

Family Group Outline – May 17th, 2026

WHAT'S HAPPENING AT MBC:

1. VBS registration is now open for students! Use your KidCheck account to sign up. If you need help, you can contact Courtney Seitz at Courtney.Seitz@Makakilochurch.org.
2. We will be having a welcome luncheon for the Alvarados on Sunday, June 7th during the Sunday School hour.
3. In partnership with a number of other churches on island, we are sponsoring a free concert and lecture with Matt Papa on June 26th and 27th at Waialae Baptist. You can secure your free ticket here: <https://waialaebaptist.org/abwls>
4. To prepare for the preaching of the word on this coming Lord's Day, we would encourage you to meditate on the passage ahead of time. This Sunday's sermon will be from 1 Corinthians 15:20-28.

WHAT WE BELIEVE: *Of the World to Come* - We believe that the end of the world is approaching; that at the last day Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness. 1 Pet. 4:7; 1 Cor. 7:29-31; Heb. 1:10-12; Matt. 24:35; 1 John 2:17; Matt. 28:20; 13:39-40; 2 Pet. 3:3-13; Acts 1:11; Rev. 1:7; Heb. 9:28; Acts 3:21; 1 Thess. 4:13-18; 5:1-11; Acts 24:15; 1 Cor. 15:12-59; Luke 14:14; Dan. 12:2; John 5:28-29; 6:40; 11:25-26; 2 Tim. 1:10; Acts 10:42; Matt. 13:49, 37-43; 24:30-31; 25:31-33; Matt. 25:35-41; Rev. 22:11; 1 Cor. 6:9-10; Mark 9:43-48; 2 Pet. 2:9; Jude 7; Phil. 3:19; Rom. 6:32; 2 Cor. 5:10-11; John 4:36; 2 Cor. 4:18; Rom. 3:5-6; 2 Thess. 1:6-12; Heb. 6:1-2; 1 Cor. 4:5; Acts 17:31; Rom. 2:2-16; Rev. 20:11-12; 1 John 2:28; 4:17.

WISDOM: "To believe what you please, and not to believe what you please, is to believe yourselves, and not the gospel." - Augustine

WORD: "The Indivisible Gospel", 1 Corinthians 15:12-19

Suggested questions:

1. Read 1 Corinthians 15:12-19. Was there anything that particularly challenged, impacted, or confused you from this Sunday's message?
2. What are some parts of the Apostle's writings that are denied or undermined today?
3. Why is the Christian life pitiable without the hope of Resurrection?

DIGGING DEEPER: Resurrection and Justification

<https://learn.ligonier.org/articles/resurrection-and-justification>

Resurrection and Justification

How is the resurrection of Christ linked to the idea of justification in the New Testament? To answer this question, we must first explore the use and meaning of the term justification in the New Testament. Confusion about this has provoked some of the fiercest controversies in the history of the church. The Protestant Reformation itself was fought over the issue of justification. In all its complications, the unreconciled and unreconcilable difference in the debate came down to the question of whether our justification before God is grounded in the infusion of Christ's righteousness into us, by which we become inherently righteous, or in the imputation, or reckoning, of Christ's righteousness to us while we are still sinners. The difference between these views makes all the difference in our understanding of the Gospel and of how we are saved.

One of the problems that led to confusion was the meaning of the word justification. Our English word justification is derived from the Latin *justificare*. The literal meaning of the Latin is "to make righteous." The Latin fathers of church history worked with the Latin text instead of the Greek text and were clearly influenced by it. By contrast, the Greek word for justification, *dikaioisune*, carries the meaning of "to count, reckon, or declare righteous."

But this variance between the Latin and the Greek is not enough to explain the debates over justification. Within the Greek text itself, there seem to be some problems. For example, Paul declares in Romans 3:28, "For we hold that one is justified by faith apart from works of the law." Then James, in his epistle, writes, "Was not Abraham our father justified by works when he offered up his son Isaac on the altar" (James 2:21) and "You see then that a person is justified by works and not by faith alone" (James 2:24).

On the surface, it appears that we have a clear contradiction between Paul and James. The problem is exacerbated when we realize that both use the same Greek word for justification and both use Abraham to prove their arguments.

This problem can be resolved when we see that the verb "to justify" and its noun form, "justification," have shades of meaning in Greek. One of the meanings of the verb is "to vindicate" or "to demonstrate."

Jesus once said, "Yet wisdom is justified by all her children" (Luke 7:35). He did not mean that wisdom has its sins remitted or is counted righteous by God by having children, but that a wise decision may be vindicated by its consequences.

The resurrection serves as the vindication or demonstration of the truth of His claims about Himself.

James and Paul were addressing different questions. James was answering the question: "What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him?" (James 2:14). He understood that anyone can profess to have faith, but true faith is demonstrated as authentic by its consequent works. The claim of faith is vindicated (justified) by works. Paul has Abraham justified in the theological sense in Genesis 15 before he does any works. James points to the vindication or demonstration of Abraham's faith in obedience in Genesis 22.

The resurrection involves justification in both senses of the Greek term. First, the resurrection justifies Christ Himself. Of course, He is not justified in the sense of having His sins remitted, because He had no sins, or in the sense of being declared righteous while still a sinner, or in the Latin sense of being “made righteous.” Rather, the resurrection serves as the vindication or demonstration of the truth of His claims about Himself.

In his encounter with the philosophers at Athens, Paul declared:

The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead. (Acts 17:30–31)

Here Paul points to the resurrection as an act by which the Father universally vindicates the authenticity of His Son. In this sense, Christ is justified before the whole world by His resurrection.

However, the New Testament also links Christ’s resurrection to our justification. Paul writes, “It will be counted to us who believe in him who raised from the dead Jesus our Lord, who was delivered up for our trespasses and raised for our justification” (Rom. 4:24–25).

It is clear that in His atoning death Christ suffered on our behalf, or for us. Likewise, His resurrection is seen not only as a vindication of or surety of Himself, but as a surety of our justification. Here justification does not refer to our vindication, but to the evidence that the atonement He made was accepted by the Father. By vindicating Christ in His resurrection, the Father declared His acceptance of Jesus’ work on our behalf. Our justification in this theological sense rests on the imputed righteousness of Christ, so the reality of that transaction is linked to Christ’s resurrection. Had Christ not been raised, we would have a mediator whose redeeming work in our behalf was not acceptable to God.

However, Christ is risen indeed!

¹²Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? ¹³But if there is no resurrection of the dead, then not even Christ has been raised. ¹⁴And if Christ has not been raised, then our preaching is in vain and your faith is in vain. ¹⁵We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. ¹⁶For if the dead are not raised, not even Christ has been raised. ¹⁷And if Christ has not been raised, your faith is futile and you are still in your sins. ¹⁸Then those also who have fallen asleep in Christ have perished. ¹⁹If in Christ we have hope in this life only, we are of all people most to be pitied.