

## #3 THE NATURE OF THE RESURRECTION (1Corinthians 15:20-28)

1. **REMEMBERING** Dr. Ewing used several new phrases on Sunday to describe the resurrection that may have been new to you. He called the resurrection of Jesus:
  - a) not a resuscitated corpse, but the emergence of a new order of life
  - b) an eschatological event
  - c) a proleptic provision of the end of history

What was your understanding of these terms by the end of the message?
2. **REFLECTING** These terms may seem technical, complicated, and confusing. What might be the value of comprehending them for the average person's understanding of the Christian faith?
3. **DISCOVERING** Read the passages and answer the questions that follow.
  - What insights do you gain from *1Cor 15:42-44, 51-54; 2Cor 5:1-15* to **EXPLAIN** the nature of the resurrection?
  - What insights do you gain from *Mark 16:9-13; Luke 24:30-31; John 20:17-20; 21:13-14; Acts 1:1-4* to **ILLUSTRATE** the nature of the resurrection?
4. **CONNECTING** Which of these passages provide the most helpful new insights into the nature of the resurrection?
5. **RESPONDING** This week, read and reflect on Shakespeare's musings in *Hamlet, Act 3, Scene 1* below and reread 1Corinthians 15:1-20 daily. What assurances do you gain?

### HAMLET'S SOLILOQUY—William Shakespeare

To be, or not to be—that is the question:  
 Whether 'tis nobler in the mind to suffer  
 The slings and arrows of outrageous fortune  
 Or to take arms against a sea of troubles  
 And by opposing end them. To die, to sleep—  
 No more—and by a sleep to say we end  
 The heartache, and the thousand natural shocks  
 That flesh is heir to. 'Tis a consummation  
 Devoutly to be wished. To die, to sleep—  
 To sleep—perchance to dream: ay, there's the rub,  
 For in that sleep of death what dreams may come  
 When we have shuffled off this mortal coil,  
 Must give us pause. There's the respect  
 That makes calamity of so long life.  
 For who would bear the whips and scorns of time,  
 Th' oppressor's wrong, the proud man's contumely  
 The pangs of despised love, the law's delay,  
 The insolence of office, and the spurns  
 That patient merit of th' unworthy takes,

When he himself might his quietus make  
 With a bare bodkin? Who would fardels bear,  
 To grunt and sweat under a weary life,  
 But that the dread of something after death,  
 The undiscovered country, from whose bourn  
 No traveler returns, puzzles the will,  
 And makes us rather bear those ills we have  
 Than fly to others that we know not of?  
 Thus, conscience does make cowards of us all,  
 And thus, the native hue of resolution  
 Is sicklied o'er with the pale cast of thought,  
 And enterprise of great pitch and moment  
 With this regard their currents turn awry  
 And lose the name of action.

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**contumely:** insulting, humiliating rudeness;  
**quietus:** state of repose, figurative for death;  
**bodkin:** knife, stiletto; **fardels:** burdens;  
**bourn:** realm, domain; **pith:** vigor;  
**awry:** off the right course