

**Chinese Martyrs Catholic Church
Bible Sharing Program 2010-11
1Corinthians #9: The Resurrection of the Body**

TGQ = Tim Gray Study Set Questions
TGR = Tim Gray Study Set Responses
NJBC = New Jerome Biblical Commentary
CSB = Ignatius Catholic Study Bible
HO = Special Handout
SK = Size Go Chinese Bible

<p>A</p>	<p><u>Introduction of Related Passages</u></p> <p>“Speak, LORD, for your servant is listening.”</p>	<p>Cor 15 1Sam 3:9</p>
<p>B</p>	<p><u>The Significance of Resurrection</u></p> <ul style="list-style-type: none"> • The battle between the flesh and the spirit – this is a breakthrough for me along my journey of discovering scripture: our body is not only a shell to be discarded after death. In Paul's letter, the body is the temple of the Holy Spirit. Catholics must receive Christ's body with utmost respect. The Church is the mystical body of Christ; therefore, it must be resurrected. JPPII's Theology of the Body explains the nuptial meaning of the body, and reveals the relationship between Christ and His Church as well as the mystery of the Holy Trinity. Therefore, the Church is not afraid to incorporate the physical body and tangible signs during liturgy. Those who misunderstand this concept, like the Sadducees and Greeks, may accuse the Church of being superstitious and become pure spiritualists who reject the resurrection of the body. • The rejection of resurrection is equivalent to the rejection of the Gospel and all the teachings of Christ. • Christ resurrection becomes the “first fruit” for the dead. Just as the offering of the first fruit will sanctify all other fruits, the resurrection of Christ will bring resurrection to all the dead. “First fruits” represent a great harvest. • Christ's resurrection is “in accordance with the scriptures”. <The teachings about resurrection in the OT> • “For he must reign until he has put all his enemies under his feet.” This points to the promise of the Gospel and is read on the Solemnity of the Ascension of Mary. 	<p>1Cor 15:1-28 TGQ p 41 TGR 9-4a CSB 15:12 CSB 15:17-19 TGR 9-4b TGR 9-5 CSB 15:20 Lv 23:9 1Cor 15:4, CSB 15:4, Is 26:19 Ez 37:1-14, Dn 12:2,13, TGR 9-1b 1Cor 15:25-27</p>
<p>C</p>	<p><u>How are the Dead Raised?</u></p> <ul style="list-style-type: none"> • The resurrection of the body is not a metaphor; it is also different from the resurrection of Lazarus who only returns to his earthly life. This is a historical fact with eyewitnesses who testified to it. • The resurrected body is transformed into spiritual body through the power of Christ. The four qualities of the resurrected body are: impassibility, agility, subtility, and brightness. Just as seeds must perish when sown, they will be raised into healthy plants. • The meaning of “the third day” in OT. • According to JPPII's Theology of the Body, resurrection is the perfect spiritualization of the body. “Spiritualization” does not signify the body becoming a spirit, it implies that the spirit permeates the whole body and enlivens it. In this perfect spiritualized body, the soul and flesh live in harmony (Rm 7:23). God and humanity are united when the divine has flooded over humanity, which creates perfection and ultimate freedom in humanity. 	<p>1Cor 15:35-58 CSB 15:4 CCC 639-40 TGR 9-10 CSB 15:42-44, Ph 3:21, Jn 20:26-28, CCC 999, 1017 TGR 9 – 7 & 8 HO 1 CSB 15:44 JPPII General Audience, Dec 9 1981, TGR 9 – 8</p>

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D	<p><u>An Analysis of Scripture</u></p> <ul style="list-style-type: none"> • “For I handed on to you as of first importance what I in turn had received” – This refers to the teachings on the Lord’s Supper (11:2, 23) and before the resurrection, Paul emphasizes the teaching that is in accordance with the Sacred tradition and the teachings of the Apostles. • “Last of all, as to someone untimely born, he appeared also to me” – Paul calls himself an apostle as he possesses the 3 characteristics of an apostle: an eyewitness of Christ; being sent; and his responsibilities of preaching the Gospel and building the Church. He must be baptized and live in communion with the other apostles, even he already has the status of an “apostle”. He must serve God within the one Church – Church of Christ. • “Otherwise, what will those people do who receive baptism on behalf of the dead?” – This is one of the most difficult passages in the Bible. “Baptism” also means suffering (Mk 10:38). Paul may be referring to the suffering endured by the physically or spiritually dead. • “For the trumpet will sound, and the dead will be raised imperishable” – the sound of the trumpet represents ritual in Scriptures; its sound heralds an important event: God calls the Israelites (Ex 19:16-17); it celebrates the Year of the Lord (Lv 25:9); it calls the army to battle (Jr 4:19); it determines the moment of Jericho’s defeat (Jos 6:1-21); and it heralds the Israelites from exile – the death of the covenant – to revival (Is 27:13). • “Where, O death, is your victory? Where, O death, is your sting?” - For Christians, “For to me, living is Christ and dying is gain” (Ph 1:21), death is not meaningless nor is it an eternal sleep. • On the threshold of the public life: the baptism; on the threshold of the Passover: the Transfiguration. Jesus' baptism proclaimed "the mystery of the first regeneration", namely, our Baptism; the Transfiguration "is the sacrament of the second regeneration": our own Resurrection. 	<p>1Cor 15:3 TQG p 41 CSB HO 2</p> <p>1Cor 15:8, 11 BXVI Gen Aud. 9/4/08 HO 3</p> <p>1Cor 15:29, CSB</p> <p>1Cor 15:52 CSB</p> <p>1Cor 15:55 TGR 9-6</p> <p>CCC 556</p>

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SPECIAL HANDOUT**

1. The meaning of “the third day” in OT:

Scripture	Content	Meaning
Gen 22:4,13	Isaac, lives on the brink of death for 3 days, whose death is averted through the interference of God’s hands.	This foreshadows Christ’s suffering in obedience to His Father. He is resurrected in 3 days (Heb 11:17-19).
Jonah1:17	Jonah spends 3 days in the belly of a whale.	Foreshadows the 3 days Christ remain buried (Mt12:40).
Hosea 6:2	The Israelites are “raised” on the third day after repentance.	Christ is the Messiah, symbolizing the spiritual resurrection of the Israelites (Rm11:15, 25-27).
Ex 5:3, 10:21-23	The Israelites traveled for 3 days after escaping from Egypt to honour their God. Darkness enveloped Egypt for 3 days while the Israelites walked in the light.	This represents a period of preparation before meeting God. (In Ex 19:10-11, the people prepared by cleansing themselves for the Covenant with God on Mount Sinai on the third day)

Source: CSB Luke 24:46

2. “The actual account of the Lord’s Supper is introduced by Paul with almost exactly the same words as he uses to present the message of the Resurrection...The structure and process of receiving, handing over, and passing on are very strictly formulated in this area at the heart of Paul’s faith. Where the teaching about the Eucharist is concerned, and the message about the Resurrection, he sets himself most decidedly in obedience to the tradition” (J. Ratzinger, *Pilgrim Fellowship of Faith*, p. 108.)
3. “Paul learned that despite the immediacy of his relationship with the Risen One, he had to enter into communion with the Church, he himself had to be baptized, he had to live in harmony with the other Apostles. Only in such communion with everyone could he have been a true apostle, as he wrote explicitly in the First Letter to the Corinthians: “Whether then it was I or they, so we preach and so you believed” (15:11). There is only one proclamation of the Risen One, because Christ is only one” (BXVI, General Audience, September 3, 2008).