

9/23/12

1Corinthians 15

Having dealt with the problem gifts, Paul now deals with an entirely new section, the bodily resurrection of the believer.

The Greeks believed in the immortality of the soul but denied the bodies' resurrection, this had affected the church, not all, but some. vs. 12

* Without the resurrection, Christianity is worthless!

15:1-11 The Gospel and the resurrection.

15:1 The consistent faithful trust of Paul regarding the gospel.

- 1) He calls them “brethren”.
- 2) He was declaring the same gospel he had evangelized them with in the past, nothing had changed about it.
- 3) They had received “paralmbano”, to take to oneself, the basis for the tradition of the content of the gospel, in which they stood.
 - a) Paul received it directly from Jesus. Gal. 1:12-13
 - b) The present tense, continuing.

15:2 The consequences of their past decision regarding the gospel.

- 1) They were saved and continued saved.
- 2) Unless they believed in vain by not holding fast to the gospel.
 - * O foolish Galatians, who.... Gal. 3:1
- 3) Salvation is described in three ways.
 - a) We are saved.
 - b) We are being saved.
 - c) We shall be saved.
 - * The seed on stony ground, thorns, etc. Matt. 13

15:3-4 The committed imparting of the gospel by Paul.

- 1) He told them the gospel was and is the same one he received of the Lord and gave to them. vs. 3
 - a) He delivered first “protos”, first in importance, vs. 3a
 - b) He was taught by Jesus for three years in Arabia. Gal. 1:17-18
- 2) He told then the revelation was that Christ died for our sins according to the Scriptures. vs. 3b
 - a) He shall save his people from their sins. Matt. 1:21
 - b) Became literal sin that.... 2Cor. 5:21
 - * No specific Scriptures are quoted, but certainly there is no lack of them. Is. 53; Ps. 16:8-11; Hos. 6:2
 - c) He became the propitiation for our sins. 1Jn. 2:2

* The entire law spoke of Christ, the sacrifices and tabernacle, etc!

- 3) He told them about the glorification, that He was buried and rose again the third day according to the Scriptures. vs. 4
 - a) Typologies also as Abraham and Isaac and Jonah. Gen. 22; Matt. 12:40
 - b) The Scriptures are Divinely Inspired, infallible and inerrant. Ps. 19: 7-14; 2Tim. 3:16-17; 2Pet. 1:19-21
- 4) The Scriptures are many.
 - a) Repent and be baptized for remission of sins. Acts 2:38
 - b) Repent and be converted that your sins may be blotted out. Acts 3:19
 - c) Lord laid on Him the iniquity of us all. Is. 53:6
 - d) Buried and rose according to scripture. Acts 2:23-24, 27, 31; 3:15
 - e) He hung on a tree and God raised Him on third day, a type of the serpent in the wilderness. Acts 10:39-40; Num. 21:8-9; Jn. 3

15:5-8 The competent witnesses of the resurrection proclaimed by the gospel.

- 1) Cephas. vs. 5a
* Lk. 24:34
- 2) The twelve, refers to the 12 He chose to be His apostles. vs. 5b

- a) Jesus appeared 3 times to disciples. Jn. 20-21
- b) Paul by this is declaring that he was not the twelfth to take Matthias place. Acts 1:26
- c) The twelve were with Jesus, as He revealed Himself with many infallible proofs for 40 days, then they saw Him ascend on high. Acts 1:3; 9-11
- 3) The number was not small. vs. 6
 - a) Over 500 at one time.
 - b) Most still alive.
 - c) Some had died.
- 4) James his half brother also saw Jesus. vs. 7a
 - a) James was not a believer before the resurrection. Jn. 7:5
 - 1) James spoke as the spokesman at the First Church Council. Acts 15:13
 - 2) He wrote an epistle.
 - b) All apostles. vs. 7b
* This refers to those apart from 12, such as Barnabas and others.
- 5) Lastly to Paul himself. vs. 8
 - a) On the Damascus Road. Acts 9
 - b) Born out of due time “ektroma”, means a miscarriage or abortion.
 - c) The understanding could be twofold.
 - 1) The fact that he being an Israelite was called before all of Israel.

- 2)) The fact that he was unworthy was due to all he had done against Christ and His Church, which seems to be confirmed by the next verse.

15:9-10 The commentary for calling himself an abortion.

- 1) Due to persecuting the church. vs. 9
* Acts 8-9; 1Tim. 1:12-14
- 2) Paul attributed all that he was to God. vs. 10
 - a) All that he was, was God's doing through grace.
 - b) God's grace was not in vain.
 - c) He labored more abundantly than all by the grace of God with him.
* The word labor "kopiao", means to the point of exhaustion.
 - d) His boasting was in God, not himself or in comparisons to other.

15:11 The consistent unity of all preaching the gospel.

- 1) This is the conclusion "therefore", of all he said from verse 1-10.
- 2) Paul and all others who have been used by God at Corinth preaching the same gospel.
- 3) The Corinthians receiving and believed it!

15:12-19 **The denial of the resurrection.**

15:12 The caring confrontation the Corinthians with their doctrinal error.

- 1) If the heart of the gospel is the resurrection of Christ.
- 2) How could they be denying the resurrection of the believer.
* Perhaps Stoic and Epicurean. Acts 17:18, 32
- 3) Christ meant Messiah, the God-Man.
 - a) The Word became flesh. Jn. 1:14
* Pilate said, "behold the man."
 - b) One God and one mediator between God and man, the man Christ Jesus. 1Tim. 2:5

15:13 The clear deduction of denying the resurrection.

- * If you deny the bodily resurrection, then you cannot believe Christ rose.

15:14-19 The consequences of Christ not rising.

- 1) Their preaching "kerugma" speaks of the content and empty "kenos", void. vs. 14
- 2) The faith of the Corinthians also empty. vs. 14
- 3) The apostles were false witnesses, speaking for God when He did not speak. vs. 15
- 4) The one is the result of the other. vs. 16

- 5) Their faith is futile vs. 17a
- 6) They are still in their sins. vs. 17b
- 5) The dead in Christ are perished. vs. 18
- 6) The hope in Christ in this present life makes us of all to be pitied. vs. 19

15:20-28 The order of the resurrection.

15:20 The declaration that Christ has become the firstfruits of the resurrection.

- 1) The phrase refers to the harvest. Lev. 23:10, 17, 20
- 2) The firstfruits of harvest were to be given to the Lord in faith and trust that the remainder as well as being the sample of the great harvest to follow of like quality.
 - a) In other words, what happened to Jesus would happen to His believers who had fallen asleep.
 - b) The phrase “fallen asleep” is used for the Christian who dies, never of the non believer. vs. 50

15:21-22 The depiction of the two Federal heads.

- 1) Adam introduced sin and death. Rom. 5:12-21; 1Cor. 15:45
- 2) Jesus introduced atonement and life eternal and made us new.
 - * Rom. 8:29-30; Eph. 2:1; 2Cor. 5:17; 1Cor. 1:22; Eph. 1:13

15:23 The order of the resurrection.

- 1) Christ first.
- 2) Afterwards those who are Christ’s at His coming “Parousia”, His royal visit for His own at the Rapture!
 - * The word “order” is a military word signifying a place assigned to a series to each individual.
- 3) The first resurrection began with Christ and will end at the end of the Great Tribulation with the second coming of Jesus and His church with Him. 1Thess. 4:14-17
- 4) The second resurrection is at the White Throne Judgment, after the thousand years reign. Rev. 20:4-6
 - * Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

15:24-28 The establishing of the eternal state.

- 1) After the Kingdom age the Son will no longer need to be subject to the Father for the plan of redemption, it will be fulfilled. vs. 24
 - * Ps. 110:1; Ps. 8:6; Eph. 1:20-22; 1Pet. 3:22; Acts 2:34-35

* This does not make the Son inferior or any less God. Col. 1:15, 17

- 2) Jesus will reign in this capacity till the end of the Kingdom age when He will put all thing under His feet. vs. 25
- 3) The termination of death itself. vs. 26
 - a) Death will exist in the Millennium.
 - b) Death will be the last thing to be cast into the Lake of Fire after the White Throne Judgment. Rev. 20:14
- 4) The prophetic process on course. vs. 27
- 5) Christ will no longer need to be under the Father as Mediator Yet the Father will not be subject to Christ either but in the Oneness of God, prior to the plan of redemption. vs. 28

15:29-34 The perilous life of a Christian in confidence of the resurrection.

15:29 The Corinthians were being inconsistent by contradicting their very denial of the resurrection. vs. 29

- 1) Some say they were practicing salvation by baptism?
- 2) Others say this refers to the figurative death that is referred to in baptism by Paul in Romans. Rom. 6:1-7
- 3) The more probable is that they were practicing baptism by proxy for those

who had not been baptized prior to their death.

- a) Mormons practice baptism for the dead and none of them are saved.
- b) Now, though this is not a biblical doctrine, Paul does not even take time to deal with it, but uses it to rebuke their very denial of the resurrection.
- c) Baptism in no way saves a person nor guarantee resurrection alone of itself, it is a mere public confession of what already has happen in the heart of the believer by faith.

15:30-32 The perils of believing in the resurrection.

- 1) The argument from the daily dangers. vs. 30
 - a) If in fact there is no resurrection, then why did they stand in jeopardy every hour. vs. 30
 - b) The meaning that due to the gospel message their lives were threatened and persecuted for nothing, in vain!
- 2) The argument from reality of believing the resurrection. vs. 31
 - a) Paul acknowledged that he was dying for preaching the resurrection! vs. 31
* 2Cor. 1:8-9; 4:7-15; 11:22-30

- b) We are being transformed from day to day, from glory to glory by the Spirit of God. 2Cor. 3:18
- 3) The argument from the belief that there is no resurrection. vs. 32
 - a) Paul points out that all his labor, sufferings and perseverance would be in vain.
 - 1)) Whether he ever fought with beast at Ephesus or it is just figurative language is debated, personally, I think it refers to figurative language, since Paul was a Roman citizen.
 - 2)) The mob riot is probably what he means. Acts 19
 - b) The quote is from Isaiah, kind of an Epicurean philosophy, living for the moment and pleasure. Is. 22:13

15:33-34 The strong warning the come to their senses about the resurrection.

- 1) Paul warned them of such deception regarding the resurrection. vs. 33
 - a) Literally, do not deceive yourselves.
 - b) Evil company corrupts good morals and thinking.
 - * Be not deceived.... Matt. 24:4
- 2) Paul exhorts and rebukes them at the same time. vs. 34

- a) He exhorts them to awake to righteousness, and do to sin.
 - * Literally, stop sinning, do not continue to sin, do not go on missing the mark, come to your senses!
- b) The original idea of the word awake “eknephō”, meant being sober after drunkenness.
- c) The instruction was that **some** do not have the knowledge of God.
- d) Paul rebukes them by declaring, “I speak this to your shame”, for they should of known better than to allow the corrupt knowledge of the world to contradict the word of God.

15:35-49 **The nature of the resurrection.**

* Paul now illustrates the Bodily resurrection. vs. 35-49

15:35-37 The argument from the Greek mind about the resurrection.

- 1) The two questions that would be asked in view of the Greeks concept that the body was evil, a prison for the soul and the fact that they abhorred the idea of a physical resurrection. vs. 35
 - a) How are the dead raised?
 - b) With what body do they come?

- 2) Paul rebuked them for such question. vs. 36
- a) He refers to them as foolish one “aphon”, which means without reason, reflection intelligence, in other words, stupid! vs. 36a
 - b) He gives them a simple illustration from nature, what is sown is not made alive unless it dies. vs. 36b
 - * “Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.” Jn. 12:24
- 3) Paul reminded them that what is sown is not what it shall produce in resemblance only in relationship. vs. 37
- * The ugly bulb that is planted is not what comes up, there is a relationship but no resemblance in likeness!

15:38-41 The example from Gods creation.

- * Paul now continues in his mini parable illustrations, putting what is know next to what they don’t know, that in understanding what they do know, they might understand what they don’t know.
- 1) The principle is basic, God gives a thing a body as He pleases, and to each seed its own body. vs. 38

- 2) The variety of bodies is according to their design and purpose! vs. 39-41
 - * The animal kingdom, man, celestial and terrestrial all differ!

15:42-44 The application of the principle of creation to the resurrection of the body.

- 1) Paul said it is sown in corruption, it is raise in incorruption. vs. 42
- 2) Paul said it is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. vs. 43
- 3) Paul said it is sown a natural body, it is raised a spiritual body. vs. 44a-b
- 4) The key principle summarizes the application, “There is a natural body, and there is a spiritual body.” vs. 44c-d
 - a) The resurrected body of Jesus was of a different molecular structure, but still physical, as the disciples touched Him, heard and saw Him.
 - b) He was able to walk through walls.
 - c) He was able to transport himself from one geographical location to another instantly.
 - d) He ate and was touched!

15:45-49 The application by way of the two federal heads of the human race.

- 1) Paul distinguishes the two Adams. vs. 45

- a) The first Adam became a living soul, God breathed into his nostrils the breathe of life and he introduced the fall. Gen. 3
- b) The Last Adam became a life-giving spirit, or quickening spirit, He regenerates every person by His Holy Spirit to be born-again. Jn. 3:3-5
* Paul also points out the two Federal head in Romans. Rom. 5:12-21

15:46 Paul declares the order of their existence.

- 2) The spiritual is not first, referring to the Last Adam, but the natural, the first Adam. vs. 46
* The spiritual came afterwards, the Last Adam, Christ.
- 3) The difference origins of the two Adam and Christ. vs. 47
 - a) The first was of the earth, created from the earth.
 - b) The second Man is the Lord from heaven, the Messiah.
- 4) Paul distinguishes the two different natures of man corresponds the two Adams. vs. 48-49
 - a) The corresponding likeness in the future in the resurrection will be

- determined by the present position in the First or the Last Adam. vs. 48
- b) The very evidence that each of us have been related to the image of the man of dust, so we shall bear the image of the heavenly Man, if we are in Christ. vs. 49
* 2Cor. 3:18; Phil. 3:21; 1Jn. 3:2

15:50-58 **The victory over death, due to the resurrection.**

15:50 The conclusive proclamation about the resurrection.

- 1) The bodies of flesh cannot inherit the kingdom of God.
- 2) Corruption can not inherit incorruption. , they must be changed and go through a metamorphosis, like a caterpillar to a butterfly.

15:51-53 The mystery of the resurrection proclaimed.

- 1) The word mystery “musterion” means something secret in the past that is now made known. vs. 51a
- 2) We, the believer will not all sleep or die physically, we will be changed, metamorphosis. vs. 51b-c

- 3) It will happen in a moment, in the twinkling of an eye, at the last trumpet. vs. 52a-c
- 4) The trumpet will sound and the dead will be raised incorruptible, and they will be changed. vs. 52d-f
 - a) This is the rapture of the church. 1Thess. 4:13-18
 - b) The only generation that will not taste death is the one raptured!
- 5) The principle is repeated. vs. 53

15:55-58 The outcome and celebration of the resurrection.

- 1) The outcome of that transformation will be that death is swallowed up in victory. vs. 54
* Is. 25:8
- 2) The celebration is that death is robbed of her claim on man. vs. 55, Hos. 13:14
 - a) Some believe that the word “Hades” should read “death” according to some!
 - 2) Jesus tasted death for every man. Heb. 2:9, 14-15
- 3) The cause and the accuser is nullified. vs. 56
 - a) The sting of death is sin.
 - b) The strength of sin is the law.
- 4) The overriding power is attributed to the Father through Jesus Christ. vs. 57

- 5) The closing exhortation in view of such a hope in Christ, the resurrection.
 - a) Therefore be steadfast, be firm and settled in your faith regarding what you believe.
 - b) Therefore be unmoveable, be firmly persistent and resist anything to shake your faith..
 - c) Therefore always be abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.
 - 1)) Allowing the Lord to use you increasingly and yielding to that leading for the sake of the Kingdom.
 - 2)) The reason being that your labor that encounters trials and testing is not empty, for the Lord sees and rewards all done out of love.