

I Corinthians

Chapter 15

Let's open with prayer,

Our heavenly Father,

Thank you for another time in your word. We pray that your Spirit will help us to understand the importance, not just of the death of Christ for us on the cross, but also His resurrection, and how it affects all of us. We pray that you would manifest the Lord to our hearts and minds, in Jesus' name, Amen!

So now we are beginning a section on the meaning of the resurrection. And then our final section for instruction is the money collected for the saints in Jerusalem, which will be in Chapter 16 Verses 1 through 9.

Then there are four shorter sections in our conclusion section, the mission of Timothy, the manner of those who serve, the mention of greetings by Paul, and then Paul's final message before he signs off.

So for now, we begin Chapter 15, the meaning of the resurrection. And he goes into great detail and gives a tremendous description for us in understanding the importance of the resurrection.

There were some people in the church in Corinth that did not believe in the resurrection. They had come out of a pagan religious system where they baptized for the dead.

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And it is interesting how some people got saved and were now in the church in Corinth, but they still believed that there was no resurrection and still partially believed in the old pagan rituals of baptizing for the dead.

And Paul is going to show them that's a contradiction. How do you not believe in the resurrection and then baptize for the dead? They are dead. They are not going to live anymore, so why baptize for them?

So we have the proclamation of the gospel in Verses 1 and 2, the condition of the believer's in Corinth.

C.O.

I Corinthians 15 The Meaning of the Resurrection

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

Paul says, moreover, brethren, I declare unto you the gospel.

And there are four things that he wants to point out to them about the gospel that he had proclaimed to them.

First of all: Which I preached unto you.

Secondly: Which you also have received.

So he says I preached the gospel, so it's Paul's gospel that they received. And secondly, they did receive.

Along with the word received, we have a Greek word that is called Para, along with Lambano which means to receive. And it means that they received the gospel message alongside of themselves. That's what Para means.

In other words, personal! They just didn't receive it with their mind, but they entered into the gospel, and entered into Christ on a personal basis.

Thirdly: Wherein ye stand;

The word stand is a perfect tense verb. And it's literally translated "In which you have been standing." A perfect tense verb represents something that happened in the past that is still presently going on.

So at the time that they received Christ, they had been standing in the gospel, even all the way up till now.

Fourthly:

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

By which, or more literally, through which also you are being saved.

Please notice that I inserted "being" in there. That is a passive continually abiding in a process of being saved.

With Paul's presentations, and we took this in the book of Romans, but when a person is saved, that is not the finish line. That is the starting line. When you're saved, you're saved!

So you've been saved in the past. You are being saved now in that your salvation is being worked out. And in the future, you will be saved!

And so it's a constant process of salvation. It doesn't mean that we're any less saved last month than we are today. It's just that salvation is a process that continues to work in us because first we are delivered, and that's what saved means. We are delivered from Satan.

But then there's a restoration process where we are healed in the renewing of our minds. And Paul says that you remain in this process.

Please remember this in the back of your mind, because when we get into discussions or debates about "Can you lose your salvation?" because once you are saved, you're always in the process of being saved.

So in order for a person to not be saved, they just have to drop out as if to say I am no longer belong in the process. Well then you never were to begin with because it is a continuous process!

Then he says out of these four things, and he presents a conditional clause:

If you keep in memory what I preached unto you, unless you have believed in vain. That is for nothing!

Now it sounds like that if they don't continue, they're going to lose it. They believed for nothing. But it is interesting that the word "keep" literally means to hold down.

The significance of that is that this is the word that represents the fourth person in the parable of the sower. He's the only person who is saved.

The other three people in the parable of the sower all receive the seed, and the hearts of these four people are represented by different types of soil.

Some see fell upon the rock, no penetration. Some seed fell in the weeds and the weeds choked it out, its influence in a person's life. Another person received it with rejoicing, but when hard times came, they fell away because their salvation was a surface thing. It looked like it was the real thing but when hard times came they left.

But the fourth one, when the seed fell into the ground, the ground took it in. It held it down. And that is this word Katecho. The ground absorbs the seed and then covers and holds it down so that it cannot escape.

And that is the characteristic of the person who is truly saved. God ministers His word to them, and it is received in their spirit, in their heart, and it remains there!

And Paul is saying that if this process is not happening to you, you've believed for nothing because it isn't just believing in general that saves you.

We know that from James 2:19 where James says if you believe in the one and true God you do well, but even the demons are believing and trembling.

Satan believes the truth about Jesus Christ. He knows the truth, he knows more about the truth of Christ than we do. He believes it but he doesn't submit to Him.

So it is not a head or religious belief that saves you. It's the submission to that truth and the reception of that truth into your heart.

And so Paul is putting this conditional phrase that if indeed you just took my words and it just went in one ear and out the other, than you've believed for nothing!

M.V.

I Corinthians 15:3

Then he presents the content of this gospel in Verses 3 and 4:

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

For I delivered unto you first of all that which I also received,

And you remember from Galatians Chapter 1 Verse 12 that Paul received his gospel from Jesus Christ.

So he's telling them, I delivered the same gospel that I received, and he's making reference back to receiving it from Christ.

And there are four things in the content of the gospel message and I would encourage you, because you are going to read commentaries that are going to tell you there's only three.

But in the Greek text, there are four. In fact, we can even see it in our English text. In Verses four and 5, the word "that," and there's four of them listed.

But some commentaries will not accept one of them. They kind of combine it with something else. But there are four concepts of the gospel, and this is the gospel in a nutshell.

First of all, how that Christ died for our sins according to the scriptures;

Some of those scriptures: Psalm 22, Isaiah 53, about Christ coming and dying for our sins. And the word "for" means on behalf of. That's very important.

He didn't die for my sins. He died on behalf of my sins. He died my death on the cross. He suffered my punishment, my penalty for my sins.

M.V.

I Corinthians 15:4

Secondly:

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4 And that he was buried, and that he rose again the third day according to the scriptures:

And he was buried.

And here's where some of the commentators will not list it as a second thing. But this is just as important as the others. When you bury somebody, you have proven that they died.

And it's also proof of the resurrection. If they just took Him down off the cross and somebody said "Where did they put Him?" Well, we don't know. They probably put Him in somebody's house somewhere! "Oh, He rose from the dead!"

But they buried Him. And you remember they put the stone in front of the door, and the Roman soldiers came and they put ropes across it and they put the signet of the Roman Empire on it.

And they put soldiers outside because they knew that Jesus said that He would rise on the third day. So they sent soldiers to guard that tomb so that the disciples don't come and take Him and then proclaim that there was a resurrection.

What they were doing by that is that they were helping God prove that there was a resurrection because Christ was raised while they were there.

The rope is broken. The stone is rolled away. The soldiers fell over as if they were dead. And they got up and got out of there when they saw the angels!

And of course Christ was gone. The wrappings around Him were still in place in the form of a body. So it wasn't like somebody got in there and unwound all the wrappings and took Him out. It was still in the tomb. He had been raised from the dead.

So the term "the He was buried," all four of these points are emphasized in the Greek text, even though some commentators say "Well, He's buried and that's no big deal."

Yes it is! It proves His death. And it proves His resurrection.

Thirdly: And He rose again the third day according to the scriptures:

And again, Psalm 16, especially Verses 9 to 11 about the resurrection of Christ.

M.V.

I Corinthians 15:5

And fourthly:

5 And that he was seen of Cephas, then of the twelve:

And that he was seen.

He was seen! This is part of the gospel message. It's not just the first three. He died, was buried, and rose. But He was seen!

The confirmation of the resurrection is very, very, important in Verses 5 through 10. Paul lists for us six appearances of Jesus out of the ten that we know about in scripture.

He says that He was seen of Cephas. Cephas of course is the Aramaic name for Peter. And Peter was not the first person that saw the Lord. We know that Mary Magdalene, outside the tomb was the first person to see the risen Christ.

But Peter was the second. But he's listing him first here. He says of Cephas, then of the twelve:

Now I think that's very interesting in that some people believe that the apostle Paul was one of the twelve, that he took Judas' place.

But Paul first of all never claimed that. Second of all, he's pointing out here that Jesus appeared to the twelve. And later on, Paul is going to say and then to me. So he's not one of the twelve.

Some Christians don't accept Matthias in Acts Chapter 1 as being the one to take Judas' place because the early church chose lots. It's like drawing straws between two people and the lot fell upon Matthias.

So some people say that you never hear about Matthias anymore. You hear about Paul. But you do hear about Matthias. Peter was standing with the other eleven in Acts Chapter 2.

He was one of those speaking in languages, and one of those standing up with Peter up front. Also, if you have time to do a Google search, look for a map and information that will give you where all the apostles died and how they died.

Matthias is listed in there. He became a missionary and died serving Christ. So the arguments to insert Paul in place of Judas won't hold. Plus the fact that Paul does not meet the requirements.

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In Acts Chapter 1, the person to take Judas' place had to be with Jesus from the baptism of John, and then see Him in His resurrected form. Paul only saw Him in He resurrected form. Paul was not with Jesus from the very first.

So there are other apostles in the scriptures. Barnabas is one in Acts Chapter 13. Paul is one, but there's a difference between the twelve apostles and other apostles.

The word apostle means to be sent out with a commission. The apostles are those that went out and preached the gospel and believers were formed.

And so they got them all together and they pastored them until one of them could grow to the point of taking over the group, and then they would move on.

As a matter of fact, the word apostle is the Latin word from where we get our word missionary from. A missionary is somebody who goes, preaches the gospel, establishes church, trains leaders, and then moves on to maybe help and preach the gospel someplace else.

I'll point this out to you in a minute, but the bible does indicate that the twelve were the last apostles. There is no succession to the twelve. Nobody meets the requirements of the twelve.

We have "Apostolic Succession" today in some churches, where a man, instead of calling him the president of the denomination, they call him an apostle who has taken the place of one of the twelve.

And some of the apostolic churches, you might see that name on a church, but that's what they do. They have 12 apostles that cordon off 12 sections of the earth, and each apostle is over the churches of that particular region.

But there is no succession of the twelve apostles because you would have to be with Jesus from the baptism of John all the way to the resurrection, and see the resurrected Christ. There's no one that old today!

So, He was first of all seen by Cephas. And then He was seen of the twelve.

M.V.

I Corinthians 15:6

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

After that, and the phrase "after that" shows succession. He's giving it to us in order. He was seen by over five hundred brethren at once; of whom the greater part remains unto this present day, but some are fallen asleep.

And that's the Christian phrase and designation for death, fallen asleep, and I'll get to that in a moment.

Over 500 at one time, and a majority of them were still alive in that day. So if you wanted to check out that particular piece of information, you can find that many of them were still alive and around.

The term "fallen asleep," after Jesus rose from the dead and ascended up into heaven, the Christian church adopted the words "sleep" instead of death.

And some have taken it too far to even believe in "soul sleep." And I'll get to that in a moment.

There are two reasons why the Christians use the word sleep for death. One reason is, and I don't know if you've ever seen a person that is deceased and in a casket, but they look like they are sleeping.

And secondly, because death indicated a permanency, where sleep is temporary. That body is only going to be sleeping for a while. As we'll see in this chapter, it's going to be raised from the dead out of the grave, and it's going to be changed.

So because death is temporary, they used the word sleep. Now the spirit, as we seen earlier in 1 Corinthians, the spirit leaves the body and that is called death.

In fact, the word death means separation. So the spirit leaves the body and the physical body just lies dead, sleeping, however you want to call it, but the person's spirit is still alive.

And so that spirit will be brought back and connected with the resurrected body when Christ comes. And then that body will be changed into a spiritual body.

But there are some churches today that again go way too far to the right and they believe in "soul sleep." They believe both your body and your soul is "soul sleeping," and that you do not live past

death until Christ comes and raises you out of the grave. And that is opposite of what the scripture tells us.

So they use the term "fallen asleep" for believers. So some have died in Christ. Some of these 500 have died!

7 After that, he was seen of James; then of all the apostles.

After that, and again, the Greek word shows succession, he was seen by James;

According to Galatians Chapter 1, this is James, the Lord's brother. Joseph and Mary had children after the birth of Christ. They are listed for us in Matthew Chapter 13 Verse 55. He even had sisters, half-sisters.

And we know from John Chapter 7 Verse 5 that when a lot of people stopped following Jesus, and that the Lord's half-brothers came up to Him and they were taunting Him, and told Him that He better go into Jerusalem and start preaching and get a following back, because the crowd just left after that sermon!

And so in John 7:5, it tells us and His brothers did not believe in Him. So apparently all the way up to His death, His burial, and then in His resurrection, He appears to James.

Now how would you like to have an older brother, who when you were growing up with him was absolutely perfect and who appeared to be like God?

But you're not going to believe it. "Oh, he finally got himself into trouble huh? They finally caught up to him for trying to pretend to be the Messiah so they crucified him. Well, he's dead now and I'm sure going to miss him. He's my brother!"

And then all of a sudden He appears in the room. "Now I believe!"

It had to be an event beyond the human where He came back and appeared to James. Also, James wrote the letter of James in the New Testament. He was also the head of the Jerusalem church in Acts Chapter 15.

There's another half-brother that wrote a book in the New Testament. That's the book of Jude. James and Jude were half-brothers of the Lord.

Fifthly: He appeared to all the apostles.

So it was not just the twelve. There were other apostles who were not qualified to be the twelve, but they still functioned like an apostle.

And again, the importance of the twelve is that the twelve had all the information and the teachings of Jesus from His introduction through John the Baptist, and his death, resurrection, and beyond.

They had all this information. And the early church based all of their teachings upon the doctrines of the apostles. You see that at the end of Acts Chapter 2 that the first 3,000 or so people that were saved in Acts Chapter 2, they gathered around and studied the doctrine of the apostles.

They were the only ones with Him to know exactly what did Jesus teach. And those are the teachings that the early church had for its first 60 years of existence.

In fact, the apostle John was the last one to die in 95 A.D. He was still alive. So they had a lot of years where they could talk to people that were right there.

They traveled with Him for three years, night and day, to tell people, under the inspiration of the Holy Spirit exactly what Jesus taught.

M.V.

I Corinthians 15:8

Sixthly:

8 And last of all he was seen of me also, as of one born out of due time.

We'll get to that in a moment.

M.V.

I Corinthians 15:9

The reason why he designates himself that way:

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

For I am the least of the apostles, and we get the information from the Greek text where he says I am the last of the apostles. He's the last. There will be no more!

He says that I am not meet, or sufficient to be called an apostle, because I persecuted the church of God.

M.V.

I Corinthians 15:10

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

But by the grace of God I am what I am:

Notice it didn't say I am who I am, but I am what I am. God's grace makes me what I am.

And his grace which He bestowed upon me was not in vain; that is for nothing, no purpose. But I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

This is one of the great statements in the scriptures. You will always find Paul, when he's talking about the ministry work that he is involved in, he will name himself as the vessel to show the responsibility.

But he will always put this disclaimer onto his presentation about his ministry, and that is I am laboring and I'm laboring more than all of them. But it's not me that's working. It's the grace of God in me.

Now I am very sensitive to those phrases because taking just what Paul said on face value, it would look like he's promoting human effort, and he's not. He said I labor but it was the grace of God in me that was doing the laboring. It wasn't just a human effort.

Now the conclusion about the gospel in Verse 11:

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

Therefore whether *it were* I or they, that is the other apostles, so we preach, and so you believed.

So that kind of sums it all up. If we go back up to Verse 9, Paul says that he was one born out of due time. He's presenting himself as someone who is born by the Spirit of God in an abnormal way.

In fact, it is the word for miscarriage or abortion. So he basically said that I was born in an abnormal way. I'm not even sufficient to be called an apostle. I persecuted the church of God, but it is God's grace that makes me what I am. It's God's grace in me that labors.

So now the problem with the resurrection, because in announcing and presenting those four things about the gospel, that Jesus died on behalf of our sins, that He was buried, that He rose up from the dead, and that He was seen.

Those are the four things. He was seen and that was the proof of the resurrection of Jesus Christ which is what this chapter is all about.

In the first 11 verses, he had to lay the foundation to show that the resurrection of Jesus Christ is a very, very, important part of the gospel message.

As a matter of fact, we will see that the resurrection of Jesus Christ is just as important as Him dying on the cross for our sins because the essence of what Paul's going to say is that if He died on the cross for our sins, and He died and was buried, and if He is still dead, then our sins are only forgiven for here, there's no more life after this because He's dead, and there is no resurrection. So we'll have sins forgiven for here and then we die and that's it!

Later on he's going to say why go through all the trouble? Why not eat, drink, and be merry, for tomorrow we die. What's the reason and purpose for struggling in this earthly life to follow Christ if there's no resurrection?

So the problem with the resurrection in Verses 12 through 19, and first of all he presents the contradiction. Here's what he's going to be ministering to them:

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

Now if Christ be preached that he rose from the dead, and that's the third point of the gospel, how say some among you that there is no resurrection of the dead?

Part of the gospel message is that He rose from the dead. People saw Him. It was proven. So how can you say that there is no resurrection of the dead if Jesus rose from the dead?

He introduces a concept, and there will be several concepts here with their consequences.

The first concept in Verse 13:

13 But if there be no resurrection of the dead, then is Christ not risen:

But if there be no resurrection of the dead, so now he's picking that up and saying "Okay, let's go with it. Let's say that your belief that there is no resurrection of the dead, let's say that that is a principle now. That's a concept.

So if there is no resurrection of the dead, consequence, then is Christ not risen:

M.V. 1 Corinthians 15:14

Concept:

14 And if Christ be not risen, then /s our preaching vain, and your faith /s also vain.

And if Christ is not risen, the consequences: Then our preaching is vain, and your faith is vain also. Again, that is empty with no purpose and meaning.

Why preach the gospel if there's no resurrection? Our faith also is in vain!

Third thing:

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

Yea, and we are found as liars. We are false witnesses of God; because we have testified of God that he raised up Christ: whom he did not raise up, if so be that the dead rise not.

So if He's really dead and didn't rise from the dead, then we're liars!

Concept in Verse 16:

16 For if the dead rise not, then is not Christ raised:

For if the dead do not rise, and he's repeating Verse 13 for us, another concept here. The consequence: Then Christ is not raised:

M.V.

I Corinthians 15:17

Concept in Verse 17:

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

And if Christ be not raised, consequences: Your faith *is* vain; and you are still in your sins.

Thirdly, the third consequence:

18 Then they also which are fallen asleep in Christ are perished.

Then they also which are fallen asleep, those who have died in Christ, they also are perished. Once they are dead, they are dead. Jesus is dead, they are dead, and there's no life in the hereafter.

Jesus died on the cross for our sins but that's only applicable to our earthly journey because there's no life hereafter!

Why die for our sins?

M.V.

I Corinthians 15:19

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

The procession of the resurrection in Verses 20 to 28:

20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

But now is Christ risen from the dead, and He has become the firstfruits of them that slept.

And again, the word slept is the word used by believers for dying in Christ. But He's the firstfruits and we'll get to that in a moment.

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

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For since by man *came* death, that would be Adam. By man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

So you have death through Adam, but you have life through Christ. But if Christ is not risen, you don't have life through Christ.

So now we have this procession or order that starts at Verse 23:

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

But every man in his own order: Christ the firstfruits;

The term firstfruits is a Hebrew term, a Jewish term. The feast of the firstfruits are celebrated on the 16th of Nisan which is our April, and that's the beginning of the harvest season.

And according to Leviticus 23:10, the harvesters are to go out and find a portion of the crop, cut down that crop, and bring it to the Lord as a thank offering to the Lord.

And it's called the offering of the firstfruits. It's the firstfruits of the whole field, in representation of the whole field.

Well, Christ is the firstfruit of all of those who will rise from the dead. He is the first, and we're coming right behind Him!

Christ is the firstfruit. Afterward, and again showing succession, they that are Christ's at his coming. They're going to be raised up.

Thirdly:

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

Then comes the end, and four things are going to happen at the end:

When he shall have delivered up the kingdom to God, even the Father;

Now I hope you can follow this. I am going to read through it and explain it but I won't spend a lot of time on it. You can also read a little bit about it in the latter part of Hebrews Chapter 2, is that when everything is all over, at that time, the Lord is going to present the kingdom to the Father.

If you look in the book of Revelation at the beginning of Chapters 4 and 5, you see the throne of God, but then you see the lamb of God also come out on the scene. And he is separate from the one sitting on throne.

When you get into the tribulation period later on in the book, Chapters 8 through 21, you do not see the lamb anymore. You see one. He is now one!

So what's happening is when God created the world, it's like an expansion of Himself, He put people on it, He sent His Son who is now the head of the human race because He redeemed us.

So when it's all over, we will be absorbed into Him. Christ will present the kingdom, us and Christ. He's the firstfruit and we're the rest of the field.

And He's going to present Himself and us to the Father and all of us will be absorbed into the father until the last thing which everybody is one, the Father, Son, Holy Spirit, and all the people who are saved have now been made into one.

How that's going to work, I couldn't tell you, but it's going to happen!

First thing: When he shall have delivered up the kingdom of God, even to the Father, that's when He shall have put down all rule, all authority, and all power.

25 For he must reign, till he hath put all enemies under his feet.

For He must rule and reign, until He has put all enemies under his feet. That's a quote from Psalm 110:1.

M.V.

1 Corinthians 15:26

26 The last enemy *that* shall be destroyed *is* death.

Death is the last enemy.

K.V.

1 Corinthians 14:27
Psalm 8:6

But, point number three:

27 For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

When he says all things are put under Him, it is manifest that He is excepted, which did put all things under Him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

And when all things shall be subdued unto him, then shall the Son also himself be subject to him, that is to the Father, that put all things under him, that God may be all in all.

At the end of Hebrews Chapter 2, it says that we will all be one. There will be no more trinity. God will be one. The Father, Son, and Holy Spirit will now be one together, and we will be one with them!

M.V.

1 Corinthians 15:29

Now we have the predicament of the resurrection in Verse 29. There's a predicament here. First of all the contradictions:

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

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

And here's where some of the occult groups who practice being baptized for the dead, and it is substitutionary by the way. They get baptized so that the person who died, if they had not been baptized and it's their belief that you have to be water baptized to be saved.

So if a person dies, a relative or friend can go ahead and be baptized, substituting themselves for the person that died so that they can die for their salvation. It sounds pretty far-fetched but it was all part of the pagan ritual.

Now notice, and in fact there are some people that say, and some of the cult groups that do baptize for the dead, this is the scripture they take and they say Paul is using this to prove there is a resurrection. In other words, "if there's no resurrection, why should we baptize for the dead? But we do baptize for the dead!"

But if you notice, there's a key here. In Verse 29, Paul says they, not we! What shall "they" do which are baptized for the dead if the dead rise not? Why are they then baptized for the dead?

He's saying the pagan ritual is a contradiction. They baptize for the dead but they don't believe in the resurrection of the dead. Why baptize if the person is not going to be raised?

Secondly:

30 And why stand we in jeopardy every hour?

And why do I stand in jeopardy, or harm's way, every hour?

Good question! If there is no life after this life, if we have no hope that we're going to be with Christ, why sacrifice your life or risk your life for Christ?

Why not just say "Well, He's good enough for just here. I'm glad He died for my sins but He's still in the grave? He's not alive so why do I put myself in harm's way?"

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

K.V.

<u>I Corinthians 15:32</u> Isaiah 22:13
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32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

If after the manner of men I have fought with beasts at Ephesus, thirdly: What did it advantage me, if the dead rise not?

Then he quotes from Isaiah 22:13. This is when the Assyrians had encircled the Israelites and they had no way to escape. They knew they were going to die so they said let's eat and drink for tomorrow we die.

So Paul says we might as well party it up. If Christianity is just a religious crutch to help you get through this earthly life, and there's no life in the hereafter, why go out of your way?

Why suffer for the sake of Christ? Why give up everything you have just because Jesus left those teachings behind? What good is it going to do me? It's not! It might help me to be less selfish, but we're not going to live anyway so why not be selfish?

M.V.

<u>I Corinthians 15:33</u>

So he gives the commands in Verses 33 and 34:

33 Be not deceived: evil communications corrupt good manners.

So he says everywhere from doctrine to your social life, it will not be the believer that rubs off onto the non-believer. It will always be those who have corrupt morals.

They are the ones in social interaction with believers that are going to corrupt your good ethics. The word manners is Ethos and is where we get our word ethics from.

So don't be deceived. If you're living that life of eat, drink, and be merry for tomorrow we die, if you're hanging around that crowd, whatever good ethics you have is going to be down the drain.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

Secondly, awake to righteousness. Wake up to the righteousness of Christ!

Thirdly, sin not; for some have not the knowledge of God: I speak *this* to your shame. Literally in the Greek text, he says I am speaking this to shame you.

There were times when Paul thought that it was appropriate to tell Christians or believers "You don't feel shame so I'm going to tell you what the truth is so it will shame you!"

The process of the resurrection in Verses 35 to 48:

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

But some will say, so he's now anticipating there's going to be two questions that people are going to ask.

The first one is how are the dead raised up? Now he's got their attention. He's proven that they are contradicting their own beliefs and practices, along with the proof that Christ is raised from the dead.

He is now saying that next you are going to say how are the dead raised up? And secondly, with what body do they come?

Now you might want to mark here next to the first question. Paul answers the first question in Verses 26 to 49. Paul answers the second question in Verses 50 to 54.

So the concepts to the first question, here are the answers:

How are the dead raised up?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

First of all, Paul says you fool. This is where we get our English word moron from. This is somebody who in their train of thought, their mind is not functioning in reality.

That which you sowest is not quickened, or made alive, except it die:

There's your principle throughout the whole bible. Life comes from death. He's speaking about a seed here!

Secondly:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

And that which you sow, or plant, you sow not the body that shall be, but bare grain, that it may chance of wheat, or of some other *grain*:

You can break open a seed and you can look inside that seed and you will not find any evidence of life at all. But it emerges as a completely different body than what is planted.

It is that interesting that in creation, God made it that way? And there is an emphasis in Genesis Chapter 1 that God made everything and every plant and every tree after its own kind so that its seed produces itself.

Isn't it interesting that in John 12:24, Jesus said as a seed falls into the ground and die, so must the Son of man die?

Paul is now using the same teaching as the Parable of the Sower. It all has to do with whatever is put into the ground, it comes out something different.

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is one kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

Thirdly: All flesh *is* not the same flesh:

So now he's talking about the body that goes into the ground. Even that's different.

There's a kind of flesh of men. That would be human beings. Another flesh of beasts, another of fish, and another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

***There are* also celestial bodies, and bodies terrestrial: These are bodies of the heavens and bodies of the earth. But the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another, two different things.**

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

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

So also *is* the resurrection of the dead.

Look at these four things:

Our body is sown in corruption; it is raised in incorruption: Now I hate to be the one to tell you and I don't want to ruin your day, but your body is dying, decaying, corrupting.

It will be raised in incorruption.

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

Those two phrases right there are explosive! He is saying that from the beginning of your life to the end of your life, your physical body is weakness, period!

We don't like to hear that. We like to look to Jesus to keep our bodies healed. We like to look to Jesus and say "Give me strength, give me power."

In 2 Corinthians Chapter 12 when Paul had a thorn in his flesh, a messenger of Satan to buffet his flesh, he prayed to the Lord three times to have this removed from him and God said to him "My grace is sufficient for you."

Paul says "Therefore I glory in my difficulties because when I am weak, then I am strong."

For the longest time I couldn't understand that. "Okay, I am weak but then He gives me strength and I am back to being strong again. I am no longer weak."

But that's not what the text is saying. The weaker I become, the stronger I am. How does that happen? Christ is our strength!

Please know this. When you ask the Lord for strength, He does not strengthen you. He is our strength. He doesn't give it to me. He doesn't want me, the human, the flesh to be strong, because the stronger I am, what do I need Him for?

And I have all the human resources to use before I turn to Him and say "Yea, I know you are busy so I tried everything myself to get myself out of this jam, but I just can't seem to be able to do it so I'm going to come to you to see if you can bail me out."

John the Baptist said "I must decrease and He must increase." God purposely plans and designs for each person's life enough hardship and enough difficulty to keep them weak so that we will trust Him who is our strength.

It is sown in weakness, It is raised in power.

M.V.

1 Corinthians 15:44

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

It is sown a natural body; that is physical. And it is raised a spiritual body. There is a natural or physical body, and there is a spiritual body.

There are two different kinds of bodies. What you put into the ground is not what comes out of the ground, just like a seed.

K.V.

**1 Corinthians 15:45
Genesis 2:7**

45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

And so it is written, and this is a loose translation of Genesis 2:7, The first man Adam was made a living soul; the last Adam, making reference to Christ, *was made* a quickening, or life-giving spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

Howbeit that *was* not first which is spiritual, but that which is natural; In other words, physical first, and then spiritual. That which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

The first man of the earth is earthy, dust: The second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

As the earthy, such *are* they also that are earthy: We are just dust particles trying to stay out of the water. And then we're "mud pies!" And as *is* the heavenly, such *are* they also that are heavenly. The spiritual realm!

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

And as we have borne the image of the earthy, Genesis 1:26, we also shall bear the image of the heavenly.

M.V.

I Corinthians 15:50

Verses 50 to 54 are the concepts that answer the second question.

The first question had to do with how are the dead raised up? And he presents the different types of flesh and he says it's just like seed falling into the ground and rising up differently.

So our bodies will be planted in the ground but the resurrected bodies will be different. And with what body do they come?

So Verse 50 tells us about these concepts for the second question.

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

So this fleshly body is corrupt and cannot inherit the kingdom of God. Very interesting that it is inherit, not earn. We inherit the kingdom of God through the provision of Christ.

M.V.

I Corinthians 15:51

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

He says behold, I shew you a mystery; First of all, we shall not all sleep. And as I shared with you earlier, the word sleep is the Christian term for death, because the body will only be buried in the ground temporarily.

It is not permanent. And the physical body has the appearance of sleeping. Once a person separates from his body it is called death. We shall not all sleep but we shall all be changed,

M.V.

I Corinthians 15:52

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

In a moment, in the twinkling of an eye, at the last trumpet:

Fascinating statements! The word moment is Atoma in Greek and it is the word for atom. What he's saying is that it will be so fast. It's less than a millisecond.

The atom cannot be split so he says it's that short of a time. You can't even split the second that it's going to take for this to happen!

It's in the twinkling of an eye, not the blinking of an eye, but the twinkling of an eye, the sparkle. And it's at the last trumpet.

Now here, many believe that this will occur after the seventh trumpet blast in the book of Revelation. And that seventh trumpet blast introduces the second coming of Christ. So they say it is that last trumpet.

But if you understand "Biblish" which is bible English or bible language, the seventh trumpet is not the last trumpet. It's the seventh trumpet! It's the last of the seven, but this one is specifically the last trumpet for the call.

As a matter of fact, it is the same trumpet mentioned in 1 Thessalonians Chapter 4 about the rapture because he says "For the trumpet shall sound, and the dead shall be raised."

And by the way, that trumpet is not going to be some trumpet player. In the Hebrew, it's the word Shofar. It is a ram's horn. They blow them even in Israel today.

It's played for the gathering of the armies. It's sounded from the top of the temples for the priests to come to their daily duties at the temple.

So this shofar will sound, the dead shall be raised incorruptible, not in their corruptible body, but a new body incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

For this corruptible must put on incorruption. Why? Because we cannot get into the kingdom of heaven with flesh and blood. This mortal, which means death, must put on immortality.

K.V.

I Corinthians 15:54 Isaiah 25:8 LXX
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54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

That is from Isaiah 25:8.

K.V.

I Corinthians 15:55 Hosea 13:14
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The provision of the resurrection in Verse 55:

55 O death, where *is* thy sting? O grave, where *is* thy victory?

The celebration: O death, where is your sting? This is a quote from Hosea 13:14, the victory song. O death, where is your sting? O grave, where is your victory?

56 The sting of death *is* sin; and the strength of sin *is* the law.

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

So it's a Jewish victory song that Paul is pulling from the Old Testament, and he's saying that our struggle will be over at that time. It will be God who will give us the victory through Jesus Christ our Lord.

Jesus defeated death. He rose from the dead. And because He lives, we shall live also. And that will happen because He lives inside of me. Wherever He goes, I am going to go. He's in my spirit. Wherever He goes, I'm going to go. Wherever He is, that's where I'm going to be. However long He lives is how long I'm going to live, and He never dies. He lives forever so I will live forever.

Now if He is still in the grave, even if He died for your sins on the cross, there's no life hereafter if He's not risen from the grave, and you'll still die in your sins.

M.V.

I Corinthians 15:58

Now the preparation for the resurrection in Verse 58:

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

Therefore, my beloved brethren, and he gives these commands:

Be ye stedfast. The word stedfast is the word sit. In the temple and tabernacle where the priests would serve, there would be no chairs there because their function and duties would be continuous.

It's interesting that the Lord is seated in heaven. The work is over. We are not just to stand, We are to sit right where we are in Christ.

Look what the second thing is:

Be unmovable. This is another explosive statement! As we will see in the book of Ephesians, we are seated with Christ in the heavenly places, far above all principalities and powers.

That is our spiritual position. The book of Ephesians was written to teach believers that there are two different worlds in which we interact with.

There's the physical world and the spiritual world. And the spiritual world is not like the physical world. So we, with our natural human senses, we evaluate and feel and think and judge based on our human senses.

We even evaluate and judge spiritual things by our own human senses. And Paul is saying that's not right because in the physical you are struggling and you are weak and there's a lot of hardship.

But in the spirit realm, you are always positioned in Christ, seated with Him at the right hand of the throne of God. Spiritually, you are always okay. You are far above all demons and Satan. They can't touch you in the spirit realm.

And that's why Satan works through the physical. My feelings, and my thoughts, and the stress and the pressure seems more real to me than just the factual statement that in the spirit realm I am different than I am in the physical.

That's why Paul in Ephesians Chapter 6 says to put on the whole armor of God that you may be able to stand against the methodical attacks of the devil.

All through scripture there is an encouragement and a command for the believer to stand. There's nowhere to go. We're already there. The victory has already been won!

So what does Satan want to do? He wants to chase us. He wants us to be on the run. And by the way, the word Dioko, the word for persecution in the bible, is the word to chase, mentally and emotionally, circumstantially chasing me. I'm on the run. Life's closing in on me.

Be unmovable. It doesn't sound right in the physical. But in the spirit realm it's true! If you've received Christ, He is your armor. He is your protection. If Satan comes around bothering you, there's nothing he can do except get you to start running.

And he'll chase you. And he'll laugh at you. And you'll wonder "Where can I go for safety and help?" The bible says stand in Christ. Here it says sit. Just sit down!

One of my favorite scriptures, Psalm 46:10, it says "Be still and know that I am God."

Be still. Where are you going? We can't sit still when emotionally and or psychologically we have stuff running through our heads. We're running!

He's our fortress. He's our rock. Be unmovable!

Thirdly, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Be always involved with the things of Christ. Now that wouldn't be true if He's dead, if He's still in the grave. But you see, we all have a hope for the future.

We all have that living hope that the very day we're going to die, our spirit leaves our physical body and we will be in the presence of Christ.

Let's close with prayer,

Our heavenly Father,

Again we thank you for this time in your word. We spent a lot of time in just this chapter, but there is so much information in this section. We thank you for your provision, for your Spirit, and for your faithfulness to lead us through this great book. We pray that as we continue, you will impress upon our hearts the great truths of your word. We pray these things in Jesus' name, Amen!