without bodily resurrection from death and the grave, faith is futile, and believers are still in sin.—*T-BSG** 106.^{‡§} [Why “still in sin”?][‡]

5. **Read 1 Corinthians 15:12-19** regarding the resurrection of the dead.
6. ***Would you stop being a Christian if you knew that there will be no resurrection?***

[BSG:] By and large, ancient pagans did not believe in resurrection, especially in the Greek world, with its belief in body-soul dualism (at death the soul soars off to wherever the souls of the dead supposedly go). Paul begins the paragraph in 1 Corinthians 15:12–19 with a rhetorical question that shows his deep bewilderment: “*What? How can some of you say that there is no such thing as the resurrection of the dead?*” (1 Cor. 15:12, *author’s translation*). For Paul, disbelieving in the Resurrection is inconceivable, especially **because there were so many eyewitnesses** (1 Cor. 15:5–8). But even worse, without the Resurrection, their hope is built on a lie, and they are still in their sins.

He says, in fact, that **if there is no resurrection of the dead, then (1) Christ has not been raised** (1 Cor. 15:13, 16); (2) our preaching is empty (1 Cor. 15:14); (3) our faith is also empty (1 Cor. 15:14); (4) we are false witnesses (1 Cor. 15:15); (5) our faith is futile (1 Cor. 15:17); (6) we are still in our sins (1 Cor. 15:17); and, obviously, (7) those who have died are no more (1 Cor. 15:18). [If Christ had never come, we would be without hope!]

Without the Resurrection, both preaching and faith are empty (1 Cor. 15:14). The Greek term rendering the word “empty” is *kenos*. This is a good translation, but it is too broad. Interpreters debate whether *kenos* means “empty” in the sense of lacking truth (so, “untrue”) or lacking results (so, “without result or effect”) or lacking purpose (so, “without purpose,” “in vain”).

Whatever the specific meaning, in a scenario in which resurrection does not exist, faith is portrayed as futile, from the Greek *mataios* (1 Cor. 15:17). Although *mataios* is not much different from *kenos*, the idea is that if Jesus is not alive, faith is fruitless, a delusion, because our sins have not been forgiven (1 Cor. 15:17). [**Is forgiveness the key? Or, must we change?**] We would be false witnesses, deceiving and being deceived (1 Cor. 15:15).

How does one make sense of 1 Corinthians 15 if the dead soar off to heaven (or to hell) immediately? Why, then, is understanding that the dead sleep such an important teaching?—*BSG** for Monday.^{‡§}

7. ***Some Christians believe that upon death, one goes immediately to heaven or to hell. Yet, they claim they do believe in a resurrection! What would that mean? Do people already in heaven or hell come back to this earth and need a resurrection?***

[BSG:] If Jesus were not alive, any expectation about the future would be only delusion (1 Cor. 15:12–19). “But, in fact, Christ has been raised from the dead” (1 Cor. 15:20, *ESV*). His resurrection is a historical event. Consequently, we can be sure that all who have died in Christ will be resurrected at His coming (1 Cor. 15:20–23).

Read 1 Corinthians 15:20–23. What does it mean to say that Jesus is

the “firstfruits”?—BSG* for Tuesday, August 18.†§

[BSG:] The end of the present evil age will be marked by the bodily resurrection of those who died in Christ (1 Cor. 15:22, 23; Rev. 20:5, 6). As the last Adam, Christ will deliver the kingdom back to the Father by bringing the rulership of this world back to Him (1 Cor. 15:25–28). Christ’s subjecting Himself to God (1 Cor. 15:28) must be understood in terms of how Adam and Christ are depicted in relationship to each other. As the ultimate Adam in the plan of redemption (1 Cor. 15:45), Jesus submits Himself entirely to the will of the Father, something that the first Adam failed to do.—BSG* for Tuesday, August 18.†§

8. **Read Revelation 20:5-6 and 1 Corinthians 15:25-28** regarding the resurrection.

[BSG:] In 1 Corinthians 15:29–34, Paul resumes his thought about the foolishness of denying Christ’s resurrection. He uses the illustration of baptism because it is itself a symbol of a believer’s union with Christ in His death and resurrection (Rom. 6:3, 4; Col. 2:12); it makes no sense to deny the reality of the Resurrection. What is difficult to grasp, however, is what Paul meant by the expression “**baptized for the dead**” (1 Cor. 15:29).—BSG* Tuesday, August 18.†§

9. Read 1 Corinthians 15:29-34 and the following texts regarding “baptism for the dead.”

[BSG:] “Different suggestions have been offered, but it is better to interpret the expression [in 1 Corinthians 15:29] as referring to the **decision of some to be baptized so that they would be able to be reunited with dead loved ones at the resurrection**. It could also be that the decision to be baptized was a response to the exemplary life of those who had died in Christ. This case would refer to **people not being baptized in place of the dead but because of the dead**.”—Carl P. Cosaert, “1 Corinthians,” *Andrews Bible Commentary: New Testament* (Berrien Springs, MI: Andrews University Press, 2022), p. 1652.—BSG* for Tuesday.†§

Romans 6:3-4: ³For surely you know that when we were baptized into union with Christ Jesus, we were baptized into union with his death. ⁴By our baptism, then, we were buried with him and shared his death, in order that, just as Christ was raised from death by the glorious power of the Father, so also we might live a new life.—*Good News Bible-TEV*.*

Colossians 2:12: For when you were baptized, you were buried with Christ, and in baptism you were also raised with Christ through your faith in the active power of God, who raised him from death.—*Good News Bible-TEV*.*

[BSG:] **Reflect on Paul’s words in 2 Timothy 1:12. How could he be so sure about the future? How can we?**—BSG* for Tuesday, August 18.†§

[This final letter from Paul was written from the Mamertine Prison in Rome.]†

2 Timothy 1:12: And it is for this reason that I suffer these things. But I am still full of confidence, because I know whom I have trusted, and I am sure that he is able to keep safe until that Day what he has entrusted to me.—*Good News Bible-TEV*.*

[EGW:] [As he faced execution:] The apostle [Paul] was looking into the great beyond, not with uncertainty or dread, but with joyous hope and

longing expectation. As he stands at the place of martyrdom he sees not the sword of the executioner or the earth so soon to receive his blood; he looks up through the calm blue heaven of that summer day to the throne of the Eternal.—Ellen G. White, *The Acts of the Apostles** 511.2.†
[\[https://egwwritings.org/read?panels=p127.2260&index=0\]](https://egwwritings.org/read?panels=p127.2260&index=0)†

The Resurrected Body

[T-BSG:] **The Nature of the Resurrection Body.** Paul then explains what kind of body the dead will be raised with (*1 Cor. 15:35–49*). He uses metaphors (such as a seed becoming a plant) to show the transformation from a perishable body to an imperishable, glorified one.—*T-BSG** 106.†§

10. Notice that Paul raised a question in 1 Corinthians 15:35 which he then answered in verses 36 to 41. **Read 1 Corinthians 15:35-49.**

[T-BSG:] In 1 Corinthians 15:35–49, Paul tackles a major question the Corinthians, influenced as they were by Greek philosophy, likely had about the resurrection. “Although bodily resurrection has been the issue all along, the term ‘body’ appears for the first time in this chapter and becomes the dominant focus of 15:35–49.”—Mark Taylor in *The New American Commentary: 1 Corinthians*, ed. E. Ray Clendenen et al. (Nashville, TN: B&H Publishing, 2014), p. 401.

Paul begins by using an agricultural metaphor to confront a worldview that looks down on the physical body. The **metaphor is that of a seed that must “die” to bring new life.** Resurrection doesn’t mean that God recycles the current body—it means **He transforms it into something glorious.** Pointing to God’s creative diversity, Paul assures the readers that God can give us new bodies. He directly contrasts our current bodies with our resurrected bodies. We now bear the image of the earthly man (Adam), but we will bear the image of the heavenly Man (Christ). Just as we inherited Adam’s broken body, we will inherit Christ’s resurrected, glorified body. Ultimately, we will look less like Adam and more like Jesus—in glory, strength, and a Spirit-filled life.—*T-BSG** 108.†§

[BSG:] Paul applies three analogies to help his readers understand what happens in the resurrection. The first analogy (*1 Cor. 15:36–38*) remarks that the body is **like a seed** that must first die (or cease to be a seed) in order to miraculously become a plant. The teaching is clear: resurrection is a miracle of God. Second, **the analogy of the bodies** (*1 Cor. 15:39, 40*) highlights that, in this world, **God provided different types of bodies for animals and for humans** appropriate to the current environment. Likewise, our bodies will be suitable for the new circumstances in the heavenly world. This idea is taken a step further with the third **analogy of a glorious body** (*1 Cor. 15:40, 41*), which emphasizes that the glory of the resurrected body enormously exceeds that of the body that came before, our earthly fallen ones.

This idea can also be seen through four contrasts between our earthly body here and now, and the resurrected body. The former is terrestrial, perishable, weak, and natural. In turn, the latter is heavenly, imperishable,

powerful, and spiritual (1 Cor. 15:40–44). **This does not mean there is no continuity between the two. Paul’s use of the Greek term *sōma* (“body”) for both the buried body and the resurrected body shows continuity.** Conversely, the four contrasts above also show discontinuity. Our new bodies will not be the same as the decaying ones we have now (thank the Lord). **[God preserves our characters.]**

Paul does not relate the term “spiritual” to an immaterial existence. Elsewhere, he says that Jesus “will transform our lowly body to be like his glorious body” (Phil. 3:21, *ESV*). We will have real bodies, but they will not wear down or decay. Because all we know now is decay, sickness, and death, it’s hard to imagine life without these things, but that is what we are promised in Jesus.

How does the assurance that our bodies will be transformed into perfection help us be resilient regarding our physical limitations today?—BSG* for Wednesday, August 19.^{†‡§}

Death Will Be No More—Glorification

[T-BSG:] **Victory Over Death.** The climax of this chapter is a triumphant declaration that death has been defeated through Christ (1 Cor. 15:50–57). “ ‘Death is swallowed up in victory’ ” (1 Cor. 15:54, *ESV*) is a key line—resurrection transforms human destiny. Paul ends with encouragement (1 Cor. 15:58): because the resurrection is real, believers should stand firm and know their labor in the Lord is not in vain.—T-BSG* 107.^{‡§}

[T-BSG:] After explaining the nature of the resurrected body, in the last part of the chapter (1 Cor. 15:50–58) Paul proclaims the ultimate victory over death and the hope that flows from it. The “flesh and blood” in verse 50 refers to our current, decaying human condition—not that bodies are bad, but they need transformation.—T-BSG* 108-109.^{‡§}

[BSG:] Paul begins the last paragraph in 1 Corinthians 15 with an intriguing statement: “Flesh and blood cannot inherit the kingdom of God” (1 Cor. 15:50, *NKJV*). Many Bible readers use this declaration to say that Paul defends an immaterial existence in heaven. But the context indicates otherwise. The parallelism of 1 Corinthians 15:50 suggests that “flesh and blood” is in parallel with “corruption,” such as “the kingdom of God” is in parallel with “incorruption.” Just as happened in 1 Corinthians 15:42–49, here, as well, Paul is contrasting the body now (or even the corpse) to the resurrected body. The buried body is marked by corruption and mortality, whereas the resurrected body is characterized by incorruption and immortality (1 Cor. 15:50, 53, 54). **Simply put, Paul is saying that our bodies need to undergo a radical transformation in order to inherit heaven.**—BSG* for Thursday, August 20.^{†‡§}

11. Read 1 Corinthians 15:50-54 about death being destroyed.

[BSG:] In short, Paul uses the ideas of corruption and mortality to refer to our sinful nature. **In Jewish writings, “flesh and blood” is a phrase for fallen humanity**, which is why our bodies must be transformed and purged of all imperfection at His return.

Only when our sinful nature is removed (1 Cor. 15:54) and we go through the experience of **glorification** (1 Cor. 15:51–53, 1 Thess. 4:13–17) will the proclamation “ ‘Death is swallowed up in victory’ ” (1 Cor. 15:54, NKJV) be fulfilled. Then, this bold and defiant hymn will be sung: “ ‘O Death, where is your sting? O Hades, where is your victory?’ ” (1 Cor. 15:55, NKJV). This **all will take place at the second coming of Christ** (1 Cor. 15:51, 52).—BSG* for Thursday, August 20.^{†§}

12. **Read 1 Thessalonians 4:13-17:** The **resurrection** and transformation of righteous dead.

[T-BSG:] This transformation happens at the return of Christ, at which time believers, both **dead and living, will be instantly transformed**. Paul then uses a clothing metaphor, stating that we **must be “dressed” for eternity**. Resurrection means being clothed in immortality, not just surviving death, but being made gloriously whole. Combining partial quotes from Isaiah 25:8 and Hosea 13:14, Paul shows that death is swallowed up—not just wounded, but completely consumed—by Christ’s resurrection. The “sting” of death is like a bee; it hurts, but Christ has removed its venom.

First Corinthians 15:56 can prove challenging on first reading, with the power of sin being connected to the law.... Paul makes the point that the law revealed sin and so showed that humanity was condemned, thus giving sin its power. Without Christ, sin leads to death and judgment. With Christ, sin is forgiven, and death is defanged. The resurrection isn’t just theology—it’s a reason for worship, for hope, and for fearless living.—T-BSG* 109.^{†§}

[BSG:] Think about it: we close our eyes in death, and the next thing we will experience is the second coming of Jesus, when He raises us from the dead. No matter when a believer died, even thousands of years ago, “in a moment, in the twinkling of an eye,” they will be made alive “at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed” (1 Cor. 15:52, NKJV).

Who hasn’t bemoaned how quickly life passes us by? In our own experience, that’s how quickly the second coming of Jesus will seem. Perhaps our first thought at His return will be “Wow, Lord, Your coming really was soon!” How does this idea help us better come to terms with what is seen as “the delay”?—BSG* for Thursday, August 20.^{†§}

[EGW:] The divinity of Christ is the believer’s assurance of eternal life. “He that believeth in Me,” said Jesus, “though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?” Christ here looks forward to the time of His second coming. Then **the righteous dead shall be raised incorruptible**, and the living righteous shall be translated to heaven without seeing death. The miracle which Christ was about to perform, in raising Lazarus from the dead, would represent the resurrection of all the righteous dead.—Ellen G. White, *The Desire of Ages** 530.3.^{††} [<https://egwwritings.org/read?panels=p130.2593&index=0>][†]

[EGW:] [At Jesus’s second coming:] The earth mightily shook as the voice of the Son of God called forth the sleeping saints. They responded to the call and came forth clothed with glorious immortality, crying, “Victory,

victory, over death and the grave! O death, where is thy sting? O grave, where is thy victory?” (See 1 Corinthians 15:55.) Then the living saints and the risen ones raised their voices in a long transporting shout of victory. Those bodies that had gone down into the grave bearing the marks of disease and death came up in immortal health and vigor. The living saints are changed in a moment, in the twinkling of an eye, and caught up with the risen ones, and together they meet their Lord in the air. Oh, what a glorious meeting! Friends whom death had separated were united, never more to part.—Ellen G. White, *The Story of Redemption** 411.2-412.0.[‡]
[\[https://egwwritings.org/read?panels=p145.1954&index=0\]](https://egwwritings.org/read?panels=p145.1954&index=0)[‡]

Summary and Discussion

[BSG:] **Think about those who were eyewitnesses to Christ’s resurrection (Acts 1:22, Acts 2:32, Acts 3:15, Acts 4:33, Acts 5:30–32). How can we, about two thousand years after that event, be “witnesses” of His resurrection?—BSG* for Friday, August 21.^{‡§}**

13. **The great controversy will only be over when every person and being who is left alive will praise God and rejoice that sin, death, disease, and disability are no more.**

[BSG:] **Think a bit about Paul’s intriguing statement “If the dead do not rise, ‘Let us eat and drink, for tomorrow we die!’ ” (1 Cor. 15:32, NKJV). [That is what the Corinthians believed and practiced!] What is the point?**

... Talk about the state of the dead. Why does 1 Corinthians 15 make no sense if, at death, the saved are immediately taken to heaven?—BSG* for Friday, August 21.^{‡§}

[T-BSG:] First Corinthians 15 represents a crucial chapter in Paul’s thinking about the resurrection of believers at the second coming of Christ. The following questions are intended to spark both theological reflection and personal application:

1. Why does Paul place emphasis on the eyewitnesses to Jesus’ resurrection? 2. How would you explain the importance of the resurrection to someone questioning the Christian faith? 3. How does Paul’s personal story (1 Cor. 15:9, 10) add weight to his message? 4. What are the implications, according to Paul, if there is no resurrection (1 Cor. 15:14–19)? 5. Are there ways that modern culture reflects similar doubts about the resurrection that the Corinthians had? 6. How does the resurrection shape your understanding of life, death, and what comes after? 7. How do the metaphors Paul uses (such as a seed becoming a plant) help you to understand the idea of transformation? 8. How does this passage encourage you when facing grief or loss? 9. How can belief in the resurrection give purpose and foster a spirit of perseverance and fortitude in everyday life?—T-BSG* 109-110.^{‡§}

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