

FAITHLABZ

FROM THE WORDS OF RESCUE SERIES



Words of Resurrection

A 6-Session Study on Death, Life,
and the Power That Changed Everything

APRIL 2026 BIBLE STUDY

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Welcome to Words of Resurrection

You're holding a study about the single event that Christianity either stands or falls on.

Not a metaphor. Not a moral lesson. A body that was dead, placed in a tomb, sealed with a stone - and three days later, wasn't there anymore.

Paul put it bluntly in his first letter to the Corinthians: if Christ hasn't been raised, our preaching is empty and so is your faith. He didn't soften it. He didn't hedge. He staked everything on an empty tomb.

This study is designed to take you inside the Greek and Hebrew vocabulary that Scripture uses to talk about death, resurrection, and the new life that flows from both. Over six sessions, you'll encounter words like *anastasis* (resurrection - literally "standing up again"), *tetelestai* (the accounting term Jesus used with His final breath), and *zōopoieō* (to make alive - creation language applied to resurrection). These aren't just vocabulary exercises. Each word opens a window into what the biblical authors were actually claiming - and why it would have shocked everyone who heard it.

HOW TO USE THIS STUDY

This guide works for small groups or individual study. Each session is designed for 45-60 minutes together, but don't rush it. If a question sparks a conversation that runs long, that's not a problem - that's the point.

For **small groups**: Have one person read the Teaching Summary aloud (or take turns), then work through the Discussion Questions together. The Observation questions are warmups. The Interpretation questions are where things get interesting. The Application questions are where it gets personal. Don't skip those.

For **individual study**: Work through each session at your own pace. Use the Personal Reflection prompts for journaling. The Weekly Practice at the end of each session gives you something concrete to carry into everyday life.

What You'll Need

A Bible (any translation - we'll reference the original Greek and Hebrew when it matters), something to write with, and willingness to sit with questions that don't resolve quickly. Some of the best moments in this study will come when you're not sure what you think yet.

A NOTE ON TIMING

Session 1 lands on Holy Week and Easter Sunday. If your group meets weekly, consider starting this study the week of March 29 so that Session 1 coincides with the week the Church has remembered the cross and celebrated the resurrection for two thousand years. There's something about studying these words in real time - walking through Gethsemane on Wednesday, sitting in the silence of Saturday, and opening your Bible on Easter morning to the word *anastasis* - that no other week of the year can offer.

But whenever you start, the tomb is still empty. The timing is always right.

Words of Resurrection — What We're Studying

April's theme is resurrection. Not resurrection as a concept you agree with on a doctrinal statement. Resurrection as the event that restructured reality.

The biblical writers didn't treat the resurrection as one belief among many. They treated it as the hinge - the thing everything else swings on. Get this wrong, and the whole story collapses. Get this right, and death itself has an expiration date.

Over five weekly sessions and one integration session, we'll trace the resurrection through its full arc: the road to the cross, the defeat of death, the new life that's already begun, the physical body we're promised, and the daily power available to us right now because of what happened on that Sunday morning outside Jerusalem.

SESSIONS AT A GLANCE

Session 1: The Road to the Cross - And Through It

Holy Week through Easter Sunday. Agony, silence, completion, and the moment He stood back up. **Key words:** Agōnia, Tetelestai, Paschō, Sigaō, Anastasis

Session 2: Death Defeated - What the Resurrection Accomplished

The resurrection wasn't resuscitation. It was conquest. Death had a weapon - and lost it. **Key words:** Thanatos, Nekros, Egeirō, Kentron, Nikos, Katargeō

Session 3: Raised to Life - The New Creation Has Begun

If you're in Christ, the resurrection isn't future tense. Paul uses past tense. You've already been raised. **Key words:** Zōopoieō, Kainē Ktisis, Sunegeirō, Zōē, Peripateō, Kainotes, Phaneroo

Session 4: The Resurrection Body - What We're Becoming

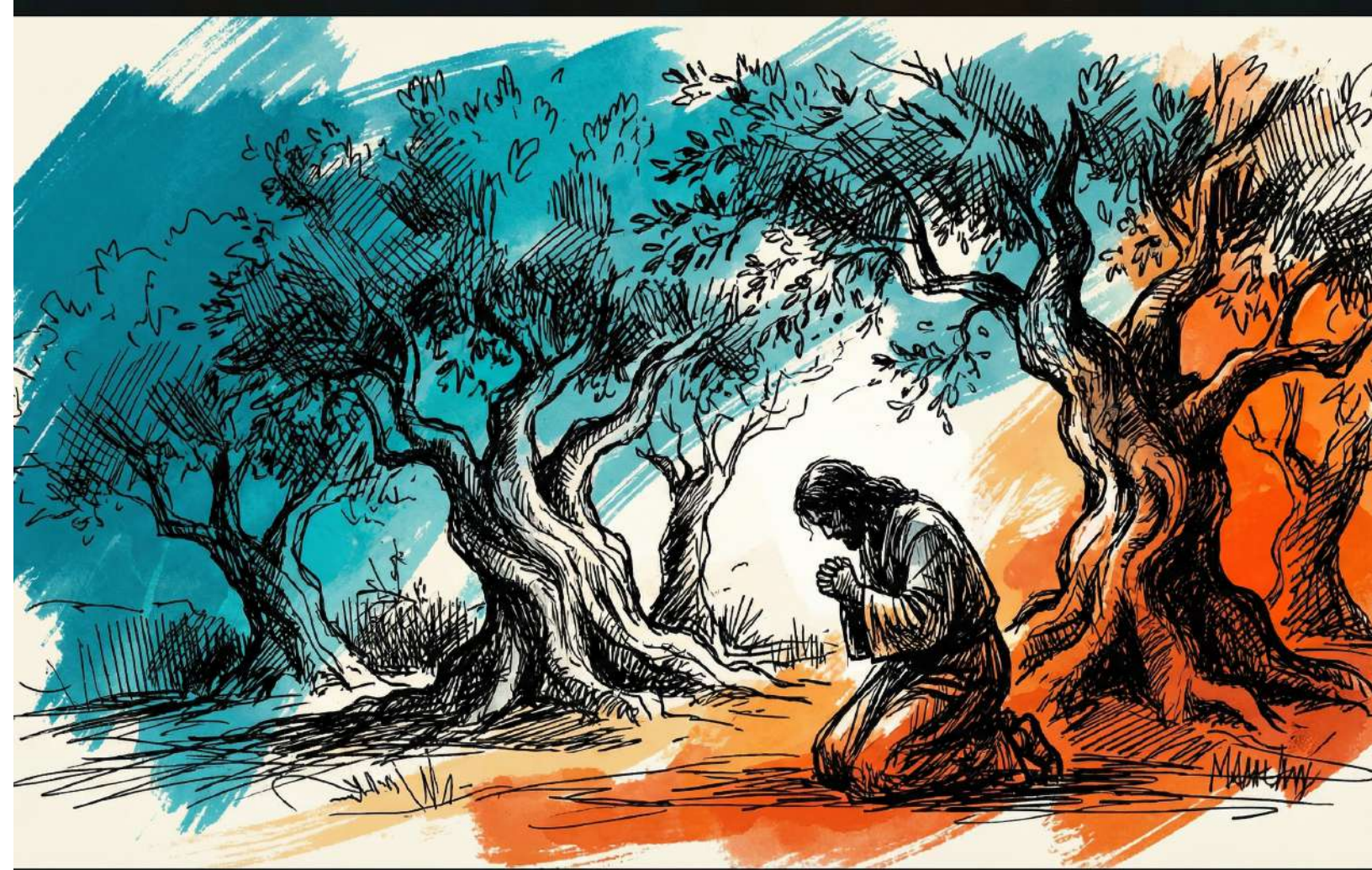
Christianity doesn't promise escape from the body. It promises transformation of the body. Jesus ate fish after rising from the dead. **Key words:** Sōma, Pneumatikos, Aphtharsia, Doxa, Dunamis, Metaschēmatizō, Summorphos

Session 5: Living Resurrection Now - Hope That Changes Today

The same power that raised Jesus from the dead is at work in you. Present tense. Right now. **Key words:** Elpis, Energeia, Kratos, Ischus, Paliggenesia

Session 6: Integration - Death Is Not the End

Pulling all five sessions together. The thread that runs through cross, conquest, new creation, transformed bodies, and daily power.



SESSION 1

The Road to the Cross — And Through It

Based on Week 1: Holy Week → Easter Sunday (April 1-5)

Key Words: Agōnia, Tetelestai, Paschō, Sigaō, Anastasis



Session 1: The Road to the Cross - And Through It

This session traces the arc from Wednesday night in Gethsemane to Sunday morning at the empty tomb. Five days. Five Greek words. Each one captures a different dimension of what happened during the most consequential week in human history - the agony of choosing, the suffering of enduring, the finality of completing, the silence of waiting, and the defiance of standing back up. We move through them the way the disciples did: one unbearable day at a time, until everything changed.

OPENING QUESTION

Think about a time you had to walk through something painful that you knew was coming - not a surprise, but something you saw approaching and couldn't avoid. A hard conversation. A medical procedure. A goodbye. What was the waiting like? Was it worse than the thing itself?

SCRIPTURE READING

Read aloud: Luke 22:39-46 (Gethsemane) and Matthew 28:1-10 (Resurrection morning)

Reference passages: John 19:28-30 (Tetelestai), Hebrews 2:9-10 (Suffering), Matthew 27:57-66 (Burial and silence)

Teaching Summary

The week that changed everything didn't start with triumph. It started with sweat.

Luke tells us that on the night before the crucifixion, Jesus went to the Mount of Olives, knelt down, and prayed. The Greek word Luke uses for what Jesus experienced there is *agōnia* - and it only appears once in the entire New Testament, right here in Luke 22:44. We translate it "agony," but that English word has drifted. We use it for bad headaches and losing football games. The Greek word came from the athletic arena. An *agōn* was a contest - the struggle of a wrestler locked with an opponent, the final stretch of a race where the body screams to quit. What happened in Gethsemane wasn't passive suffering. It was a contest. A struggle with the full weight of what was coming - and the choice to walk into it anyway.

Luke, the physician, records that Jesus' sweat became "like great drops of blood falling to the ground." He doesn't say it was blood. He says it was *like* blood - *hōsei*, in the Greek. Whether this was the rare medical condition known as hematomidrosis (where extreme stress causes capillaries near sweat glands to rupture) or Luke's vivid description of the intensity, the point is the same: this prayer cost Jesus physically. The garden was not a formality. "Not my will, but yours" was not a greeting card. It was the most expensive sentence ever spoken.

From the garden, the story accelerates toward the cross. And when we arrive there, we encounter a word that would have landed differently in the first century than it does in most churches today. Jesus' final word from the cross in John's Gospel is *tetelestai* - "It is finished." We hear that and think of endings. First-

century ears would have heard something more specific. **Tetelestai** is the perfect passive form of **teleō**, which means to complete, to bring to its intended end, to fulfill. The perfect tense in Greek indicates a completed action with ongoing results - it is finished, and it stays finished. This wasn't a dying man's last gasp. It was a declaration. The work that the Father gave the Son to do - accomplished. The debt that stood against humanity - settled. Permanently.

But before the resurrection, there's a day we almost never talk about. Saturday. Holy Saturday. The Gospels give us almost nothing about it. Friday: death, burial, sealed tomb. Sunday: angels, empty grave, risen Lord. Saturday: silence. The Greek word **sigāō** means to be silent, to say nothing - and while Scripture doesn't use it to describe this specific day, the silence of the text itself is deafening. God is in the grave. The disciples are hiding behind locked doors. Nobody is writing speeches. Nobody is making plans. The Saturday between the cross and the resurrection is the day that mirrors every season where you've prayed and heard nothing back. Where the story seems over. Where hope went into the ground and the stone rolled shut.

And then Sunday.

The word the New Testament uses for what happened on Sunday morning is **anastasis**. It's built from two Greek components: **ana** (up, again) and **stasis** (standing). Resurrection, at its most literal, means standing up again. The dead lie down. They are placed on their backs, laid in tombs, horizontal. Jesus stood up. Anastasis appears forty-two times in the New Testament - not as a metaphor, not as a spiritual concept, but as a claim about what happened to a specific body in a specific tomb outside a specific city. The stone was moved. The linen was folded. The body was gone. And then He was seen - by Mary, by Peter, by two men on a road to Emmaus, by five hundred people at once, by a persecutor named Saul who became an apostle named Paul.

This session covers five days and five words. **Agōnia** - the contest in the garden. **Paschō** - the suffering that gives us the word "passion." **Tetelestai** - the completion cry from the cross. **Sigāō** - the silence of Saturday. **Anastasis** - the standing up that undid death.

Every one of those days was necessary. The garden proved the cross was chosen, not forced. The suffering proved it was real, not theatrical. The cry of completion proved it was purposeful, not accidental. The silence proved it was death, not a coma. And the resurrection proved that all of it - the sweat, the nails, the silence - worked.

Word Study Spotlight

ἀγωνία

Agōnia (ah-go-NEE-ah)

1 time in the New Testament (Luke 22:44)

Meaning: Agony, anguish - originally an athletic contest or struggle

“And being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground.”

This word frames Gethsemane not as passive dread but as active struggle. Jesus wasn't simply sad about what was coming - He was contending with it. The agōn was real. And He won it on His knees before He ever reached the cross. The battle of the will happened in the garden; Calvary was the execution of a decision already made.

τετέλεσται

Tetelestai (teh-TEL-es-tai)

John 19:30 (perfect passive indicative of teleō, Strong's G5055 - teleō appears 28 times in NT)

Meaning: “It is finished” - completed, accomplished, brought to intended fulfillment

“When Jesus had received the sour wine, he said, ‘It is finished,’ and he bowed his head and gave up his spirit.”

The perfect tense is doing critical work here. In Greek, the perfect tense describes a completed action whose results continue into the present. Jesus didn't say “it is ending” or “it will be finished.” He declared a completion that holds permanently. What was finished? The work of redemption the Father had given Him. The sacrificial system that pointed forward to this moment. The debt. The curse. Done - and it stays done.

ἀνάστασις

Anastasis (ah-NAH-stah-sis)

42 times in the New Testament

Meaning: Resurrection - literally “a standing up again”

“He is not here, for he has risen, as he said.” (Matthew 28:6)

The simplicity of this word matters. It's not a technical theological term borrowed from philosophy. It's physical. Concrete. The dead are horizontal. Jesus became vertical again. The New Testament writers could have reached for more sophisticated language. They chose the most embodied word available: He stood up.

πάσχω

Paschō (PAH-skoh)

42 times in the New Testament (Strong's G3958)

Meaning: To suffer, to undergo, to experience something done to you

“It was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering.” (Hebrews 2:10)

Our English word “passion” comes directly from this Greek verb. We’ve mostly lost the connection - “passion” now means enthusiasm or romance. But for centuries it meant suffering, endurance, something undergone. When the Church calls the final days of Jesus’ life “The Passion,” it’s not using modern English. It’s using the original Greek. His passion was His suffering. And remarkably, Hebrews says that suffering made Him “perfect” - not morally (He was already without sin) but *teleios*, complete for the task. The suffering wasn’t a detour from the plan. It was the plan.

Discussion Questions

OBSERVATION - WHAT DOES THE TEXT SAY?

In Luke 22:39-46, how many times does Jesus pray before returning to the disciples? What does He find them doing each time - and what reason does Luke give for their sleeping?

Look at Matthew 28:1-10. Who arrives at the tomb first? What do they come expecting to do - and what do they encounter instead?

INTERPRETATION - WHAT DOES IT MEAN?

Agōnia frames Gethsemane as a contest, not just emotional pain. What was Jesus contending with in that garden? If the outcome was already determined by God’s plan, what was the struggle actually about?

Jesus said *tetelestai* - “it is finished” - before He died, not after the resurrection. Why does the declaration of completion come from the cross rather than from the empty tomb? What does that tell us about what the cross accomplished on its own terms?

The Gospels record almost nothing about Saturday - the day between crucifixion and resurrection. Why do you think Scripture preserves that silence rather than filling it? What purpose does the “empty day” serve in the story?

APPLICATION - WHAT DO I DO?

Most of us have experienced a “Holy Saturday” season - a time when something felt finished but nothing new had begun yet, when God seemed silent and the story seemed stuck. Without rushing to the resolution, what was that season like? What did you learn about God in the waiting that you couldn’t have learned any other way?

Anastasis means “standing up again.” Where in your life right now do you need the God of resurrection to make something stand that has been laid flat - a relationship, a hope, a calling, a part of yourself?

Jesus' *agōnia* in the garden shows us that obedience to God doesn't always feel peaceful. It sometimes looks like sweating blood and asking for another way. How does this change the way you evaluate your own struggles with following God's direction - especially when obedience feels like a contest rather than a comfort?

Cross-References

Isaiah 53:3-7: The Suffering Servant prophecy - written centuries before the cross, describing what *paschō* would look like in detail.

Philippians 2:5-11: The "Christ Hymn" - traces the arc from divine equality to death on a cross to exaltation. The same downward-then-upward movement this session covers.

1 Corinthians 15:3-8: Paul's summary of the gospel - delivered, died, buried, raised, appeared. The earliest creed of the Church, likely dating to within a few years of the resurrection itself.

Personal Reflection

If you had been in the garden that Thursday night and could hear Jesus praying, what do you think it would have done to your faith - watching the Son of God wrestle, sweat, and ask for another way? Would it have strengthened your trust or shaken it? Why?

Write about a time when something in your life reached a *tetelestai* moment - a point where you knew it was finished, for better or worse. What was it like to stand at that threshold? Did completion feel like relief, grief, or something else entirely?

Saturday is the day of silence. Be honest: when God goes quiet in your life, what's your first instinct - to wait, to panic, to fill the silence yourself, or to assume He's gone? What would it look like to trust the story isn't over when you can't see the next chapter?

WEEKLY PRACTICE: PRAY THE FIVE WORDS

Each day this week, take two minutes - just two - and pray one word from this session as a single-sentence prayer. Let each word become a day's meditation:

Monday - Agōnia: "God, I bring You the thing I'm wrestling with - not a polished prayer, but the real struggle."

Tuesday - Paschō: "God, I trust that nothing I'm suffering is outside Your ability to use."

Wednesday - Tetelestai: "God, I receive what You've already finished. I don't need to complete what You've declared done."

Thursday - Sigaō: "God, I will sit in the silence today without demanding You explain it."

Friday - Anastasis: "God, I believe You are the one who makes dead things stand again."

Set a recurring alarm for the same time each day. When it goes off, pray that day's sentence - out loud if possible. Then sit quietly for sixty seconds. That's it. No performance. No length requirement. One word, one sentence, one minute of silence. Let the word work on you rather than the other way around.

CLOSING PRAYER PROMPT

As you close, pray about:

- The honesty of Gethsemane - ask God for the courage to bring Him your real prayers, not your rehearsed ones
- The finality of the cross - thank Him for what *tetelestai* means: that the work of salvation doesn't depend on your ability to finish it
- The silence you may be living in right now - name it, and ask for the faith to trust that Sunday is coming even when Saturday feels endless



SESSION 2

Death Defeated — What the Resurrection Accomplished

Based on Week 2: April 6–11

Key Words: Thanatos, Nekros, Egeirō, Kentron, Nikos, Katargeō



Session 2: Death Defeated - What the Resurrection Accomplished

Most people understand the resurrection as good news for Jesus - He's alive again. This session pushes further. The New Testament claims the resurrection wasn't just a personal victory for Christ. It was a cosmic conquest. Death itself - the last enemy, the one thing every human being has in common, the final word over every life ever lived - was stripped of its authority. Paul doesn't just celebrate the resurrection. He taunts death over it. This session explores the Greek words that tell us what, exactly, the resurrection broke.

OPENING QUESTION

What's something you used to be genuinely afraid of that lost its power over you - not because the thing went away, but because something changed in how you saw it? A fear from childhood, a worry about the future, a person's opinion? What broke the spell?

SCRIPTURE READING

Read aloud: 1 Corinthians 15:50-57

Reference passages: Romans 6:9, Hebrews 2:14-15, 2 Timothy 1:10

Teaching Summary

There's a moment in 1 Corinthians 15 where Paul stops making arguments and starts talking trash.

For fifty-four verses he's been carefully building his case for the resurrection - eyewitness testimony, theological reasoning, answering objections one by one. And then, in verse 55, he drops the scholarly tone entirely: "O death, where is your victory? O death, where is your sting?"

That's not theology. That's a taunt. Paul is standing over a defeated enemy and mocking it to its face. To understand why he's this confident, we need to work through the words he uses to describe what the resurrection did to death.

Start with the enemy itself. The Greek word is *thanatos* - death. It appears 120 times in the New Testament, more than almost any other theological term. Paul calls it "the last enemy" in 1 Corinthians 15:26 - and the word order matters. Not the worst enemy. Not the biggest enemy. The *last* one. Paul has a sequence in mind: sin, the law's condemnation, Satan's accusation - all of these are enemies, and all of them are dealt with at the cross. But death is the final domino. It's the one that stays standing longest. Everything else in the gospel's victory parade has already fallen, and death is the holdout. Which means when death goes down, the war is over. Not a battle. The war.

The companion word is *nekros* - dead. It shows up 128 times in the New Testament, and its most important appearance might be in a phrase so familiar we stop hearing it: *ek nekron* - "from the dead." "Raised from

the dead” isn’t just a description of what happened. It’s a claim about where Jesus went. He didn’t hover above death. He didn’t get close and then pull back. He entered fully into the condition of *nekros* - dead, lifeless, corpse - and then came out the other side. The resurrection is not avoidance of death. It’s passage through death and out the back door.

Now here’s where Paul’s taunt picks up its force. “O death, where is your *kentron*?” That word - *kentron* - is vivid and violent. It’s the word for a scorpion’s stinger, or a cattle prod, or the sharp goad used to drive animals. Death had a weapon. Not a vague, philosophical threat - an actual instrument of pain and compulsion. The *kentron* of death, Paul explains in verse 56, is sin. Sin gives death its poison. Without sin, death has no stinger - it’s a scorpion with an empty tail, a goad with no point. And since Christ dealt with sin on the cross, death’s weapon has been confiscated. It can still show up. But it’s been disarmed.

Then Paul pivots from the weapon to the war: “O death, where is your *nikos*?” *Nikos* means victory - total triumph, the kind awarded to conquering armies. Paul is asking death to produce its trophy. Where’s your win? Show me what you’ve accomplished. You took Him on a Friday - and by Sunday He was standing. You don’t have a victory. You have a three-day head start that ran out.

But the word that might matter most for daily life comes from 2 Timothy 1:10, where Paul says Christ “abolished death.” The Greek is *katargeō*, and it doesn’t mean what “abolish” sounds like in English. We hear “abolish” and think “eliminated, removed, gone.” But death obviously still happens. People still die. So what does Paul mean? *Katargeō* means to render inoperative, to make ineffective, to strip of power. Death is still on the field, but it’s been benched. It still shows up in the roster, but it can’t score anymore. Paul isn’t claiming that Christians don’t die. He’s claiming that for those who are in Christ, death has been functionally decommissioned. It can take your body. It cannot keep you. It’s a door that used to be locked from the outside. The resurrection kicked it open, and now it swings both ways.

This is why the author of Hebrews connects all of this to daily experience. In Hebrews 2:14-15, we learn that Jesus shared in flesh and blood “so that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery.” Notice the chain: the devil wielded the power of death, and the *fear* of death kept people enslaved their entire lives. Not death itself - the *fear* of it. Every compromise you’ve ever made to avoid suffering, every truth you’ve swallowed to stay safe, every risk you’ve refused to take because the cost seemed too high - that’s the slavery Hebrews is describing. And the resurrection breaks it. Not by promising you won’t die. By proving that death doesn’t win.

Six words, one claim: death came for Jesus and lost. And because it lost once, it can never win again. The stinger is gone. The victory is gone. The power is gone. The fear is gone. That’s not wishful thinking. That’s Paul, standing over the last enemy, asking it to show him what it’s got.

Word Study Spotlight

θάνατος

Thanatos (THAH-nah-toss)

120 times in the New Testament (Strong's G2288)

Meaning: Death - cessation of life, the condition of being dead

“The last enemy to be destroyed is death.” (1 Corinthians 15:26)

Paul doesn't treat death as natural or neutral. It's an **enemy** - something that invaded God's good creation and must be actively conquered. Calling death “the last enemy” means Paul sees a sequence of victories. Sin, condemnation, accusation - dealt with. Death is the final opponent, and its destruction signals the completion of Christ's triumph over everything that's wrong with the world.

νεκρός

Nekros (neh-KROSS)

128 times in the New Testament (Strong's G3498)

Meaning: Dead - lifeless, a corpse, without vital activity

“raised from the dead [ek nekrōn]” (used throughout the NT)

The preposition **ek** (out of, from) is doing essential work. Jesus was raised **ek nekrōn** - out from the dead. He entered fully into the state of nekros. He wasn't mostly dead, or seemingly dead. He was dead. Which means the resurrection isn't a rescue from near-death. It's an exit from actual death. The deeper He went in, the more staggering it is that He came out.

ἐγείρω

Egeirō (eh-GAY-roh)

141 times in the New Testament (Strong's G1453)

Meaning: To raise up, to wake, to cause to stand

“God raised him up, loosing the pangs of death, because it was not possible for him to be held by it.” (Acts 2:24)

Egeirō is the most common resurrection verb in the New Testament - and it's the same word used for waking someone from sleep. The early Christians understood Jesus as reframing death itself: for those in Christ, death is not a permanent condition. It's sleep. And sleep has a morning. Acts 2:24 adds a remarkable phrase: death could not “hold” him. The tomb was a container that couldn't contain.

κέντρον

Kentron (KEN-tron)

4 times in the New Testament (Strong's G2759)

Meaning: Sting, goad, sharp point - a weapon that pierces or drives

“O death, where is your sting? The sting of death is sin.” (1 Corinthians 15:55-56)

A scorpion without a stinger is still a scorpion - it just can't hurt you anymore. That's Paul's image. Death still exists. It still looks intimidating. But its venom sac is empty. The *kentron* has been pulled. And Paul identifies the stinger specifically: sin. Because Christ dealt with sin on the cross, death lost the one thing that made it lethal.

νίκος

Nikos (NEE-koss)

4 times in the New Testament (Strong's G3534)

Meaning: Victory - conquest, triumph in battle

“Death is swallowed up in victory.” (1 Corinthians 15:54)

“Swallowed up” is a phrase borrowed from Isaiah 25:8. The image is total consumption. Death doesn't retreat or negotiate a truce. It gets swallowed - absorbed into a victory so complete that nothing remains. *Nikos* is the word behind the name Nike, the Greek goddess of victory. Paul is saying that what Greek mythology attributed to a goddess, the God of Israel actually accomplished.

καταργέω

Katargeō (kah-tar-GEH-oh)

27 times in the New Testament (Strong's G2673)

Meaning: To render powerless, to make inoperative, to nullify

“...our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel.” (2 Timothy 1:10)

This might be the most practically important word in this session. People still die. Christians get buried every day. So when Paul says death is “abolished,” he can't mean eliminated - not yet. *Katargeō* means its operational power has been neutralized. Death still happens, but it no longer has the final say. It's been stripped of authority, like an officer who still wears the uniform but has been relieved of command.

Discussion Questions

OBSERVATION - WHAT DOES THE TEXT SAY?

Read 1 Corinthians 15:54-57 slowly. Identify the chain Paul builds: what is death's sting? What gives the sting its power? And who gives the victory? How does each link in that chain depend on the one before it?

In Hebrews 2:14-15, what two things does Jesus accomplish through His own death? Who held the power of death, and what kept people enslaved?

INTERPRETATION - WHAT DOES IT MEAN?

Paul calls death “the last enemy” - not the worst, not the strongest, but the **last**. Why does that sequence matter? What does it tell us about where we are in the story if death is the only enemy left?

Katargeō means death has been rendered powerless - but people obviously still die. How do you hold those two realities together? What’s the difference between an enemy that’s been destroyed and an enemy that’s been decommissioned?

Paul taunts death in verses 55–56. That’s unusual - most of us treat death with solemn reverence. What kind of confidence does it take to mock the thing that kills everyone? Where does Paul get that confidence, and is it available to us?

APPLICATION - WHAT DO I DO?

Hebrews says the **fear** of death kept people in “lifelong slavery.” That slavery isn’t just about being afraid of dying - it’s about every decision shaped by self-preservation, every risk avoided, every truth left unspoken because the cost seemed too high. Where do you see the fear of loss or suffering shaping your decisions right now? What would it look like to live as if death has actually been defanged?

Egeirō is the same word for waking from sleep and rising from the dead. The early Church understood death as temporary for those in Christ. How would it change the way you grieve, or the way you face your own mortality, to genuinely believe that death is sleep and resurrection is the alarm?

Paul ends his resurrection chapter not with theology but with a practical instruction: “Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain” (1 Corinthians 15:58). Why does the defeat of death lead to **working harder**, not relaxing? What’s the connection between a conquered death and a meaningful life?

Cross-References

Isaiah 25:6–9: The Old Testament promise that God would “swallow up death forever” - the passage Paul quotes in 1 Corinthians 15:54.

Revelation 20:14: “Then Death and Hades were thrown into the lake of fire.” The final, future moment when **katargeō** becomes complete annihilation.

Romans 6:9: “We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him.” The word “dominion” (**kurieuō**) means to lord over. Death used to be lord. It’s been fired.

Personal Reflection

Be honest about your relationship with death. Not theologically - personally. Are you afraid of dying? Afraid of losing someone? Do you think about it often or avoid thinking about it entirely? Write about where you actually are with mortality, not where you think you should be.

Paul identifies sin as death's stinger - the thing that gives it its poison. Think about a specific sin pattern in your life. How has the fear of consequences (a kind of death - relational death, reputational death, the death of comfort) kept you enslaved to it? What would it mean for that stinger to be pulled?

"Lifelong slavery" through the fear of death is a strong phrase. Write about one area of your life where you've played it safe - not because wisdom told you to, but because fear told you to. What would change if you genuinely believed that the worst thing that could happen to you has already been defeated?

WEEKLY PRACTICE: NAME WHAT YOU FEAR AND NAME WHAT'S TRUE

Each day this week, take three minutes for this two-step exercise:

Step 1 - Name it. Write down or speak aloud one thing you're currently afraid of losing. Be specific. Not "I'm afraid of bad things happening." Something real: a job, a person's health, a relationship, financial stability, your reputation, your comfort.

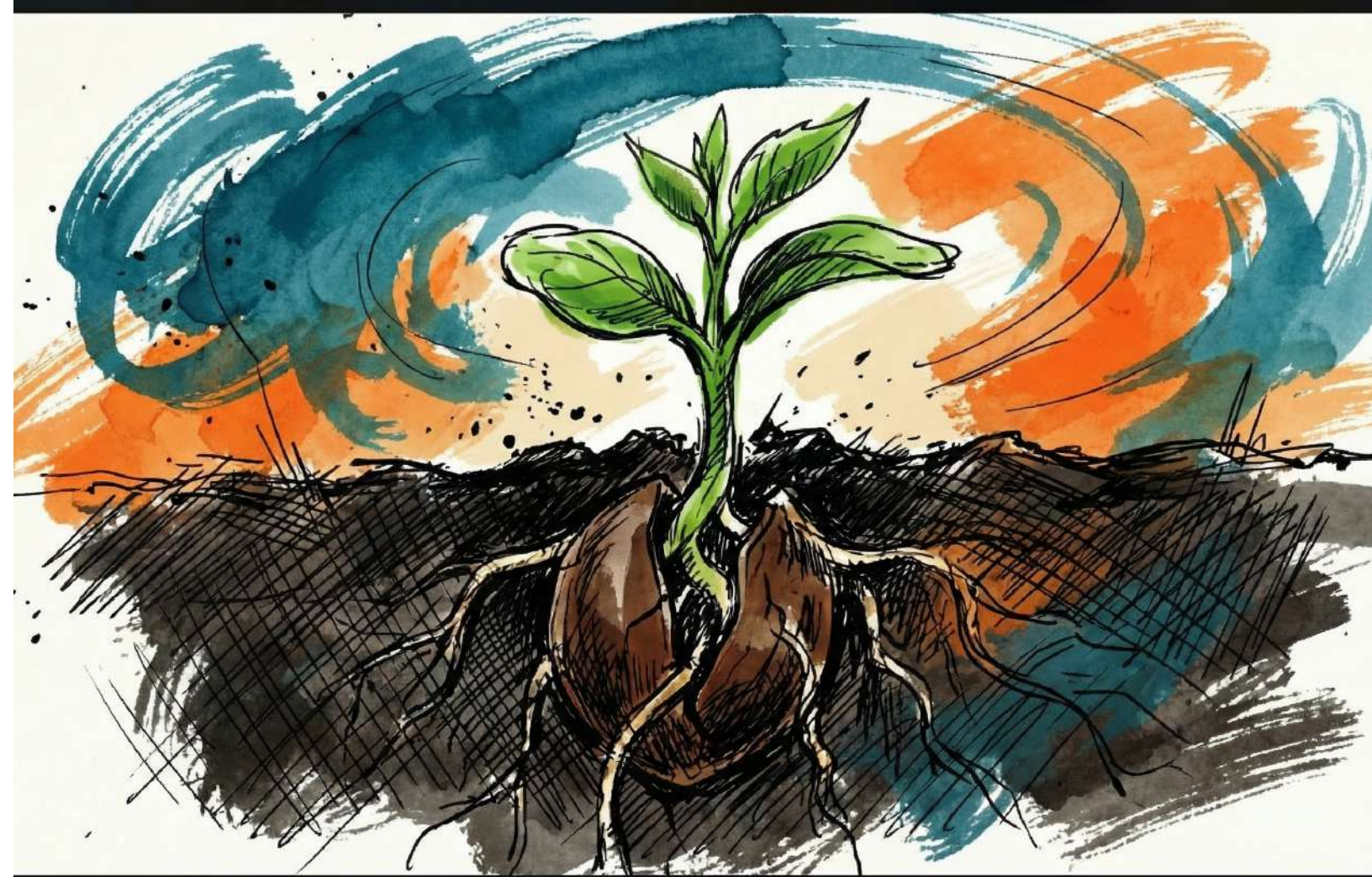
Step 2 - Answer it. Speak this out loud (or write it): "This matters to me. And death does not have the final word over it. The God who stood up from a sealed tomb has authority over this."

You're not pretending the fear isn't real. You're not minimizing the stakes. You're doing what Paul did - acknowledging the enemy and then telling it what happened on Sunday morning. Pick the same time each day - morning works well, before the day's anxieties have fully loaded. By the end of the week, you'll have named seven fears and answered each one with the same reality: death lost.

CLOSING PRAYER PROMPT

As you close, pray about:

- The fears you carry that you've never named out loud - bring them into the open before God, not as confessions of weakness but as territories where resurrection power is needed
- Gratitude for *katargeō* - that death has been decommissioned, even on the days it doesn't feel that way, even when grief is heavy and loss is fresh
- The courage to live as someone who genuinely believes the last enemy has been defeated - not recklessly, but freely, with the kind of boldness Paul showed when he taunted death to its face



SESSION 3

Raised to Life — The New Creation Has Begun

Based on Week 3: April 12–18

Key Words: Ζῳοποιεῶ, Καινῆ Κτίσις, Συνεγεῖρῶ, Ζῶῃ, Περιπατέῶ, Καινότης, Φανεροῦ



Session 3: Raised to Life - The New Creation Has Begun

Sessions 1 and 2 dealt with the past - what happened during Holy Week and what the resurrection accomplished over death. This session makes a sharp turn toward the present. The New Testament makes a claim that most Christians affirm on paper but haven't let rearrange their actual lives: if you are in Christ, you have already been raised. Not "will be." Have been. Paul writes about your resurrection in the past tense. You are, right now, a new creation - and the Greek grammar behind that phrase is so excited it drops its verb. This session explores what it means that the resurrection isn't just something that happened to Jesus two thousand years ago. It's something that's happened to you.

OPENING QUESTION

Has there ever been a moment - a conversation, an experience, a realization - where you felt like a genuinely different person on the other side of it? Not just that your circumstances changed, but that you changed? What was it, and how did you know the change was real?

SCRIPTURE READING

Read aloud: Romans 6:1-11

Reference passages: 2 Corinthians 5:17, Colossians 3:1-4, Ephesians 2:4-6, John 10:10

Teaching Summary

There's a question that haunts people who take the gospel seriously. It usually shows up around two in the morning, or in the middle of a sin you swore you'd never commit again, or in the gap between what you believe theologically and what you feel experientially. The question is this: if the resurrection is real, why don't I feel resurrected?

Paul would say you're asking the wrong question. You're looking for a feeling when you should be looking at a verb tense.

In Colossians 3:1, Paul writes: "If then you have been raised with Christ, seek the things that are above." Stop on that first clause. "If you have been raised." The Greek verb is *sunegeirō* - *sun* (together with) plus *egeirō* (to raise). It's a compound verb that means "co-raised," and Paul puts it in the aorist passive - a past tense that describes something that happened to you, something done, something completed. Paul isn't writing about a future you should look forward to. He's describing a reality that's already in effect. You have been raised. Past tense. With Christ. Done.

This is either the most audacious claim in the New Testament or the most overlooked one. Because if Paul is right, then the problem isn't that you haven't been raised yet. The problem is that you've been raised and you're still living like someone who hasn't.

But Paul isn't alone in this. He presses the point even harder in Ephesians 2:4-6: "God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ - by grace you have been saved - and raised us up with him and seated us with him in the heavenly places in Christ Jesus." Three past-tense verbs in a row. Made alive. Raised up. Seated. Paul says you're already seated in heavenly places. Not standing in line. Not in the waiting room. Seated - which in the ancient world meant the work is finished and the position is secured.

The word Paul uses for that initial spark - the moment dead things come alive - is *zōopoieō*. It means "to make alive," and it's built from *zōē* (life) and *poieō* (to make, to create). That second root is important. *Poieō* is a creation word. It's the verb behind "poet" - someone who makes something that didn't exist before. When Paul says God *zōopoieō*-ed you, he's not saying God resuscitated you, as if you were mostly alive and just needed a jump start. He's saying God **created life where there was none**. The same creative force that spoke light into existence in Genesis 1 is the force that made you alive in Christ. Resurrection and creation are the same kind of act. Easter is Genesis happening again, this time inside you.

And that brings us to what might be the most grammatically excited sentence Paul ever wrote.

Second Corinthians 5:17: "If anyone is in Christ - new creation!" In Greek: *ei tis en Christō, kainē ktisis*. There's no verb. Paul doesn't write "he is a new creation" or "there is a new creation" or "a new creation has occurred." He drops the verb entirely. Scholars call this an exclamatory verbless clause - and it's the grammatical equivalent of someone being so stunned by what they're seeing that they can't finish the sentence.

Two words in that phrase deserve individual attention. *Kainē* - the word for "new" - doesn't mean new in time, the way a new car is just the latest model off the line. Greek has a different word for that: *neos*, which means recent, young, chronologically new. *Kainos* means new in kind, new in quality, unprecedented. A *neos* shirt is one you bought yesterday. A *kainos* shirt is made of a fabric that's never existed before. When Paul says you're a *kainē ktisis*, he's not saying you're the updated version of yourself. He's saying you're a category that didn't previously exist.

And *ktisis* - creation - links directly back to Genesis. The same word used for God's original creative act is now applied to what happens inside a person who is in Christ. Paul is telling the Corinthians - and you - that what God did "in the beginning" He has done again, personally, in you.

But new creation isn't just a status you receive. It's a life you walk. The Greek word *peripatéō* means to walk - to move through daily life, to conduct yourself - and it's Paul's single favorite word for describing the Christian life. He uses it over thirty times in his letters. Not fly. Not sprint. Walk. Romans 6:4 says we've been buried with Christ through baptism into death "so that, just as Christ was raised from the dead through the glory of the Father, we too might walk in newness of life." The word for "newness" there is *kainotes* - same *kainos* root. Qualitatively new walking. Not the same roads with a better attitude. A different kind of movement through the world altogether.

And Paul connects the walking to a different quality of life - *zōē*. Greek has more than one word for life. *Bios* refers to biological life - the mechanics of breathing, eating, circulating blood. *Zōē* refers to animated, vital, purposeful life - the kind of life that's worth the word. When Jesus says in John 10:10, "I came that they may have life and have it abundantly," the word is *zōē*. He's not promising more years on the biological clock. He's promising a different species of aliveness.

The final word in this session takes us from present experience to future revelation. *Phaneroo* means to make visible, to reveal, to manifest - and Paul uses it in Colossians 3:4 to describe a day that's coming: "When Christ who is your life appears, you also will appear with him in glory." There's a "not yet" to the resurrection. You've been raised - past tense. But the full display of what that means hasn't happened yet. Right now, your new-creation life is, as Paul says in Colossians 3:3, "hidden with Christ in God." Hidden. Not absent - hidden. Like a seed underground that's already alive but hasn't broken the surface.

But until that day, you walk. Past-tense raised. Present-tense walking. Future-tense revealed. And the walking is the proof that the raising was real.

Word Study Spotlight

ζωοποιέω

Zōopoieō (zoh-oh-poy-EH-oh)

11 times in the New Testament (Strong's G2227)

Meaning: To make alive, to give life to what was dead - a creation act

“For as in Adam all die, so also in Christ shall all be made alive.” (1 Corinthians 15:22)

This is not resuscitation language. The *poieō* root connects to creation - making something that wasn't there before. When God *zōopoieō*-ed you, He didn't restart your old engine. He created life from scratch in the place where death had settled.

καινή κτίσις

Kainē Ktisis (kai-NAY KTEE-sis)

2 Corinthians 5:17, Galatians 6:15

Meaning: New creation - qualitatively unprecedented creative act

“Therefore, if anyone is in Christ - new creation! The old has passed away; behold, the new has come.” (2 Corinthians 5:17)

The absent verb is the point. Paul's grammar mirrors his theology - the reality of new creation is so immediate that the sentence can't contain it in normal syntax. You are not an improved version of your old self. You are a first draft of something the universe has never seen.

συνεγείρω

Sunegeirō (soon-eh-GAY-roh)

3 times in the New Testament (Strong's G4891)

Meaning: To raise together with, to co-resurrect

“If then you have been raised with Christ, seek the things that are above.” (Colossians 3:1)

The **sun-** prefix means “together with.” Your resurrection isn’t a separate event from Christ’s. It’s the same event, extended to you. When He was raised, you were raised in Him. The aorist tense means Paul treats this as a historical fact, not a future hope.

ζωή

Zōē (zoh-AY)

135 times in the New Testament (Strong's G2222)

Meaning: Life - vital, animated, purposeful existence, not merely biological function

“I came that they may have life [zōē] and have it abundantly.” (John 10:10)

Greek distinguishes between **bios** (biological existence) and **zōē** (the kind of life that is itself worth living). Every time Jesus promises “life” in the Gospels, the word is **zōē**. He’s not offering more time. He’s offering a different quality of being alive.

περιπατέω

Peripatēō (peh-ree-pah-TEH-oh)

95 times in the New Testament (Strong's G4043)

Meaning: To walk - to conduct one’s daily life, to move through ordinary existence

“...we too might walk in newness of life.” (Romans 6:4)

Paul could have chosen a dramatic verb. He chose “walk.” The resurrection doesn’t make you superhuman. It makes you newly human. The evidence is how you walk - the daily, ordinary, sustainable movement through a life that’s been made qualitatively new.

φανερώνω

Phaneroō (fah-neh-ROH-oh)

49 times in the New Testament (Strong's G5319)

Meaning: To make visible, to reveal, to manifest what was hidden

“When Christ who is your life appears [phaneroō], you also will appear with him in glory.” (Colossians 3:4)

This word holds the tension between “already” and “not yet.” You’ve been raised - that’s settled. But the full display of that reality is still hidden. **Phaneroō** is what happens when something true becomes visible. That day is coming. Until then, you walk by faith in a reality you can’t yet fully see.

Discussion Questions

OBSERVATION - WHAT DOES THE TEXT SAY?

In Romans 6:3-4, Paul describes a sequence: buried with Christ, raised with Christ, walking in newness of life. What event does Paul connect this to in verse 3? How does that connection shape the way we understand what baptism represents?

Read 2 Corinthians 5:17 in multiple translations if you can. Some add “he is” before “new creation.” The Greek doesn’t include a verb. What difference does it make to read this as an exclamation rather than a calm statement?

INTERPRETATION - WHAT DOES IT MEAN?

Paul says you have **already been** raised with Christ (Colossians 3:1, past tense), but also that your life is currently **hidden** with Christ in God (3:3), and will one day be **revealed** (3:4). How do you make sense of a resurrection that’s past, present, and future all at the same time?

Zōopoieō uses a creation word - *poieō* - for what God does in bringing dead people to life. Why does Paul choose creation language instead of repair language or healing language? What’s the difference between God fixing what was broken and God making something that never existed before?

Paul uses “walk” (*peripatéō*) more than any other word to describe the Christian life. Why is walking the right metaphor for resurrection life?

APPLICATION - WHAT DO I DO?

Most Christians experience a gap between what Paul declares to be true (“you have been raised”) and what they feel on any given Wednesday. Is that gap a problem of belief, experience, maturity, or something else? How do you live in a truth that hasn’t caught up to your feelings yet?

Kainē ktisis - new creation - means you’re not an improved version of your old self. You’re an unprecedented thing. How does that change the way you relate to your past, your failures, and the patterns you keep falling back into?

Your new-creation life is “hidden with Christ in God” right now. What does it look like, practically, to trust a reality you can’t fully see?

Cross-References

Genesis 1:1-3: The original creation - light spoken into darkness, something from nothing. Read it alongside 2 Corinthians 5:17 and notice how Paul deliberately echoes Genesis.

Ezekiel 37:1-14: The Valley of Dry Bones - God making an entire nation alive. The most vivid Old Testament picture of what “made alive” looks like.

Ephesians 2:1-10: Paul’s fullest description of the before-and-after: dead in trespasses, made alive together with Christ, seated in heavenly places, created for good works. The entire arc of this session in ten verses.

Personal Reflection

Paul says your resurrection has already happened - past tense. Do you believe that? Not as a theological proposition you'd affirm on a quiz, but as something that changes how you wake up tomorrow?

"New creation" means the old has passed away. What's one thing from your old life - a habit, a way of seeing yourself, a coping mechanism - that you know belongs to the old creation but that you've smuggled into the new one?

Your life is "hidden with Christ in God." Write a letter to your future self - the self who will one day be **phaneroo**-ed in full glory. What do you want to remind that person about what the hidden season was like?

WEEKLY PRACTICE: WALK IN KAINOTES - ONE ORDINARY THING, DONE NEW

Pick one routine part of your day - your morning coffee, your commute, your lunch break - and consciously dedicate it as a place where **kainotes** shows up.

Choose the moment on Day 1. Write it down: "This week, my resurrection-life practice is _____."

Before that moment each day, pause for ten seconds and say: "I am a new creation. The old has passed. I am walking in newness of life - right here, right now, in this."

During the moment, pay attention. What would a person fully alive (**zōē**, not just **bios**) notice that you normally sleepwalk through?

After the moment, take thirty seconds to reflect: "Did I experience that differently?"

This is not magic. It's training. You're practicing the awareness that resurrection isn't reserved for Easter morning. It's embedded in the fabric of every ordinary moment, waiting to be noticed by someone who knows they've been made new.

CLOSING PRAYER PROMPT

As you close, pray about:

- Gratitude for what **sunegeirō** means - that your resurrection isn't a solo event but a participation in Christ's resurrection, already accomplished, already yours
- Honesty about the gap between what Paul declares and what you experience - ask God not to close the gap with a feeling but to deepen your trust in what's true
- The hidden things - ask for patience with the "not yet" of **phaneroo**, and for faith to walk in newness of life even when the full display of who you're becoming is still underground

SCRIPTURE READING

Read aloud: 1 Corinthians 15:35–49

Reference passages: Philippians 3:20–21, 1 John 3:2, Luke 24:36–43

Teaching Summary

Someone in Corinth asked a smart-aleck question, and Paul’s answer became the most detailed description of the resurrection body in the entire Bible.

The question shows up in 1 Corinthians 15:35: “How are the dead raised? With what kind of body do they come?” You can almost hear the tone. Paul certainly could - he fires back with “You foolish person!” before launching into an extended analogy about seeds that would reshape Christian theology for two thousand years.

The analogy is simple and it’s brilliant. When you plant a seed, Paul says, what goes into the ground doesn’t look anything like what comes out. You bury a small, dry, dead-looking kernel. What rises is a living plant - connected to the seed, continuous with it, but so transformed that you’d never guess one came from the other unless you watched it happen. The acorn and the oak. The bulb and the lily. Continuity and transformation, held together.

That’s the resurrection body. Not a replacement. Not an upgrade. A transformation so thorough that the result is barely recognizable - but it’s still *you*.

Paul builds his case in four contrasts. First: “It is sown in dishonor; it is raised in glory.” The word for glory is *doxa* - and in the New Testament, *doxa* refers to the radiant, weighty, visible splendor of God’s presence. Moses’ face glowed with *doxa* after meeting with God on Sinai, but the glow faded. He had to veil his face because it was temporary. The resurrection body doesn’t borrow glory. It’s saturated with it permanently.

Second: “It is sown in weakness; it is raised in power.” The word is *dunamis* - the raw capacity to act. Your current body gets tired. It runs out. You sleep a third of your life because your body can’t sustain consciousness for more than about sixteen hours without breaking down. The resurrection body is characterized by *dunamis* - a sustained, unfailing capacity.

Third - and this is the one that confuses people most - “It is sown a natural body; it is raised a spiritual body.” The word “spiritual” is *pneumatikos*, and in English it sounds like “immaterial.” A spiritual body sounds like a ghost. But that’s not what *pneumatikos* means. The *-ikos* suffix in Greek means “characterized by” or “animated by.” A *psuchikos* (natural) body is one animated by the *psuchē* - the ordinary life-force. A *pneumatikos* body is one animated by the *pneuma* - the Spirit of God. It’s not less physical. It’s differently powered. The natural body runs on biology. The spiritual body runs on the Holy Spirit. Same hardware. Fundamentally different operating system.

Fourth: “It is sown in corruption; it is raised in incorruption.” The word is *aphtharsia* - built from the negative prefix *a-* (not) plus *phthora* (decay). Your current body is perishable. From the moment you’re

born, the clock is ticking. Cells break down. Joints wear out. The resurrection body is **aphthartos** - not subject to decay. A body that doesn't break down.

Now step outside 1 Corinthians 15 and look at Philippians 3:20-21. Paul says Christ "will transform our lowly bodies to be like his glorious body." Two words matter here. **Metaschēmatizō** - to transform, to change the outward form. Paul's word for your current body is stronger than "lowly": **sōma tēs tapeinōseōs** - "body of humiliation." That's not an insult. It's a diagnosis. Your current body is in a humiliated state - subject to weakness, shame, pain, decay, and death. The resurrection is the end of that humiliation.

The second word is **summorphos** - conformed to, sharing the same form as. Your resurrected body will be **summorphos** to Christ's glorious body. And we know things about His resurrected body from the Gospels. He could be touched - Thomas put his fingers in the nail marks. He ate food - Luke 24:42-43 records Him eating broiled fish. He was recognizable, eventually. But He could also appear in locked rooms. He vanished from the table at Emmaus. Physical, but operating under different rules.

This is what **summorphos** promises. Not an angel body. Not a ghost body. A body like **His** - real enough to eat fish, solid enough to be touched, transformed enough that the old limitations don't apply anymore.

Here's why this matters for more than just the future. If the body matters enough for God to raise it, it matters now. The resurrection is God's permanent vote of confidence in the physical. You're not passing through the physical on your way to something better. The physical is being taken with you, transformed, glorified, and made permanent.

The acorn doesn't know what it's becoming. But the oak was always in the design.

Word Study Spotlight

σῶμα

Sōma (SOH-mah)

142 times in the New Testament (Strong's G4983)

Meaning: Body - the physical, material form of a person

“It is sown a natural body; it is raised a spiritual body.” (1 Corinthians 15:44)

Paul never abandons this word when talking about eternity. What changes is not the category (body) but the condition. Christianity is the most stubbornly physical religion in the world. Its central promise is a body.

πνευματικός

Pneumatikos (pnyoo-mah-tee-KOSS)

26 times in the New Testament (Strong's G4152)

Meaning: Spiritual - characterized by or animated by the Spirit (pneuma)

“It is sown a natural body; it is raised a spiritual body.” (1 Corinthians 15:44)

“Spiritual body” sounds to English ears like “non-physical body.” But pneumatikos doesn't mean immaterial. It means Spirit-powered. Think of the difference between a gas engine and an electric engine. Both are real engines. Both move real cars. The difference is what powers them.

ἀφθαρσία

Aphtharsia (af-thar-SEE-ah)

8 times in the New Testament (Strong's G861)

Meaning: Imperishability, incorruption - the quality of being immune to decay

“For this perishable body must put on the imperishable, and this mortal body must put on immortality.” (1 Corinthians 15:53)

Paul uses clothing language - “put on” - as if imperishability is a garment draped over the existing body. The perishable doesn't get thrown away. It gets clothed with aphtharsia. Everything that makes the physical world heartbreaking - aging, disease, entropy - swallowed up by a body that doesn't degrade.

δόξα

Doxa (DOK-sah)

166 times in the New Testament (Strong's G1391)

Meaning: Glory - radiant splendor, weight, visible divine magnificence

“It is sown in dishonor; it is raised in glory [doxa].” (1 Corinthians 15:43)

Moses' face temporarily reflected God's glory after forty days on Sinai, and the glow faded so quickly he had to cover it with a veil. The resurrection body doesn't borrow doxa for an afternoon. It is permanently characterized by it. The glory isn't applied. It's woven in.

μετασχηματίζω

Metaschēmatizō (meh-tah-skhay-mah-TEE-zoh)

5 times in the New Testament (Strong's G3345)

Meaning: To transform, to change the outward form

“...who will transform our lowly bodies to be like his glorious body...” (Philippians 3:21)

Transformation of form, not replacement of substance. The caterpillar doesn't get a different body - it gets the same body, unrecognizably transformed. The continuity matters theologically: the body that suffered is the body that's glorified.

σύμμορφος

Summorphos (SOOM-mor-foss)

2 times in the New Testament (Strong's G4832)

Meaning: Conformed to, having the same form as, sharing a pattern with

“...to be like [summorphos] his glorious body...” (Philippians 3:21)

This word answers “What will the resurrection body look like?” with the most specific answer possible: like His. Not a generic upgrade. A body conformed to the pattern of Jesus’ own risen body - the body that ate fish, bore scars, walked through walls, and ascended. He’s the prototype. You’re being manufactured to match.

Discussion Questions

OBSERVATION - WHAT DOES THE TEXT SAY?

In 1 Corinthians 15:36–38, Paul uses a seed analogy. What three things does he say about the seed? How does the analogy hold together - what’s continuous between the seed and the plant, and what changes?

Look at Luke 24:36–43. After the resurrection, what does Jesus do to prove He’s not a ghost? What does this tell us about the nature of His resurrected body?

INTERPRETATION - WHAT DOES IT MEAN?

Paul contrasts a “natural body” with a “spiritual body.” How does understanding *pneumatikos* as “Spirit-powered” rather than “immaterial” change the way you picture eternal life?

The resurrection body is described as the same body, transformed - not a different body altogether. Why does that continuity matter? What would be lost theologically if God simply gave us brand-new bodies?

Paul says your current body is a *sōma tēs tapeinōseōs* - a “body of humiliation.” In what sense is the human body - which God designed, called good, and chose to inhabit - currently in a state of humiliation?

APPLICATION - WHAT DO I DO?

If the physical body matters enough for God to resurrect it, what does that mean for how you treat your body now? How does the promise of resurrection change the way you think about health, aging, disability, or physical suffering?

Jesus’ resurrection body carried the marks of crucifixion. Thomas touched the scars. What does it mean that glorification didn’t erase the wounds? How does that change how you relate to the scars you carry now?

Many people spend significant energy fighting their body’s limitations. How does the promise of *aptharsia* speak into that struggle? Does knowing the end of the story change how you experience the middle of it?

Cross-References

Genesis 2:7: “The LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life.” The first body - made from earth, animated by divine breath.

Romans 8:22–23: “The whole creation has been groaning... we ourselves groan inwardly as we wait eagerly for... the redemption of our bodies.” Paul explicitly names what we’re waiting for: not escape from the body, but the body’s redemption.

John 20:24–29: Thomas and the risen Jesus. The scars are still there. History survives into glory.

Personal Reflection

How have you pictured the afterlife? Clouds? Disembodied spirits? How does Paul’s description challenge that picture?

Your body has a story - injuries, illnesses, marks, limitations, pleasures. Write about your relationship with your body. If the resurrection doesn’t erase your body’s history but transforms it, what do you want God to do with your story?

Metaschēmatisō - transformation of form, not replacement of substance. What in your life right now feels like the caterpillar stage - confined, limited, not yet what it’s going to be?

WEEKLY PRACTICE: THANK YOUR BODY FOR WHAT IT CARRIES

Each day this week, choose one part of your body and spend sixty seconds doing two things:

First, acknowledge what it carries. “My hands have held my children, typed a million words, gripped hospital bed rails, folded in prayer, shaken with fear, and reached for help.” Be specific.

Second, speak the promise over it. “And you will be raised. Not discarded. Not left behind. Raised in power, in glory, in imperishability. What you are now is the seed. What you will be is something I can’t imagine yet.”

Pick a different body part each day. Morning works well - before you ask your body to perform for the day, honor what it’s already carried. By the end of the week, you’ll have acknowledged seven parts of a body that God considers worth raising from the dead.

CLOSING PRAYER PROMPT

As you close, pray about:

- Your body - not as a source of vanity or frustration, but as something God made, inhabited in Christ, and promises to raise
- The people you’ve lost whose bodies are in the ground - speak their names if you’re able, and hold the promise of **aphtharsia** over them

- The courage to live as someone with an eternal, physical future - knowing your body is not a throwaway container but a cocoon, and what's coming out of it will be [summorphos](#) - shaped like the risen Christ Himself



SESSION 5

Living Resurrection Now — Hope That Changes Today

Based on Week 5: April 26–30

Key Words: Elpis, Energeia, Kratos, Ischus, Paliggenesia



Session 5: Living Resurrection Now - Hope That Changes Today

You can affirm the resurrection as historical fact (Session 1), believe it defeated death (Session 2), accept that it made you a new creation (Session 3), and look forward to a transformed body (Session 4) - and still wake up on a Tuesday feeling like none of it applies to you before noon. This session closes the distance between resurrection theology and resurrection living. The New Testament doesn't treat resurrection power as something stored in a vault for the last day. Paul says the exact same power - not a similar power, not a lesser version, the **identical** force - that raised Jesus from the dead is at work in you right now. Present tense. Active. Available. And he stacks four different Greek power words in a single sentence to make sure you don't miss it.

OPENING QUESTION

When you hear the phrase "the power of the resurrection," what comes to mind? Be honest - does it sound like something you experience daily, something reserved for crisis moments, or something that belongs to other people's testimonies?

SCRIPTURE READING

Read aloud: Ephesians 1:15-23

Reference passages: Romans 8:11, 1 Peter 1:3-5, Matthew 19:28

Teaching Summary

Paul prays dangerous prayers.

In Ephesians 1, he's writing to a church he loves, and he tells them exactly what he's been asking God to give them. Not comfort. Not ease. He prays that the eyes of their hearts would be enlightened - that they'd be able to see something they've been missing. And what he wants them to see is power.

Ephesians 1:19-20 contains one of the most extraordinary sentences in the New Testament. Paul has stacked four different Greek words for power into a single clause, each one adding a dimension the others don't cover. He's not being redundant. He's reaching for something that one word can't hold.

The first word is **dunamis** - inherent power, raw capacity. We've met this word before. When Paul says God's **dunamis** is at work in you, he means the sheer capacity to do things that can't be done by natural means. The same **dunamis** that raised a corpse out of a tomb is the **dunamis** Paul says is aimed "toward us who believe." Not available on request. Not unlocked by reaching a spiritual level. Aimed. Directed. Already in motion.

The second word is **energeia** - active, operative power. Working energy. **Dunamis** is capacity - the potential to act. **Energeia** is capacity in motion - power that has moved from potential to actual, from stored to

deployed. The power that raised Christ isn't waiting for you to figure out how to access it. It's operational. The engine is already running. The question isn't whether the power is there. The question is whether you've noticed it.

The third word is **kratos** - ruling power, sovereign might, dominion. If **dunamis** is the raw ability and **energeia** is that ability in action, **kratos** is that ability exercised as authority. This is the word behind the suffix "-cracy." When Paul adds **kratos** to the stack, he's saying the power at work in you isn't just strong and active. It's sovereign. It carries authority that the forces opposing you are obligated to recognize.

The fourth word is **ischus** - inherent, enduring strength. If **dunamis** is capacity, **energeia** is that capacity deployed, and **kratos** is that capacity exercised as authority, then **ischus** is the reservoir behind all of it - the deep, inexhaustible strength that ensures the power doesn't run out. Paul is saying: the power at work in you is not a burst. It's not a momentary intervention. It's backed by an **ischus** that doesn't deplete. Four layers deep, and every one of them aimed at you.

And this power isn't abstract or far away. Romans 8:11 brings it as close as your own breathing: "If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you." The Spirit who dwells in you. Present tense. The Greek is **oikeō**, which means to make a home, to take up residence. The power that raised Jesus hasn't been archived in heaven. It has moved into your body and set up permanent residence.

But Paul doesn't stop with present power. He reaches forward, too. In 1 Peter 1:3, Peter describes what the resurrection produces in us: a "living hope." The Greek is **elpis zōsa**. **Elpis** in the New Testament isn't wishful thinking. Greek **elpis** means confident expectation grounded in something that has already happened. Christian hope isn't a wish. It's a certainty that hasn't been fully revealed yet. And Peter calls it **zōsa** - living. The hope itself is alive. It breathes, grows, adapts, sustains.

And then, at the far end of the line, Jesus Himself gives us **paliggenesia** - **palin** (again) plus **genesis** (beginning). Literally: a new genesis. In Matthew 19:28, Jesus applies it to the entire created order. Not just souls saved. Not just bodies raised. Everything made new. Rivers, mountains, ecosystems, the physical universe itself - all of it subject to the **paliggenesia** that the resurrection set in motion.

This is where the five sessions converge. The event that happened in a specific tomb outside a specific city on a specific Sunday morning has been expanding ever since - through death, through you, through time, through the physical world - and it won't stop until **paliggenesia** is complete. The four-word stack in Ephesians 1:19-20 is Paul's way of telling you: you have no idea how much firepower is living inside you right now.

Word Study Spotlight

ἐλπίς

Elpis (el-PEES)

53 times in the New Testament (Strong's G1680)

Meaning: Hope - confident expectation grounded in a settled reality

“Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead.” (1 Peter 1:3)

Peter doesn't say the resurrection gives us “hope that we might live.” He says it gives us a living hope - *elpis zōsa*. The hope itself is alive. This is not “I hope things work out.” This is “I know how the story ends because I've seen what happened on Sunday morning.”

ἐνέργεια

Energeia (en-ERG-ay-ah)

8 times in the New Testament (Strong's G1753)

Meaning: Working power, operative energy - power in action, not just in reserve

Ephesians 1:19-20

The difference between *dunamis* and *energeia* is the difference between a loaded weapon and a fired bullet. *Energeia* means the resurrection power in you isn't theoretical. It's operational. Right now. Whether you feel it or not, the current is running.

κράτος

Kratos (KRAH-toss)

12 times in the New Testament (Strong's G2904)

Meaning: Ruling power, sovereign might, dominion

Ephesians 1:19

Kratos is the power that governs. It's the root of every “-cracy” in English. The things that oppose your new life are not facing a peer. They're facing a ruling power. And that ruling power has already demonstrated what it can do.

ἰσχύς

Ischus (iss-KHOOS)

10 times in the New Testament (Strong's G2479)

Meaning: Inherent strength, enduring force - the deep reserve that sustains power over time

| Ephesians 1:19-20

If **dunamis** is the engine, **energeia** is the engine running, and **kratos** is the engine running with authority - then **ischus** is the fuel supply that never empties. A bridge has **ischus** - the load-bearing capacity that holds weight day after day. The resurrection power in your life doesn't run out. Not in a decade. Not in a century. Not ever.

παλιγγενεσία

Paliggenesia (pah-lin-geh-neh-SEE-ah)

2 times in the New Testament (Strong's G3824)

Meaning: Regeneration - literally "a new genesis," the re-beginning of all things

| Matthew 19:28

This word stretches the resurrection to its full, cosmic scope. Not just people resurrected - the world restored. The resurrection of Jesus wasn't an isolated miracle. It was the first tremor of a new creation that will eventually encompass the entire cosmos.

Discussion Questions

OBSERVATION - WHAT DOES THE TEXT SAY?

Read Ephesians 1:19-20 carefully, preferably in more than one translation. Paul uses four power words in rapid succession. Can you identify them? What effect does the piling up create?

In Romans 8:11, what specific verb does Paul use to describe the Spirit's relationship to the believer - and what does that word imply about permanence?

INTERPRETATION - WHAT DOES IT MEAN?

There's a difference between power as capacity (**dunamis**), power in action (**energeia**), power as authority (**kratos**), and power as enduring strength (**ischus**). Why do all four matter? What would be missing if Paul had only used one?

Peter calls Christian hope "living" - **elpis zōsa**. What does it mean for hope itself to be alive? How is a living hope different from a confident belief or a positive attitude?

Paliggenesia extends resurrection to the entire created order. Why does cosmic regeneration matter? How does it change the way you think about environmental stewardship, cultural work, or the value of physical things?

APPLICATION - WHAT DO I DO?

Paul prays that the Ephesians' eyes would be "enlightened" to see the power at work in them. That implies it's possible to have resurrection power operating in your life and not recognize it. Where might that be happening to you?

Romans 8:11 says the Spirit "dwells in you." How does the Spirit "give life to your mortal body" today, before the final resurrection?

Most of us have seasons where hope feels dead. If hope is genuinely alive (*zōsa*), can it actually die? Or does it just go underground, like a seed in winter?

Cross-References

Ephesians 3:20-21: "Now to him who is able to do far more abundantly than all that we ask or think, according to the power [dunamis] at work within us..." The companion prayer to Ephesians 1:19-20.

2 Peter 1:3: "His divine power [dunamis] has granted to us all things that pertain to life and godliness." Not will give. Has given.

Revelation 21:1-5: "Behold, I am making all things new." The final *paliggenesia* - the destination of everything resurrection power is building toward.

Personal Reflection

If you had to describe the power you need right now, which of the four resonates most? Raw capacity (*dunamis*)? Active energy (*energeia*)? Sovereign authority (*kratos*)? Enduring strength (*ischus*)? Name it. Write about what you specifically need and why.

Think about the word "dwell." The Spirit doesn't visit you. He makes His home in you. How would your daily awareness change if you genuinely treated the Holy Spirit like someone who lives in every room of your house, including the ones you keep the door closed on?

Paliggenesia - Jesus promised a regeneration of everything. Write about something in the created world that you love - a landscape, a place, a season - and imagine it regenerated. What does that make you feel?

WEEKLY PRACTICE: PRAY THE POWER STACK

Each morning, take three minutes and pray through the stack:

Dunamis: "God, I need capacity I don't have. The thing in front of me today is beyond what I can do on my own. I'm asking for the same raw power that moved a stone and restarted a heartbeat."

Energeia: "God, I believe that power is already at work - not waiting for me to earn it or unlock it. Open my eyes to see where Your energy is already in motion in my life today."

Kratos: "God, there are things opposing me that don't respond to my willpower. I'm asking for ruling authority over them. Not a fair fight. Sovereignty."

Ischus: “God, I need staying power. Not just a burst of strength for the crisis but the structural, load-bearing, long-haul endurance to keep walking when nobody’s watching and the road is long.”

Write the four words on a card or a note on your phone: **Dunamis. Energeia. Kratos. Ischus.** Pray through them in order each morning. By the end of the week, these four words will be in your bones.

CLOSING PRAYER PROMPT

As you close, pray about:

- The power you’ve been overlooking - ask God to enlighten the eyes of your heart so you can recognize resurrection power that’s been operating in your life unnoticed
- The specific area where you need **dunamis, energeia, kratos, or ischus** most urgently - name it plainly and ask for the dimension of power that fits the need
- The **paliggenesia** - the future regeneration of all things. Thank God that resurrection isn’t just about your soul or your body. It’s about everything.



SESSION 6

Integration — Death Is Not the End

April Integration Session

Key Words: All words from Sessions 1-5



Session 6: Integration - Death Is Not the End

You've spent five sessions walking through the resurrection from five different vantage points - the event itself, the conquest of death, the new creation it sparked in you, the body it promises you, and the power it's generating in you right now. This final session steps back and asks: what's the thread? How does the sweat in Gethsemane connect to the four power words in Ephesians? The resurrection isn't five separate doctrines. It's one reality with five dimensions. This session is where the dimensions click together - and where you decide what you're going to do about it.

OPENING QUESTION

Across all five sessions, what's the single moment - a word, a phrase, a question, a realization - that hit you hardest? Not what you think should have been the most important. What actually landed? Start there.

The Thread

Here's what we've built, session by session - and here's what you might have missed while we were building it.

Session 1 put you in the garden with Jesus on Thursday night and at the empty tomb on Sunday morning. Five days. Five words. **Agōnia** - the athletic contest of Gethsemane, where Jesus wrestled the full weight of what was coming and chose it anyway. **Paschō** - the suffering that gave us the word "passion." **Tetelestai** - the perfect-tense declaration from the cross that the work was finished and stays finished. **Sigaō** - the silence of Saturday, when God was in the grave and nobody knew what was coming. And **anastasis** - standing up again. The dead lie down. Jesus got vertical. That was the event. The hinge of history.

Session 2 asked what that event accomplished - not just for Jesus but against death itself. **Thanatos**, the last enemy. **Nekros**, the state Jesus fully entered. **Egeirō**, the verb for waking up that the New Testament applied to waking from death. **Kentron** - death's stinger, identified as sin, now confiscated. **Nikos** - the victory death can no longer claim. And **katargeō** - the word that explains how death can still happen and yet be defeated: rendered powerless, stripped of authority, decommissioned.

Session 3 turned the lens inward. Paul's answer was staggering in its verb tense: you have **already been** raised. **Sunegeirō** - co-resurrected with Christ, past tense, done. **Zōopoiēō** - made alive by a creation act, not a repair job. **Kainē ktisis** - new creation, declared with such excitement that Paul dropped his verb. **Zōē** - the quality of life that's more than biological function. **Peripatéō** - walking in the newness, daily, ordinary, sustainable. And **phaneroo** - the promise that what's hidden will one day be revealed.

Session 4 gave that future its most physical shape. **Sōma** - Paul never abandons the word "body," even when talking about eternity. **Pneumatikos** - "spiritual" doesn't mean immaterial; it means Spirit-powered. **Aphtharsia** - imperishability. **Doxa** - glory that Moses borrowed for an afternoon and you'll carry forever. **Dunamis** - power that doesn't tire. **Metaschēmatizō** - transformation of form, not replacement of

substance. And **summorphos** - conformed to the pattern of Christ's own risen body. Your body is a seed. The oak is coming.

Session 5 brought it home to today. Paul stacked four words to prove it: **dunamis** (capacity), **energeia** (that capacity in action), **kratos** (that capacity exercised as authority), **ischus** (the inexhaustible reserve behind it all). Peter called the result a "living hope" - **elpis zōsa**. And Jesus stretched the whole thing to the horizon with **paliggenesia** - a new genesis for everything.

Now here's the thread you might have missed.

Each session was a different answer to the same question: **how far does the resurrection reach?**

Session 1: it reaches backward into the darkest night of human history - Gethsemane, Calvary, the sealed tomb - and transforms it. Session 2: it reaches downward into the deepest enemy - death itself - and strips it of power. Session 3: it reaches inward into your identity - making you a new creation right now, today. Session 4: it reaches forward into your physical future - promising a body that's continuous with who you are but transformed beyond recognition. Session 5: it reaches outward into everything - daily power, living hope, cosmic renewal.

Backward. Downward. Inward. Forward. Outward. That's the scope of the resurrection. It doesn't leave anything untouched. The event that happened in a specific tomb outside a specific city on a specific Sunday morning has been expanding ever since - through death, through you, through time, through the physical world - and it won't stop until **paliggenesia** is complete and the last echo of the old creation has been swallowed up in the new.

That's what we've been studying. Not a doctrine. Not a single event. A power that's been unleashed and is still moving, still transforming, still reaching - and the most remarkable claim of the New Testament is that you're standing in the middle of it.

Death is not the end. Of anything. Ever again.

Key Words from This Month

The Event - What Happened (Session 1)

Agōnia - the athletic struggle of Gethsemane. **Paschō** - to suffer; the root of "passion." **Tetelestai** - "It is finished"; completed with permanent results. **Sigaō** - silence; the empty space of Holy Saturday. **Anastasis** - resurrection; standing up again.

The Conquest - What Was Defeated (Session 2)

Thanatos - death; the last enemy. **Nekros** - dead; the state Jesus entered fully. **Egeirō** - to raise/wake; the most common resurrection verb. **Kentron** - sting; death's confiscated weapon. **Nikos** - victory; the triumph death can't claim. **Katargeō** - to render powerless; death decommissioned.

The New Creation - What's Happening in You (Session 3)

Zōopoieō - to make alive; a creation act. Kainē Ktisis - new creation; the verbless exclamation. Sunegeirō - raised together with; co-resurrected, past tense. Zōē - life; vital, animated existence. Peripatéō - to walk; daily resurrection conduct. Kainotes - newness; new in quality. Phaneroo - to reveal; the future display of what's hidden.

The Body - What You're Becoming (Session 4)

Sōma - body; physical, tangible, real in eternity. Pneumatikos - spiritual; Spirit-powered, not immaterial. Aphtharsia - imperishability; immune to decay. Doxa - glory; permanent radiant splendor. Dunamis - power; a body that doesn't tire. Metaschēmatizō - to transform; changed form, same substance. Summorphos - conformed to; shaped like Christ's risen body.

The Power - What's at Work Right Now (Session 5)

Elpis - hope; confident expectation, alive and breathing. Energeia - working power; capacity deployed. Kratos - ruling might; sovereign authority. Ischus - enduring strength; the reserve that never empties. Paliggenesia - regeneration; a new genesis for everything.

Integration Questions

Sessions 1 and 2 both deal with the cross and its aftermath, but from different angles. How does experiencing the story first (Session 1) prepare you to understand the theology second (Session 2)?

Session 2 says death has been “decommissioned” (*katargeō*), and Session 4 promises imperishable bodies (*aphtharsia*). How do these two claims work together? What does each add that the other doesn't?

Session 3 says you've already been raised (*sunegeirō*, past tense). Session 4 says your body will be transformed in the future (*metaschēmatizō*). How do you hold “already raised” and “not yet transformed” together without reducing one?

Session 5 introduces four power words. Looking back at Sessions 1 through 4, where do you see each type of power operating? Which power word best describes what happened in Gethsemane? At the empty tomb? In your new creation?

The thread moves backward (into history), downward (into death), inward (into your identity), forward (into your body's future), and outward (into cosmic renewal). Which direction surprised you most? Which one do you need most right now?

Month-Long Reflection

What's the single biggest insight you're carrying out of these six sessions? Not the most theologically impressive one - the one that changed something in how you think, pray, or live.

Which Greek word from this month has most changed how you read Scripture? If someone asked you to explain it in thirty seconds, what would you say?

What's one thing you believed about the resurrection before this study that you now see differently - not necessarily wrongly, but incompletely?

How has your view of God shifted or deepened? Not your view of a doctrine - your view of the God who chose the *agōnia* of Gethsemane, cried *tetelestai* from the cross, sat in the *sigāō* of Saturday, and then performed the *anastasis* that launched a new creation. What kind of God does this?

Going Deeper

“Surprised by Hope” by N.T. Wright - The definitive accessible treatment of resurrection theology, including why bodily resurrection matters and what it means for the present. If this study made you want to go further, start here.

“The Resurrection of the Son of God” by N.T. Wright - The scholarly heavyweight behind “Surprised by Hope.” 740 pages tracing resurrection belief from ancient paganism through Second Temple Judaism into early Christianity.

“Simply Good News” by N.T. Wright - A shorter, more conversational entry point into how the resurrection changes not just the afterlife but the present. Particularly strong on the “so what?” question.

Next Month Preview: Words of Relationship

We've spent April exploring what God did - the resurrection event, the defeat of death, the new creation, the promised body, the present power. In May, we turn to what God designed us *for*. The resurrection didn't save you into isolation. It saved you into family.

May's study - “Words of Relationship” - explores the Hebrew and Greek vocabulary of belonging: family, community, the “one another” commands, covenant, and what it means to be a people, not just a collection of saved individuals. If April answered “What did God do?” - May answers “What did He do it for?”

The resurrection made you alive. Relationship is what you're alive *for*.



APPENDIX

Complete Word Study Glossary

Every Greek word studied across all six sessions, organized alphabetically



Complete Word Study Glossary

Every Greek word studied across all six sessions, organized alphabetically. Use as a quick reference during personal study, group discussion, or whenever you encounter these words in Scripture.

ἀγωνία - *Agōnia* (ah-go-NEE-ah) | Strong's G74 | 1 occurrence | Session 1

Agony, anguish - originally an athletic contest or struggle. Used only in Luke 22:44 for Jesus' experience in Gethsemane. | [Key verse: Luke 22:44](#)

ἀνάστασις - *Anastasis* (ah-NAH-stah-sis) | Strong's G386 | 42 occurrences | Session 1

Resurrection - literally "standing up again." From *ana* (up) + *stasis* (standing). The dead lie down; resurrection is becoming vertical. | [Key verse: Matthew 28:6](#)

ἀφθαρσία - *Aphtharsia* (af-thar-SEE-ah) | Strong's G861 | 8 occurrences | Session 4

Imperishability, incorruption - immune to decay. Built from *a-* (not) + *phthora* (decay). The resurrection body doesn't break down. | [Key verse: 1 Corinthians 15:53](#)

δόξα - *Doxa* (DOK-sah) | Strong's G1391 | 166 occurrences | Session 4

Glory - radiant splendor, visible divine magnificence. The resurrection body is permanently saturated with glory Moses carried only temporarily. | [Key verse: 1 Corinthians 15:43](#)

δύναμις - *Dunamis* (DOO-nah-mis) | Strong's G1411 | 120 occurrences | Sessions 4 & 5

Power - inherent capacity, raw ability to act. Root of "dynamite." Describes both the resurrection body's strength and the first layer of Paul's Ephesians 1:19 power stack. | [Key verse: Ephesians 1:19](#)

ἐγείρω - *Egeirō* (eh-GAY-roh) | Strong's G1453 | 141 occurrences | Session 2

To raise up, to wake - the most common resurrection verb. Same word used for waking from sleep, reframing death as temporary. | [Key verse: Acts 2:24](#)

ἐλπίς - *Elpis* (el-PEES) | Strong's G1680 | 53 occurrences | Session 5

Hope - confident expectation, not wishful thinking. Peter calls it "living hope" (*elpis zōsa*) - hope animated by resurrection life. | [Key verse: 1 Peter 1:3](#)

ἐνέργεια - *Energieia* (en-ERG-ay-ah) | Strong's G1753 | 8 occurrences | Session 5

Working power, operative energy - power deployed, not stored. The second layer of Paul's power stack. | [Key verse: Ephesians 1:19-20](#)

θάνατος - *Thanatos* (THAH-nah-toss) | Strong's G2288 | 120 occurrences | Session 2

Death - the last enemy. Its destruction signals the completion of Christ's triumph. | [Key verse: 1 Corinthians 15:26](#)

ἰσχύς - *Ischus* (iss-KHOOS) | Strong's G2479 | 10 occurrences | Session 5

Inherent strength, enduring force - structural, load-bearing capacity that never depletes. The fourth layer of Paul's power stack. | [Key verse: Ephesians 1:19-20](#)

καινή κτίσις - *Kainē Ktisis* (kai-NAY KTEE-sis) | Strong's G2537 + G2937 | Session 3

New creation - qualitatively unprecedented. Paul's grammar drops the verb - an exclamation so excited it can't finish the sentence. | [Key verse: 2 Corinthians 5:17](#)

καινότης - *Kainotes* (kai-NOH-tays) | Strong's G2538 | 2 occurrences | Session 3

Newness - new in quality, not merely chronology. Same *kainos* root as *kainē ktisis*. | [Key verse: Romans 6:4](#)

καταργέω - *Katargeō* (kah-tar-GEH-oh) | Strong's G2673 | 27 occurrences | Session 2

To render powerless, to nullify. Death has been decommissioned - still present but stripped of authority. | [Key verse: 2 Timothy 1:10](#)

κέντρον - *Kentron* (KEN-tron) | Strong's G2759 | 4 occurrences | Session 2

Sting, goad, sharp point - death's confiscated weapon. The stinger (sin) has been pulled. | [Key verse: 1 Corinthians 15:55-56](#)

κράτος - *Kratos* (KRAH-toss) | Strong's G2904 | 12 occurrences | Session 5

Ruling power, sovereign might - power exercised as authority. Root of "-cracy." The third layer of Paul's power stack. | [Key verse: Ephesians 1:19](#)

μετασχηματίζω - *Metaschēmatizō* (meh-tah-skhay-mah-TEE-zoh) | Strong's G3345 | 5 occurrences | Session 4

To transform - change of outward form, not replacement of substance. The caterpillar becomes the butterfly; same creature, transformed. | [Key verse: Philippians 3:21](#)

νεκρός - *Nekros* (neh-KROSS) | Strong's G3498 | 128 occurrences | Session 2

Dead - lifeless, a corpse. Jesus was raised *ek nekrōn* (out from the dead), meaning He entered fully into death and came out. | [Key verse: Romans 6:9](#)

νίκος - *Nikos* (NEE-koss) | Strong's G3534 | 4 occurrences | Session 2

Victory - total triumph. Death is "swallowed up" in victory - totally consumed. The word behind the name Nike. | [Key verse: 1 Corinthians 15:54](#)

παλιγγενεσία - *Paliggenesia* (pah-lin-geh-neh-SEE-ah) | Strong's G3824 | 2 occurrences | Session 5

Regeneration - "a new genesis." Cosmic renewal: the entire created order remade. | [Key verse: Matthew 19:28](#)

πάσχω - *Paschō* (PAH-skoh) | Strong's G3958 | 42 occurrences | Session 1

To suffer, to undergo - the root of "passion." The Passion of Christ = the suffering of Christ. | [Key verse: Hebrews 2:10](#)

περιπατέω - *Peripatéō* (peh-ree-pah-TEH-oh) | Strong's G4043 | 95 occurrences | Session 3

To walk - daily conduct, ordinary movement. Paul's favorite word for Christian living. Resurrection shows up in Tuesday afternoons. | [Key verse: Romans 6:4](#)

πνευματικός - *Pneumatikos* (pnyoo-mah-tee-KOSS) | Strong's G4152 | 26 occurrences | Session 4

Spiritual - Spirit-powered, not immaterial. A "spiritual body" is animated by the Holy Spirit, not less physical. | [Key verse: 1 Corinthians 15:44](#)

σιγάω - *Sigaō* (see-GAH-oh) | Strong's G4601 | 10 occurrences | Session 1

To be silent - evokes Holy Saturday, the day between death and resurrection when the text gives us nothing. | [Key verse: Reflects Matthew 27:57-66](#)

σύμμορφος - *Summorphos* (SOOM-mor-foss) | Strong's G4832 | 2 occurrences | Session 4

Conformed to, sharing the same form as. Your resurrection body will be modeled on Christ's - the body that ate fish, bore scars, and walked through walls. | [Key verse: Philippians 3:21](#)

σῶμα - *Sōma* (SOH-mah) | Strong's G4983 | 142 occurrences | Session 4

Body - physical, material form. Paul never abandons this word for eternity. Christianity's central promise is a body. | [Key verse: 1 Corinthians 15:44](#)

συνεγείρω - *Sunegeirō* (soon-eh-GAY-roh) | Strong's G4891 | 3 occurrences | Session 3

Raised together with, co-resurrected. Your resurrection is the same event as Christ's, extended to you. Past tense. Done. | [Key verse: Colossians 3:1](#)

τετέλεσται - *Tetelestai* (teh-TEL-es-tai) | Strong's G5055 | Session 1

"It is finished" - completed with ongoing results. An accounting term: paid in full. Perfect tense: finished and stays finished. | [Key verse: John 19:30](#)

φανερῶ - *Phaneroō* (fah-neh-ROH-oh) | Strong's G5319 | 49 occurrences | Session 3

To make visible, to reveal. Your new-creation life is currently hidden with Christ in God. One day it will be displayed in full. | [Key verse: Colossians 3:4](#)

ζωή - *Zōē* (zoh-AY) | Strong's G2222 | 135 occurrences | Session 3

Life - vital, animated, purposeful existence. Distinguished from **bios** (biological function). Every time Jesus promises "life," this is the word. | **Key verse:** John 10:10

ζωοποιέω - *Zōopoieō* (zoh-oh-poy-EH-oh) | Strong's G2227 | 11 occurrences | Session 3

To make alive - a creation act. Built from **zōē** (life) + **poieō** (to create). God didn't restart your old engine. He created life from scratch. | **Key verse:** 1 Corinthians 15:22

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F A I T H L A B Z

“Death is not the end. Of anything. Ever again.”



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