

**The 5<sup>th</sup> Sunday of Easter ~ Sunday, April 28, 2024**  
**“The Resurrected Life: Resurrection Consequences”**  
**1 Corinthians 15:12-34 & John 14:15-21**

“Jesus included everyone in his death so everyone could be included in his life—a far better life than people lived on their own.” (2 Corinthians 5:15)

Paul articulates here the \_\_\_\_\_ of the death and resurrection of Jesus, and the \_\_\_\_\_ of it—that it’s true, reliable, and dependable.

He does this to lay the groundwork for his response to a theological \_\_\_\_\_ that had arisen in the church in Corinth.

“Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead?” (1 Corinthians 15:12)

If you remove a key component of the \_\_\_\_\_ of the gospel, namely the resurrection of the dead, the whole thing will come crashing down.

**Theme #1: The consequences of \_\_\_\_\_.**

It’s important that those who were saying that the dead are not raised understand the \_\_\_\_\_ of this.

“If there is no resurrection of the dead, then Christ has not been raised...” (v. 13)

If the Corinthians had no place in their system of thinking for \_\_\_\_\_ resurrection, then they can’t have a place in their system of thinking for the risen Christ either.

**THE IMPLICATIONS: 2 PAIRS**

• \_\_\_\_\_ **and** \_\_\_\_\_  
“If Christ has not been raised, then our preaching is in vain.” (v. 14)

**Kenos = vain =**

If Jesus is dead, my preaching—and that of every other preacher—is a supreme \_\_\_\_\_ of time!

“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.” (v. 15)

Not only am I wasting my time preaching an empty message, but far worse, I’m actually a \_\_\_\_\_ because I’m saying things about God that aren’t true.

“...and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain.” (v. 14)

“For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins.” (v. 16-17)

If we think we can slide the bodily resurrection of Jesus out of the Gospel or the Christian faith without the whole thing crashing down, we’re not only mistaken, but in deep \_\_\_\_\_.

if the death of Jesus is an empty sacrifice, then we’re in a terrible predicament. We’re still lost in our \_\_\_\_\_ and subject to the \_\_\_\_\_ of God.

• \_\_\_\_\_ **and** \_\_\_\_\_  
“Then those also who have died in Christ have perished.” (v. 18)

If Christ hasn’t been raised, those who have died—our Christian family and friends—have died for eternity.

“If in Christ we have hope in this life only, we are of all people most to be pitied.” (v. 19)

In other words, our faith is a \_\_\_\_\_! If Jesus is dead, that’s it! Game over! Christianity is a \_\_\_\_\_.

“Eat, drink, and be merry, for tomorrow we shall die!” (v. 32)

**Theme #2: The consequences of \_\_\_\_\_.**  
“But in fact, Christ has been raised from the dead.” (v. 20)

As Paul responds to that mistake and lays out the consequences of a risen Jesus, he flips it round and begins with the \_\_\_\_\_—the resurrection of Jesus—and then works to the general—offering three \_\_\_\_\_ for all of us.

• **Consequence #1:** \_\_\_\_\_  
“Christ is the first fruits of those who have fallen asleep.” (v. 23)

first fruits =

Jesus’ resurrection, Paul is saying, is the first fruits; the \_\_\_\_\_ of the greater harvest of resurrections that will follow. In other words, there’s an \_\_\_\_\_ to this if you’re a Christian: Because Christ has been raised, we also will be raised one day.

In verses 21-22, Paul tells us the nature of this \_\_\_\_\_ between us and Jesus. “For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam, all die. So also in Christ shall all be made alive.”

Christians stand in relation to Jesus in the same way the human race stands in relation to \_\_\_\_\_.

When Adam failed to keep the \_\_\_\_\_—when he broke it by eating the forbidden fruit—and fell into sin and misery; we all fell with him. And the consequences of this fall is \_\_\_\_\_.

“The wages of sin is death.” (Romans 6:23)

• **Consequence #2:** \_\_\_\_\_.  
Jesus came to do what the first Adam couldn't do. He \_\_\_\_\_ God and kept the covenant. Moreover, He not only kept the covenant Himself, He also paid the \_\_\_\_\_ for Adam's covenant breaking and for your covenant breaking and my covenant breaking so that the covenant curse—death—was \_\_\_\_\_.

God's wrath towards us was \_\_\_\_\_ as it was poured out on Christ at the cross, in our place.

“...in Christ all shall be made alive.” (v. 22)

If we're in Christ and not in Adam, Christ's resurrection makes our resurrection not just a possibility, but an \_\_\_\_\_.

“For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.” (Romans 6:23)

Jesus lives, and we live \_\_\_\_\_. He's the only safe refuge, the only place where life may be found. When we stand before God, it's not a question of what we do or don't do—it's a question of \_\_\_\_\_. It's a question of status and standing.

• **Consequence #3:** \_\_\_\_\_.  
Christ, the firstfruits, has risen on the third day in victory over the grave. Then, when He returns, those who belong to Christ, shall \_\_\_\_\_. Then comes the end when Christ delivers the kingdom to God the Father after destroying every rule, authority, and power. So that when Jesus returns, He'll take the church to glory and He'll judge the world in \_\_\_\_\_.

“Jesus must reign until he has put all his enemies under his feet. The last enemy to

be destroyed is death. For God has put all things in submission under his feet.” (v. 25-27)

When death itself is \_\_\_\_\_ at the resurrection of the dead, Christ's mission will be finally an fully \_\_\_\_\_, and He will hand the kingdom to the Father so that God may be all in all.

**Theme #3: The consequences of \_\_\_\_\_.**  
Paul ends this section with three \_\_\_\_\_ of following the risen Jesus in our everyday lives.

• **Implication #1:** \_\_\_\_\_.  
“Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf?” (v. 29)

on behalf of the dead =

Since Christ is alive, Christian baptism is filled with \_\_\_\_\_ and promise.

• **Implication #2:** \_\_\_\_\_.  
“Why are we in danger every hour? I protest brothers, by my pride in you which I have in Christ Jesus our Lord, I die every day. What do I gain if humanly speaking I fought with beasts at Ephesus if the dead are not raised? Let us eat and drink, for tomorrow we die.” (v. 30)

If Christ has not been raised, our suffering is empty and \_\_\_\_\_ and our service is empty and meaningless. However, since Christ has been raised, our sufferings and service take on a new \_\_\_\_\_.

“For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure...” (2 Corinthians 4:17)

• **Implication #3:** \_\_\_\_\_.  
“Do not be deceived. Bad company corrupts good morals. Wake up from your drunken stupor, as it right, and do not go on sinning. For some have no knowledge of God. I say this to your shame.” (v. 33)

Paul wants the Corinthians to see that there's a connection between what they believe and \_\_\_\_\_ they live. He wants them to see that theology and doctrine have \_\_\_\_\_. And the implications of their bad theology—that there's no resurrection—was an \_\_\_\_\_ life. Paul calls them to a \_\_\_\_\_, to a firm conviction that Christ is risen and this world is not our \_\_\_\_\_.