

Risen In Glory

Series 1-13

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Introduction to the Series: Risen in Glory

Unlocking the Mystery of the Resurrection and the Transformation to Come

There are some passages in Scripture that are too big to summarize in one sermon or study. They are mountains—soaring ranges of theology, prophecy, comfort, and glory. **1**

Corinthians 15 is one of those mountains. It is not merely a chapter about the resurrection; it is the Holy Spirit's masterclass on the destiny of the believer, the defeat of death, and the glory that waits just beyond the veil of time.

This series, titled "**Risen in Glory**," is the continuation of a journey we began in *When the Trumpet Sounds*, a series that walked verse by verse through **1 Thessalonians 4**. That passage brought us to the threshold of the rapture—giving us the "what" and "when" of our Blessed Hope. But here in **1 Corinthians 15**, we go deeper. This is the "how." This is the unveiling of the mystery. This is the transformation explained in detail.

Why This Series Matters Today

We live in a world unraveling at the seams—spiritually confused, morally bankrupt, and prophetically blind. Believers are being bombarded with deception from every side: false teachings, counterfeit revivals, and the normalization of hopelessness. In such a time, **the doctrine of the resurrection and the rapture is not optional**—it is essential.

1 Corinthians 15 grounds our hope in more than emotional encouragement; it anchors us in **doctrinal clarity, prophetic insight, and eternal identity**. It reminds us that what lies ahead is not decay, but transformation—not annihilation, but glorification.

This passage is not only important for **what it reveals** but for **when** it is meant to be understood: *now*. When Paul says "Behold, I shew you a mystery," he is signaling a divine unveiling meant for the Church Age. In an hour when churches are turning toward social causes and away from eternal truths, this chapter brings the believer back to **resurrection power, spiritual purpose, and rapture readiness**.

How This Series Is Different from 'When the Trumpet Sounds'

Our earlier series in 1 Thessalonians 4 focused on the **event of the rapture**—the catching away of the saints before the wrath to come. It was written to a grieving church that needed reassurance. It emphasized the **hope of reunion**, the **authority of Christ's command**, and the **comfort of knowing we will meet the Lord in the air**.

But **1 Corinthians 15** is aimed at a **carnal, confused church**. It's a doctrinal correction. Here, Paul doesn't just talk about *when* Jesus is coming—he breaks open **what kind of body we'll be given, how that change happens**, and **why it matters** now. It's not just pastoral—it's theological, apologetic, and victorious. It's meat, not milk.

This chapter exposes false ideas about the resurrection, speaks to the **order of God's plan** (from Christ the firstfruits to those at His coming), and dives into the **nature of the resurrection body**. It gives us vocabulary—incorruptible, immortal, celestial, terrestrial, spiritual, quickened, changed—and ties them all to our future identity in Christ.

Where *When the Trumpet Sounds* was a **declaration**, *Risen in Glory* is an **unveiling**. One announces, the other explains. One speaks to the **grieving**, the other to the **growing**. One comforts in loss, the other equips for glory.

A Lifetime of Notes: The Soul of This Series

This isn't just a doctrinal commentary. This is the fruit of **decades in one Bible**—1993 to now—written in the margins, underlined through tears, marked during sermons, scribbled during hospital visits, and whispered in conversations at the doorsteps of strangers. You'll find no commentary quite like this, because the ink on these pages comes not just from pens, but from a life lived in the Word and for the Word.

Some of these notes were shared by aged saints you met on the field, some from preachers now home with the Lord, and others are Spirit-whispered truths God showed you when no one else was around. This isn't just study—it's stewardship.

In this series, those notes come to life—organized, clarified, and magnified for the edifying of the body, the defense of the faith, and the urgency of the hour.

What to Expect in the Series

Each of the 13 essays will walk through a segment of 1 Corinthians 15—verse by verse, line by line. You’ll encounter:

- **The order of resurrection**—why Christ is the firstfruits, and how the harvest points to three distinct phases.
- **The mechanics of transformation**—what it means to be “sown in weakness” and “raised in power.”
- **The mystery of change**—how we shall not all sleep, but we shall all be changed.
- **The role of Adam and Christ**—what it means to bear the image of the earthy and the heavenly.
- **The final victory**—where death is swallowed up, and our labor is not in vain.

Each essay will be packed with your cross-referenced verses, doctrinal clarity, dispensational insights, and devotional fire.

Conclusion: A Trumpet for the Hungry, A Warning for the Lukewarm

This is not a series for the curious—it’s for the committed. It’s for those who want more than headlines and hype. It’s for believers who know that this world is not our home, and that something deep in their spirit cries out, *“Even so, come, Lord Jesus.”*

In the noise of end-times confusion, *Risen in Glory* sounds a clear trumpet. It answers the questions many fear to ask and revives truths many churches have neglected to preach. And above all, it prepares the Bride—not just for departure—but for **glorification**.

Let the mystery be unveiled. Let the dead be raised. Let the saints be changed.

Let the Church rise—in glory.

1 of 13: Risen in Glory – The Mystery Unveiled: What It Means to Be Changed

“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed.”
– 1 Corinthians 15:51 (KJV)

Introduction: There’s a Change Coming—And It’s Closer Than You Think

Let me take you straight to the heart of something the Lord has been pressing into my spirit for years now. This isn't just another study. It's not just a topic for debate. What I'm about to share with you is a divine *mystery*—something that was once hidden but has now been revealed to us in the Word. Something God Himself chose to disclose *in this very age*—for those of us living right before the trumpet sounds.

This series, **Risen in Glory**, is different. It's not recycled teaching or a dusty doctrine from a seminary class. This is personal. It comes from a lifetime of prayer, years in the same old Bible, and countless moments when God whispered truth in the quiet corners of my study—or even louder through a humble believer I met while soul winning.

I'm going to take you deep into **1 Corinthians 15**, because in this one chapter, we don't just find the *promise* of the resurrection—we discover the *mechanics* of it. We uncover how this mortal body, plagued by sin, weakness, and time, is going to be instantly, gloriously **changed**.

We're going to start right at verse 51, because it opens with a heavenly announcement: **"Behold, I shew you a mystery."**

That word *behold* means *look closely*. Don't miss this. Pay attention. What's being revealed here isn't found in the Old Testament. This isn't just about the general resurrection of the just and the unjust. This is something brand new, uniquely given to the Church. Something that has never happened before—and will never happen again.

The Mystery Revealed: Not All Sleep, But All Changed

"We shall not all sleep, but we shall all be changed."

That one verse is enough to knock the breath out of you. If you're saved—born again by faith in the finished work of Jesus Christ—you might never see death. Not all of us will "sleep" in the grave. Some of us are going to skip death altogether and be **changed** in an instant.

This isn't metaphor. This is miracle.

This is the same transformation that Jesus Christ experienced when He rose again, only now—it's for His body, the Church. This is resurrection power applied to the living, not just the dead. And Paul tells us *exactly how* it's going to happen.

In a Moment, In the Twinkling of an Eye

"In a moment, in the twinkling of an eye, at the last trump..." (v. 52)

Let that sink in.

You won't have time to run and get ready. You won't have time to check your theology or clean up your walk. **This is going to happen faster than a blink.** The Greek word for *moment* is *atomos*—meaning something indivisible, a unit of time that can't be split any smaller. That's how fast this change is coming.

And when does it happen? *At the last trump.*

That phrase has stirred up so much debate, but don't let confusion steal your confidence. This trumpet isn't one of the judgment blasts in Revelation. This is **a call**, not a curse. It's the same trumpet Paul talked about in 1 Thessalonians 4:16—“*the trump of God.*” It's a **heavenly summons**, calling us up, catching us away, gathering the body of Christ to meet our Savior in the air.

The Dead Shall Be Raised Incorruptible, and We Shall Be Changed

Now we get to the heart of the promise. This trumpet is going to do something the world has never seen. The dead in Christ—those believers whose bodies sleep in the grave—will rise first, but **not like they were before**. They'll be raised **incorruptible**. No more decay, no more disease, no more dust.

And those of us who are still alive? We'll be changed too. Transformed instantly. This corruptible body—plagued by weakness, age, temptation, fatigue—will be traded in for something **immortal, glorious, and spiritual**.

We're not just getting an upgrade. We're getting a completely **new nature**—one that matches the glorified Christ.

Why It Has to Happen This Way: Flesh and Blood Can't Inherit the Kingdom

In verse 50, Paul laid it down plain:

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.”

The body you're in right now—flesh and blood—isn't fit for heaven. You may be saved, your spirit redeemed, but this body is still tied to the fallen nature of Adam. That's why we groan. That's why we struggle. That's why we get sick and eventually die.

But God doesn't leave us in that condition. He promised something better. That's why the change is **not optional**—it's **essential**.

If we're going to inherit a kingdom that's eternal, incorruptible, and holy, we must be **fitted for glory**.

Sown in Weakness, Raised in Power

Earlier in the chapter, Paul compared our current body to a seed:

"That which thou sowest is not quickened, except it die." (v. 36)

You don't plant a stalk of corn—you plant a kernel. And what comes up looks nothing like what you planted. That's how our resurrection will be. We're buried in weakness, but raised in power. Buried in dishonor, but raised in glory. Sown as a natural body, raised as a **spiritual body**.

The new body is not a ghost. It's not an idea. It's a **real, tangible body**, like Jesus had when He walked through walls yet ate broiled fish with the disciples.

He was the **firstfruits**—we follow Him in the same power.

Not All Will Sleep—But All Will Be Changed

This verse still gets me every time I read it:

"We shall not all sleep, but we shall all be changed."

That promise is unlike any other in Scripture. God is telling us: **some of us are not going to die**. We're going to be alive when Jesus comes. And when He does, we won't need to pass through death—we'll be changed, just like that.

For those who think we'll go through the Tribulation first—let me ask: *Where's the change?* Paul says it's sudden. Instant. "In a moment." Not after surviving judgments, not after enduring plagues, but **before the wrath begins**, like Enoch who was translated before the flood, or Lot who was pulled out before the fire fell.

This mystery isn't just for the curious—it's for the **watching**. For the **ready**. For those who love His appearing.

Why Paul Called It a Mystery

Now here's something important. When Paul says, *"I shew you a mystery,"* he's not saying this is spooky or unknowable. A biblical mystery is a truth that was hidden in ages past but

now revealed in this dispensation. In the Old Testament, resurrection was mentioned, but this **instant change of living saints** was never revealed until Paul.

That's because the rapture belongs to the **body of Christ**. This is our hope, our promise, our calling.

It's different from the second coming. It's different from the resurrection of tribulation saints. It's unique to this age of grace.

Why It Matters Right Now

You might wonder: why does all this matter if it hasn't happened yet?

Because this truth changes how you live. Paul didn't end the chapter with a prophecy chart. He ended it with a call to action:

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord..." (v. 58)

Why? *"Forasmuch as ye know that your labour is not in vain in the Lord."*

Knowing what's coming should make you more faithful, not less. It should ignite a fire in you to serve, to witness, to stay clean, to live ready.

We're not just waiting for an escape. We're **waiting to be changed**—for this vile body to be made like unto His glorious body.

And that moment is closer than it's ever been.

Personal Word Before I Close

I've had this Bible since 1993. It's been with me through battles, blessings, long nights, and divine encounters. The margins of these pages are filled with years of the Lord showing me things—through prayer, preaching, or a conversation with someone who loved God deeply. Some of these notes were whispered to me by older saints I met out soul winning. Others came late at night when the Lord wouldn't let me sleep until I saw something He wanted me to write down.

I say all that to say this: **this is real to me**. This isn't theory. It's a reality I've built my life around.

I believe with all my heart that the next sound we hear could be the trumpet. And when it sounds—everything changes.

Conclusion: Watch, Wait, and Be Ready

We started this series with verse 51 because that's where the curtain is pulled back:
"Behold, I shew you a mystery..."

And what a mystery it is.

The day is coming when the trumpet will sound, the dead will rise, and those of us who are alive in Christ will be **changed forever**. No more sin. No more aging. No more struggle. Just glorified bodies, reunited with loved ones, standing face to face with Jesus.

Not all will sleep.

But all will be changed.

2 of 13: Risen in Glory – The Sound of Victory: Understanding the Last Trump

1 Corinthians 15:52–53

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

– 1 Corinthians 15:52–53 (KJV)

That Trumpet Means Something

When I first read this verse as a new believer, it wasn't just words—it was a *sound*. Not in the physical sense, but in the spirit. That line—*"at the last trump"*—echoed through me. And I believe with all my heart that God intended it to. The rapture isn't just a doctrinal concept—it's a **sound** that will break the barrier between time and eternity. And the more we understand what that trumpet means, the more we will live like we hear it already blowing.

So many are confused today about this "last trump." Some claim it refers to the seventh trumpet judgment in Revelation, others say it's symbolic or spiritual. But if you rightly divide your Bible and let Scripture interpret Scripture, the confusion clears.

Let me walk you through what the Bible says—and how that **sound of victory** is not only real, but near.

The Trumpet: A Voice From Heaven

The first thing I want to say is this: trumpets in Scripture are never used carelessly. God doesn't blow a trumpet to make noise—He blows it to make **movement**. In the Old Testament, the trumpet was God's way of calling people to attention—whether to gather, to go forward, or to prepare for war.

When Paul says “*the trumpet shall sound*” in 1 Corinthians 15:52, he's not introducing a new idea. He's picking up on a language God has used from the beginning. The trumpet is a divine summons—and in the case of the Church, it's a **call to come up**.

Trumpets in the Old Testament: A Pattern Set in Heaven

Let's go back and look at what trumpets were used for under the law. Numbers 10 gives the most detailed description:

1. **To assemble the congregation (v. 2)**
2. **To move the camp (v. 5–6)**
3. **To sound alarm for war (v. 9)**
4. **To announce feast days and offerings (v. 10)**

When God gave Israel the pattern of how to operate, He gave them **two silver trumpets**—not one. Each had a purpose, and each created movement. You never heard the trumpet and stayed still. When the trumpet blew, you *moved*. You gathered. You marched. You obeyed.

Now fast forward to the Church Age. Paul tells us that **we** will hear a trumpet too. And what happens? We move. We rise. We gather. We obey. The trumpet is the divine voice of God calling His people to a new position—not geographically, but **gloriously**.

The Trump of God vs. the Trumpet Judgments

Let's clear something up that confuses many. Paul says in 1 Corinthians 15:52 and 1 Thessalonians 4:16 that this trumpet is the **trump of God**. But in Revelation, you find seven trumpets, blown by seven angels—judgments poured out during the Tribulation.

They are **not the same**.

- The **trump of God** is a **blessing** for the Church.
- The **trumpets of Revelation** are **judgments** for a rebellious world.

Think about it—God doesn't blow the trumpet of wrath while calling His Bride home. The trumpet that calls us up is **His voice**, not an angel's, and it brings **transformation**, not tribulation.

Revelation 4:1: A Picture of the Rapture

Let's talk about a key cross-reference: *Revelation 4:1*.

"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither..."

Now I'm not saying John was raptured physically, but I am saying this is a type—a **picture** of what happens to the Church. Revelation 1–3 deals with the Church Age. Then suddenly—a *door opens*, and John hears *a trumpet*, and is told to *come up hither*. And from that moment on, the Church disappears from the earth scene until Revelation 19.

That's not coincidence. That's confirmation.

The "Last" Trump: Not the Final Trumpet in the Bible

When Paul says "*at the last trump*," people assume he means the last trumpet chronologically in the Bible. But that's not how Paul is using the word. He's using it like a soldier or a Hebrew would in a trumpet-led camp.

The last trump was the **final blast** that said, "Time to move." It didn't mean no other trumpets would ever blow again—it meant this is the last one you'll hear **before we go**.

It's like in battle: the first trumpet might say "wake up," the second says "fall in," and the third says "march." That **last trump** is the one that gets your feet off the ground.

In the Church Age, this last trump is the final call before departure. It's not about sequence in Revelation—it's about **sequence in God's gathering plan**.

Three Raptures: The Harvest Pattern

Here's something I've noted over the years in my Bible: there are **three raptures** connected to the resurrection harvest theme. They're not guesses—they're patterns from Scripture.

1. **Christ the Firstfruits** (1 Cor. 15:23)

- Jesus rose as the **firstfruits**. He's the guarantee that the full harvest is coming.

2. **The Church**

- That's us, the main harvest. We are caught up at the **last trump**.

3. **The Tribulation Saints**

- Those saved during the Tribulation, raised at the end of it. That's the **gleaning**.

Just like Israel's harvest had stages—**firstfruits**, **main harvest**, and **gleanings**—so does God's resurrection plan.

The trumpet we're listening for belongs to the **main harvest**. The one that says: "**Come up hither.**" The one that will change us in an instant.

Changed, Not Just Caught Up

Let's go deeper. 1 Corinthians 15 doesn't just say we'll be caught up—it says we'll be **changed**. Transformed.

- *"For this corruptible must put on incorruption..."* (v. 53)
- *"...and this mortal must put on immortality."*

Why must it happen? Because flesh and blood can't inherit the kingdom (v. 50). God isn't just taking us **out** of the world—He's making us **fit** for glory. That change is **instant**, **irreversible**, and **eternal**.

You won't have time to prepare for it when it happens. So you better be prepared **before** it happens.

Things To Do Knowing the Rapture Is Coming

Now let's get practical. You'll notice in my Bible I wrote: **"Things to do knowing the rapture is coming."** This is not just prophecy—it's preparation. If you believe the trumpet could sound at any moment, your life ought to reflect it.

Here are five things I believe we need to be doing in light of the trumpet:

1. Clean House (1 John 3:3)

"And every man that hath this hope in him purifieth himself, even as he is pure."

If you believe Jesus could call you up at any moment, you don't keep living in sin. You get clean. You drop the things that weigh you down. You live holy—not to be saved, but because you are saved and expect to see Him any second.

2. Preach the Gospel (2 Tim. 4:2)

The trumpet is coming, but judgment is coming too. Once we're gone, the age of grace is over. Don't waste your time arguing politics when souls are hanging in the balance. Preach Christ. Witness. Win the lost.

3. Comfort One Another (1 Thess. 4:18)

This doctrine is not to stir fear—it's to stir faith. Remind your brothers and sisters: we're not staying here. We're going up. Don't let the news rob you of your hope. Comfort one another with these words.

4. Stay Busy in the Work of the Lord (1 Cor. 15:58)

Right after Paul talks about the rapture, he says:

"Be ye steadfast, unmoveable, always abounding in the work of the Lord..."

Don't quit. Don't slow down. This is our final lap. The trumpet will sound *while* we are working—not while we're wandering.

5. Listen for the Sound (Phil. 3:20–21)

"We look for the Savior..."

You won't hear the trumpet if your ears are tuned to the world. Shut off the noise. Tune in to heaven. Walk in the Spirit, and you'll start to hear a whisper that grows louder every day:

"Come up hither."

Immortality: Not Just Living Forever, But Living Free

Paul says, *"this mortal must put on immortality."* (v. 53)

That word doesn't just mean "you'll live forever." It means you'll live **forever without decay, without corruption, without sin, without death.** You'll be as alive as Christ is—and as incapable of dying as He is.

This is victory. Not partial. Not postponed. **Total victory.** A reversal of the curse. A resurrection that rewrites your DNA.

You're not just going to heaven. You're going to be **like Jesus.**

This Trumpet Will Sound. Are You Ready?

Let me say this plainly: **this trumpet will sound.**

It's not a maybe. It's not a metaphor. It's a **guarantee** written in the same blood that secured your salvation. God doesn't lie. And He doesn't tease His people with false hope. The trumpet is real. The change is real. The gathering is real.

The only question is: are **you** ready?

You don't prepare for the trumpet after it blows. You live every day **as if it could blow today.** Because one day—it will.

Closing Thought: This Isn't Escape. This Is Elevation.

People sometimes mock believers who talk about the rapture. They call it "escapism." But they've missed the point entirely.

The rapture isn't an escape—it's an **elevation.** It's not running from wrath—it's responding to a **call.** Just like Enoch. Just like Elijah. Just like Jesus.

God is not evacuating cowards. He's calling home **conquerors.** People who lived by faith, stood for truth, preached the gospel, and kept watching even when the world mocked.

The trumpet will not be heard by the world—it's a private call for the Bride. And when she hears it, she'll rise, clothed in glory, free from flesh, ready to meet her Groom in the air.

That's the sound of victory.

3 of 13: Risen in Glory – Death’s Final Defeat: Victory at the Resurrection

1 Corinthians 15:54–57

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?”

– 1 Corinthians 15:54–55 (KJV)

Introduction: Death Is On Borrowed Time

There is a day coming when we will laugh at the grave. I mean that literally. A day when we will shout down into the hole where death once reigned and say, **“Where is your sting now?”**

As believers, we’re not pretending death isn’t real. We feel its ache. We’ve buried loved ones, stood in hospital rooms, and watched good people grow frail. But here’s the difference: we know that death isn’t the end—it’s just a doorway that’s about to be **ripped off its hinges** by resurrection power.

In this third essay of our *Risen in Glory* series, Paul brings us to the moment after the rapture—after we’ve been changed, after the trumpet has sounded, after the incorruptible has been put on—and now, the final enemy is dealt with.

Death. Crushed.

It’s not just removed—it’s **mocked**. Defeated. Humiliated. That’s the victory of the resurrection. And it’s not just theoretical—it’s **guaranteed**.

Let’s walk through how it happens and why it matters.

When Immortality Is Put On: The Fulfillment of Prophecy

Paul writes:

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality...” (v. 54)

He’s repeating what he just said in verses 52 and 53. But now he’s tying it to something greater: prophecy fulfilled.

He says, *then*—not before—*then* shall be brought to pass the saying that is written:

“Death is swallowed up in victory.”

He’s quoting Isaiah 25:8. Let’s read that:

“He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces...”

– Isaiah 25:8 (KJV)

That verse is part of a messianic prophecy—a glimpse into the millennial kingdom and eternal state. But Paul brings it right into our future at the resurrection.

He’s telling us this: the change that happens at the rapture is what triggers the **ultimate fulfillment** of Isaiah 25:8. Not just resurrection in general, but **glorification** of the Church.

Until that moment, death still has a sting. The grave still claims bodies. Tears still fall.

But once we’re changed—once immortality becomes our new clothing—death is no longer a threat.

It’s **swallowed**.

Swallowed in Victory

That word “swallowed” in Greek means “to consume completely.” Death doesn’t get managed. It doesn’t get tucked away or postponed. It gets **devoured**.

You know why that matters?

Because every one of us is born under the shadow of death. From the moment we take our first breath, death starts its countdown. It stalks, it hunts, and eventually—it wins.

Unless... we are in Christ.

Because Jesus didn’t just die—He **conquered** death. And because He conquered it, so will we.

Paul is painting a picture here of **death itself being overwhelmed**—like the Red Sea swallowing Pharaoh’s army. Like a lion overtaking its prey. Death, which has swallowed millions, now gets **swallowed** by something far greater: **resurrection power**.

Hosea 13:14 – A Prophetic Challenge to the Grave

Paul’s second line is a direct hit from Hosea 13:14:

“O death, where is thy sting? O grave, where is thy victory?”

Let’s read Hosea 13:14 in full:

“I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.”

– Hosea 13:14 (KJV)

Did you catch that?

God promises He will **ransom** His people from the **power of the grave**. And then, He turns and **taunts death** like a prizefighter staring down a beaten opponent.

- “I will be your plague.”
- “I will be your destruction.”

And what does Paul do? He picks up that ancient prophecy and **puts it in the mouth of the Church**. He’s saying: *This is our song. This is our victory cry.*

That’s powerful.

You and I—once subject to death, terrified of its sting—will one day mock it. We’ll shout right into the grave and say:

“Where’s your sting now? Where’s your victory?”

And the grave will have no answer.

The Sting of Death Is Sin – And It’s Been Defanged

Now we come to verse 56:

“The sting of death is sin; and the strength of sin is the law.”

Let’s break this down.

1. The Sting of Death Is Sin

Death stings because sin is real. And the Bible tells us plainly: *“The wages of sin is death.”* (Rom. 6:23)

Sin brought death into the world. Adam sinned—and death passed upon all men (Rom. 5:12). That sting affects every soul ever born.

But here’s what Paul is saying: the reason death has a sting is **because of sin**.

And Jesus dealt with sin at the cross.

So if sin's penalty has been paid, and we've been forgiven and washed clean, then the sting of death is **removed**.

That doesn't mean we won't die (unless we're raptured). It means that **death can't hold us**. The sting is gone. It has no poison left. It may bite, but it can't kill the soul. It's a toothless enemy to the believer.

2. The Strength of Sin Is the Law

Here's where it gets deeper.

Why is sin powerful? Because the **law** gives it strength.

"For by the law is the knowledge of sin." (Rom. 3:20)

The law says, "Do not steal." And when you steal, you are now condemned.

The law says, "Do not covet." And when you covet, sin springs to life (Rom. 7:8).

The law is holy, just, and good—but it exposes us. It doesn't save us. It condemns us.

But here's the good news: **Christ fulfilled the law**.

"For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:4)

So if Christ fulfilled the law, and paid for our sin, then the **sting of death** and the **strength of sin** are both dealt with.

Which means death has **no more power over us**.

Verse 57: Thanks Be to God

Paul can't contain himself. After all this deep theology, he breaks into praise:

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Notice that word: **giveth**.

Not *"will give."* Not *"might give."*

But *giveth*—present tense, ongoing, assured.

We already have the victory. Even if we die physically, we don't die spiritually. Even if the grave holds our body for a time, it can't keep it. Resurrection is a **guarantee**, not a gamble.

And it's all because of Jesus.

He took the sting. He bore the curse. He satisfied the law. And now, He gives us **His victory**.

The Cross Made the Grave Powerless

Let's take a moment and zoom out.

All of this—every verse we've read—centers on **what Jesus did on the cross**. The cross wasn't just about forgiveness. It was about **conquest**.

Jesus didn't just pay for your sins—He stripped death of its authority.

"...that through death he might destroy him that had the power of death, that is, the devil..."
– Hebrews 2:14

That's how Jesus won the victory. Not by avoiding death, but by **entering it—and destroying it from the inside out**.

He let death grab Him—then He crushed it.

That's why Paul can talk about death like it's already lost. Because it has.

A Victory That Changes Everything

We don't just believe in a resurrection.

We believe in **victory over death, sin, and the law**—through a risen Savior who has already proven His power.

This truth is not just for funerals. It's for **every day you wake up as a child of God**. You're not living in fear of death. You're living in the shadow of **victory**.

- When temptation comes—remember the law is fulfilled.
- When guilt rises—remember sin is forgiven.
- When fear knocks—remember death is defanged.

You're walking in the power of a **risen life**.

We Will Taunt Death

Let me remind you of something important.

That verse—“*O death, where is thy sting?*”—is not poetic exaggeration. It’s literal.

There will be a moment when you, standing in a glorified body, will shout that question aloud. You’ll look at the grave you once feared, the enemy you once dreaded—and you’ll **mock it**.

- Not in arrogance.
- Not in pride.
- But in **victory**.

Because when death dies, joy lives.

Personal Word

This passage means a lot to me personally. I’ve preached funerals. I’ve wept beside hospital beds. I’ve felt the sting of death in my own life—losses I’ll carry until the trumpet sounds.

But every time I come back to these verses, I remember: *death isn’t forever*.

It’s a defeated enemy waiting to be executed.

And that day is coming.

Some of you reading this have stood at gravesides and felt like it was the end. It’s not. It’s a comma, not a period.

One day, the dead in Christ will rise. And those of us who remain will be changed.

And together, we’ll shout the anthem of the ages:

“O death, where is thy sting? O grave, where is thy victory?”

And death... will have nothing to say.

Conclusion: Thanks Be to God

So let me close this essay the way Paul closed his thoughts:

“But thanks be to God, which giveth us the victory through our Lord Jesus Christ.”

There's no victory without Jesus. He is the resurrection and the life. If you know Him, you'll never die the second death. If you're in Him, you already have eternal life.

We're not waiting to win. We're walking in victory now—and we're heading toward the **final showdown**, where death will be humiliated one last time.

Get ready.

Because when we rise in glory, the grave goes silent forever.

4 of 13: Risen in Glory – Labor That's Not in Vain: Rapture as Motivation

1 Corinthians 15:58

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

– 1 Corinthians 15:58 (KJV)

Introduction: The Motivation Behind the Movement

Everything changes at verse 58.

After Paul delivers the most powerful, detailed revelation on the resurrection and the rapture in all of Scripture—after he unfolds mysteries that had been hidden for ages—he doesn't say, "So sit back and wait."

He says, "**Get to work.**"

Not in fear. Not in the flesh. But in **victory**, because of what we now know.

This verse isn't just the end of 1 Corinthians 15—it's the **exclamation point**. It's where theology becomes fuel. Where doctrine leads to **discipline**, and where our understanding of the resurrection pushes us into a deeper level of **faithfulness and service**.

Let's be honest. Some people talk about the rapture like it's an excuse to check out. They say things like, "Well, Jesus is coming soon, so what's the point of planning or working hard?" But Paul takes the exact opposite approach. He says:

Because you know the trumpet is about to sound...

Because you know your body is going to be changed...

Because you know death is defeated and glory is coming...

That's why you work harder. **That's why** you stay unmovable.

That's what this essay is about. A resurrection-rooted reason to **keep going** when others quit. To stay **steadfast** when others drift. To **abound** when others withdraw. Because in the Lord—**none of it is in vain**.

Therefore: When Victory Fuels Obedience

Let's start with the first word in verse 58:

"Therefore..."

That's not just a transition. That's a thunderclap.

Paul is tying everything he just said in verses 1–57 to this final call to action. He's saying: **Because all of this is true... because the resurrection is real... because you will be changed...**—here's what you do with it:

"Be ye stedfast, unmoveable, always abounding in the work of the Lord..."

This is what sound doctrine should produce: **motion**, not apathy. **Fire**, not fear. Paul never gave theology for the sake of theory. Every truth he taught was meant to move the Church **into action**.

The resurrection wasn't just a comfort for the grieving. It was a call for the living.

My Beloved Brethren: A Family Called to Action

Next, notice how personal Paul gets:

"My beloved brethren..."

He's not writing to strangers. He's not addressing professionals. He's talking to **brothers and sisters in Christ**—to the whole Church.

This matters because it reminds us: this command is not for pastors only. Not just for missionaries. Not for the "serious Christians."

This is for **all of us**.

No matter your calling, your career, your age, or your gifting—if you're saved, then **you're called to serve**. And that service is rooted in the hope of the resurrection.

Be Ye Steadfast: Firm in Doctrine, Fixed in Faith

Let's break this command down.

"Be ye steadfast..."

To be steadfast means to be **firm, loyal, unshaken** in your faith. The Greek word here (*hedraios*) has the idea of being seated, grounded, settled.

Paul is saying: *Don't be swayed by the world. Don't be rattled by false doctrine. Don't let the winds of opinion or the waves of pressure move you off course.*

Why does he say this right after talking about the resurrection?

Because if the enemy can get you to doubt the **hope that's coming**, he'll get you to quit the **work you're doing**.

But if you're anchored in what's ahead, you won't be easily moved in what's happening right now.

Unmoveable: Not Shaken, Not Shifted

Paul builds on the thought:

"...unmoveable..."

There's a difference between being **steadfast** and being **unmoveable**.

Steadfast speaks of **internal conviction**.

Unmoveable speaks of **external resistance**.

In other words: not only are you rooted **inside**, but nothing **outside** can shake you either.

Let's face it—ministry is hard. Serving God can be lonely. And when you're the only one standing for truth in your circle, the pressure to compromise is real.

But Paul says: *Don't budge*.

Not on the gospel.

Not on the rapture.

Not on holiness.

Not on truth.

Stand when others sit. Speak when others are silent. Stay put when others retreat.

Why? Because the resurrection guarantees that **it's worth it.**

Always Abounding in the Work of the Lord

Now comes the challenge:

“Always abounding in the work of the Lord...”

That word **abounding** means “overflowing, exceeding, increasing.”

Paul didn't say, *“Try to do a little here and there.”* He said, *“Go all in.”*

The work of the Lord is not a side hobby. It's the **main thing**. It's not reserved for those with a microphone. It's for every believer who has breath in their lungs and fire in their bones.

If you're a mother raising godly children, that's the work of the Lord.

If you're a teenager witnessing to your friends at school, that's the work of the Lord.

If you're a retiree praying over missionaries, encouraging the saints, and serving your church, that's the work of the Lord.

And Paul says: **do it more**. Abound in it.

Why?

Because we're about to leave this world. The trumpet is close. Glory is just ahead. This is our final hour—and God is looking for saints who won't slow down when the finish line is in sight.

Forasmuch As Ye Know

Now look at the reasoning behind it all:

“Forasmuch as ye know...”

Paul doesn't appeal to emotion. He appeals to **what we know**.

This is so important. Christian motivation is never based on hype or sentiment. It's based on **truth**.

What do we know?

We know:

- That Christ rose from the dead (v. 20)
- That we will be raised like Him (v. 52)
- That death has been defeated (v. 54)
- That our bodies will be changed (v. 53)
- That glory is coming (v. 49)

And based on what we **know**, we don't quit. We don't slack. We don't step back.

Your Labour Is Not in Vain in the Lord

And here it is—the anchor of the entire verse:

“...that your labour is not in vain in the Lord.”

That one line has kept me going on days when I was tired, discouraged, or feeling invisible.

Your labor is not in vain.

People may not see it.

Your church might not applaud it.

The world certainly won't reward it.

But **God sees it.**

And He says, “It's not in vain.”

Every tract handed out.

Every gospel seed sown.

Every tear cried in prayer.

Every lesson taught.

Every word of encouragement.

Every time you said no to sin and yes to holiness.

Not in vain.

That means it's **producing something eternal**, even if you can't see it yet.

Service in Light of the Rapture: Why It Matters More Than Ever

Let me make this plain:

If you believe the rapture is real, then you should be the **most faithful, most diligent, most joyful worker in the body of Christ.**

Why?

Because you're not working for temporary rewards—you're working for **eternal ones.**

You're not just trying to make it through life—you're preparing to be **presented before the Lord,** spotless and unashamed.

You're not toiling in fear—you're laboring in love, in **expectation,** in **certainty.**

That trumpet isn't a reason to stop.

It's a reason to **abound.**

Five Reasons the Rapture Should Motivate Your Service

Let me give you five quick reasons why sound doctrine about the rapture should push you to serve with greater zeal:

1. You're Running Out of Time

The trumpet could sound today. What if this is your **last opportunity** to witness to that friend, serve in that ministry, or sow that seed?

2. You're Storing Up Eternal Rewards

Heaven records everything. Jesus said even a cup of cold water given in His name will not lose its reward (Matt. 10:42).

3. You're Being Watched

The world is watching how believers live. So are your kids, your church, your lost family. Your steadfastness may be what strengthens someone else's walk.

4. You're Going to See Him Face to Face

When you see Jesus, what do you want to have in your hands? Regret? Or rewards to lay at His feet?

5. You're Part of the Final Generation

I believe with all my heart we are in the last moments of the Church Age. What a privilege—to be the ones running the anchor leg. Let's run hard. Let's finish well.

Personal Word

I've been in ministry for a long time. I've seen people come and go. I've seen churches grow, and I've seen them split. I've seen people get on fire—and then fade out when the trials came.

But the ones who endure? The ones who abound?

They're the ones who keep their **eyes on eternity**.

I'm writing this to tell you: **Don't quit**.

I know it gets hard. I know sometimes you wonder if what you're doing matters. But God says—*It's not in vain*.

Keep preaching. Keep praying. Keep standing for truth.

And when that trumpet sounds, **you won't regret a single second** you spent serving the Lord.

Conclusion: The Trumpet Is Coming. Stay Steadfast.

1 Corinthians 15 didn't end in the clouds. It ended on the ground—with boots on, sleeves rolled up, and hands busy in the harvest.

Resurrection power isn't just for the afterlife—it's for **this life**.

So be steadfast.

Be unmoveable.

Always abound in the work of the Lord.

Because the King is coming.

And when He does, you'll want to be found **faithful**.

5 of 13: Risen in Glory – Resurrection Then and Now: Paul’s Gospel as the Foundation

1 Corinthians 15:1–4

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.”

– 1 Corinthians 15:1–4 (KJV)

Introduction: The Gospel Starts with an Empty Tomb

If the rapture is the trumpet call, then the resurrection is the heartbeat of that sound.

And if you want to understand the rapture—not just in theory, but in power—you have to go all the way back to the **foundation of the gospel**. That’s where Paul begins this monumental chapter in 1 Corinthians 15. Before he ever talks about changing bodies, victory over death, or trumpets from heaven, he starts with the **resurrection of Jesus Christ**.

Why?

Because if that didn’t happen—then nothing else matters. If Christ is still in the grave, then so is every promise. So is every hope. So is every one of us.

But if He did rise—and He did—then everything we’re preaching, living, and waiting for becomes **unshakably certain**.

So in this fifth part of our *Risen in Glory* series, we’re going back to the beginning—not just of Paul’s argument, but of the gospel itself. Because **resurrection isn’t the conclusion of the gospel—it’s the core**.

Let’s look at what Paul said in verses 1–4, and why believing the resurrection is more than doctrinal—it’s eternal.

“Moreover, Brethren, I Declare Unto You the Gospel...”

Paul opens with something that sounds simple but is incredibly powerful:

“Moreover, brethren, I declare unto you the gospel...”

That word *declare* doesn't mean he's introducing something new. It means he's **reminding** them of what they already received. In fact, he says:

"...which I preached unto you, which also ye have received, and wherein ye stand."

He's saying:

- *You've already heard this.*
- *You've already received this.*
- *You're already standing in this.*

But here's the key: even though they've received the gospel, Paul still feels the need to **reaffirm it**.

Why?

Because even believers can drift. Even Christians can start majoring on minors. Even churches can forget what everything hinges on: **the resurrection of Jesus Christ**.

Paul's not moving on to deeper truths—he's going deeper into the **only truth** that saves.

"...By Which Also Ye Are Saved"

Paul continues:

"...by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

Don't miss this. The gospel isn't just something you hear and move on from. It's something you **stand in** (v. 1) and are **saved by** (v. 2). It's the **ongoing source of our hope**.

Now, when Paul says "unless ye have believed in vain," he's not saying you can lose salvation. He's warning about **empty belief**—faith that's just intellectual, not from the heart.

There are people who nod at the facts but never trust in the Person. They know the story but don't believe the Savior. And Paul is urging the Corinthians: *Don't just know the gospel—stand in it. Live in it. Cling to it.*

Because your salvation is **not in your strength**, your church attendance, your efforts—but in the **risen Christ**.

The Gospel Paul Preached: Death, Burial, and Resurrection

Now Paul lays out the message:

“For I delivered unto you first of all that which I also received...”

Here’s the core of it:

“...that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.”

This is the **gospel in its purest form**. Three parts:

1. **Christ died for our sins**
2. **He was buried**
3. **He rose again the third day**

Notice it doesn’t stop at the cross. It doesn’t end with the tomb. The **resurrection is the centerpiece**. Without it, there’s no gospel at all.

Paul isn’t giving a metaphor. He’s not talking symbolically. This is a **literal, bodily resurrection**. A physical body walked out of a real grave—and that event rewrote eternity.

According to the Scriptures

Twice, Paul says this was *“according to the scriptures.”*

That means the resurrection wasn’t a surprise. It wasn’t a new twist in the New Testament. It was **foretold, prophesied, and promised** all throughout the Old Testament.

- *Psalm 16:10 – “Thou wilt not leave my soul in hell...”*
- *Isaiah 53:10 – “...he shall prolong his days...”*
- *Jonah 1:17 – A picture of three days and three nights in the grave.*

The resurrection wasn’t just necessary—it was **scriptural**. And Paul wants us to know: this gospel isn’t man-made. It’s **God-ordained**, and every detail was fulfilled down to the third day.

Tying It to 1 Thessalonians 4: The Living Hope

Now let’s connect this to what Paul wrote in *1 Thessalonians 4:14*:

“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.”

Here’s the parallel:

- **1 Corinthians 15** gives us the details of *how* resurrection works.
- **1 Thessalonians 4** gives us the *sequence* and *comfort* of resurrection hope.
- And **both begin with this foundational fact: Jesus rose.**

Paul says, “If we believe that...” That’s the condition. Not works. Not church membership. Not rituals. **Belief.**

And what do we believe?

- That Jesus **died**
- And that Jesus **rose again**

It all starts there. Everything else in the Christian life flows out of that one truth.

Romans 10: Resurrection Belief Leads to Salvation

Now tie it to another verse—*Romans 10:9–10*:

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness...”

Again, the resurrection is front and center.

Paul doesn’t say, “Believe that Jesus existed.”

Or “Believe that Jesus was a good man.”

Or “Believe He died.”

He says: **Believe that God raised Him from the dead.**

Because that’s where the **victory is.**

- If Jesus is still dead—then sin still rules.
- If Jesus is still dead—then the grave still wins.
- If Jesus is still dead—then we’re still lost.

But if He’s alive—and He is—then **everything changes.**

The Resurrection Is Not a Metaphor

Let me pause here and make something clear.

Some churches today are trying to spiritualize the resurrection. They say things like, “Jesus rose again in our hearts,” or, “The resurrection is symbolic of new life.”

That’s garbage.

The resurrection is not a metaphor. It’s not a fable. It’s not poetic imagery. It’s **literal**, **physical**, and **bodily**.

Jesus walked out of that tomb with **flesh and bone**, not just spirit.

- He ate with His disciples.
- He showed them His wounds.
- He walked with them for 40 days.

The tomb was empty—not in theory, but in **reality**.

And that matters because the **rapture and our resurrection depend on His**. If Jesus didn’t rise physically, then we won’t either. But if He did—and He did—then we’re next.

This Gospel Is Where It All Begins

Before Paul talks about our future change, before he talks about death being swallowed, before he talks about the last trump—he starts with this:

Christ died, was buried, and rose again.

Why?

Because you can’t be changed unless you’re first **born again**.

You can’t be raptured unless you’re first **redeemed**.

You can’t be caught up in glory unless you’ve first been **washed in His blood**.

That’s why we don’t just preach prophecy—we preach the **gospel**. Because all the signs of the end mean nothing if you’ve never been saved.

The gospel isn’t one message among many—it’s the only message that saves.

Why Paul Starts Here

Some people wonder why Paul didn't begin 1 Corinthians 15 with the rapture. Why not jump straight to the mystery?

Here's why: Paul wasn't trying to **excite** people—he was trying to **anchor** them.

He knew that resurrection hope means nothing if you're not **standing on the right foundation**.

And what is that foundation?

- **Christ crucified for our sins.**
- **Christ buried.**
- **Christ risen on the third day.**

That's where it all begins.

Standing in the Gospel in a Shaking World

In verse 1, Paul said:

"...wherein ye stand."

Let me ask you: what are you standing on?

If you're standing on feelings, they'll fail.

If you're standing on people, they'll fall.

If you're standing on religion, it'll rot.

But if you're standing on the **resurrected Christ**—you're on the Rock that can't be moved.

In a world that's crumbling, the resurrection is the **only firm ground**.

Personal Word

This passage is everything to me.

I've been in the ministry a long time. I've seen trends come and go. I've seen churches chase fads and forget foundations. But I've also seen the gospel change lives. I've seen

dead hearts come alive. I've seen drug addicts saved. I've seen the hopeless find healing.
And every time—it was because of the **resurrected Christ**.

He's not a figure of history. He's not a memory. He's not a martyr.

He's **alive**.

And He's coming back.

Conclusion: If You Don't Believe This—Nothing Else Matters

Paul started 1 Corinthians 15 with the resurrection because that's the **doorway to everything else**.

No resurrection? No salvation.

No resurrection? No rapture.

No resurrection? No hope.

But with it?

We have everything.

So if you've never believed it—if you've never stood on it—**do it now**.

This is where the journey begins.

This is where eternal life starts.

This is where glory finds its foundation.

Believe in the gospel.

Stand in it.

And never let go.

Because one day soon, the same One who rose from the grave is coming in the clouds—
and those who are in Him will rise too.

6 of 13: Risen in Glory – Eyewitnesses and Evidence: The Risen Christ and Future Hope

1 Corinthians 15:5–11

“And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once... And last of all he was seen of me also, as of one born out of due time.”

– 1 Corinthians 15:5–8 (KJV)

Introduction: This Isn’t Blind Faith. This Is Eyewitness Evidence.

We are not following cleverly devised fables.

We’re not staking our entire eternity on myth, tradition, or emotion.

We believe in the resurrection of Jesus Christ because **it happened**—in time, in space, in history. And the proof didn’t come through visions or secret scrolls. It came through **eyewitnesses**. Real people. Real testimonies. Real encounters with a real, risen Savior.

In 1 Corinthians 15:5–11, Paul lays out a chain of witnesses—not just as an apologetic defense, but as a declaration: **Jesus really rose from the dead**, and if you can believe that, then you can believe everything else He promised—including the rapture.

This is personal to me. Because for some of you reading this, the trumpet is hard to grasp. The rapture sounds far-fetched. Glorified bodies feel like fantasy. But Paul ties it all back to **this one fact**:

He was seen.

Not once. Not by one person. But by **hundreds**, across multiple locations, over 40 days.

And if the resurrection was real—then so is the **hope that flows from it**.

Seen of Cephas (Peter)

Paul begins his list with this:

“And that he was seen of Cephas...” (v. 5)

Why start with Peter?

Because Peter was the one who **denied Him**. The one who cursed and swore that he didn’t know Jesus. The one who ran when it mattered most.

And yet... Jesus **appeared to him first**.

Luke 24:34 confirms it:

“The Lord is risen indeed, and hath appeared to Simon.”

This wasn't just proof of resurrection. It was **proof of restoration**.

If Jesus came back for Peter—He'll come back for you.

Peter's encounter with the risen Christ wasn't theoretical. It was a turning point that lit a fire in him so strong that he never denied Christ again.

That's the kind of witness Paul wants us to start with: **the broken man who was made whole**.

Then of the Twelve

Next Paul writes:

“...then of the twelve...”

This refers to the remaining apostles (minus Judas, plus Matthias later). We see these appearances in places like John 20 and Luke 24.

In Luke 24:36–43, Jesus suddenly appears to them in the room, and they are terrified. He says:

“Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see...”

Then He eats fish and honeycomb with them.

Why does that matter?

Because **ghosts don't eat fish**.

Jesus wasn't an illusion. He wasn't a projection of their grief. He had a **physical body**, glorified yet tangible. And He let them touch Him. Hear Him. Watch Him move. Talk with Him for hours.

This wasn't a group hallucination. This was **evidence**.

And the rapture we believe in is not about floating souls—it's about **glorified bodies**, just like His.

Seen of Over 500 at Once

Now comes the game-changer:

“After that, he was seen of above five hundred brethren at once...” (v. 6)

This is staggering.

Five hundred people—**at one time**—saw the risen Christ.

No other event in ancient history has this kind of documented, collective eyewitness support. Most historians would celebrate if a single event had **two or three** firsthand accounts.

Paul says: *We’ve got hundreds.*

And notice what he adds:

“...of whom the greater part remain unto this present...”

In other words: *Go ask them.* Most of them are still alive.

This is Paul putting the resurrection on trial and saying, *“If you doubt me, interview the witnesses.”*

This moment would’ve happened during Jesus’ 40-day post-resurrection ministry (Acts 1:3). We don’t know the exact location, but many believe it could have been on a mountain in Galilee, fulfilling Matthew 28:10 and 28:16–20.

Regardless, it tells us this: **Jesus didn’t rise in secret. He showed Himself publicly.**

That means the same Jesus who promised, *“I will come again,”* isn’t hiding. He’s **coming just as visibly as He rose.**

Seen of James

Then Paul gets personal again:

“After that, he was seen of James...” (v. 7)

This James is not the apostle, but the **half-brother of Jesus**—a man who, during Christ’s ministry, **did not believe in Him.**

John 7:5 says:

“For neither did his brethren believe in him.”

Can you imagine growing up in the same house as Jesus... and not believing?

But then the resurrection happened. And everything changed.

James went from skeptic to shepherd. From doubter to martyr. He became the leader of the church in Jerusalem. He wrote the epistle of James. And history tells us he was **stoned to death** for his faith.

What changed him?

He saw the **risen Christ**.

Some of you reading this may have friends or family who still don't believe. Keep praying. Keep preaching. Because if Jesus could reach James, He can reach them.

Then of All the Apostles

Paul summarizes:

“...then of all the apostles.”

There were several occasions where Jesus appeared to the full group. Acts 1:3 says:

“...being seen of them forty days, and speaking of the things pertaining to the kingdom of God.”

Think about that.

For 40 days, the apostles got **daily resurrection training** from Jesus Himself.

This was no flash vision. No ten-second encounter.

Jesus stuck around. He taught. He walked. He clarified doctrine. He gave the Great Commission. He promised the Spirit. And in Acts 1:9, He ascended **bodily** before their eyes.

No wonder they preached with such boldness. No wonder they died without flinching.

They didn't **hope** the resurrection was real.

They **knew** it.

Last of All, He Was Seen of Me Also

Finally, Paul says:

“And last of all he was seen of me also, as of one born out of due time.” (v. 8)

This is deeply personal.

Paul wasn't part of the original crew. He wasn't there on Resurrection Sunday. He didn't see the empty tomb. In fact, he was **persecuting** the Church when Jesus appeared to him on the Damascus Road (Acts 9).

But make no mistake—Paul saw **the risen Christ**.

And he never got over it.

That phrase “born out of due time” means “a premature birth”—he saw Christ **after the ascension**, in a vision unlike any before. But it was real. It was transforming.

And Paul became the greatest missionary and theologian of the early Church.

His entire life pivoted on one encounter: **He saw Jesus**.

How This Gives Us Confidence in the Rapture

Now let's tie all this to the *Risen in Glory* series.

Why did Paul include this long list of witnesses?

Because if Jesus really rose—**bodily, visibly, victoriously**—then we can trust everything He said about **coming again**.

The same Jesus who walked out of the tomb said:

“I will come again, and receive you unto myself...” (John 14:3)

The same Jesus who ate fish with the apostles said:

“...the dead in Christ shall rise... then we which are alive and remain shall be caught up...”
(1 Thess. 4:16–17)

The same Jesus who stood on the Mount of Olives and ascended in a cloud (Acts 1:9) had angels declare:

“...this same Jesus... shall so come in like manner as ye have seen him go into heaven.”
(Acts 1:11)

You see the connection?

The resurrection is the evidence.

The rapture is the extension.

If He rose, He'll return. If He rose, we'll rise too.

Our hope is not wishful thinking—it's **anchored in eyewitness testimony** and **sealed by a living Savior**.

Why This Matters Today

We live in a world drowning in doubt.

They say, "You can't prove Jesus rose."

They say, "The rapture is fantasy."

They say, "Faith is blind."

But Scripture says otherwise.

Our faith is not blind—it's **built on evidence**.

Our hope is not hollow—it's **rooted in history**.

Our doctrine is not a theory—it's **verified by witnesses**.

And Paul wants us to remember that. Because when the enemy whispers, "Are you sure?"—we answer:

"He was seen. Over 500 times. Across 40 days. And last of all—He was seen of me."

Personal Word

I've had people challenge me before. "You really believe a dead man got up and walked?"

Yes.

Absolutely.

With everything in me.

Because that Man changed my life. He changed my eternity. He changed the direction of my family. And I've seen too much—through Scripture, through experience, through the Spirit—to pretend otherwise.

And here's the truth: the same Jesus who showed Himself to Cephas, to James, to 500, to Paul—He still shows up.

He still speaks through His Word.
He still moves in our lives.
He still opens the eyes of the blind.

So if you're struggling to believe—ask Him to reveal Himself. He's not hiding. He's risen.

Conclusion: The Risen Christ Secures Our Future Hope

Paul's list of witnesses isn't filler. It's **foundation**.

- It's how we know He rose.
- It's why we believe He's coming back.
- It's why we preach the rapture with confidence—not fear.
- And it's why we'll keep standing, keep watching, and keep working until we see Him face to face.

We don't serve a memory. We serve a Man. A risen Savior.

And when the trumpet sounds—it will be that same Jesus calling us home.

Not a myth.

Not a spirit.

But the Risen Lord of Glory.

7 of 13: Risen in Glory – If Christ Be Not Raised: The Futility Without the Resurrection

1 Corinthians 15:12–19

“But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain.”

– 1 Corinthians 15:13–14 (KJV)

Introduction: Everything Rests on the Empty Tomb

Let's get one thing straight: if you remove the resurrection, everything else in the Christian life collapses like a house with no foundation.

Your faith. My preaching. The gospel. Heaven. Hope. Salvation. Rapture. Glory. All of it **hinges** on the literal, bodily resurrection of Jesus Christ.

Not figurative.
Not spiritual.
Not symbolic.

Literal.

And Paul isn't afraid to confront this head-on. In 1 Corinthians 15:12–19, he writes with sharp clarity using a line of reasoning that leaves no wiggle room. He says **“If Christ be not raised...”** and then walks us through the brutal consequences of that reality.

But here's what I love: by laying out what we lose without the resurrection, Paul also shows us just how much we *have* because of it. He reminds us that the resurrection isn't just a doctrine—it's the **defining event** that makes all doctrine alive.

And if you mess with that doctrine, you don't just lose theology...
You lose **everything**.

Let's walk through Paul's logic together.

“If There Be No Resurrection of the Dead...” (v. 13)

Paul starts with the Corinthians' core issue:

“But if there be no resurrection of the dead, then is Christ not risen.”

This is the first domino.

Apparently, some believers in Corinth were teaching that **there is no resurrection** for the dead—at least not in a bodily, physical way. They were buying into a kind of spiritualized, philosophical Gnosticism, where the idea of physical resurrection seemed crude or unnecessary.

But Paul says: *If you reject resurrection generally, you have to reject it specifically. If there's no resurrection for us, then Christ didn't rise either.*

This is important: **bad theology about the future always poisons your faith in the past.**

If you say there's no resurrection, then Christ is still in the grave.

And if Christ is still in the grave—then get ready, because everything falls apart.

“Then Is Christ Not Risen” (v. 13)

This is the next domino.

Paul doesn't beat around the bush. He's saying, *Let's carry your logic out to the end.*

If there's no resurrection, then Christ didn't rise.

And if Christ didn't rise, then...

“Our Preaching Is Vain” (v. 14)

Paul continues:

“And if Christ be not risen, then is our preaching vain...”

That word **vain** means “empty, useless, hollow.”

He's saying: If Jesus didn't rise, every sermon I've ever preached is worthless.

Let that sink in.

- Every gospel message—worthless.
- Every missionary effort—wasted.
- Every testimony of grace—fiction.
- Every verse about eternal life—a lie.

If Christ didn't rise, then the very foundation of our message **is a fraud**.

You see why this matters?

There are liberal theologians today who try to “keep the spirit” of Christianity while denying the resurrection. They say things like, “Even if Jesus didn't rise physically, His love still lives on.”

Paul says: **No. If Christ didn't rise, we're preaching nonsense.**

“Your Faith Is Also Vain” (v. 14)

Next, Paul says:

“...and your faith is also vain.”

Here's the thing: it's not enough for faith to be sincere—it must be **founded** on something true.

If the resurrection didn't happen, your faith—no matter how heartfelt—is **misplaced**.

It's like sitting in a chair that doesn't exist. You might truly believe it's there. But when you fall, sincerity won't save you.

If Jesus didn't rise, your faith has no object, no power, and no outcome.

“We Are Found False Witnesses of God” (v. 15)

Paul takes it up a notch:

“Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ...”

Now it gets legal.

If the resurrection is a lie, then **every apostle is a perjurer**. Every gospel writer is guilty of false testimony. Every preacher since Acts 2 is spreading misinformation about God.

That means the entire Bible—Old and New Testaments—is compromised.

Paul says: *If we say God raised Christ, and He didn't, then we're lying about God Himself.*

But we know they weren't lying. These men went to their deaths **refusing to recant** their testimony.

You don't die for something you know is a hoax.

“If the Dead Rise Not...” (v. 16)

Paul circles back to drive his point home:

“For if the dead rise not, then is not Christ raised...”

You see the logic loop? Paul won't let us separate Christ's resurrection from ours.

You can't say:

- “Jesus rose, but we won't.”
- Or “We'll rise spiritually, but not bodily.”

No—**resurrection means a glorified, transformed body**. And if that's off the table, then **Christ's resurrection is off the table too**.

“Your Faith Is Vain; Ye Are Yet in Your Sins” (v. 17)

Now comes the spiritual bombshell:

“And if Christ be not raised, your faith is vain; ye are yet in your sins.”

Think about this: the resurrection is **proof** that the cross worked.

The resurrection is **God’s receipt** that the payment was accepted.

If Christ didn’t rise, then:

- The debt is still unpaid.
- The curse is still intact.
- The grave still owns you.
- Sin still chains you.

The cross and the resurrection are not two separate events. They are **one victory in two parts**.

- On the cross: Jesus paid for our sins.
- From the tomb: Jesus proved the payment cleared.

“Then They Also Which Are Fallen Asleep in Christ Are Perished” (v. 18)

Now Paul touches something deep.

If there’s no resurrection, then:

“They also which are fallen asleep in Christ are perished.”

That means every believer who ever died—your grandmother, your pastor, your child—**is gone forever**.

Not in heaven.

Not at rest.

Not waiting to be raised.

Just... gone.

If Christ didn’t rise, then there’s no second coming. No meeting in the air. No reunions. No eternal life.

It's all over at the grave.

Paul is saying: *That's what's at stake.*

“If In This Life Only...” (v. 19)

And finally, Paul gives us one of the most sobering lines in all of Scripture:

“If in this life only we have hope in Christ, we are of all men most miserable.”

Read that again.

He's saying: *If Jesus doesn't rise and return, then we're the biggest fools on the planet.*

Why?

Because we've:

- Denied ourselves.
- Resisted sin.
- Preached the truth.
- Endured ridicule.
- Given sacrificially.
- Stood when others mocked.
- Been persecuted.

And if there's **nothing after this?** If Jesus stayed dead? If the grave wins?

Then we're pitiful. Miserable. Deluded.

But thank God—we're not!

Because verse 20 changes everything.

“But now is Christ risen from the dead...”

What's Lost Without the Resurrection?

Let's list everything Paul says we lose without the resurrection:

1. **Christ Himself** – (v. 13)

2. **Truth of preaching** – (v. 14)
3. **Validity of faith** – (v. 14, 17)
4. **Trustworthiness of apostles** – (v. 15)
5. **Hope of eternal life** – (v. 18)
6. **Purpose in living for Christ** – (v. 19)
7. **Forgiveness of sins** – (v. 17)
8. **Future rapture and glory** – (implied)

In other words: **everything**.

Why This Destroys Rapture Hope in Bad Theology

Let's bring it home to the rapture.

If you mess up the resurrection, you mess up the rapture. Period.

- If Christ didn't rise, then He's not coming back.
- If believers aren't raised, there's no trumpet.
- If our bodies aren't changed, then we're just chasing myths.

This is why bad theology kills hope.

Some churches don't even talk about the rapture anymore. Others turn the resurrection into metaphor. Still others deny the literal return of Christ.

But Paul says: *You do that, and you lose the entire foundation.*

That's why I don't back down. I preach resurrection and rapture with the same fire—because they are two sides of the same truth.

Personal Word

When I read these verses, I don't just see Paul defending theology. I hear a preacher pleading with his people: **“Don't let go of the resurrection.”**

And neither will I.

Because I've seen what it means.

I've stood at gravesides and told broken families, "This isn't the end."

I've wept with believers who lost children—and reminded them, "You'll see them again."

I've fought temptation with the knowledge that **sin was defeated in a risen Christ**.

This is not just doctrine to me. It's **life**. It's **everything**.

Conclusion: But Now Is Christ Risen

Paul's conditional "ifs" are powerful—but they lead to the most triumphant "but" in the Bible:

"But now is Christ risen from the dead..." (v. 20)

That's our shout. That's our certainty. That's why we can endure, abound, hope, and rejoice.

Because Christ is **not** in the grave.

He is **risen**, just as He said.

And because He lives—we will live also.

8 of 13: Risen in Glory – Christ the Firstfruits: The Resurrection Order

1 Corinthians 15:20–23

"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

– 1 Corinthians 15:20–23 (KJV)

Introduction: The Resurrection Comes in Order

When the Bible talks about resurrection, it doesn't describe it as one single event. It reveals a divine **order**—a carefully arranged harvest with stages, types, and timing.

That means when we talk about the resurrection, we're not just talking about **one morning at the end of time**. We're talking about **a divine blueprint** that God is following with absolute precision.

Paul uses the word “firstfruits” in verse 20 to describe Christ’s resurrection—and that word is loaded with Old Testament imagery, prophetic types, and layers of revelation. This isn’t random language. Paul, a trained Pharisee, knew exactly what he was saying.

In this eighth part of our *Risen in Glory* series, we’re going to explore what it means for Christ to be the **firstfruits**, how that applies to us, and how the resurrection happens in **three parts**—just like Israel’s harvest.

There is an order.

There is a rhythm.

There is a resurrection calendar—and it’s already started.

“But Now Is Christ Risen from the Dead” (v. 20)

Paul shifts tone here. In the previous verses, he had been laying out the disaster of a resurrection-less Christianity:

- *If Christ be not raised...*
- *Then your faith is vain...*
- *Then we are of all men most miserable.*

But now comes the triumph:

“But now is Christ risen from the dead...”

That’s not speculation. That’s a statement. That’s the **pivot point** of history.

This is Paul declaring what all of heaven already knew:

The tomb is empty.

Death is defeated.

Christ is **risen**.

And then Paul adds something you can’t miss:

“...and become the firstfruits of them that slept.”

Now we’re moving into prophetic territory.

The Meaning of “Firstfruits”

In Old Testament law, **firstfruits** were the **first portion of the harvest**—brought to God as a **guarantee** that the rest of the harvest was on the way.

- You didn't harvest the full field right away.
- You gathered a first sampling.
- You offered it to the Lord.
- And by doing so, you acknowledged: **more is coming**.

In Leviticus 23:10–11, God commanded Israel to bring the firstfruits of their barley harvest to the priest **on the morning after the Sabbath** during Passover week. That was the **Feast of Firstfruits**.

Guess what happened on that same morning—thousands of years later?

Jesus Christ rose from the dead.

He is the **fulfillment** of the Feast of Firstfruits. Not just symbolically. Literally. On the exact day.

That means His resurrection is not the end—it's the **beginning**.

It's God's way of saying: **"This is the first, but more is coming. You're next."**

"For Since by Man Came Death..." (v. 21)

Paul now gives the doctrinal reason behind this:

"For since by man came death, by man came also the resurrection of the dead."

Who's the first man? **Adam**.

Who's the second man? **Jesus**.

- Adam brought **death** into the world through sin.
- Jesus, the second Adam, brings **life** through resurrection.

The entire human race is in one of two categories:

- **In Adam** = dead
- **In Christ** = alive

And there is no third category.

Paul is building his case: **if Jesus rose, then so will those who are in Him**. And it won't be all at once—it will happen **in order**.

“Even So in Christ Shall All Be Made Alive” (v. 22)

This is not universalism. Paul is not saying that every human being will be resurrected to eternal life. The Bible is clear—**some are resurrected to life, and others to judgment** (John 5:29).

What Paul is saying is: everyone who is **in Christ** will be made alive—just like Christ.

Not spiritually only.

Not metaphorically.

Bodily. Gloriously. Eternally.

“But Every Man in His Own Order” (v. 23)

Here's the key phrase:

“But every man in his own order...”

That word **order** is a military term in Greek—**tagma**—meaning a rank, division, or company.

Paul is saying: resurrection has an **order of events**, like troops marching in formation.

And then he lays out the three stages:

“Christ the firstfruits; afterward they that are Christ's at his coming.”

Let's break this down.

Stage 1: Christ the Firstfruits

This is the resurrection of **Jesus Christ**.

It already happened. It's done. Verified. Eyewitnessed. Documented.

Jesus walked out of the grave, never to die again. He is the prototype, the pattern, and the **proof** that resurrection is possible.

His body wasn't resuscitated—it was **glorified**.

- He could eat.

- He could walk.
- He could appear and disappear.
- He bore wounds, but not weakness.

And Paul says: *That's our future.*

Jesus didn't rise so we could admire Him—He rose so we could **follow Him**.

Stage 2: They That Are Christ's at His Coming

Now we get to the next major event: **the resurrection of the Church**.

Paul is talking about the **rapture** here—the catching away of living saints and the resurrection of dead saints.

1 Thessalonians 4:16–17:

“The dead in Christ shall rise first: Then we which are alive and remain shall be caught up...”

This is **our blessed hope**.

The trumpet will sound.

The dead in Christ will rise.

We will be changed.

We will meet Him in the air.

This is the **main harvest**—the fulfillment of what the firstfruits promised.

Just like in ancient Israel's calendar:

- **Firstfruits** – small offering
- **Main harvest** – bulk of the field
- **Gleanings** – final collection of leftover fruit

We are the **main harvest**. But there's still one more resurrection to come.

Stage 3: The Gleanings – Tribulation Saints and Old Testament Believers

Paul doesn't mention this group directly in verse 23—but the pattern demands it, and the rest of Scripture confirms it.

This third stage includes:

1. **Tribulation saints** – those saved during the Tribulation who are martyred for their faith.
2. **Old Testament saints** – believers before the cross who died in faith (like Abraham, David, Daniel).

When are they raised?

At the Second Coming, after the seven-year Tribulation.

Revelation 20:4–5 says:

“...they lived and reigned with Christ a thousand years... This is the first resurrection.”

That’s the **final phase** of the first resurrection—the gleanings. The last group to be gathered in.

Just like a farmer who goes back through the field to pick up what was left behind.

The Three-Part Resurrection in Typology

The Bible isn’t just a doctrinal book—it’s a **book of patterns**.

And the three stages of resurrection are all over the place when you look for them.

1. Harvest Law (Leviticus 23)

- **Firstfruits** – Jesus
- **Harvest** – Church
- **Gleanings** – Tribulation and OT Saints

2. Feasts of Israel

- **Passover** – Christ dies
- **Unleavened Bread** – buried
- **Firstfruits** – risen
- **Pentecost** – Church Age
- **Trumpets** – rapture
- **Atonement** – Tribulation

- **Tabernacles** – Kingdom

3. Types in the Bible

- **Enoch** – type of raptured Church
- **Elijah** – type of raptured prophet
- **Moses** – type of those who die and are raised

Why This Matters for Us Today

You might ask, “Why does the order matter?”

Because this isn’t a chaotic event. It’s a **divinely timed sequence**. And if we understand where we are in that order—we live with urgency, clarity, and joy.

- We’re not in the gleanings.
- We’re not the firstfruits.
- We’re the **main harvest**.

That trumpet is for **us**.

Knowing this doesn’t just inform our doctrine—it **energizes our walk**.

Personal Word

I remember when this truth clicked for me. I was reading Leviticus 23, and the Spirit showed me the pattern—the same pattern Paul lays out here.

I saw Jesus in the firstfruits.

I saw the rapture in the harvest.

I saw the Tribulation saints in the gleanings.

And I realized—*God doesn’t miss a detail*.

We’re not guessing. We’re not hoping blindly.

We are marching in an **appointed order**. And the trumpet is next.

Conclusion: Get Ready, Church—We’re Next

Paul's not just giving a theology lesson in verses 20–23.

He's showing us the **schedule of glory**.

- Christ rose first—proving victory.
- The Church rises next—claiming the promise.
- Tribulation and OT saints rise last—completing the harvest.

And you and I?

We're standing **between the firstfruits and the trumpet**.

That means it could happen **any day now**.

So don't be distracted. Don't be deceived. Don't be discouraged.

You're not waiting for death. You're waiting for the **sound of resurrection**.

Because Christ rose—**you will too**.

9 of 13: Risen in Glory – Then Cometh the End: Subjection to the Father

1 Corinthians 15:24–28

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father... that God may be all in all.”

– 1 Corinthians 15:24, 28 (KJV)

Introduction: The End Is Only the Beginning of God's Glory

We've seen the resurrection of Christ.

We've seen the order of resurrections—Christ the firstfruits, then those at His coming.

We've seen death destroyed and victory secured.

But now Paul takes us even further—**past the rapture, past the tribulation, past the millennial kingdom—and into eternity itself**.

These verses (1 Corinthians 15:24–28) are some of the **deepest theological waters** in the entire chapter. And Paul, guided by the Holy Spirit, shows us the **final act** of God's redemptive plan:

When **Christ delivers the kingdom to the Father**, having subdued every enemy—including death—so that **God may be all in all**.

This is not just a prophetic timeline. It's a **cosmic conclusion**. It's what all history has been moving toward since Genesis 1. And it reveals that even in His supremacy, Christ **submits** to the Father, completing the divine mission He was sent to fulfill.

In this ninth part of the *Risen in Glory* series, we're going to examine what it means when Paul writes: "*Then cometh the end...*"

Because friend—**the end is not the end of everything**.

It's the end of **rebellion**.

The end of **death**.

The end of **all opposition** to God.

And it is the beginning of **God reigning as all in all—forever**.

"Then Cometh the End..." (v. 24)

Paul doesn't leave us wondering what happens after the resurrection of those who are Christ's. He goes straight into the **next prophetic moment**:

"Then cometh the end..."

This "end" isn't the end of existence. It's the **completion of redemptive history**—the final transition into eternal harmony under God the Father.

This is when everything Jesus set out to redeem is now **fully restored, fully ruled, and fully reconciled**.

But look at how Paul frames it:

"...when he shall have delivered up the kingdom to God, even the Father..."

There's a **transfer of authority** here—not because Jesus is inferior, but because **the mission is complete**.

He doesn't abandon the throne—He **yields** it to the Father in perfect unity.

This is the divine Son turning to the Father and saying: "*It is finished—again.*"

The Kingdom Timeline in Prophecy

To understand this passage, we need to grasp the **timeline of events** Paul is referencing:

1. The Church Age (Now)

- Christ rules in the hearts of believers.
- The kingdom is spiritual, not political.
- Satan is still active as the god of this world.

2. The Rapture (1 Thess. 4; 1 Cor. 15:51–52)

- The Church is caught up.
- Our resurrection bodies are given.

3. The Tribulation (Rev. 6–19)

- God pours out wrath.
- Antichrist rules.
- Israel is refined.

4. The Second Coming (Rev. 19:11–16)

- Christ returns visibly.
- The armies of the world are destroyed.

5. The Millennial Kingdom (Rev. 20:1–6)

- Jesus reigns from Jerusalem for 1,000 years.
- Satan is bound.
- The curse is lifted.

6. Satan's Final Rebellion and Judgment (Rev. 20:7–10)

- Satan is loosed.
- Final war occurs.
- Satan is cast into the lake of fire.

7. The Great White Throne Judgment (Rev. 20:11–15)

- The lost are judged.
- Death and hell are cast into the lake of fire.

8. Then Cometh the End... (1 Cor. 15:24)

- Christ hands the kingdom to the Father.
- God is all in all.

This is what Paul is summing up in just a few verses. But every line is loaded with eternal weight.

“...When He Shall Have Put Down All Rule and All Authority and Power” (v. 24)

Jesus isn't just saving souls. He's **conquering systems**.

This verse tells us that before the final handoff to the Father, Christ must “**put down**” all forms of rule, authority, and power.

We're not talking about human governments alone—we're talking about:

- **Satanic powers** (Eph. 6:12)
- **Spiritual wickedness in high places**
- **The beast system of Revelation 13**
- **Principalities aligned with the rebellion of Genesis 6 and Daniel 10**

Christ doesn't just return to bring peace—He returns to **wage war**.

Psalms 110:1, which Paul is referencing, says:

“The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.”

That is not passive. That is a **military conquest**.

Daniel 7:14 adds:

“And there was given him dominion, and glory, and a kingdom...”

Revelation 20 shows us the end of this process:

- Satan is cast down.
- Death and hell are thrown into the lake of fire.
- The beast and false prophet are judged.
- Every rebel is silenced.

Christ doesn't lose a battle.

He doesn't negotiate with rebels.

He **puts down every last enemy**.

“For He Must Reign, Till He Hath Put All Enemies Under His Feet” (v. 25)

Don't miss this: **He must reign**.

This verse speaks directly to the **Millennial Kingdom**—the 1,000-year reign of Christ on earth.

During this time:

- Jesus rules from Jerusalem (Zech. 14:9)
- The curse is reversed (Isa. 11:6–9)
- The nations come to worship (Zech. 14:16)
- Satan is bound in the bottomless pit (Rev. 20:2)

This reign is not optional. It is **necessary** to fulfill every promise God made to Israel, every prophecy in the Psalms, and every decree in the prophets.

Jesus will rule **with a rod of iron** (Ps. 2:9; Rev. 2:27). No more elections. No more rebellion. **Justice will reign**.

And once every enemy is crushed under His feet—He'll transition the kingdom.

“The Last Enemy That Shall Be Destroyed Is Death” (v. 26)

Here's the climax:

“The last enemy that shall be destroyed is death.”

Death is not an idea. It's an **enemy**—and Christ will deal with it **last**.

He already defeated death at the cross and resurrection—but its **final execution** comes after the Millennium.

Revelation 20:14 says:

“And death and hell were cast into the lake of fire. This is the second death.”

That's the end of funerals.

The end of grief.

The end of goodbyes.

After this moment, no believer will ever **die again**—because death itself will be dead.

And when death dies, the final enemy is gone.

“All Things Under His Feet” (v. 27)

Paul quotes Psalm 8:6:

“Thou hast put all things in subjection under his feet.”

This is **total dominion**.

Nothing will escape His rule. No shadow will remain. No rebel will stand.

But watch what Paul says next:

“But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.”

He's saying: **The Father isn't subjected to the Son.**

Though Christ reigns, it's all in line with the Father's will. And when the mission is complete, the Son **submits** the kingdom back to the Father—not out of weakness, but out of **perfect unity**.

“That God May Be All in All” (v. 28)

Here it is—the **goal** of all history:

“That God may be all in all.”

This is what eternity is about—not just heaven, but the **full manifestation of God's glory**.

- No more enemies.
- No more sin.
- No more separation.

Just **God, ruling everything, in everyone, through perfect harmony and holiness.**

This is not just the end of time—it's the **beginning of eternity**, where **everything reflects the fullness of God's nature, love, power, and peace.**

Personal Word

These verses humble me.

I've spent a lifetime preaching Christ as King, and here Paul shows us the day when that **King hands the crown back to the Father**, having completed the plan that began before the world existed.

It reminds me that this story isn't about us. It's about **God's glory.**

It's not just about being rescued from hell—it's about restoring all things under the Father's sovereign hand.

And if Jesus—the King of Kings—humbles Himself to deliver the kingdom to the Father...
Then who are we to chase self-glory?

Let this passage make you worship. Let it make you watch. Let it make you work.

Because **"then cometh the end"** is coming.

Conclusion: This Is the End That Brings Ultimate Beginning

Paul didn't give us these verses to confuse us. He gave them to **anchor us.**

Yes, there's a rapture.

Yes, there's a resurrection.

Yes, there's a kingdom.

But even beyond that...

Even beyond the Millennium...

Even beyond the last judgment...

There's this:

Christ delivering the kingdom to the Father, that God may be all in all.

This is why we preach.

This is why we endure.

This is why we live holy.

Because the end of rebellion means the beginning of **glory like we've never known.**

10 of 13: Risen in Glory – Baptism for the Dead and Daily Dying: Misunderstood Verses

1 Corinthians 15:29–34

“Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?”

– 1 Corinthians 15:29 (KJV)

Introduction: Wrestling With a Difficult Verse

Let’s face it—1 Corinthians 15:29 is one of the most **mysterious and debated** verses in the New Testament.

I circled it in my Bible years ago and wrote a question mark. Maybe you did too.

“Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?”

On the surface, it sounds like some kind of vicarious ritual—people getting baptized on behalf of the dead.

And cults like the **Mormons** have taken this verse and **twisted it** into a full-blown practice of proxy baptisms. They claim the dead can be saved if the living get baptized in their place.

Let me be crystal clear:

That is false doctrine. That is heresy. That is not what Paul is teaching.

But if that’s not what it means, then **what does it mean?**

In this tenth part of our *Risen in Glory* series, we’re going to dig deep into this misunderstood verse and the surrounding passage. We’re going to use **context, cross-references**, and **common sense**—because Paul is not introducing a strange new sacrament.

Instead, he’s making a powerful point: **if there’s no resurrection, then sacrificial living makes no sense at all.**

Understanding the Context: The Resurrection Is Still the Focus

Before we interpret verse 29, we need to stay rooted in the **theme of the chapter**.

Paul is defending the literal resurrection of the dead.

He's already said:

- *If Christ isn't risen, our faith is vain* (v. 14)
- *If there's no resurrection, then the dead in Christ are perished* (v. 18)
- *If there's no hope beyond this life, we are most miserable* (v. 19)

And now, Paul continues his reasoning by saying:

"Else what shall they do...?" (v. 29)

The "else" shows us he's building an **argument**.

He's saying: *If you remove resurrection hope from the picture, what sense do these behaviors make?*

This is not Paul recommending a practice.

This is Paul **challenging the logic** of those who deny the resurrection.

Option 1: Baptism for the Dead = Public Identification With Persecuted Believers

The most reasonable, biblically sound interpretation is this:

"Baptized for the dead" refers to new believers being baptized to take the place of those who died in Christ before them.

In other words: believers were dying for the faith—**martyred**, persecuted, buried. And new converts were stepping up, **publicly identifying with Christ through baptism**, knowing full well that **they might die too**.

It's like a military unit that loses soldiers in battle—but new recruits keep stepping in, wearing the same uniform, fighting the same cause, knowing the risks.

So Paul is saying:

If there's no resurrection, why would people keep stepping forward to take the place of those who died? Why get baptized into a life of persecution and rejection if there's no future glory?

That makes perfect sense in the context.

And it explains why Paul uses the **third person plural**:

*"What shall **they** do which are baptized for the dead..."*

He's not referring to himself or the Corinthian church directly. He's referencing a known practice among some believers who were **risking it all** for a gospel that—without resurrection—would be **pointless**.

Option 2: Baptism for the Dead = Metaphor for Living in Light of the Dead

Another possible view is that Paul is using **figurative language** to describe how believers live, witness, and serve in light of those who have already died.

In other words:

“Why would we live sacrificially, get baptized, and serve Christ if all those who died before us are gone forever?”

The phrase “for the dead” could simply mean “**in view of the dead**” or “because of the dead”—not as a ritual, but as a motivation.

Think about it: every time someone gets saved and baptized, it's a testimony that death **didn't win**. That the lives and testimonies of previous saints **weren't in vain**. That they are alive with Christ and will rise again.

This interpretation is consistent with the rest of the passage and avoids doctrinal error.

What It Does NOT Mean: Mormonism, Purgatory, or Post-Mortem Salvation

Let me repeat this clearly:

1 Corinthians 15:29 **does NOT teach** that:

- You can be baptized to save someone who already died
- The dead have a second chance
- Salvation can be applied retroactively by ritual
- Purgatory exists

Paul never teaches that. **Jesus never taught that.**

The Bible says:

“It is appointed unto men once to die, but after this the judgment.” (Heb. 9:27)

You only get one shot to believe the gospel. Once you die, your eternal destiny is sealed.

So whatever “baptism for the dead” means, it cannot contradict the gospel.

And Paul never endorses the practice. He simply mentions what “they” do—likely referring to others known to the Corinthians, not necessarily to his own ministry.

Verse 30–31: Paul’s Own Example of Daily Dying

Now watch how Paul continues:

“And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.” (vv. 30–31)

He moves from “they” to “we” and then to **himself**.

This is the real point: **Resurrection hope gives meaning to daily dying.**

Paul says, “Look—I face danger constantly. I’m not living some comfortable, insulated life. I die daily.”

Not in a mystical or monastic sense—but in real, physical danger and continual surrender.

- Persecution
- Shipwrecks
- Beatings
- Hunger
- Betrayal
- Prison

He didn’t suffer for applause.

He didn’t suffer to impress men.

He suffered because he knew—a **resurrection was coming**.

And if that weren’t true? If the dead rise not? Then Paul would be a fool for enduring what he endured.

Verse 32: “Let Us Eat and Drink…” – Life Without Resurrection

“If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.” (v. 32)

Now Paul shifts into pure logic.

He references fighting with beasts at Ephesus—whether literal or metaphorical, we don't know for sure—but the idea is clear:

If there's no resurrection, then what's the point of suffering, sacrifice, and holiness?

If this life is all there is, then **YOLO** makes perfect sense.

Paul is paraphrasing Isaiah 22:13—a **picture of people living with no eternal hope.**

And this is exactly where bad theology leads:

- No resurrection = no accountability
- No future = no fear of judgment
- No eternal reward = live for now

This is what we're seeing in modern culture today.

People living like there's no eternity. No consequences. No throne. No King.

That's the fruit of rejecting resurrection truth.

Verse 33: "Evil Communications Corrupt Good Manners"

This verse is a dagger:

"Be not deceived: evil communications corrupt good manners." (v. 33)

You know what Paul is saying?

Bad doctrine destroys godly living.

When you hang around people who scoff at the resurrection, mock the rapture, or downplay eternity, it will affect you.

Their "communications"—their influence, language, teachings—will corrupt your walk.

- False theology weakens holiness.
- Resurrection denial kills urgency.
- Worldly thinking drains spiritual fire.

That's why doctrine matters.

That's why Paul isn't just debating resurrection as an idea—he's fighting for the **spiritual health of the Church**.

Verse 34: Wake Up to Righteousness

Paul ends the section with a punch:

“Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.” (v. 34)

This is a **rebuke** and a **call to action**.

He's saying: *Snap out of it*. Stop tolerating false teaching. Get back to living holy. Get your eyes back on eternity.

Because some—inside your circle—don't even know God.

That's a tragedy. That's a **shame**.

Paul doesn't just want right doctrine—he wants **righteous living** that flows from **resurrection hope**.

Personal Word

This passage reminds me that even the most faithful believers can get shaken when doctrine gets twisted.

That's why I wrote so many question marks around verse 29 in my Bible. Because I didn't want to guess—I wanted **truth**.

And the truth is this:

- Resurrection is not an accessory to the gospel. It's the anchor.
- Rapture isn't a fantasy—it's a future event.
- And baptism is not a ritual for the dead—it's a declaration of life from the dead, because of a **living Christ**.

Every time you suffer for Jesus, every time you say no to sin, every time you speak truth in love—you are **dying daily** in anticipation of **rising eternally**.

And that's not wasted.

That's not weird.

That's what it means to live **in light of the empty tomb**.

Conclusion: Live Like the Resurrection Is Real—Because It Is

Paul could've skipped verse 29.

He could've left out the controversy.

But he didn't—because it's part of his larger point:

If there's no resurrection, why bother living sacrificially?

But because there is...

- We die daily.
- We suffer boldly.
- We stand firmly.
- We endure patiently.
- We live righteously.
- We baptize publicly.
- We preach fearlessly.

Because the tomb is empty.

Because the trumpet is loaded.

Because the King is coming.

11 of 13: Risen in Glory – Foolish Questions & Glorious Answers: The Nature of the Resurrected Body

1 Corinthians 15:35–50

“But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die...”

– 1 Corinthians 15:35–36 (KJV)

Introduction: Questions That Miss the Glory

Anytime you preach the resurrection, especially bodily resurrection, someone's going to raise their hand and ask a question that sounds smart—but is actually **foolish**.

That's what Paul says in verse 36: "*Thou fool...*"

He's not insulting intelligence—he's correcting **attitude**. The foolishness here isn't curiosity—it's **skepticism cloaked as intellect**.

"How can the dead be raised?"

"What kind of body would they even have?"

"What happens if someone was cremated? Or lost at sea?"

"How does a body that turned to dust become glorious?"

Those sound like intellectual hurdles—but they're really spiritual roadblocks.

Because here's the truth: **if God created man from dust in the beginning, He can resurrect man from dust at the end.**

And Paul, inspired by the Holy Spirit, spends these verses answering the question—not with sarcasm, but with **glorious theology**.

In this eleventh essay of our *Risen in Glory* series, we're going to look at the **nature of the resurrection body**—how it differs from what we have now, and what we're heading toward when the trumpet sounds.

Verse 35: Two Big Questions

"But some man will say, How are the dead raised up? and with what body do they come?"

There are two questions here:

1. **How are the dead raised?**
2. **What kind of body do they get?**

The first question is about **process**—the second is about **product**.

Now remember, Paul is still responding to those in Corinth who were struggling to accept a literal, physical resurrection. Greek philosophy saw the body as a prison. They believed that salvation meant **escaping the body**, not being raised in one.

So when Paul teaches resurrection, they scoff:

“Why would God raise a body? And what kind of body would that even be?”

Paul is about to show them why this thinking is foolish—and why God has something **infinitely better** in store.

Verse 36: “Thou Fool... Except It Die”

“Thou fool, that which thou sowest is not quickened, except it die...”

Here Paul introduces a **seed analogy**. He says:

Look at nature. When you plant a seed, it doesn’t grow unless it first **dies**.

The seed goes into the ground—buried, broken, surrendered.

Then something greater **comes out**.

What dies? The outer shell.

What rises? A **new form**.

Paul says resurrection is just like that. Our current bodies are **the seed**. When we die, we’re buried. But when the resurrection happens, something **greater springs forth**.

That seed doesn’t tell the whole story. It doesn’t look like the final form. But it contains the **DNA of glory**.

Verse 37–38: “God Giveth It a Body”

“And that which thou sowest... thou sowest not that body that shall be... But God giveth it a body as it hath pleased him...”

When you plant a kernel of corn, you don’t expect it to stay a kernel. You expect **a stalk**, with ears and leaves. Something that looks nothing like the seed—but is still **connected** to it.

Likewise, when we are resurrected, we won’t look like what we do now—but we will still be **us**, glorified by God.

This is important:

- Our resurrection bodies are not clones.
- They are not borrowed bodies.

- They are **custom-designed** by God, connected to the old but **transformed** by His power.

God doesn't need to "find" your ashes or bones. He doesn't need to piece you back together.

He gives you a body **as it pleases Him**—one that fits eternity.

Verses 39–41: The Glory of Diversity

"All flesh is not the same flesh..."

Now Paul gets scientific.

He points out that even in this world, there are **different types of bodies**:

- Human flesh
- Beast flesh
- Fish flesh
- Bird flesh
- Celestial bodies (sun, moon, stars)
- Terrestrial bodies (earthly ones)

Why is Paul bringing this up?

Because he's **rebuking the notion** that "there can only be one kind of body."

If God already made **countless types of bodies** in creation—why can't He make one that's fit for eternity?

The sun is not the moon. The moon is not the stars. Yet all reflect **glory** in different ways.

Paul is saying: *Your resurrection body will be just as real—but as different from your current body as a star is from a lump of clay.*

Verse 42: "So Also Is the Resurrection..."

Now comes the application:

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption."

Here begins the four-fold comparison of **what is** vs. **what shall be**. I highlighted these in my Bible because they form the foundation for our hope in the rapture:

1. Sown in Corruption – Raised in Incorruption

- What we have now is **corruptible**. It gets old. It breaks down. It dies.
- What we will have is **incorruptible**. It never fades. It never weakens. It is perfect.

2. Sown in Dishonour – Raised in Glory (v. 43)

- These bodies are frail, shame-prone, easily defiled.
- But we'll rise in **glory**—reflecting Christ's radiance.

No more sin. No more shame. No more uncleanness. Just pure glory.

3. Sown in Weakness – Raised in Power

- We are weak. Even our strongest moments are fragile.
- But the resurrection body is full of **power**—not just physical strength, but **spiritual energy**, eternal durability, and divine ability.

4. Sown a Natural Body – Raised a Spiritual Body

Don't let the word "spiritual" fool you.

This doesn't mean we'll be ghosts.

It means the body will be **governed by the Spirit**, not the flesh.

The "natural body" is controlled by the soul—its appetites, instincts, limitations.

The "spiritual body" will be led by the **indwelling Spirit of God**, totally glorified.

Jesus had a spiritual body when He rose. He could eat, speak, be touched, and yet appear at will.

That's our model.

Verse 45: The First Adam vs. the Last Adam

Paul now brings in a powerful comparison:

“The first man Adam was made a living soul; the last Adam was made a quickening spirit.”

The first Adam gave us **life**.

The last Adam—Jesus—gives us **new life**.

Adam’s body was natural. Jesus’ resurrection body is **spiritual**.

And Jesus doesn’t just receive life—He **gives it**.

He’s the **quickenning spirit**—the One who breathes resurrection power into the dead.

Verses 46–47: Earthy vs. Heavenly

“Howbeit that was not first which is spiritual, but that which is natural...”

We weren’t born heavenly—we were born **earthly**.

Adam was made from dust. We bear his nature.

But Jesus, the second man, came **from heaven**—and when we are changed, we will bear **His image**.

Verse 48–49: We Shall Bear the Image of the Heavenly

“As we have borne the image of the earthy, we shall also bear the image of the heavenly.”

That’s a promise.

You look like Adam now—wrinkled, flawed, dying.

But one day, you will look like Jesus.

- Not in height or skin tone.
- But in **glory, holiness, power, and incorruption**.

Paul is reminding us: **This is what the rapture brings**.

This is why we don’t fear death. This is why we die daily. This is why we preach Christ.

Because the day is coming when we will bear the **image of the heavenly**.

Verse 50: Flesh and Blood Cannot Inherit the Kingdom

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God...”

You cannot go to heaven in your current condition.

- It’s not built for eternity.
- It’s not pure enough for glory.
- It’s not fit for the throne room.

The body we have now—“flesh and blood”—must be **changed**.

And that change is coming in a moment, in the twinkling of an eye. (That’s coming in the next essay.)

But here’s the point:

Resurrection isn’t about resuscitating the old.

It’s about **replacing it** with the new.

You’re not being recycled.

You’re being **glorified**.

Personal Word

These verses have meant everything to me during times of loss.

I’ve stood at the graveside of saints I’ve loved—preachers, friends, family. And I’ve wept over the shell that was laid in the ground.

But I’ve always known:

That’s not the end.

That’s just the seed.

That body—corrupt, weak, natural—will one day rise in glory.

This truth has carried me through grief, through sickness, through fatigue. Because I know that **this body is not my final form**.

The trumpet is coming. The change is coming.

And when it happens—you won’t see decay anymore.

You’ll see **glory**.

Conclusion: You're Not Just Going to Heaven—You're Going in Glory

Paul doesn't answer every detail about what our new body will be like.

But he tells us **enough to make us rejoice**.

Here's what we know:

- It will be incorruptible.
- It will be glorious.
- It will be powerful.
- It will be spiritual.
- It will bear the image of Jesus.
- And it will never, ever die.

That's the hope of the resurrection.

That's the promise of the rapture.

That's what's coming next.

So don't get too attached to what you see in the mirror.

Because soon—you'll be unrecognizable.

Not because you've lost your identity...

But because you'll finally look like **Him**.

12 of 13: Risen in Glory – The First and Last Adam: The Blueprint of Glorification

1 Corinthians 15:45–49

“And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit... As we have borne the image of the earthy, we shall also bear the image of the heavenly.”

– 1 Corinthians 15:45, 49 (KJV)

Introduction: Two Men, Two Destinies, One Savior

If you were to trace the entire human story—all of history, sin, salvation, and destiny—God could draw it out through **two men: Adam and Christ**.

- One brought death. The other brings life.
- One bore the image of the earthy. The other bears the image of the heavenly.
- One fell in a garden. The other conquered in a garden.
- One disobeyed and brought a curse. The other obeyed and broke the curse.

There is no greater contrast in Scripture than **the first Adam and the last Adam**. And in these verses—1 Corinthians 15:45–49—Paul lays out one of the most beautiful and theologically rich comparisons in the entire Bible.

This isn't just about history—it's about **destiny**.

Because if you are born in Adam, you are born in weakness, in corruption, in dishonor.

But if you are born again in Christ, you are destined for **glory**.

In this twelfth essay of our *Risen in Glory* series, we'll explore how the first and last Adam serve as a divine blueprint—showing us where we came from, who we are now, and what we're about to become when the trumpet sounds.

Verse 45: The First and Last Adam

“And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.”

Paul is quoting from Genesis 2:7:

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

This was the first Adam—the father of the human race.

God didn't speak Adam into existence like He did the stars. He formed him. Shaped him. Breathed into him. He was “a living soul”—meaning animated, conscious, self-aware.

But Paul contrasts that with **the last Adam**—Jesus Christ.

Notice: not “second Adam.” Because there won't be another. Christ is the **final Adam**—the new head of a redeemed race.

And He is not just a “living soul.” He is a **quickenning spirit**.

That means He doesn’t just have life—He **gives life**.

Adam could only reproduce after his kind—dusty, dying, fallen men.

But Christ, the last Adam, **reproduces after His kind**—men and women raised in **glory**, born again, indwelt by the Spirit, made fit for the kingdom.

Verse 46: The Natural Comes First

“Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.”

This is a divine principle that shows up all throughout Scripture:

- **Cain, then Abel**
- **Esau, then Jacob**
- **Saul, then David**
- **The law, then grace**
- **The cross, then the crown**

First the **natural**, then the **spiritual**.

Why? Because God often shows us our insufficiency **before** He shows us His sufficiency.

Adam came first—natural, earthy, limited.

Christ came later—spiritual, heavenly, eternal.

And the same applies to us:

- You were born into a **natural body**.
- You will be raised into a **spiritual body**.
- You bear the image of Adam now.
- But soon, you’ll bear the image of Christ.

This order matters. It reminds us that the struggle you feel in this body—the weakness, the sin, the aging—is not the end of your story.

It’s just the beginning.

Verse 47: The Man of the Earth and the Lord from Heaven

“The first man is of the earth, earthy: the second man is the Lord from heaven.”

I love the bluntness of this verse.

- **The first man?** Earthy. Made of dust. Bound to the ground.
- **The second man?** The Lord. From heaven. Above all.

That word “earthy” appears only in this chapter. And it’s repeated to drive the point home: **you and I are dust.**

Adam came from the ground. God didn’t use gold or marble. He used **dirt.**

That’s humbling. It reminds us that apart from God’s breath, we’re nothing but animated mud.

But Jesus? He didn’t come from earth. He came **from heaven.**

That means our new nature—the one we’re about to put on at the resurrection—is not drawn from Adam’s dust...

It’s drawn from **Christ’s glory.**

Verse 48: Earthly and Heavenly Identity

“As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.”

Paul here makes it **black and white.**

You’re either in Adam, or in Christ.

You either share the nature of the earthy, or of the heavenly.

There is no middle ground.

If you are only born once, you are part of the earthy race—marked by sin, cursed by death, destined for judgment.

But if you are born again, you now share in the nature of the **heavenly man**—Jesus.

This is why being saved is more than a decision—it’s a **transformation of your nature.**

You are no longer bound to Adam's fall.

You are now connected to **Christ's victory**.

And that's what guarantees your resurrection.

Verse 49: From Dust to Glory

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

This verse might be one of the most beautiful promises in the entire chapter.

"As we have borne the image..."

That's past and present.

We've lived in this frail flesh. We've carried weakness. We've inherited disease, decay, and death.

We've known what it means to be dust.

But then comes the promise:

"...we shall also bear the image of the heavenly."

That's future. That's **guaranteed glory**.

We're not going to be ghosts. We're not going to be faceless spirits floating on clouds.

We're going to **bear Christ's image**.

Not just morally.

Not just spiritually.

Physically.

This is what Paul meant in Philippians 3:21:

"Who shall change our vile body, that it may be fashioned like unto his glorious body..."

Just like Christ walked out of the tomb with a glorified, incorruptible, resurrection body...

So will you.

The Blueprint: Adam and Christ

Let's review the blueprint Paul gives us:

First Adam	Last Adam
Earthy	Heavenly
Made of dust	Sent from heaven
Became a living soul	Is a quickening spirit
Brings death	Brings life
Passed sin to all	Offers righteousness to all
Flesh and blood	Glorified resurrection body
Weak and corruptible	Powerful and eternal

That's the blueprint of glorification.

You're not staying in Adam forever.

You're moving into Christ's image.

That's what resurrection is all about.

Why This Matters for the Rapture

These verses (vv. 45–49) set up what Paul says next—when he reveals the **mystery** of the rapture in verse 51.

You can't understand the rapture until you understand **why our bodies must be changed**.

- Because flesh and blood can't inherit the kingdom (v. 50).
- Because our natural body is still tied to Adam.
- Because heaven requires the **image of Christ**, not the dust of Adam.

This is why the trumpet sounds.

This is why we're changed in a moment.

Because God is not going to let you enter eternity with anything less than the **heavenly image**.

This Is More Than Theology—It's Identity

You are not just a sinner saved by grace.

You are a **new creation** in Christ.

And one day soon, your outside will match your inside.

The holiness He's working in you now...

Will one day shine **through you**, when the corruptible puts on incorruption.

This doctrine isn't just for the mind—it's for the **heart**.

It reminds you:

- You're not stuck.
- You're not forgotten.
- You're not bound to this body forever.

You're becoming something glorious.

And it's already written in the blueprint.

Personal Word

These verses have been marked up in my Bible for years.

Every time I wrestle with weakness in my body—fatigue, temptation, limitation—I come back here.

Because Paul reminds me that **this isn't the final form**.

I've borne the image of Adam long enough.

And soon—I will bear the image of **Jesus Christ**.

Not just morally.

Not just devotionally.

But **visibly**.

And so will you.

Conclusion: You Look Like Adam—But You're Being Made Like Christ

You were born into Adam's race.

That means you were born to die.

But if you've been born again—you're now in Christ's race.

And that means you were born to live forever.

You were earthy.

But now you're heavenly.

You were in dust.

But now you're destined for glory.

That's the blueprint.

- From dust to incorruption
- From weakness to power
- From shame to splendor
- From Adam to Jesus

And the next sound you hear may be the trumpet that finishes the transformation.

Get ready.

The image is changing.

13 of 13: Risen in Glory – From Corruption to Glory: Tracing the Doctrine Across Scripture

A Concluding Harmony of the Resurrection from Genesis to Revelation

“So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.”

– 1 Corinthians 15:42 (KJV)

Introduction: The Song That Echoes Through Every Page

The resurrection isn't a side note. It's not a theological footnote hidden deep in a Pauline epistle.

No, the resurrection—God bringing life out of death, glory out of dust—is the **spine of Scripture**. It's been echoing since Genesis, foretold by prophets, sung by psalmists, and fulfilled in the Gospels. And it will resound again when the trumpet sounds and **the dead in Christ rise first**.

In this final essay of the *Risen in Glory* series, we will trace that doctrine from its **first whisper in Job**, through the **Psalms and prophets**, into the **resurrection of Christ**, and forward into the **Book of Revelation**.

You've followed Paul's masterclass in 1 Corinthians 15. Now, let's take what we've learned and walk the trail of glory through **the entire Bible**.

Because from **corruption to glory**, this has always been the plan.

1. In the Beginning: From Life to Death—and the Hope of Reversal

Genesis 2:17:

“For in the day that thou eatest thereof thou shalt surely die.”

The doctrine of death began in Eden. But so did the doctrine of **hope**.

Genesis 3:15—the **first gospel**—foretells that the Seed of the woman will crush the serpent's head. Victory over death is announced **immediately after the fall**.

Genesis 5—“and he died... and he died...”—becomes the obituary chapter of humanity.

But then comes **Enoch**, who “walked with God: and he was not; for God took him.”

(Genesis 5:24)

Here, we get our **first foreshadowing of rapture**—a man taken without dying, caught up by God.

2. Job: The Oldest Book, the Clearest Cry

Job 19:25–26:

“For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God.”

Let that sink in. This is **centuries before Moses**, and Job is proclaiming a bodily resurrection.

He knows he will die. He knows his body will decay. But he also knows—with unwavering faith—that **he will stand and see God in his flesh.**

That's not poetry. That's prophecy.

And it shows us: the resurrection was not invented in the New Testament. It was **trusted by the ancients.**

3. Psalms: The Songbook of Resurrection

Psalm 16:10:

“For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.”

Peter quotes this exact verse in Acts 2:27 to prove that **Jesus' resurrection was foretold.**

David wrote it—but he wasn't writing about himself. His body **did see corruption.**

But Christ's body didn't.

Three days in the grave—**and not a hint of decay.**

The resurrection was **encoded in the worship songs** of Israel.

Psalm 17:15:

“As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.”

That's resurrection hope—**waking in His likeness.**

Psalm 49:15:

“But God will redeem my soul from the power of the grave: for he shall receive me.”

And there it is again: the assurance that the grave isn't the end.

4. Isaiah: The Prophet of Resurrection

Isaiah 25:8:

“He will swallow up death in victory...”

That's not poetic flair. That's **resurrection reality.**

Paul quotes this exact line in 1 Corinthians 15:54 to show that death's defeat was always part of the plan.

Isaiah 26:19:

“Thy dead men shall live, together with my dead body shall they arise... and the earth shall cast out the dead.”

What an image! The earth itself will **spit out the saints**, raised in glory.

Isaiah sees it all—**death defeated, graves opened, saints rising.**

5. Daniel: The Prophetic Order

Daniel 12:2:

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”

This is the clearest Old Testament passage about the **two resurrections**:

1. Resurrection of the just
2. Resurrection of the damned

Daniel doesn't just give hope—he gives **timeline**.

Later in Daniel 12:13:

“But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.”

Daniel knew he'd die—but he also knew he'd rise again **at the end of the age**.

6. Hosea: Resurrection as National and Personal Promise

Hosea 6:2:

“After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.”

This speaks of **Israel**, yes—but it's also a pattern:

- **Two days**—death and silence

- **Third day**—resurrection and life

The language mirrors the pattern fulfilled in **Christ's own resurrection**.

And in Hosea 13:14:

"I will ransom them from the power of the grave; I will redeem them from death..."

And what follows?

"O death, I will be thy plagues; O grave, I will be thy destruction..."

Paul quotes this in 1 Corinthians 15:55. He's showing us that **the Old Testament was always speaking of resurrection**—not vaguely, but **specifically**.

7. Matthew, Mark, Luke, and John: The Empty Tomb and the Firstfruits

Every Gospel ends with the same declaration:

He is not here. He is risen.

The Gospels don't just proclaim resurrection—they prove it.

- **Eyewitnesses**
- **Empty tomb**
- **Grave clothes folded**
- **Appearances to individuals and groups**
- **Bodily touch, eating, walking, teaching**

Matthew 28:6:

"He is not here: for he is risen, as he said."

John 11:25:

"I am the resurrection, and the life..."

Christ didn't just rise—He **is** the resurrection.

And His rising is the **firstfruits**—the **guarantee** that the harvest is coming.

8. Acts: Resurrection as the Center of Apostolic Preaching

Acts 2:

Peter doesn't preach prosperity.

He doesn't preach politics.

He preaches the **resurrection of Jesus Christ**.

"Whom God hath raised up..."

"This Jesus hath God raised up..."

"Being therefore by the right hand of God exalted..."

Acts 4:33:

"And with great power gave the apostles witness of the resurrection of the Lord Jesus..."

Resurrection wasn't a footnote. It was **the message**.

9. Romans to Revelation: Theology Turns Into Triumph

Romans 6:5:

"If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection..."

Philippians 3:10:

"That I may know him, and the power of his resurrection..."

Colossians 3:1:

"If ye then be risen with Christ, seek those things which are above..."

Revelation 1:18:

"I am he that liveth, and was dead; and, behold, I am alive for evermore..."

And then comes Revelation 20:

- **The first resurrection** (v. 5)
- **The second death has no power** over them (v. 6)

Those raised in Christ reign **with Him for a thousand years**.

From Genesis to Revelation: The Grand Arc of Resurrection

The whole Bible flows like this:

1. **Genesis** – Man falls into death
2. **Job** – Cries out for resurrection
3. **Psalms/Isaiah** – Songs and visions of life from death
4. **Gospels** – Christ rises
5. **Acts** – Apostles proclaim it
6. **Epistles** – Explain and promise it
7. **Revelation** – Fulfills it with the final victory

This is not a minor doctrine. This is the **doctrine**.

From **corruption**—Adam, dust, shame, death...

To **glory**—Christ, resurrection, power, eternal life.

Personal Word

I've written these essays with my Bible open and my heart full. Some of these notes have lived in the margins of my Bible for decades.

They were written in the trenches of ministry, in the silence of grief, in the fire of preaching, and in the joy of resurrection mornings.

I've buried friends. I've said goodbye to family. I've looked into the eyes of saints facing their final breath.

And I've always told them the same thing:

“This isn't the end. This is the seed. The glory is coming.”

Because the Bible—from front to back—sings one song:

God brings life out of death.

Conclusion: This Is the Doctrine That Changes Everything

Why do we preach?

Why do we endure?

Why do we bury our loved ones with hope?

Why do we die daily?

Why do we long for His return?

Because He rose.

And we will too.

This is the crescendo of 1 Corinthians 15. This is the doctrine that puts iron in the bones and joy in the soul.

“It is sown in corruption; it is raised in incorruption.”

“We shall all be changed.”

“O death, where is thy sting?”

“Thanks be to God, which giveth us the victory through our Lord Jesus Christ.”

From Genesis dust...

To Revelation glory...

The resurrection is our hope, our future, our inheritance.

We don't just believe in life after death.

We believe in **glory after corruption**.

Conclusion to the “Risen in Glory” Series

We have reached the end of this journey, but in many ways, we've only just begun.

For thirteen essays, we have walked through the depths and heights of 1 Corinthians 15—the chapter of resurrection hope, rapture truth, and eternal victory. We've traced the corruption of the first Adam and the glory of the last. We've seen the body sown in dishonor and raised in splendor. We've heard the trumpet ready to sound. And we've felt the weight of Paul's words: *“Thanks be to God, which giveth us the victory through our Lord Jesus Christ.”*

This series wasn't written for curiosity. It wasn't crafted for the shelf. It was written for the battlefield. For the discouraged saint. For the soul grieving over a grave. For the weary laborer. For the Church who needs to lift her eyes once more to the eastern sky.

This world is fading. Our bodies are groaning. The systems are crumbling. But we are not afraid.

Because we know something they don't:

The grave is not the end.

Death has an expiration date.

The trumpet will sound.

And we shall rise in glory.

Let this truth burn in your heart. Let it settle every fear. Let it fuel every sermon, every sacrifice, every act of service. Because what we do in Christ is not in vain.

As Paul said in the final verse of this mighty chapter:

“Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

—1 Corinthians 15:58

The King is coming.

The body will rise.

And the glory will never end.

Stay watching.

Stay grounded.

Stay Risen in Glory.