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## SALVATION

If you are not a believer in Jesus Christ, or aren't sure and would like to become one, then you need to believe that Jesus Christ was and is the Son of God, that he was God who became a man, that he lived a sinless and perfect life, keeping the Law of God perfect in every way, that he kept faith perfectly, and that he was crucified on that cruel cross for your sins, mine and the entire world- he died for our sins! His death on the cross paid the penalty fully, one time for all sins that we have ever committed and that we will ever commit. He died; he went down into the bowels of the earth, even into Hell, and was raised from the dead on the third day in a resurrected, eternal body. He ascended back into heaven, was seated at the right hand of God, and is now Lord over heaven and earth. He is coming again to judge the world, to raise the dead, where he will give an eternal, resurrected, glorified body to everyone that has believed on him as their Lord and Savior, and to establish his kingdom one earth.

You come become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *"Believe on the Lord Jesus, and you will be saved.."* Acts 16:31a And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving your sins and saving you! *"That if you confess with your mouth, "Jesus is Lord", and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved."* Romans 10:9,10 *"For, "Everyone who calls on the name of the Lord will be saved."*

Romans 10:13 "Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ." Romans 5:1

## The Resurrection

1 Cor. 15

### Intro:

The resurrection of Jesus Christ and those who have believed on Christ is one of the most pivotal and important doctrines of the Bible. But it is also one of the least understood doctrines in the Bible, due to a virtual lack of teaching on the subject. Believers can tell you all kinds of things about the rapture of the Church, but are ignorant on the matter of the resurrection. 1Cor.15 answers all our questions on this matter

### L. The Resurrection Of Christ. V.12.

*"But if it has been preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead?" 1Cor.15: 12*

1. *"But if it has been preached that Christ has been raised from the dead"- ei de christos `rhussetai `oti ek nekrown eghgertai- PPI- khruww, PFAI- egeirw*

a. Ei plus the indicative introduces a 1st class condition of if, which is used to denote something that is true. And it's true! It has been preached that Christ has been raised from the dead.

b. This is a metabasis, a transition, where one has previously hinted at the subject, but now he begins to develop it fully.

c. The subject is: the resurrection, and the resurrection of Christ from the dead; and the argument that Paul is going to use to show the heresy of that no one is raised from the dead, and how patently false it is.

d. The present tense of to *preach*, or to announce is used to show that the doctrine of the resurrection was being continually preached, *kerusso*.

e. *Hoti* is used to denote what the context of the preaching was, and is, and that is "*Christ has been raised from the dead*".

f. The nominative singular of *Christos* tells us who the subject is regarding the resurrection, and that is Jesus Christ.

g. The perfect tense looks at the action of the verb as coming to a fixed and completed state with existing results that continue on to this day. **Christ was raised from the dead, with the result that he continues to be alive forevermore.**

h. *Egeiro*, to raise up, in the passive voice shows that Jesus Christ was raised up by the Father, (he received the action of the verb), through the power of the Holy Spirit.

i. Now *egeiro*, in some passages, means to be awakened from sleep, but Christ was not awakened from sleeping, for he was dead. **Christ was raised up from the dead!**

j. It is written like this, "*That out of the dead he was raised*", defining **not just the state of death, but a place.**

k. *Ek nekron* in the Greek is the genitive plural of *nekros*, where the preposition *ek* is used first of all to denote an identification with something and a separation from it. Where something is in something and then taken out of it.

l. Christ died and his body was placed in the tomb of Joseph of Aramathea. But where did Christ the person go? As we know from scripture, Christ journeyed down into Hades or Sheol.

m. Now Hades, or Sheol was known as the Land of the Dead, or the Land of the Dead Ones. The surface of the earth was known as the Land of the Living.

n. If one died, then he would be taken from the Land of the Living and go down to the Land of the Dead, or the dead ones, (*nekroi*, plural, dead ones). See the rich man and Lazarus, Lk.16:19-31.

o. In Lk.16:19-31 the poor man died and was carried by the angels into the bosom of Abraham in Sheol, the compartment of comfort and rest for the righteous dead. While, when the rich man died, he was buried and ended up in Hell. Actually in the Greek he was in the Hades, showing that there is a distinction between the two.

p. Now Hades, or Sheol is the Land of the Dead. This is where the dead ones are; the place of the Shades, or Shadows. It is located in the bowels of the earth; the lowest parts, or regions of the earth.

So **when Christ died, his soul went down into this region**; and when he was raised from the dead, he was raised up, **out from among those who are dead** in this Land of the Dead.

q. Although mentioned many times in the NT, there are two references to this using *anago*, instead of *egeiro*. *Egeiro* means to rise; and in the passive voice, it means to be raised up. *Anago* means to bring up.

1) Heb.13: 20- has it as, "*May the God of peace, who through the blood of the eternal covenant brought back (anago) from the dead, that great Shepherd of the sheep.*"

2) Rom.10: 6,7- paraphrased says, "*Do not say in your heart, who will go up (anabaino) into the Heaven to bring Christ down (from Heaven), from katago, to bring down?*" Or, "*Who will go down into (eis) the Abyss (katabaino) to bring up (anago) Christ out from among those who are dead?*"

r. In both of these instances we see that *anago* is used to bring Christ **up out from among the dead ones who are in the Land of the Dead**. Heb.13: 20 tells us that it was the God of Peace who brought Jesus up from the dead.

s. *Anago* is also used in 1Sam.28:3-15, where Samuel was brought up from this place, not by the Witch of Endor, but by God. When she saw him she was frightened to death! He was brought up (*anago*); and she saw him coming up (*anabaino*) out of the earth. **What's more she described him as a god! Which gives us some insight on what the soul looks like in it's disembodied state.**

t. **The ascension of Christ into Heaven actually began from the depths of the lower regions referred to as Hell, Hades, or Sheol; where he ascended from Hell right on up to and into Heaven. It's just that we refer to that part of his ascension from, or out of Hell up to the earth's surface, whereupon he received a resurrection body, as the Resurrection.**

u. So the Gospel, the good news, is Christ's victory over death and Hell; **whereby he was raised up out from among those who are dead and back to life with a new body.**

v. This body is eternal; no longer subject to death; and will last forever. It is capable of existence both in our world of the physical, material dimension; and in the world of the spiritual dimension. It

can disappear at will, and reappear at entirely at a different location at once. Time and distance mean nothing to it.

2. *"How can some of you say that there is no resurrection of the dead"*- pws legousin en `umin tines `oti anastasis nekrown ouk estin- PAI- legw, PAI- eimi.

a. *"How can some among you be saying,"*

b. *En humin, among you*, tells us that there were some believers, or non-believers in the church at Corinth, who were saying that there was no resurrection of the dead. There were some among their group.

c. *Nekron*, the genitive plural of *nekros*, is "*the dead ones*". That there was no resurrection of the dead ones, or those who had died.

d. If the entire leadership of the Church: Apostles, Prophets, Evangelists, Pastor-Teachers, etc., are all teaching that Christ was raised from the dead, how is it that some of you are teaching that there is no raising up of the dead ones? (The word resurrection actually comes from the Latin word for raising up the dead).

**e. Christ has been raised from the dead! How can some say there is no raising of the dead?**

**f. The idea of a resurrection was foreign to Greek thinking. They tended to follow the doctrines of Plato, the Pythagoreans, and others, who taught that there was a trans-migration of the soul.**

**g. According to them, the soul was immortal and upon death it went to a spot where it was judged. The Just Souls ascended into the heavens for 1,000 yrs., while the Unjust Souls spent 1,000 yrs. of travail on the earth for their punishment. The very Wicked were cast into Tartarus, a place down in Hades surrounded by a brass wall. After spending seven days in a meadow, the soul journeyed to a place where it must choose it's next form of life; the idea of reincarnation. Some souls mistakenly choose power for themselves in the next life; others, because of their bitter existence on earth, choose to be animals or birds.**

**h. This is basically the idea found throughout the known world during Paul's day regarding what happened to the soul at death. And we can see how the Bible's teaching on Torments or Comforts in Hades, and a resurrection from the dead, would be so foreign, even unsettling, to them. And we can see how their ideas on the afterlife could creep into the Church!**

M. The Argument v.13.

*"If there is no resurrection of the dead, then not even Christ has been raised."* 1Cor.15: 13.

1. *"If there is no resurrection of the dead"*- ei de anastasis nekrown ouk estin- PAI- eimi.

a. This is a first class condition in the Greek, but it's where a first class is used for the basis of an argument. *"If there is no resurrection of the dead"*, and let's assume for the sake of argument that that's true, then not even Christ has been raised from the dead.

b. Paul goes on past the mere stating of biblical truth to the arguing of the case. Sometimes this has to be done to get through to certain people. As he replied to legalists one time, using sarcasm with it, that if circumcision is good for you, then mutilation will really help. If a little is good, then a lot is better!

c. Absurd? Yes! This is carrying a point to the absurd to show how absurd the premise is.

2. "Then not even Christ has been raised"- oude cristos eghgertai- PfPI- egeirw.

a. *Egeiro* and *anastasis* are both used as interchangeable terms concerning the resurrection. Where *anastasis* would look at the whole event, *egeiro* would look at the act of raising them up.

b. **Christ did not just die and go to Heaven. He died and descended into Hell.** Then he was raised up from there and received a new body. When Christ died his body was placed in the tomb. It was **his soul that went down into Hades**. Was Christ, his soul in Heaven after he died? Was it only his body that was raised up? Was that his resurrection?

c. **No! When Christ died, his body was placed in the tomb, but it was his soul that journeyed down into the nether world, the bowels of the earth, into Hell itself! And his resurrection, was him being raised up out from among those who are dead in Hades.**

d. Some in the church at Corinth were teaching that there would be no resurrection. Now what they were telling the believers there we don't know for sure; probably something with a gnostic flair, as gnosticism permeated the then civilized world.

e. But if there was no resurrection, not even Christ has been raised, and we are all wasting our time.

f. But, Christ has been raised from the dead, which is the central theme of Christianity and the Christian gospel. This was the message that was preached to Israel and to the whole world.

Believing it, and faith in Jesus Christ, is how a person gets saved.

## N. Useless Faith v.14.

*"And if Christ has not been raised, our preaching is useless and so is your faith". 1Cor.15: 14.*

1. "And if Christ has not been raised"- ei de cristos eghgertai- PfPI- egeirw

a. "From the dead", or, "out from among those who are dead", is left out here; only, "If Christ has not been raised".

b. Another first class condition of if is used to carry on the argument.

2. "Our preaching is useless"- kenon ara to khrugma `hmwn.

a. "Useless then the proclamation of us."

b. The basic meaning of *kenos* is emptiness; there's nothing to it. In a message it would mean no content, without truth, not having any basis, not supported by the facts. With the result of **not reaching it's desired goal; without results or effect; therefore useless.**

3. "And so is your faith"- kenh kai `h pistis `umwn

a. Their faith, and ours, is based upon the resurrection of Christ from the dead. But if he has not been raised from the dead, our faith is useless. That is, it's meaningless. It has no purpose, for it will have no results.

b. What Paul is going to do is go down the list on a whole series of things that will be true, if Christ has not been raised from the dead, and if there is no resurrection:

1) Christ did not rise from the dead.

- 2) Their message is empty, without fact, groundless, therefore useless.
  - 3) Their faith is useless.
  - 4) They are false witnesses- liars.
  - 5) A purposeless, resultless faith.
  - 6) They are still in their sins.
  - 7) They are still going to the Lake of Fire.
  - 8) Their loved ones are lost.
  - 9) We are all, then, the most pitiful of men.
- c. Then after Paul finishes his argument down to its final conclusion, he reverses it with the true facts and goes on to explain the resurrection.

## O. False Witnesses Of God v.15.

*"More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised." 1Cor.15: 15.*

1. *"More than that, we are then found to be false witnesses about God"- euriskameqa de kai yeudomartures tou qeou- PPI- euriskw, AAI- marturew.*

a. Carrying his argument on Paul shows how serious this is, because it means that they have become false witnesses about God!

b. The ninth commandment was, *"Thou shalt not bear false witness against your neighbor". Ex.20:16.*

c. And if the violation of this commandment concerning a neighbor was a serious matter with God, then how much more so would be bearing false witness about God!

2. *"For we have testified about God that he raised Christ from the dead"- `oti emarturhsamen kata tou qeou `oti hgeiren ton Criston- AAI- egeirw, AAI- marturew*

a. *"Because we have testified about the God that he raised the Messiah".*

b. You see, this is all in a legal framework. A witness was not only one who saw something with his own eyes, but also his testimony established a legal fact.

c. Paul, in saying "we" also brings in the other Apostles, for they were all saying the same thing too!

3. *"But he did not raise him from the dead if in fact the dead are not raised"- `on ouk hgeiren eiper ara nekroi ouk egeirontai- PMI- egeirw.*

a. *Eiper, "if after all the dead are not raised."*

b. Paul repeatedly shows that it was God the Father who raised Jesus from the dead.

c. With the genitive plural, it's "dead men". *"But he did not raise him if dead men are not raised."*

d. In v.12, where it has *ek nekron*, we have the genitive plural of *nekros*, which is actually the ablative of separation. **Christ was down there in Hades with the dead, but when he was raised, he only was raised up out from among them, showing a separation from them, with the rest of them left behind in Hades.**

## P. Continuing Logic v.16.

*"For if the dead are not raised, then Christ has not been raised either". 1Cor.15: 16.*

1. *"For if the dead are not raised"- ei gar nekroi ouk egeirontai- PMI- egeirw*

a. *"For if dead men are not raised, then Christ has not been raised either."*

b. Again we have the first class condition of if, and that is something is assumed to be true for the sake of argument.

c. V.12, If Christ has been raised from the dead, and he has, how can some of you say there is no resurrection of dead people?

d. V.13, If there is no resurrection of dead people, then not even Christ has been raised up. He's still in Hades!

e. V.15, And if dead people are not raised, then God did not raise Jesus from the dead either.

2. *"Then Christ has not been raised either"- oude cristos eghgertai- PfPI- egeirw.*

a. Paul could have used a variety of approaches in dealing with the problem of false doctrine that had crept into the Church, but he **used reasoning and argument** instead. This was a useful tool, because it was designed to get the people thinking.

b. If something was true, then this other thing was true. If dead men are not raised, neither was Christ raised, because he was a dead man.

c. And if this is true, then this other thing is true. If he was not raised, then God did not raise him.

d. And if God did not raise him, then we are all false witnesses, because we said that God did raise him from the dead!

e. And if Christ has not been raised up from the dead, then our preaching is useless and so is your faith; and you are still in your sins!

f. A reasoned argument is an excellent way of getting the point of truth across. Especially for those minds that have been confused by false teaching, for it enables them to straighten out the subjectivity of thought that the false teachers have caused by forcing them to start thinking objectively, logically, doctrinally.

## Q. Still In Your Sins v.17.

*"And if Christ has not been raised, your faith is futile; you are still in your sins." 1Cor.15:17.*

1. *"And if Christ has not been raised"- ei de cristos ouk eghgertai- PfPI- egeirw*

a. And the argument continues on with another conclusion; your faith is futile.

b. Notice also the passive voice used all throughout here, Christ was raised from the dead; he received the action of being raised up, by God the Father.

2. *"Your faith is futile"- mataia `h pistis `umwn*

- a. *Mataios* refers to aimlessness, having no purpose, having no object, no end.
- b. It speaks of the man wandering around in the desert looking for water; following one mirage after another, but finding no water. It speaks of the one looking for love in all the wrong places, but not finding it. Of the one who chases after rainbows to find that pot of gold, but never does.
- c. And so is faith without the resurrection. **Faith must have a real, tangible object for it's basis.** If one is going to place his faith in Jesus Christ to raise him from the dead, then his faith has no purpose; it's useless, if the dead are not raised!

3. "*You are still in your sins*"- *eti este en tais `amartiais `umwn.*

- a. *Eti* is an adverb of time to denote that a given situation is continuing still. "*You are still in your sins*".
- b. *Eimi* defines what their present status quo is.
- c. And if you are still in your sins, then you are not forgiven; not born again and are still unsaved. And the Corinthians knew that wasn't true, because they knew they were saved.
- d. Rom.4: 25 says, "*He was delivered over to death for our sins and was raised to life for our justification.*" Showing that the resurrection of Jesus Christ was an integral part of our salvation; in that the penalty had been paid, and his work continues on in Heaven as our High Priest.
- e. Paul's argument is methodical and complete. He takes the argument and reverses it to the absurd; to the place of completely unraveling everything connected to Christianity, if the resurrection of Christ was not true. In fact, without the resurrection of Jesus Christ from the dead, there is no Christianity!
- f. Why? Because everything talked about and even more is connected together. They are all interrelated, interconnected concepts.

## R. The Dead In Christ v.18.

*"Then those also who have fallen asleep in Christ are lost."* 1Cor.15:18.

1. "*Then those who have fallen asleep in Christ*"- *ara kai `oi koimhquentes en cristw-* AAP-mp nom.- *koimaw.*

- a. The argument and it's conclusions continue on.
- b. *Koimao*, to fall asleep, is a euphemism for death.
- c. The action of the aorist participle precedes the action of the main verb. "*The ones having fallen asleep*", precedes the action of the main verb, "*are lost*".

2. "*Are lost*"- *apwlonto-* AMI- *apollumi*

- a. *Apollumi* in the middle voice means to be lost, where you lose something, instead of save it. All this has to do with death and eternal salvation.
- b. First of all, this refers to those in Christ who have died.
- c. Their hope, and the hope of living believers who love them, is their resurrection from the dead.
- e. In the aorist tense this is quite final; **without a resurrection they are totally lost and without hope!**

f. This goes back not only to the context of Paul's argument about the heresy of no resurrection, but to the preceding verse, where it says that if there is no resurrection of dead people, then even Christ has not been raised; and if he has not been raised from the dead, then our faith is futile and we are all still in our sins.

g. And if that's true, then no one is saved and we are all lost; even our loved ones in Christ are lost. No hope of them being raised from the dead. No hope of ever seeing them again.

h. Salvation, justification, redemption, forgiveness, our eternal redemption, our resurrection, etc., all depended upon Christ being raised from the dead. If there was no resurrection, which is not true, then he was not raised, and neither will we be raised.

## S. Most Pitiful Of Men v.19.

*"If only for this life we have hope in Christ, we are to be pitied more than all men." 1Cor.15: 19.*

1. *"If only for this life we have hope in Christ"*- ei en th zwh tauth en cristw hlpikotes esmen monon- PAI- eimi, PfAP- elpizw.

a. Paul continues argument down to further results, if there is no resurrection *"we are to pitied more than all men"*.

b. The meaning of this could be translated as, *"If all our hopes in Christ are confined to this life, we are to be pitied more than all men"*.

2. *"We are to be pitied more than all men"*- eleeinoterai pautan anqrwpwn esmen- PAI- eimi.

a. *Eleeinos* is the comparative or superlative of pity or misery.

b. This looks at the lot of man on the earth. There are some who have it good in this life, but most men's lives are miserable; and there is a certain amount of pity that goes toward those people because of their suffering.

c. And even in the best of lives on earth, there still is a certain amount of suffering in them, followed only by death. Tragedy following tragedy.

d. And men do things to try to compensate for their lot in life: fun, pleasure, gratification of the flesh nature, selfish indulgence, etc..

e. Why? Because their theory is you only go around once in life, so might as well get as much as you can.

f. But the Christian is not to be like that. He believes that he will be raised up in the Resurrection to stand judgment, and that he will have to give an account of his life here on earth. So he deprives himself of the normal, sinful pleasures that other men pursue after, and subjects himself, (or is subjected), to a life of sacrifice and suffering that the unbeliever isn't subjected to.

g. But if there is no resurrection, then he has not only deprived himself of many pleasures that the unbelievers indulge themselves in, but lived a life of meaningless suffering all for nothing! And he is to be pitied more than all men.

## T. Christ Has Been Raised v.20.

*"But Christ has indeed been raised from the dead, the firstfruit of those who have fallen asleep."*  
1Cor.15:20.

1. *"But Christ has indeed been raised from the dead"*- nuni de cristos eghgertai ek nekrown- PfPI-egeirw.

a. V.20 begins with a parembole that goes down to v.29. It is an insertion into the theme of Paul's argument. If the dead are not raised, then this or that will happen with the following consequences. It also makes complete sense by itself.

b. V.20 starts with *nuni de*, which is used to introduce and emphasize the contrast with what he has been saying.

c. *Nuni* is an adverb of time speaking of the present, with the perfect tense it's of the present time, and introduces a real situation after an unreal one.

d. Paul has been presenting an unreal situation, there is no resurrection, and Christ was not raised, as the focal point of the argument to show by conclusion what all this would mean, and the ridiculousness of it all to prove a point.

e. But to prove a point by developing its conclusions point by point, so that the Corinthians would understand.

f. And the dramatic shift in his argument is that Christ has been raised from the dead- *nuni de, but now!*

g. *Ek nekron* again doesn't tell us that the dead ones have been raised, but that **Christ has been raised up out from among the dead ones.**

**h. But this introduces an interesting question. Does the concept of the resurrection refer only to the raising up of dead bodies? Or does it refer to the raising up of the soul? Or to the raising up of the soul and the body?**

i. Most today think of the resurrection as the raising up of the body, because they believe that the soul goes into Heaven. The rationale is if the soul goes into Heaven at death, then it must be the body that is raised up.

**j. But when we go to the resurrection of Jesus Christ, which is the defining answer of what the resurrection is all about, then we see that the resurrection of Christ was the raising up of his soul out of Hades! And there it joined his body, which had been transformed into an eternal body.**

2. *"The firstfruit of those who have fallen asleep"*- aparch (nom.sg.) tw'n (gen. pl.) kekoimhmenwn-PPP mp gen.- koimazw

a. The masculine plural genitive of to fall asleep matches up with the masc. pl. gen. of nekron; showing that they are the same. Those who have fallen asleep in Christ are the dead ones.

b. The perfect passive participle shows how fixed and permanent of a condition this is. The passive voice shows how involuntary their deaths were. Not their will that they died, but they died anyway.

c. **Christ is referred to here as the firstfruit.** The Feast of the Firstfruit occurred on the first Sunday after Aviv 15; around March or April on the first day after the Sabbath, which would be the first day of the week that we call Sunday. And remember, the Hebrew day began at 6pm. So Sunday, the first day of the week would begin 6pm Saturday evening. And this would be the Feast of the Firstfruit.

d. When it came time for the annual harvest of the barley, you would take to the Priest a sheaf of the first grain harvested, who would accept it on the man's behalf and wave it on the day after Sabbath. Lev. 23:9-14.

e. This was done before the main harvest of the barley and was an assurance that the main harvest would be coming!

f. **Christ was crucified on the Day of Passover, a Wednesday, at 3:00pm**, which was between the minor and major evening oblation. The minor oblation went from 12-3pm and the major oblation went from 3-6pm, then the day ended.

g. **He spent 3 days and 3 nights in Sheol, 6pm Wednesday to 6pm Saturday**, which became Sunday the first day of the week.

h. It was then on Sunday, the Feast of the Firstfruit, at 6pm or shortly after, that he was raised from the dead. And as the Firstfruit, he was the first of the harvest of the resurrection. Or one could say **that Christ being raised up signaled that the harvest of the resurrection had begun and the rest was to follow**.

i. He was the first of all those who were dead, all those who had fallen asleep, to be raised from the dead. That's what it means by the firstfruit. The rest of them will come at the end of the age. This will be the rest of the harvest.

j. And, as in the ritual of the Feast of the Firstfruit, where the Priest waved the sheaf of barley to signal that the rest of the harvest would come, Christ's resurrection from the dead signaled that the rest of the harvest of souls would come at the Resurrection. *"The harvest is the end of the Age, and the harvesters are angels."* Mt.13 :39b.

## U. Resurrection Through A Man v.21.

*"For since death came through a man, the resurrection of the dead comes through a man."*  
1Cor.15:21

1. *" For since death came through a man"- epeidh gar di`anqrwpou qanatos*

a. Death is the principle of dying; that men who have existence on earth, lose that existence on earth. Death comes about by trauma or corruption.

b. Dia plus the genitive indicates the instrumental agency by which something occurs, or through which it occurs.

c. The subject is death; the concept that men of the human race die, when originally they weren't supposed to.

d. How is it that they die? How is it that death has entered into the picture of the human race, when there was a time that it wasn't? How did death get here? Who brought it in?

e. These are the questions answered by *dia* plus the genitive. Death came through a man. **It was a man who was responsible for this- Adam!**

f. Death came through Adam, because Adam sinned against Yahweh. *"Consequently, just as the result of one trespass was condemnation for all men."* Rom.5: 18a. And, *"Therefore, just as sin entered the world through (the agency) of one man, and death through sin."* Rom.5: 12a.

g. When Adam sinned against God, he introduced sin into the world. This was done when he trespassed against the commandment of God; to not eat the fruit of the Tree of the Knowledge of Good and Evil.

- h. And when he introduced sin into the world, (and up to that time there was no sin in the world), he also introduced death into the world, because death came along with sin!
- i. The point that this is making is that it was through the agency of one man that sin and death entered the world; and it is through the agency of one man that justification and resurrection entered into the world.

2. *"The resurrection of the dead comes also through a man"- kai di` anqrwpou anastasis nekrwn.*

- a. Just as real as the fact that sin and death entered into the world, through the one man Adam, so is the reality that the resurrection of dead people comes through only one man, Jesus Christ, who is the last Adam.
- b. Christ is the agent of the resurrection. He is the one by whom dead people are raised. *"Everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the Last Day."* Jn.6: 40b.
- c. Christ came to see Martha after her brother had died. She told him if he had been there, her brother would not have died. Christ told her, *"Your brother will rise again."* To which she replied, *"I know he will rise again in the Resurrection at the last day."* Jn.11: 21-25. Martha was well aware of the doctrine of the resurrection, as most Israelites were.
- d. But the Lord made a startling reply to this, *"I am the resurrection and the life. He who believes in me will live, even though he dies."* Jn.11: 25a.
- e. What he was telling her was that he was the agent of the resurrection. He was the one who would raise the dead. He was the one who will resurrect people.
- f. Christ could have kept Lazarus from dying; he could have prevented this, but that was not his purpose. This was to demonstrate that he had the power to raise men from the dead back to life again!
- g. This is so important, so dramatic, that's why, *"Salvation is found in no one else, for there is no other name under Heaven given to men by which we must be saved."* Acts 4:12. And, *"You diligently study the scriptures because you think by them you possess eternal life. These are the scriptures that testify about me, yet you refuse to come to me to have life."* Jn.5: 39,40. Why? Because Jesus Christ is the only one who raises dead men to eternal life, or to eternal death!

## V. Positional Truth v.22.

*"For as in Adam all die, so in Christ all will be made alive."* 1Cor.15: 22.

- 1. *"For as in Adam all die"- `wsper gar en tw Adam pantes apoqnhskousin- PAP- apoqnhskw.*
  - a. En plus the personal dative has the idea of cause; all men die, or are dying because of Adam. It's also used to denote the close connection of an event with a person; death is closely connected to Adam; he's the cause of death.
  - b. The present tense of dying shows that all are presently dying due to Adam.
  - c. En was also used in a court of law to show one's legal standing. One was identified with something legally. All humans are legally identified with Adam in original sin and are termed Sinners. They are also sinners by practice.
  - d. There is also the dynamic sense where they are one with Adam in nature, desires, destiny, etc..

2. "So in Christ all will be made alive"- `outws kai en tw cristw pantes zwopoihqhsontai- FPI-zwopoiew.

a. Again *en* has the causative idea, where Christ will be the cause of men coming to life again. It also has the idea of the close connection of the event, the resurrection, with the person of Jesus Christ.

b. The future tense shows that this event is to occur in the future, while men are still presently dying, but it will certainly happen. And the passive voice shows that they will receive the action of being resurrected. The indicative mood stresses the reality in both cases of dying; men really do die; and making them alive again. Men will really come to life again and Christ will be the cause of it.

c. **The legal sense of *en* is here also for we are legally identified with Christ and his righteousness**, where we stand righteous before God. The dynamic sense is here also, because we share the life, nature, desires and destiny of Christ.

d. *Pantes* is used in both phrases, (*all*), and has the same meaning in both. **Adam** was the cause of all men's death, and **Christ** will be the cause of all men being raised to life; saved and unsaved alike. Some to eternal life; and some to eternal death.

e. "For in Adam, and because of him, all men are dying. So in Christ, all men will be made to live again."

## W. The Order Of The Resurrection v.23.

*"But each in his own turn: Christ, the firstfruit; then, when he comes, those who belong to him."*  
1Cor.15: 23.

1. "But each in his own order"- `ekastos de en tw idiw tagmati.

a. The particle *de* is used to connect this verse to the preceding one. V.22 states that in Adam, because of Adam, all (men) are dying; because of Adam, men die. And in Christ, or because of Christ, the all men will be (future tense) made alive.

b. The word *pantes* is the masculine nominative plural of *pas*. *Pantes is used when one wants to refer to a group of many people as a whole*, so that we have all of mankind grouped together.

c. But now we go to *hekastos* (nominative singular), which instead of putting emphasis on the group of mankind as a whole, the emphasis is put on the many individuals that make up that whole.

d. So we would say, "Because of Christ all men, or mankind, will be made alive again, but each individual in his own order, or group." Each person in his own group order.

e. *Tagma* is related to *tasso*; and *tasso* means to arrange in an order, to appoint, to determine the order of things. Used by the military commander determining the order of where his troops are to be in battle.

f. Analogous to the Roman manipulus, where an handful of hay was twisted around a pole to act as a standard for the company to gather around. *Tagma* also had the idea of descending ranks.

g. In the Septuagint *tagma* was used of dividing the Nation of Israel, first of all by Tribe, then by the individual camps in each Tribe. This dividing the Tribe into different camps and groups was the *tagma*.

h. What this shows is that the Resurrection is divided into three groups, or actually two groups for people. The grouping has been determined and set by God; for the resurrection is one great process

in several acts; and the order of these resurrection groups is descending in rank, with each individual assigned to his own resurrection group.

2. *"Christ, the firstfruit"*- *aparch cristos*.

- a. The first one to be raised from the dead, to be brought back to life was Jesus Christ, the Firstfruit.
- b. As we had seen, Christ was not only the Firstfruit (singular) he was also raised from the dead on the Feast of Firstfruit.
- c. This was done prior to the main harvest and was the assurance that the main harvest was coming.
- d. Which, in the context of the resurrection, tells us that there not only is the main harvest of the Resurrection coming, but that his resurrection is the assurance that there will be the main resurrection. It was first the firstfruit, then the other groups to follow.
- e. Each band, or group had it's own place in the order of being resurrected. First Christ, then the other groups that will follow him.

3. *"Then, when he comes, those who belong to him"*- *epeita `oi tou cristou en th parousia autou*.

a. *"Then, the one's belonging to Christ, in his Parousia."*

b. *Epeita* is used to denote a succession in chronological sequence. Where one thing has occurred to be followed by the next thing.

c. *"But each individual in his own assigned group: Christ, the Firstfruit; and then, after Christ, the next group that will be raised are those who belong to Christ."*

d. The nominative masculine plural of *hos* tells us who the subject is here of this resurrection group; and can be translated as, *"the one's who"*, or, *"those who"*.

e. *"The one's of Christ"* is in the genitive singular and is used to describe just who these people are in this group; and is the genitive of relationship, or possession (both apply). Which is why it is translated as, *"those who belong to Christ"*.

f. **So we see, then, that the second resurrection, which will be the first one for people, which will be the main harvest, a large group of people, will be made up only of people who belong to Christ.**

g. And I don't think that we can restrict this solely to the Church, for the Church is not the only people who have lived no earth that belonged to Christ!

h. Israel in the Wilderness drank from the same spiritual rock that we did, Jesus Christ. 1Cor.10: 2-5. David believed in Jesus Christ as his Savior, as we do today.

i. And before Israel, Abraham had put his faith in Jesus Christ as his Savior. He even is called our father.

j. And before Abraham, Melchizedek was the Priest of Jesus Christ on earth in the City of Jerusalem.

k. And all the way back to Adam and Eve.

l. Concerning these OT saints, Heb.11:40 says, *"God has planned something better for us so that only together with us would they be made perfect."*

m. Remember that Christ came to Israel preaching the resurrection of the dead. The doctrine of the resurrection was given to Israel before it was given to the Church, and had been there hope for a thousand years! What he told Israel was that he was the resurrection! That he was the one who would raise the dead!

n. So, the resurrection of the dead was not the Church's exclusive property, but had belonged to the people of God on earth from the very beginning!

o. Hosea said, "I will ransom them from the power of Sheol, I will redeem them from death." Hos.13: 14.

p. Paul stated that, God had promised Israel the resurrection from the dead; a promise that the 12 Tribes were earnestly serving God day and night in the hope of seeing it fulfilled; the hope of being raised from the dead. Acts 20:6-8.

q. Job understood the resurrection to be, "Till the Heavens are no more, men will not awake, or be roused from their sleep." Job 14:12b. And, "I know that my Redeemer lives, and in the end he will stand upon the earth. And after my skin has been destroyed, yet in my flesh I will see God." Job 19:26. Showing his knowledge of the resurrection.

r. Now it could be that we would have to take the strictest sense of "those who belong to Christ" to refer to only NT believers. This would put the resurrection of OT believers at the end resurrection.

s. But it could also be that this was the resurrection all OT believers were destined for before the time of the incarnation of Christ. Christ could have resurrected people without dying himself and being raised from the dead; he proved that with Lazarus.

t. But, by his death, resurrection and ascension into Heaven, he created a whole new concept, whereby all those who belonged to him, were united to him and accepted by God, would all be raised up in one resurrection, before the last and general resurrection of the dead.

u. The question is, when would this be? **At what point in time will the main harvest of resurrected believers occur following the resurrection of Christ? That question is answered by the statement, "in his parousia or presence".**

4. "In his presence"- en th parousia autou.

a. Parousia was a political and religious term found in the Greek world. It meant the arrival of someone, therefore his presence was there with them.

b. **Technically it was used for the arrival of an Emperor, King, or Ruler of a certain town or place.**

c. When Nero went to visit Corinth and Patras, they struck commemoration coins of the event to commemorate the parousia of the Emperor.

d. The pre-trib rapture group tries to make a distinction by saying that the rapture and resurrection comes first, then, 7yrs. later another resurrection occurs at the 2nd coming, which they call the 2nd Advent. They call his Coming before the Tribulation, the Rapture; and his Coming after the Tribulation, the 2nd Advent.

e. They call the first one the Rapture and the second one the 2nd Advent. Apparently, not aware that the Latin renders *parousia* as *adventus*, from which we get Advent. **So Christ's *parousia* is his Advent!**

Greek	Latin	English
<i>Parousia</i>	Adventus	Arrival
<i>Egeiro</i>	Resurrectus	Raise Up

f. The *parousia* of Jesus Christ- **is there one or two?** To understand this, maybe we need to go through each NT reference to see what Christ and the Word has to say about it.

1) Mt.24: 3- The disciples asked Christ, what will be the sign of your coming? Your *parousia*; your advent? And remember, *parousia* has the idea of arrival and presence back here on earth once again. He answers it in v.27-51.

2) Mt.24: 27,29- He also said that it, the *parousia*, will occur instantaneously, like lightning flashing from east to west; and that it, his *parousia*, will occur **after the**

**Tribulation of those days.** (One never knows when the lightening will strike, but he can sure see the storm approaching).

3) Mt.24: 37,39- This is where Christ tells us of the conditions that will be on the earth prior to the time of his arrival on earth, that they will parallel the Days of Noah.

4) Mt.24: 39,42,44- Some have tried to make a distinction between the Coming of Christ and his Arrival (*parousia*), but there is no difference; for both coming, *erchomai*, and arrival/presence, *parousia*, are used interchangeably. He's coming to be here. He's arrived, because he was coming here.

5) 1Cor.15: 23- The resurrection of those who belong to Christ occurs at the *parousia* of Christ; it's the same word as in the other passages. *Parousia* is in the dative of reference and the locative of time; showing that the resurrection of believers occurs at the time of Christ's arrival and presence, *parousia*, on earth.

6) 1Thess.2: 19- All believers will stand in the presence of Christ, when he arrives, *parousia*, here on earth.

7) 1Thess.3: 13- Paul wants all believers to be stabilized and mature, so that we can stand before Christ blameless and holy, when he returns to earth, *parousia*, with his angels, 2Thess.1: 7. And note, Paul uses only the same term that the Lord did when he spoke of his return to earth, *parousia*.

8) 1Thess.4: 15- Interestingly enough, Paul ties in the Rapture of the Church, (which follows the Resurrection), to occur at the *parousia* of Christ.

9) 1Thess.5: 23- Again Paul talks about the maturity of believers in reference to the *parousia* of Christ.

10) Acts 1:9-11- Again the *parousia* of Christ is his coming to earth, his presence here on earth, as the angels told the Apostles.

11) 2Thess. 2:1-5- Paul goes on to give the believers there some more background information on the Coming of Christ, his *parousia*, (his arrival back here on earth); and the rapture of the Church. He states two things that will occur prior to it: the Apostasy of the Church; and the Man of Lawlessness being revealed.

12) 2Thess.2: 8- He also goes on to say that Jesus Christ will destroy the anti-christ at the time of his *parousia*.

13) Jas.5: 7- James encouraged the believers to patiently wait for the *parousia* of the Lord; his arrival here on earth.

14) 1Jn.2: 28- John wants the believers to continue on in Christ and his Word, so that they won't be ashamed when Christ arrives, (*parousia*), back here on earth.

g. So we have a dozen NT references to the return of Christ to earth starting with Christ's own statement using the word, *parousia*, which was **the technical term for the coming and arrival of a king or ruler to a certain place.**

h. No hint is made of two comings, or two phases of one coming, but of one coming back to earth. And he uses coming and appearance interchangeably with *parousia*.

i. Paul, James and John all use the same term that Christ used, and spoke of things surrounding it: resurrection, the rapture, end time events, anti-christ being destroyed, etc..

j. Paul is very clear to place the resurrection of the Church at the same time as the *Parousia* of Jesus Christ; his arrival on earth both in 1 Cor.15: 23 and 1 Thess.4:15.

k. And in 1Cor.15: 23, we see that this is the second resurrection, (Christ being the first one), that is, this resurrection is the main harvest of those who belong to Christ, with one more resurrection to go, which will be the third resurrection.

## X. Then The End v.24.

"Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power." 1Cor.15: 24.

1. "Then the end will come"- eita to telos.

a. *Eita*, when following closely after *epeita*, denotes a succession, with indication of chronological sequence.

b. Which says that the end, *telos*, will be the next event after the first resurrection of believers, but no indication is made as to how long after will the end come.

c. *Telos* was used as a **turning point, where you have the culminating point, when one stage ends and another begins.**

d. *Telos* is the **end of something; it's finish. It denotes a state of completion; the conclusion of something. It's the end of the resurrection.**

e. It was used of a military formation, or without any military application at all; a group.

f. The subject is the resurrection of people from the dead; where; and at what time they will be resurrected, for obviously we are not all resurrected at the same time.

g. In v.23 it shows that **each person will have his place in resurrection.** The nominative case designates who the subject is; *hekastos*, each one. **Each one in his own group, *tagma*.**

1) **Christ, *Christos*- nom. sg., **The Firstfruit.** The subject is his resurrection.**

2) **Then, *epeita*, those who belong to Christ.** The subject is their resurrection.

3) **Then, *eita*, the rest- nom. sg., *telos.* Singular referring to the group.**

h. The words *epeita...eita*, also tie this together in a resurrection:

1) ***Epeita*, those who belong to Christ are resurrected.**

2) ***Eita*, then the rest are resurrected.**

i. *Epeita* is used to denote a succession in chronological sequence, where one thing that has occurred will be followed by another thing. *Eita* follows closely after that denoting a succession.

j. From the use of *epeita...eita*, and the nominative case of the three statements, with the use of *tagma* in the beginning; it states that what we have here **is three separate groups that will be raised** from the dead. Christ, the first one; then the people belonging to Christ in the second one, (which is the first one of people), then the final group of people.

k. Rev.20: 4-6 gives us more insight into this. Here, Tribulation believers are raised to life to reign with Christ 1,000 yrs.. This obviously shows that their resurrection will occur before the Millennium. (To reign with Christ for 1,000 yrs they have to be raised from the dead before the 1,000 yrs.).

l. The rest of the dead do not come to life, until (*heos* denotes an end of a period of time) the 1,000 yrs. are ended. **Rev.20: 5 is a parenthesis between v.4 and v.6.**

m. Rev.20: 5b states, or ends, "*This is the first resurrection*", and should carry on the thought from v.4. "*They came to life and reigned with Christ a thousand years*". "*This is the first resurrection.*" "*Blessed and holy are those who have part in the first resurrection.*"

n. And further on down we see **who it is that will take part in this first resurrection:**

1) The second death has no power over them.

2) They are Priests of God and Jesus Christ.

3) They reign with Christ for 1,000 yrs..

o. An interesting side point here is that they had not worshipped the Beast or his image, and had not received his mark on their hands or foreheads, Rev.20: 4b, which puts them into the time period known as the Tribulation!

p. Rev.5: 10 also tells us that these are members of the final days of the Church, "You have made them to be kings and priests and they will reign upon the earth."

q. All of this precedes the 1,000 yr. reign of Christ on earth, which presupposes that:

- 1) Christ will reign on this earth
- 2) That we will reign with him.
- 3) That there will be somebody to reign over on earth for 1,000 yrs..
- 4) That Satan will be removed from his sphere of activity.

r. Who the people are that will be on earth has been a subject of much speculation; resurrected OT believers going back to Adam; or, a world of young people who were under the age of accountability, who had not died, nor had taken the Mark of the Beast during the reign of the anti-christ, but who will grow up into adulthood under the 1,000 yr. reign of Christ on the earth.

2. "*When he hands over the kingdom to God the Father*" - `otan paradidw thn basileian tw qew kai patri- PAS- paradidwmi.

a. *Hotan*, with the present subjunctive, tells us that the action of the main clause happens at the same time as the action of the subordinate clause.

b. Which is to say, that the end group, or the final resurrection, will take place at the same period of time that Christ hands over the kingdom to his Father. This will be after the millennium.

c. As it says in Rev.20: 5, "*(the rest of the dead did not come to life until the 1,000 yr.. were ended)*".

d. As we can see, this is a different group of people being resurrected than those who were resurrected before the 1,000 yr. reign of Christ on earth. Rev.20: 4,5.

e. The reason why we tie these two events together in the one and same resurrection; the one in 1Cor.15: 24, and the one in Rev.20: 5, is because both of them are talking about Christ's millennial reign here on earth.

f. *Paradidomi* means to hand something over, to deliver it, or to entrust it to someone else; often in the sense of judgment or death. It was a legal technical term.

g. "*Handing the kingdom over to the Father*" presupposes that Christ has been reigning over this kingdom here on earth. This is the 1,000 yr. reign of Christ on earth that Millennialists believe in, which entails Christians reigning with him.

1) Rev.20: 4b- "*They came to life and reigned with Christ a thousand years*".

2) Rev.5: 10- "*You have made them kings and priests to serve our God and they will reign upon the earth.*"

3) 2Tim.2: 12- "*If we endure, we will also reign with him.*"

4) Rev.11: 15- "*The kingdom of the world has become the kingdom of our Lord and his Christ, and he will reign forever and ever.*"

5) Lk.19: 11-27- This is also found in the parable of the Ten Minas and the Ten Servants, where a man of noble birth went to a distant country to have himself appointed king and then to return. He gave each servant a mina, (about three months wages), to see what they would do with it as an investment. Anyway, each one, except the wicked servant, received rule over various cities. Showing that the man of noble birth was king over the whole land, but that they ruled his cities, with him, under him, and for him.

6) Rev.20: 6b- "But they will be priests of God and of Christ and will reign with him for a thousand years."

7) Mt.6: 9,10- The Lord's Prayer, where it says, "Your kingdom come your will be done on earth as it is in Heaven", presupposes that actual rule of Christ on earth, as earth's king, to bring about God's will on earth. This also presupposes that the present Ruler of this world, Satan, will have to be deposed and taken out of the way, which will be at the return of Christ to earth. Whereupon Satan will be placed in the Abyss for 1,000 yr. while Christ is reigning on the earth.

h. This "Handing over the kingdom to God", as the dative of possession, shows that the kingdom now becomes the possession of God. Like, "He had the book; he gave it to me; now it's mine".

i. The fact that God accepts the kingdom shows that Christ has made it acceptable to God, due to his rule for those one thousand years.

j. Remember in the divine economy of things, it is the role of the Son who actually brings about the will of the Father. He is the Executor of the Will of God.

k. So that when it says, "Thy will be done on earth as it is in Heaven", we need to see that it is Jesus Christ who will actually bring about this will of the Father in his millennial reign on earth.

l. And after having made the earth and his kingdom acceptable to God by destroying all his enemies, including death; and the demonic power structures of Satan; and by establishing the divine will of the Father through Christ's biblical government over the earth with Church Age believers, then he will hand the kingdom over to the Father. This will probably entail an evaluation and judgment at this time by the Father, which judgment we see in the Great White Throne Judgment of Rev.20: 11-15.

3. "After he has destroyed all dominion, authority and power"- `otan katarghsan pasan archn kai pasan exousian kai dunamin- AAI- katargew 3ps.

a. *Hotan*, with the arist subjunctive, tells us that the action of the subordinate clause, precedes the action of the main clause.

b. Which is to say that the destroying of all his enemies will occur before he hands over the kingdom to his Father. The raising up of the last group of dead people also occurs at the same time he hands over the kingdom to his Father.

c. The word *katargeo* means to put out of action, to render inoperative, to reduce to inactivity, to put out of use.

d. The words *archen, exousian and dunamin* all refer to demonic powers. Rule, authority and power all refer to the dominion of demonic powers, as they rule and influence men through their dominion.

e. But the word for destroy here is *katargeo*, not *apollumi*, the normal word for destroying something. *Katargeo* has the idea of rendering something inoperative; putting it out of action; reducing it to inactivity.

f. So what this indicates is that the 1,000 yr. reign of Christ on earth will reduce the activity of Satan's demons down to nothing. (Their final destruction is to be in the Lake of Fire with Satan. Mt.25: 41).

g. With their Leader, the devil, confined to the Abyss for 1,000 yr., which will render him inactive, inoperative and basically useless for those thousand years; his army, therefore, will also be rendered inactive also for those thousand years.

h. The devil possesses, has hold over, the dominion of death. Power, *kratos*, looks at the dominion, which a ruler has power over. Heb.2: 14 tells us that Christ, through his death, broke this power over God's people.

i. So Christ is going to rule here on earth, and bring to total inactivity during those thousand years, the evil activities of Satan and his demons.

## Y. Christ Must Reign v.25.

*"For he must reign until he has put all his enemies under his feet". 1Cor.15: 25.*

1. *"For he must reign"- dei gar auton basileuein- PAIf- basileuw*

a. *Basileuo* is the word for the rule of a king. It's to be the One in power: the One in control of the people; the One in power over all things as a king.

b. As king, his word is the final say so in any matter. From him comes all laws, all policies, all judgment, all ideas that are binding on the people. His will rules!

c. A monarchy, where the king rules, is the government of one man. We will reign with him, but our rule will reflect his will.

d. This kingdom will have: no committees, no bureaucracies, no voting, no decisions concerning government by the governed; only the policies of the King, Jesus Christ. (Also, no police, jails, prisons, hospitals, mental wards, public utilities, etc.).

e. Reign, is in the futuristic present to state that something will be going on in the future, for the purpose of showing the certainty of it.

f. It is also in the infinitive mood to express a purpose. Christ has to reign on earth for a purpose, which is to put all his enemies under his feet.

g. The word *dei* also tells us how important this is and how mandatory this is. *Dei* means that one has to do something; that it's imperative; one is compelled to do it; there is no other choice; it is one's duty- he must!

h. This is a very strong statement, for it tells us not only that Christ must reign on the earth, but why he must reign. He must render inoperative and defeat all his enemies; it is his inescapable duty, if he is to turn the kingdom over to the Father. He must reign!

i. Christ is going to render inoperative all of Satan's demons and their rule of activity and influence on the earth; and render inoperative death. There are other concepts involved, but Christ has to reign to accomplish that.

2. *"Until he has put all his enemies under his feet"- aciri `ou qh ecqrou `upo tous podas autou- AAS- tiqhmi*

a. *Achri* refers to a duration of time until a set goal has been accomplished. Christ must reign until he has put all his enemies under his feet.

b. This duration of Christ's kingdom, and all that will be done in it, will be building up to one event of major importance, and that's when Christ hands his kingdom over to his Father.

c. Righteousness, integrity, truth, justice, harmony, peace, prosperity and so many other things will have been established by Christ, when he rules over the world; plus the taking out of all his enemies.

d. Not to mention that Christ's reign on earth will be one of absolute success in every area and field. But all this, as important as it is, is building up to one point, and that's when he hands the kingdom over to the Father.

e. When Adam was placed on the earth to rule over it, he failed. When Satan took over the earth, and has been ruling over it for these past 6,000 yrs.; he failed as well. But when the Last Adam, God's own Son, Jesus Christ, takes over the earth to rule over it, he will not fail, but be totally successful!

f. It is necessary to secure the earth with a kingdom that reflects the nature and character of the Eternal One in every respect! Christ must establish such a kingdom; a kingdom that is built upon righteousness, love, justice, truth, mercy, etc., plus he must rid the world of all things in opposition to God's nature, (that's why the demons and death have to go), so that he can present to his Father a perfect kingdom; one that the Eternal One can and will accept.

g. So we can see the imperative of why Christ has to rule the earth as it's king. Only he knows the Father; only he knows what will please the Father; only he knows how to bring it about; and only he has the power and authority to do it! Then, at the end of the 1,000 yrs., and after having accomplished all things necessary, he will hand it over to the Father.

## Z. Death, The Last Enemy v.26.

*"The last enemy to be destroyed is death."* 1Cor.15: 26.

1. *"The last enemy to be destroyed"*- escatos ecqros katargeitai- PPI-katargew.

a. *Eschatos* is a reference to time, and refers to the very last thing, after which there is nothing that follows.

b. *Katargeo* we have had before and means to render something inoperative, unusable; to reduce something to total inactivity; to put out of action, or put of it's sphere of activity.

c. Death will not die. Death will be permanently taken out of the picture, so that it will never again operate in the sphere of human affairs.

2. *"Is death"* - `o qanatos.

a. With the definite article, *"the death"*. This would refer to physical death, not the second death, which is the Lake of Fire. Rev.2: 11; 20:6, 13, 14; 21:8.

b. Rev.20: 14 says that, *"Death and Hades were thrown into the Lake of Fire"*. This act follows the millennium.

c. But this is hard to understand. Are the two personified? Are the people who have died and are in Hell thrown into the Lake of Fire? Or, are these two entities done away with?

d. We do know that the dominion of death is ruled over by the devil, Heb.2: 14. And when Adam sinned, he brought death into the world. And we know that Satan rules over his rulers, authorities and powers, who will all be rendered inoperative by Christ's rule here on earth, with Satan being placed in the Abyss.

e. The question is, we know that Christ will render inoperative the demonic army of Satan, then death, but is physical death to be taken out of the sphere of activity sometime during the millennium, at the beginning of the millennium, or at the end of the millennium, when Death and Hades are thrown into the Lake of Fire?

f. We do know for sure that physical death will be done away with forever, and the believer in Christ will die no more. It appears that the Lake of Fire will be the final end for death, hell, the fallen angels, and the unsaved.

## AA. All, Subjected To Christ v.27.

*"For he 'has put everything under his feet.' Now when it says that 'everything' has been put under him, it is clear that this does not include God himself, who has put everything under Christ."*  
1Cor.15: 27.

1. *"For he has put everything under his feet"*- panta gar `upetaxen `upo tous podas autou- AAI-`upotassw.

a. Paul now takes this OT passage, Psa.8: 6, and applies it to Jesus Christ. God had originally placed all things under the feet of Adam, but Adam failed, due to his transgression when he broke the Covenant with God.

b. But now, Christ, the Last Adam, has succeeded where the First Adam failed; therefore God has placed everything in subjection to Christ.

c. *Panta* tells us what all is included that is subjected to Christ, and that is everything! Angels, men, the world, the universe, every living thing, except God the Father, has been subjected to the lordship of Jesus Christ.

d. *Hupotasso* is a military term, where a commander places certain troops in a certain place, exercises authority over them, and the troops are to obey him.

e. This tells us that God has taken the authority of his sovereignty and subjected everything to Jesus Christ for the purpose of obeying Christ.

2. *"Now when it says that everything has been put under him"*- `otan de eith `oti panta `upotetaktai- AAS-legw, PfPI- `upotassw.

a. Again the word *hupotasso* is used, (in subjection for the purpose of obedience to the one you've been subjected to), but this time it's in the perfect tense.

b. The **first time** the aojist tense was used to show that this was **an historical event**. The **second time** is used to draw our attention to **the permanence** of it. The perfect tense looks at the action being completed with the results continuing on.

3. *"It is clear that this does not include God himself who put everything under Christ"*- dhlon `oti ektos tou `upotaxantos autw ta panta- AAP `upotassw.

a. This is clear, that the One who has subjected everything to Christ is, himself, excepted from this subjection.

b. Paul says that it is clear, plain, evident, apparent that God is excepted from this. So we have the success and supremacy of Christ over God's House and creation.

## BB. Then The Son Will Be Made Subject To Him v.28.

*"When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all." 1Cor.15: 28*

1. *"When he has done this"*- `otan de `upotagh autw ta panta- APS-- `upotassw.

a. *Hotan* with the aorist subjunctive tells us that the action precedes the main clause. The *"all things"* will be subjected to Christ, then Christ is subjected to the Father.

b. *"But when the all things have been subjected to him..."* When he has conquered all his enemies, then he will be made subject to God.

2. *"Then the Son himself will be made subject to him who put everything under him"*- tote [kai] autos `o `uios `upotaghsetai tw `upotaxanti autw ta panta- FPI- `upotassw, AAP- `upotassw.

a. *Tote* speaks of something happening at that time.

b. *"When everything has been subjected to him, then, at that time, He, the Son, will be subjected to the One who subjected everything to him."*

3. *"So that God may be all in all"*- `ina h `o qeos ta panta en pasin.

a. Christ must reign upon the earth, under the commission that God has given him, to establish the will and kingdom of God here on earth.

b. Christ must reign to subject everything to his own will, as well as wipe out all his enemies, including demons and death.

c. When everything on earth has been made subject to Christ, then he will hand the kingdom over to God the Father and then be made subject to God. Being made subject to God is not to imply that he was not in subjection to the Father before this. It goes back to Adam in the Garden. His act of obedience, by not eating the fruit of the tree, would have demonstrated that he, as the overlord on earth, was in subjection to God. But that was not the case. Christ will be establishing on earth what Adam should have done years ago.

d. In the administrative process of the Godhead the Father is the planner of all things; Christ executes that plan; and the Holy Spirit reveals the plan. As the Supreme Ruler of the Universe, the Father will place all things into the hands of his Son, Jesus Christ, for 1,000 yrs. to accomplish his purpose here on earth through Jesus Christ.

e. When he is finished, all things, including Christ, will go back under the Father, so that he will be recognized by all as the Sovereign over all.

f. Once this is accomplished, then the entire concept of man and the earth is finished, completed. Then a new day and order begins in eternity.

CC. Baptized For The Dead v.29.

*"Now if there is no resurrection, what will those do who are baptized for the dead? If the dead are not raised at all, why are people baptized for them?" 1Cor.15: 29.*

1. "Otherwise what will they do, those being baptized on behalf of the dead?"- epei ti poihsousin `oi baptizomenoi `uper twn nekrwn- FAI-poiew, PrPP- baptizw mp nom.

a. *Epei*, otherwise, infers that if a situation was different, then everything else would be different too. If the dead are not raised up, then what will they do? The one's being baptized on behalf of the dead.

b. *Huper* with the genitive means to act on behalf of someone, as their representative; or in the place of someone, as their substitute.

c. The someone here is the dead. They, or some people, were being baptized on behalf of those who had died; that is, in their place; substituting for them.

d. The pres pass part of *baptizo* shows that this was a continuing practice that was going on at that time, and that they were receiving the action of being baptized.

e. This is a much disputed statement as to it's meaning. The Mormon Church today takes it literal, and has its members be baptized for the unsaved to get them saved. This, of course, violates every teaching in the Bible on how people are to get saved, which is only through faith alone in Christ alone.

f. To understand this we need to remember that this passage in ch.15 deals with the resurrection of the dead and Paul's argument concerning it. Paul is arguing for the concept of the resurrection; verses 20-28 are a parenthesis, and then he takes up his argument again in v.29 from where he had left off in v.19.

g. And he continues his argument by bringing up a certain group of people who were being baptized for the dead.

h. Now we either have a hypothetical situation, where those people did not exist; or a real one, where they do exist. That there were some people who were actually being baptized for the dead.

i. By Paul mentioning this in his argument was by no means an admittance of his approval on the practice; that it was biblical, or doctrinal; or that it was being done by Christians. It could have been pagans that were doing it. He simply stated that there was this practice being done by individuals in society to fortify his argument for the resurrection.

j. Apparently there was an heretical group of Christians who re-baptized themselves for others who had believed on Christ, but had not gotten baptized before they had died. Apparently they believed baptism was necessary for salvation and the resurrection.

k. The pagans also believed in a baptism, and being baptized on behalf of someone who had died.

2. "If the dead are not raised at all, then why are people being baptized for them?"- ei `olws nekroi ouk egeirontai, ti kai baptizontai `uper autwn- PMI- egeirw, PPI- baptizw.

a. *Ei* is the first class condition of if, and can be rendered as, if something is true, and let's assume for the sake of the argument that it is true. *Holos* is not at all.

b. "If, for the sake of argument, the dead are not raised at all, then why are people being baptized on their behalf?"

c. Assuming that we have a real situation, where people are being baptized for those who had died, (who these people were we do not know, and what their beliefs were on these matters we do not know either), we do know that this was not a doctrinal practice by the Apostles, or the early church.

d. **First** of all, **baptism has nothing to do with getting saved**. It's what one does after he's saved, as a doctrinal application in obedience to his new Lord.

e. **Second**, one can only act on his own behalf in these matters. Only the individual of his own free will can believe on Christ, and then be baptized.

f. **Third**, after death it's too late for either salvation or baptism. One needs to make that decision before he dies!

g. **Fourth**, salvation is by faith alone in Christ alone.

h. Paul never taught this practice, and it's not mentioned in any other place. I doubt if it was hypothetical, but actually was being practiced by some people in their society. It definitely was unbiblical. His mention of it in his argument was by no means his approval of it, or that it was a practice of the Church, but only for the sake of argument.

## DD. Paul Continues His Argument v.30.

*"And as for us, why do we endanger ourselves every hour?" 1Cor.15: 30.*

1. *"And as for us"*- ti kai `hmeis- nom.pl.- egw.

a. The plural, *us*, refers to Paul and those who traveled with him in the ministry. It could also refer to the other Apostles who ministered for Christ.

b. This follows his reference to those who are being baptized on behalf of the dead.

c. Why are they being baptized for the dead, if there is no resurrection? Why do we endanger ourselves every hour, if there is no resurrection?

2. *"Why do we endanger ourselves every hour"*- kinduneuomen pasan `wran- PAI- 1pp- kindunew.

a. *Kinduneo* means to run a risk, to face danger; something that poses a real threat to life or limb.

b. And he lists in 2Cor.11;26 the various things that threatened him: danger from rivers, danger from bandits, danger from the Jews, danger from the Gentiles, danger in the Cities, danger in the country, danger at sea and danger from false brethren.

c. The active voice shows that the subject, we, produced the action of the verb to endanger. Now obviously they were not a threat to themselves, but from other people and things. Why then the volitional concept involved? Because they had made a decision to serve Jesus Christ, and had committed themselves to it, no matter what the consequences were. It so happened that this entailed being in constant danger.

d. The present tense is a customary present to show that this habitually occurred. They were always in danger.

e. **Now the question of the argument is, "If there is no resurrection from the dead, why in the world do you think that all of us would be going around putting our lives in constant danger? Especially if all there was, was this life??" "It would be the stupidest thing any group of men on earth could do! And we are not stupid! And there is a resurrection of the dead!"**

## EE. Paul Dies Daily v.31.

*"I die every day- I mean that, brothers- just as surely as I glory over you in Christ Jesus our Lord." 1Cor.15:31.*

1. *"I die every day"*- kaq` hmeron apoqnhsqw-PAI- apoqnhsqw.

a. *"Daily, I am dying..."*

b. To understand this passage, one has to understand what death is. Death is the ending of physical life. Once it ends, one cannot keep on dying. You only die once physically.

c. Now if one was facing his death, he could say, "I am dying". Whether it was near in the future, or off in the distance. Or, if one was facing a real and certain threat to his life, where death was not only distinctly possible, but a certainty, he could say, "I am dying". Today we would say, "I'm a goner", or, "I'm a dead duck."

d. So, evidently Paul faced many things in his life, sometimes on a daily basis, things that not only posed a danger to his life, but threatened his life!

2. *"I mean that brothers, just as surely as I glory over you in Christ Jesus our Lord"*- nh thn `umeteran kauchsín adelfoi `hn egw en cristw ihsou tw kuriw `hmwn.

a. Paul was saying that there was not a day that they did not expect to be seized and taken out to execution. But apparently the Corinthians thought that this was an exaggeration, so he adds the particle *ne*.

b. The particle *ne* was used in a strong affirmation of what one had said. Used with the accusative by which one affirms, which in this case is his glorying over them because they belong to Christ.

c. In the olden days, when one swore or affirmed something, it was by that which was dearest to him. Normally it was the deity of his country, or a family member.

d. **Here Paul does not swear by God, for that is not allowed; Paul does not swear at all, that is not allowed either. But uses *ne* a particle of strong affirmation in conjunction with believers in Christ, who are more dear to him than anyone on earth.**

e. I wonder, if we, like Paul, hold Christians to be more dear to us, than anything or anyone else on earth?

FF. What's The Point? V.32.

*"If I fought wild beasts in Ephesus for merely human reasons, what have I gained? If the dead are not raised, 'Let us eat and drink, for tomorrow we die.'" 1Cor.15:32.*

1. *"If I fought wild beasts in Ephesus for merely human reasons"*- ei kata anqrwpon eqhriomachsa en Efesw- AAI- qhriomacew.

a. *Theriomacheo* is used only here in the NT, and it referred to the fighting against wild animals in the Arena.

b. But is this to be taken literally, or figuratively? If he actually did fight against wild beasts in Ephesus, then why was there no other mention of it? And there was the problem of his citizenship. It would be doubtful that any Roman citizen would be subjected to such treatment.

c. **Figuratively, it would mean that the people he fought against spiritually in Ephesus were like wild beasts. Acts 19:23-41.**

d. When Paul and the others went to Ephesus, (where many people had believed on Christ through their ministry), it caused an uproar among those artisans who made a living off the mother goddess

trade, who was worshipped there under the name of Artemis. Interestingly enough, it said that the whole world worshipped her, v.27.

e. The crowd had become very hostile toward them, and at one point they shouted in unison for over two hours, "*Great is Artemis of the Ephesians*". Ephesus was the place of her temple, and her image, which they had claimed had fallen from heaven, v.35.

f. The first class condition of ei, with the indicative mood, tells us that this situation really happened in Ephesus.

g. *Kata anthropon, according to man*, refers to the reasons or motives that unsaved men do things. Their reasons, or motives for doing things in life is for what they can get out of it. Paul said that he operated on a higher principle; one of looking forward to the resurrection. But if he did operate on merely human reasons, then what did he gain?

2. "*What have I gained?*"- ti moi to ofeilos?

a. *Opheilos* refers to what one gains from an action; what is to their profit or gain.

b. If I went through all that back in Ephesus, then of what earthly advantage was it to me? None! Only spiritual; and that means that the dead are raised!

3. "*If the dead are not raised*"- ei nekroi ouk egeirontai- PMI- egeirw.

a. Paul now goes back to the argumentative use of the first class condition of if in a conditional sentence. **If the protasis (first part) is true, then the apodasis (second part) becomes true.**

b. If the dead are not raised, then let's eat and drink , for tomorrow we die. If there is no resurrection of the dead, then that establishes a condition of that all there is in this life is this life; and if that's true, then we might as well go on and do everything that we want to do, because we all will die one day and it'll all be over.

4. "*Let us eat and drink, for tomorrow we die*"- Fagwmen kai piwmen aurion gar apoqnhskomen- AAS- esqiw 1pp, AAS-pinw 1pp, PAI- apoqnhskw 1pp.

a. The first person plural, with the subjunctive mood, is an hortatory subjunctive, where the person who is speaking is exhorting the others to join in with him in the action. If there is no resurrection, Paul said that he and the others could go out and enjoy the good life and he's inviting the other believers to join in with them. The Sadducees didn't believe in the resurrection either.

b. It is similar to the quote found on the pedestal of the deity, Sardanapalus, (the founder of Tarsus, who was worshipped there along with Semiramis), "Eat, drink, enjoy thyself. The rest is nothing".

c. Ancient drinking goblets have been found decorated with skeletons garlanded with roses; some holding their heads in their bony hands with these inscriptions, "A short life, and a merry one".

d. Riotous living, drinking, carnality, sowing to the flesh were all a part of paganism, because this one thought overrode all their beliefs, that there was not a resurrection of the dead, or a judgment. The dead were dead and that was it!

e. **And that's what Paul is saying in his argument. "If there is no resurrection, then what's the point of all our struggling and suffering? We might as well live our lives like the pagans do, or the unsaved Sadducees. Eat and drink for tomorrow we die and that's the end of it!" But there is a resurrection; and there is a judgment!**

## GG. Negative Influences v.33.

"Do not be misled: 'Bad company corrupts good character.'" 1Cor.15:33.

1. "Do not be misled"- mh planasqe- PMlv- planaw.

a. When the present imperative is used with me, it shows that the action is already going on and they're commanded to stop it. "Stop being misled".

b. The middle voice is used here instead of the passive to show the believer's volitional responsibility in the matter.

c. If it was in the passive, it would signify that they were innocent victims in the matter of being led astray by other people.

**d. But in the middle voice, it tells us that they were willing victims. In other words, they allowed themselves to be brought into the situation due to their association with the wrong kind of people. No one forced them to be friends with; stay with them, or go along with them. They were volitionally responsible for themselves being led astray!**

e. So, because it's a volitional matter, as well as a command; they, of their own free will are going to have to stop allowing themselves from being led astray; and that is accomplished by breaking off any contact with the wrong kind of people.

f. *Planaw* means to wander, to err, to be led astray from the path. There is a way that the Christian is to live his life; just as there is a path that the planet is to follow; it's orbit. The planet will continue on that path, unless acted upon by an outside influence; the gravity (influence) of another planetary body, or something hitting it.

**g. This shows that the believer was, or had been walking in the right path of the Christian life at one time in his life. But had been influenced by a wandering star, (another believer, who had gotten out of orbit himself, or an unbeliever), causing the believer to wander from his path. But because believers are not planets, but volitional beings, it shows that they allowed this to happen.**

h. You see, staying on the right path for the Christian entails that he or she will have to make countless decisions to stay on it. And if they find themselves coming under the influence of a wandering star believer, they must choose not to go along with them out of their own orbit.

2. "Bad company corrupts good character"- fqeirusin hqh crhsta `omiliai kakai- PAI- fqeirw

a. This tells us what is happening to the Christian in his Christian life; he's being led astray from doctrinal living, the local church, the Word and God's plan for his life, etc..

b. And it tells us why it's happening- bad company!

c. *Homiliai kakai*, company or companions, speaks of those you hang around with. Could be associates, family, or friends. They can be non-Christians, or Christians. It does not necessarily refer to business associates, or fellow workers, but those that you are close to, or are close to you. The people that you run around with and do things with.

**d. Evil, kakai, tells us that they can be lascivious, the party crowd, or legalistic. Both can influence you away from the Word and living by faith. In a nutshell, it's to have close friends who are not doctrinal believers.**

e. *Ethe, manners*, refers to the norms and standards of the believer; the principles by which they live; the discipline that they have attained to in Christ; doctrinal living, inner spiritual dynamic, and appropriate walk in life.

f. *Chrestos* tells us that the believer's character, his personality had become sweet and gentle, good and kind, doctrinal, loving, due to his walk in the Word and his utilizing the grace provisions that God has supplied to all believers. He was a gracious believer.

g. But, by keeping company with non-doctrinal types, whether lascivious or legalistic, these believers had become led away from the Word and the Christian way of life, and their gracious personality, along with their doctrinal principles became corrupted.

h. *Phtheiro* tells us how it all came about. Not all at once, but **gradually over a period of time**, just like the rusting of metal, or the rotting of wood, or the decay of food; it happened gradually over a period of time, due to the influence of the wrong kind of friends.

i. **They have to stop this process immediately, and this is done by withdrawing from these types, and rebuilding their soul with metabolized doctrine.**

## HH. Ignorant Of God v.34.

*"Come back to your senses as you ought, and stop sinning; for there are some who are ignorant of God- I say this to your shame." 1Cor.15:34.*

1. *"Come back to your senses you ought"- eknhyate dikaiws- AAIv eknhfw.*

a. *Dikaios* is uprightly, justly, in a just manner; in accordance with what is right.

b. *Eknepho* means to awake, to return to one's senses from drunkenness. It's to return to the soberness of mind from the stupor of the influence of evil doctrine.

c. False doctrine has that effect on the believer's soul, and is analogous to the effect that alcohol has on the brain.

d. **Under the influence of alcohol**, one is not only unable to think clearly, but his inhibitions are also broken down, along with impaired motor functions, and under the control of his OSN, with the result that he will be doing things that he would not normally do.

e. **False, evil doctrine has that same effect only on a spiritual level. He is unable to think doctrinally, then, in time, he is unable to think rationally.** Also, under the influence of false doctrine, he is perpetually under the control of the OSN, with the result of continual sinning in one area or another.

f. So Paul gives the command to come to their senses. In the aorist active imperative, 2pp, we have not only a command, but a command demanding immediate compliance. It's to be done now!

g. **In the active voice we have the volitional aspect involved.** When God gives us a command, it is directed at our volition, showing that this is something that we can do.

h. Sometimes, when a believer gets out of it, away from the Lord, he or she can be prone to think that they will never be able to get back on track in the Christian life.

i. But the command to come to their senses shows that this is not only possible, but entirely guaranteed! All they have to do is make the right choices and obey God.

2. *"And stop sinning"- kai mh `amartanete- AAIv- `amartanw.*

a. **The first command is to start doing something that they're not doing, being in their right mind. The second command is to stop doing something that they're doing, sinning.**

b. How this works is like this. It goes back to their friendships with either unsaved people, or saved people who are not living the doctrinal life.

- c. Due to the close relationship that these believers had with them, these non-doctrinal types influenced them. Now it could be the influence of false doctrine, as we have here; the influence of lascivious living, or the influence of legalism.
- d. Their friendship with non-doctrinal types caused a gradual deterioration of their norms and standards and the body of doctrine that they had in their souls.
- e. With the result that they got away from: the filling of the Holy Spirit, living in the new nature, living by faith, thinking divine viewpoint, and the metabolizing of the Word of God by faith, (*epignosis* in the soul). His doctrinal intake in the local church goes downhill.
- f. This results in the believer being constantly controlled by his OSN, with the inescapable consequence of continual sinning. (He is unable to stop sinning when controlled by the OSN).
- g. So Paul commands them to come back to their senses! It's so bad that they don't even believe in the resurrection anymore.
- h. And they know what the problem is! They've been misled by their friends. Evil associates, non-doctrinal friends ruin the Christian's walk with the Lord.
- i. And they know what they have to do. Bid their friends farewell; get back to Church under a disciplined intake of the Word; get *epignosis*; live in the filling of the Holy Spirit; and start getting that new man strong again. Once they do, they will recover their spirituality again and get out of the practice of sinning. They know what to do; they can do it; all they have to do is choose to do it.

3. *"For there are some who are ignorant of God"*- agnwsin gar qeou tines ecousin- PAI- ecw.

- a. **Ignorance of God comes from no doctrine in the soul.** The genitive of reference shows that their ignorance was in reference to God; who God is, what he is, his attributes, his plan, and what he is doing and going to do.
- b. The verb echo describes their condition of ignorance; some were ignorant of God. And why is this? They had been led away from their doctrinal intake of the Word and the doctrinal Christian life, because of their negative attitude toward the truth and the influence of non-doctrinal people.

4. *"I say this to your shame"*- pros entrophn `umin lalw PAI-lalw.

- a. *Pros* tells us that there was a personal relationship here between himself and the Corinthians.
- b. *"I say this to shame you"*, as we might say. But actually it's to show them that they stand in the position of shame or disgrace.
- c. **Ignorance of doctrine is a disgrace to the Christian. There is no reason for it; and there is no excuse for it.**
- d. It comes because of wrong priorities, wrong decisions, and wrong involvements with people and the World System.
- e. The result is that these believers had not only gotten themselves into a lifestyle dominated by their OSN's, but they had lost the content of Doctrine that they had once had; even doubting, perhaps denying that there will be a resurrection! And in a sense, it is a denial of Christ, at least as his function of the One who resurrects the dead.
- f. So, shall we call them honorable? Noble? I think not! Paul said that they were disgraceful! It was a shame for them to end up in this condition.
- g. There are three approaches designed to bring about a change of mental attitude (repentance): teaching on the situation, positive commands, and pointing out their shameful condition. And, hopefully, one of these three approaches will get through to them.

## II. How Are The Dead Raised? V.35.

*"But someone may ask, 'How are the dead raised? With what kind of body will they come?'"*  
1Cor.15:35.

1. *"But someone may ask"*- alla erei tis- FAI- legw.

- a. *Alla* is used to introduce a contrast and raise a new objection.
- b. Paul has been defending the doctrine of the resurrection, but he now raises a new objection that some would have against it.
- c. Perhaps their thinking on the subject was how inconceivable the idea of a resurrection was, perhaps impossible!
- d. The subjunctive meaning here is translated for the indicative mood because of a heterosis, an exchange of moods.
- e. This is done when the language is Greek, but the thoughts, ideas and idioms are Hebrew. Simply translated as, *"May ask"*.
- f. The word *tis* is **used to show that some people were probably asking, or saying these things without really knowing who they were.**

2. *"How are the dead raised?"*- pws egeirontai `oi nekroi- PMI- egeirw.

- a. *Pos* is used to introduce a direct question to determine how something happens. The means, the mechanics, the manner in which it is done. It is answered in v.50-57.
- b. **The question of how something can happen can be an honest one.** One really wants to know the mechanics of how the thing can be done! "How is this done!"
- c. But the question of **how can also be a dishonest one hiding the individual's disbelief; even scoffing at the idea.** "How are the dead raised?"
- d. **Voice tone and inflection is how we know the difference in America.** But seeing that we didn't get to see or hear the individuals who might have posed such a question, **we have to find this out in the tone of Paul's reply, "How foolish!"**
- e. The question indicates that the individuals did not only disbelieve the concept of a resurrection, but that the idea was impossible, inconceivable to them.
- f. So a question stems from disbelief in the resurrection and an unwillingness to believe that a resurrection could ever take place. *"How are the dead raised?"*
- g. *"The dead", hoi nekroi, masc. pl. nom.,* perhaps needs to be defined from a different perspective. So often when we think of the dead, we think of dead people in a cemetery. But for the most part of human history, everyone who has died has had their bodies burned up in a fire, decomposed to go back to the soil, eaten by animals or fish in the sea.
- h. **So when we talk about the dead are we referring to their bodies, or their souls?**
- i. The Scriptures have many references to the dead in it and refers to them as if they are real definable entities that they really do still exist. It doesn't make sense to direct all those passages towards a body that no longer exists, except concerning the few mummification or preservation practices of people.
- j. *"The dead will hear the voice of the Son of God", Jn.5:25. "Christ was raised from the dead".* Are but many of the verses concerning the dead. If the *"dead ones"* is a reference to their bodies, then this could not be applicable, for the bodies of the dead people were scattered all over the world

eaten by animals or decomposed. The Lord will be talking to persons, who have died, not decomposed bodies!

k. But the Scriptures show that all the dead were, and are in some centrally located place. The Beggar and the Rich Man had both died and ended up in the same location, Hell, but were separated by a large chasm. Lk.16:22,23.

l. So I think we have to say that there is a difference between the dead ones and their bodies. When these individuals had died their bodies were scattered all over the earth, and eventually went back into the soil. But their souls went to a different place, a central location. The place called Hell, Hades, Sheol.

m. The word raised is *egeiro*, (translated as resurrectus in the Latin), it means to raise up.

n. In the story of Samuel, Saul and the witch of Endor, 1Sam.28, we see that Samuel had died and was now dead, v.3. When Saul contacted the witch, he wanted her to bring Samuel up., v.8,11.

Note, Saul wanted the witch to bring Samuel up, not resuscitate his dead body!

o. When Samuel did come up the witch was terrified and Saul asked her to describe what she saw. She said that she had seen a spirit, (Elohim, **the word for God or deity**), coming up out of the ground, v.13! The word used in the Hebrew is *alah*, and *anabaino* in the Greek. Both words have **the same meaning of to come up, with the dual meaning of movement, coming, and direction, up**.

p. This obviously was not the dead body of Samuel, for it probably was in a tomb as was the Hebrew custom.

q. "*Out of the ground*", is *min-ha-eretz* in the Hebrew, and *ek tes ges* in the Greek. Both mean out of something, out of the ground.

r. So here is Samuel, the one who is dead but lives still, coming, movement, up, (direction), "*coming up out of the ground*". **Which tells us that there was a place that he had started from, Hades.**

s. Note also Samuel's form in that he was **described by the witch as being a god!** His appearance was an old man wearing a robe, v.14. Notice also that Samuel is talking to Saul, carrying on a conversation with him, and that he knows what is going on, and what is going to happen. Samuel tells Saul that the next day, Saul and his sons will be with him in Hades. Or more accurately, the Paradise section of Hades. So obviously, Samuel knew that they were going to die.

t. Again this shows that **the dead are gathered to a centrally located place**; as well as Samuel had been in that place, for he had come up from there. He came from there, he went up to the surface of the earth, and he would return to there.

u. **Another encouraging side note for all believers is that Saul was a believer, and even though he had disobeyed God, went negative to the Word, got into witchcraft, and committed suicide, we see that when he died, he, and his sons with him, joined Samuel in the Comfort section of Hades reserved for God's people.** "*Tomorrow you and your sons will be with me*", 1Sam.28:19b. The word "*with*" showed fellowship, closeness and communion.

v. So for the OT backdrop, the righteous dead are shown as being alive spiritually, but not physically; in a glorified state; in a place of comfort; in a place lower than the surface of the earth; in the place called Hell- Club Paradise.

3. "*With what kind of body will they come?*"- poiw de swmati ercontai- PMI- ercomai.

a. *Poio* is an interrogative pronoun asking what kind: what kind of body will it be: which is answered in v.36-49.

b. The **second question** is a part of the first question voicing the individual's disbelief in the resurrection. *"Well, how are the dead raised, and with what kind of body do they come?"*. To help answer this question the seed, flesh and planetary analogy are used.

c. **We notice the difference here between they, the dead, and their bodies.** The dead are raised. The question here is, *"What kind of body will they, (the dead), come up with?"*

d. This concept seems incomprehensible to them. The **body**, *soma*, that dies is **flesh**, *sarx*. And when it dies it goes back to the soil. All of it dissolves never to be seen again. So how is it that it can be brought back again? And, what kind of body will it be?

e. **Body, *soma*, to flesh, *sarx*, is the general to the special.** Body would refer to the form, while flesh would refer to it's composition, makeup, substance.

f. Our bodies are made up of flesh; that is their substance or composition. Our resurrection bodies will be bodies, but made up of a different substance.

g. I think we need to go back and understand the various forms of life in the plant world, animal kingdom, unsaved man, and saved man:

1) **All plants** have the life force working in them; their body composition is plant.

2) **All animals** have the life force working in them; their body composition, flesh.

3) **All unsaved people** have two life forces working in them, physical life and soul life. Their body composition is flesh also, but a different kind of flesh than animals.

4) **All saved people** have three life forces working in them; physical, which is biological life, soul life, and spiritual life, which is eternal. And their body composition is flesh also, a different flesh than animals, and perishable.

h. We need to understand these concepts, if we're to understand Paul's analogy.

i. Using the **seed analogy** to explain the resurrection needs a closer examination.

j. When the seed is planted into the ground, the seed itself eventually goes back into the soil, but a whole new plant springs up to take it's place.

k. Now there was life in the seed, but when the seed died, that life carried on over into the new plant. Just like another kind of seed becomes a caterpillar, and by metamorphosis becomes a butterfly!

l. Paul says, think of the body as a seed. But the life force of human bodies is found in the soul. And for Christians, in the spirit.

m. So the body is planted in the soil and eventually is dissolved.. But what about the life of the human body? The soul? Well it's still alive and God is going to give it a new body, just like he does in the plant world.

n. The emphasis here is not to be on the chemical composition of our bodies, and how God is going to gather all these elements back together, (even though some have failed to realize that each day we shed or get rid of a part of our bodies), but the emphasis is to be on what the real life of that body was, the soul, and the new body that God will give it!

**o. The outer shell of the body is of no more importance or consequence than the shell of the seed. What is important is the new plant housing the life force, and for us, the new body housing the two life forces of the soul and spirit, not the dead seed!**

p. The body that **dies is a soulish body**, but is **raised a spiritual body**; telling us what kind of body it will be. A **soulish body** is one that has been made, suited and adapted for the soul, like an organ, or extension of the soul. While a **spiritual body** is one that will be created, made, suited and adapted for the human spirit.

q. The spiritual body is not a spirit, or spiritual ghost, but has flesh and bones, as we saw with the Lord, Lk.24:39. It is flesh, but a different kind of flesh. And our bodies will be like his glorious body, Php.3:21.

## JJ. The Seed Analogy v.36.

*"How foolish! What you sow does not come to life unless it dies." 1Cor.15:36.*

1. *"How foolish"*- afrwn.

- a. Unwise, inconsiderate, foolish, simple, ignorant, religiously unenlightened.
- b. Not applying the mind; lack of ability to think cognitively, or to understand everyday concepts and apply them to life and the Word.
- c. Their statement, or question is based upon their ignorance of even the most commonplace concepts. A foolish question.

2. *"What you sow"*- su `o speireis- PAI- speirw.

- a. He now appeals to something that was common in all agrarian societies, agriculture.
- b. And it matters not what you sow, for all seeds operated on the same principle. Mighty oaks from little acorns grow; and mightier yet the giant redwoods from the tiniest of seeds.

3. *"Does not come to life unless it dies"*- ou zwopoieitai ean mh apoqanh- PPI- zwopoiew, AAS- apoqnshkw.

- a. The passive voice says it does not come to life, or receive life.
- b. *Ean* plus the subjunctive is used to denote what is expected to occur under normal circumstances. The seed that you sow, a normal occurrence, will not be made alive, until it dies first, normal results.
- c. This is the principle that governs every living thing on earth. It's a miracle that is repeated innumerable times each year in full view of people.
- d. **The miracle is that life comes out of death!** More than that, there must be death before there can be new life! The *ou* here is emphatic. There definitely will be no new life given, until the seed dies first.
- e. And Paul now wants to ponder the mystery of life that is found in the simplest and frailest of seeds; and how new life comes out of that, after the seed has died.
- f. And he wants them to take that concept and begin using it as a frame of reference for understanding the mystery of the resurrection, it's validity and conceivability. He wants them to think of the body as a seed placed in the ground.

## KK. Seeds Are Planted v.37.

*"When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else." 1Cor.15:37.*

1. *"When you sow, you do not plant the body that will be"*- kai `o spereis ou to swma genhsomenon spereis- FMP- ginomai, acc. neut. sg.

a. *"And what you are sowing, you are not sowing the body that is going to be". The action of the future participle, going to be, or to become, occurs after the action of the main verb, to sow.*

b. This deals with: 1) a body, 2) sowing, 3) what it will become. (*Ginomai* signifies a change of condition).

c. Bodies are not planted and grow to be something else. One does not plant a tree to grow a tree. There's no reproductive life in a tree, only the seed. The seed is planted, then the tree grows. Nor does one plant a seed to grow a bigger seed.

d. You see, the seed becomes something different than it was. It grows into a plant.

2. *"But just a seed, perhaps of wheat or of something else"- alla gumnon kokkon ei tucoi sitou h tinos twn loipwn- AAOpt.- tugxanw.*

a. *"But a naked grain, perhaps of wheat or some of the rest, (the other kinds of grain)."*

b. The importance is not in the diversity, but in the principle that all seeds operate by:

1) They are all buried naked; not the plant that will be, but the seed by itself placed in the ground.

2) The seed must die first.

3) It comes to life, but a new life.

4) It's form is different than when it was planted.

5) A relationship of glory and splendor exists between the seed and the plant that grows from it. The oak from the acorn; the redwood from it's seed.

c. Perhaps we'll never understand this fully; hopefully we will. But we do have the pattern of the resurrection of Jesus Christ for not only our faith, but our understanding of the concept. We also have the concept of the plant growing from the seed that had died. Then there is also the concept of Adam's body created (without sin), from the chemical compounds of the soil; who could have had everlasting life, if he hadn't sinned.

## LL. The Body Given By God v.38.

*"But God gives it a body as he has determined, and to each kind of seed he gives it's own body."*  
1Cor.15:38.

1. *"But God gives it a body as he has determined"- `o de qeos didwsin autw swma kaqws hqelhsen- PAI- didwmi, AAI- eqelw.*

a. Here we see the continuing interest and involvement of God in an area that many of us would consider of no importance. God the Father is actively involved in the process of life that is similar to the resurrection; in that he causes new life to come out of a dead seed; giving it the exact body that he wants it to have; one that he has determined.

b. The static present of *didomi*, to give, shows that this is habitually occurring. God is giving to every seed the body that he has determined that it will have. *Thelo*, to will or to determine, is in the aorist tense shows that this action of willing had occurred in the past.

d. This goes back to what God had determined what the plants were to be like, and what kind of bodies they would have. God determined this in the past, and is doing it in the present.

2. *"And to each kind of seed he gives it's own body"*- kai `ekastw twn spermatwn idion swma.

a. If we would want to emphasize a group of seeds as a whole, *pas* would be used. But if we wanted to emphasize each individual seed, *hekastos* would be used, as we have here.

b. What this is telling us is that all believers will receive a new body; this we will all have in common. And all of our bodies will be glorified; this we have in common also.

c. But each one of us will receive our own individual, glorified body that has been made especially for us; one that will suit us, that is, our inner man, to a tee; all determined by a sovereign God. (The growth of the individual and his individual personality are the determining factors regarding the body's glory).

d. We will all be the same, in that we will all have glorified bodies, but we will all look different. Then our outer body will be the perfect and accurate complement; outward manifestation and expression of the believer's personality and growth. **The glory of the body will vary depending upon the growth of the individual.**

## MM. Different Kinds Of Flesh v.39.

*"All flesh is not the same: Men have one kind of flesh, animals have another, birds another and fish another."* 1Cor.15: 39.

1. *"All flesh is not the same"*- ou pasa sarx `h auth sarx.

a. *"All flesh is not the same flesh."*

b. The emphasis here is on the corporeal structure of the body, in that it is made up of flesh, but flesh varies from one species to the next.

2. *"But men have one kind of flesh, animals have another"*- alla allh men anqrwpwn, allh de sarx kthnwn.

a. *Allos* is different of the same kind. **It's flesh , but a different kind of flesh.**

b. Men and animals have flesh, but our flesh is different than theirs. Even the flesh of animals is different. The flesh of swine is different than that of the deer, or the mountain life.

3. *"Birds another and fish another"*- allh de sarx pthnwn, allh de icquwn.

a. The flesh of all birds is different than that of the fish world.

b. But even in the world of birds flesh varies. Quails and pheasant are different than vultures and eagles; chickens are different than seagulls. Some are edible, some are not.

c. And even in the world of fish, salmon are different than trout; and they are both different than the catfish. There were several types of fish that the Israelites were not allowed to eat in the OT.

d. And as God gives the individual body, that he has determined, to each individual seed in the plant world, so he gives the body that he has determined to each of the fish, the birds, the animals and man, even though they are all composed of flesh. They look different, are different and have different flesh.

e. So if they can all be composed of flesh, but look different, and have different kinds of flesh, why can't he give us bodies that are bodies that look like bodies but be composed of a different kind of flesh than we have today?

f. So it is with Christ's body, and so it will be with our bodies. Christ's resurrection body was a body of flesh and bones, Lk.24:39. But it was a different kind of flesh. A flesh that can never die, or undergo corruption. Our new body will be a body of flesh and bones, but a different kind of flesh and bones; no longer subject to death or corruption.

## NN. Heavenly Bodies v.40.

*"There are also heavenly bodies and there are earthly bodies; but the splendor of the heavenly bodies is one kind, and the splendor of the earthly bodies is another."* 1Cor.15: 40.

1. *"There are also heavenly bodies and there are also earthly bodies"*- kai swmata epourania kai swmata epigeia.

a. **Paul states two questions:** 1) *"How are the dead raised?"* 2) *"With what kind of body will they come?"* The first question is answered in v.50-57, and the second question is answered in v. 36-49.

b. V.36-49 answers the question of what kind of body will the dead have. Which tells us that the body that will be raised will be different than the one that was planted, and that it will be the same in some ways as all the other bodies; flesh and bone, glorified, eternal, etc.. But they will differ in appearance and glory, all to be determined by God for the individual believer.

c. *"And heavenly bodies and earthly bodies"*, but what is this a reference to? Heavenly bodies: Angels? Humans? Planets? Earthly bodies: Men? Birds? Animals? The bodies up in the Heavens; and the bodies on the earth.

d. If we go by the context, then the heavenly bodies is a reference to the sun, moon and stars, v.41. And earthly bodies is a reference to the bodies of men, animals, birds and fish.

e. All of these corporeal life forms are made of flesh, but different in form, glory and even the type of flesh. While the heavenly bodies are made up of matter, usually mineral; they all have form but differ in form and glory, or appearance.

2. *"The splendor of the heavenly bodies is one kind, and the splendor of the earthly bodies is another"*- alla `etera men `h twn epouraniwn doxa, `etera de `h twn epigeiwn.

a. The glory of the bodies found on earth is different than the glory of the bodies found in the heavens.

b. These bodies on earth all have their own glory or splendor, but so do those in the heavens; they're just different than each other.

c. And so will our resurrection bodies be different than the earthly bodies.

## OO. Sun, Moon And Stars v.41.

*"The sun has one kind of splendor, the moon another and the stars another; and star differs from star in splendor."* 1Cor.15:41.

1. *"The sun has one kind of splendor, the moon another and the stars another"*- allh doxa `hliou kai allh doxa selhnhs kai allh doxa asterwn.

a. In v.36-38 we have the **seed analogy**; in v.39 we have the **creature analogy**; and in v.40, 41 we have the **planetary analogy**. All used to help explain what kind of body the righteous will have at the Resurrection.

b. Here they are all planetary bodies; roughly the same circular form, but each one of a different size, shape, mineral composition and physical appearance and properties. Each has it's own splendor, but they all differ from each other in the way they look.

2. *"And star differs from star in splendor"*- asthr gar asteros diaferoi en doxh. PAI- diaferw.

a. If we take this to refer to the stars, obviously they differ from each other in magnitude and glory as we view them from the earth.

b. But as we have progressed in science to see from telescopes, we see that not only are there many different stars varying in size, shape, color, density, brightness, etc., but many of what we see as stars are actually nebulae, which are not only different, but beautiful.

c. And so will be the difference that will exist in the glorified bodies of the believers in Jesus Christ; like stars differing in glory.

d. **The Median city of Agbatana had seven circular walls surrounding it; one rising within the other, like the Temple of Nebuchadnezzar with it's seven walls; each one a different color for each planet: Saturn- black, Jupiter- orange, Mars- scarlet, The Sun- gold, Mercury- blue, The Moon- green or silver, And Venus- white.**

PP. An Incorruptible Body v.42.

*"So it will be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable;" 1Cor.15: 42.*

1. *"So it will be with the resurrection of the dead"*- 'outws kai `h anastasis tw n nekrown.

a. *"And so the resurrection of the dead ones."*

b. **Houtos refers back to Paul's preceding statements in his analogies**: the seed analogy, the flesh analogy, and the planetary analogy to explain the new body that the believer will get.

c. In the **seed analogy**, he refers to the body, or thinks of it, as a seed. We do not get that old body back, no more than we get the seed back that was planted. What we get is an entirely new and different body; just as one gets an entirely new and different life form in the plant from the seed that was planted in the ground.

d. In the **flesh analogy**, Paul shows us that there are four general categories of flesh in the world: men, animals, fish and birds. With each of them having many distinctions within them. They all have flesh, but their flesh differs. And so it will be with the resurrection body; it will have flesh, as the Lord's resurrection body had, but it will be different kind of flesh than the flesh we presently have with these bodies.

e. In the **planetary analogy**, we have seen that the universe is full of heavenly bodies, with each one having it's own unique shape, size, form, power, radiance and glory; yet they are all heavenly bodies. And it will be with our resurrection bodies; each one differing in uniqueness from the others; each one having it's own beauty and radiance.

f. So Paul uses these analogies to help explain the resurrection of the dead and the bodies they will have. They are not the bodies that were planted in the ground, but bodies that are infinitely better and greater. They are bodies that will be made of flesh, but a totally different kind of flesh than the flesh we presently have, as the Lord's was. And they are bodies that will be of glory, radiance, power and beauty.

2. *"The body that is sown is perishable"*- speiretai en fqora- PPI- speirw.

a. *"Sown in corruption."*

b. *"The body that is"*, is not in the original. What we have is, *"It is sown in corruption."*

c. Body has been added by the translators due to its mention at the beginning of the context in v.35,36b. *"What kind of body will they be?"* And the sowing of a seed.

d. Here we have the body referred to, and to be thought of as, a seed placed in the ground.

e. And with *phthora*, the noun form of *phtheiro*, it shows that it exists in the state of corruption. That is, the body is subject to decay.

f. Obviously, corruption speaks of the genetic dysfunction of the flesh, with the sin nature in it; which was acquired from Adam.

g. And it also speaks of the process of decay, whereby the body is not only subject to diseases, illnesses, etc., but the process of decay, whereby the flesh deteriorates into a worsening condition to the place where one or more of the organs vital to life, gives up, no longer functions, and then the body dies.

3. *"It is raised imperishable"*- egeiretai en afqarsia- PMI- egeirw.

a. Here we see that the resurrection body is a body of flesh, as we have seen, definitely a different kind of flesh, as we also have seen; and here's what makes it different- it is a body that is imperishable and incorruptible.

b. First of all, one of the unique things about the resurrection body is that it will be missing the OSN. It will not have any taint of sin in it. That's one of the nice things about eternity; in that we will spend it in bodies that have **no OSN's**; therefore no desire to do wrong.

c. The next thing about the new bodies is that they are **incorruptible**. That is, they are incapable of disease, sickness, etc., as well as invulnerable to decay. These are bodies that will never grow old, never decay and never change.

d. The next thing about them is that they will be imperishable, **indestructible**. They will be bodies that will not die, nor can they die! Physical death, physical disease, physical decay are completely removed from them forever.

e. The bodies that are being sown, which is in the present tense to show that this is habitually occurring, a customary present; are bodies that are subject to, in fact totally governed by, disease, decay, death and sin.

f. But the **resurrection body**, which is being raised, is in the futuristic present, which is used to show something going on in the future, but put in the present, to show the certainty of it. It will not be governed by, or subject to: disease, decay, death, or sin. It is governed by eternity and eternal life.

g. Perishable and imperishable or both in the dative case, which says that both are to the believer's advantage. It is to the believer's advantage to have the body sown in decay, because it means that he will be free of it. It is not to our advantage to live forever with a body subject to disease and decay. It's to our advantage to have a body of decay now, because we not only get rid of it, but it's also the

means by which we get rid of the OSN! So it's obviously to our advantage to have the body sown into the soil in decay, because that's how we get rid of the OSN!

h. And it's to our advantage to have the resurrection body raised imperishable, because that's how we start eternity, with bodies that not only have: no disease, no decay and no death, but eternal bodies that have no OSN.

## QQ. A Body Of Glory And Power v.43.

*"It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power;" 1Cor.15:43.*

1. *"It is sown in dishonor"- speiretai en atimia- PPI- speirw.*

a. All the way through here *sown* is in the present passive indicative to show the customary practice of: 1) burying the body of the deceased, 2) that somebody else does it, and 3) the reality of it.

b. Here it shows another characteristic of these mortal bodies, and that is dishonor.

c. *Atimia* is translated as shame, disgrace, dishonor, and is the opposite of honor, esteem, value, etc..

d. *Time* is the respect and honor a man enjoys in his community due to his office, position, wealth, or standing. He is thought well of and treated with respect.

e. If a man had no honor, *atimia*, he was looked down upon, treated disrespectfully.

f. When we think of honor, we think of a person who can hold his head up high and is dressed well; someone people talk to and treat with respect.

g. But now we come around to his death and what do we see? One whose body is emaciated, or ravaged with disease; viewed as no longer with us, put into a box and lowered into the ground.

h. One day he was walking down the streets of our community, smiling, well dressed, friendly, talking to people, and the next day he is in the ground with all the other bodies.

i. At one time he seemed so important, and now he seems so insignificant.

j. And that's what death is like. There doesn't seem to be any sense to it; no significance, no honor, no value. And no matter how great and powerful that man became, his end is insignificance; and life goes on as if he never existed.

k. And so we have the aspect of dishonor, even tragedy, in the body being sown in the ground. But now we have it raised in glory.

2. *"It is raised in glory"- egeiretai en doxh- PMI- egeirw.*

a. *Doxa* is the word for radiated glory; the brightness, or luminescence of something.

b. Paul touches on this subject in Php.3:20,21, where he talks about us waiting for our Savior, Jesus Christ, to come from Heaven to Earth to raise the dead.

c. Who by his power will transform our bodies, *metaschemizo*, (which deals with the outer part of the body, for the new man is already created in glory veiled only by this flesh), so that they are conformed, *summorpho*, a total conformation inside and out, so that our new bodies will be like the glorified body of Jesus Christ.

d. In Christ's prayer to the Father, Jn.17:5,24, he asked the Father to glorify him in his presence with the glory that he had with him before his incarnation.

e. Then we go to Rev.1:12-16 where we see what Christ's glorified body looks like: a robe reaching down to his feet, a golden sash around his chest, head and hair white like wool, white as bright sparkling snow, eyes like blazing fire, feet like glowing bronze, voice like the sound of rushing waters, face like the sun shining in all its brilliance.

f. This is a description of the glorified body of Jesus Christ, which was glorified upon his entrance into Heaven after he was raised up in his resurrection body.

g. When the believer in Jesus Christ is resurrected, though, his resurrection body will be glorified also as the Lord Jesus' body is. We will not have just a resurrection body that is indestructible, incorruptible and eternal, but it will also be a body of glory!

h. Yes, it will be a body of flesh and bone, a different kind of flesh than we have now, as we have seen, but it will also be a body of glory, as the Lord's body is; and it will be a body especially chosen by the Lord for each believer individually.

3. *"It is sown in weakness"*- speiretai en asqeneia-PPI- speirw.

a. *Weakness, astheneia*, is one of the other characteristics of this body. These bodies are weak, infirm; even in the best of health and physical strength, these bodies are extremely weak; especially when compared to the resurrection body.

b. **The resurrection body cannot be destroyed; it cannot be hurt; it cannot die; it cannot contract diseases; it cannot decay; it has no weaknesses!**

c. Today men lift weights; develop great strength; break boards and blocks with their bare hands; run races; jump over things and everyone is impressed by it.

d. Yet God says that these bodies are weak. If one doubts, try throwing your back out and what you're capable of doing then.

e. Man in his pride and arrogance deceives himself when he thinks that he is strong, for he isn't! Even nature tells us that we're weak. Consider the grizzly bear, the elk, the moose, the wild ox, the elephant, the whale, then come back and tell me how strong you are.

f. Even on earth we are weak compared to so many things. See how mighty the virus in you is. This little thing can flatten you on your back, O mighty man! But there is no comparison to how weak these bodies are to the resurrection body we will receive.

g. And note here that the body is sown in weakness. The body dies and is placed in the ground by others. What did we do to stop it? What could we do to stop it?

h. By the time we get old, we become so weak and feeble that we're barely able to walk around the house.

i. Of course, this all works to our advantage, for it is through death that we receive our new body!

j. And this gives the believer hope and faith toward the future, for even though this weak body is laid to rest, we will receive a new one of power!

4. *"It is raised in power"*- egeiretai en dunamei- PMI- egeirw.

a. One of the **characteristic distinctions of the resurrection body is that it will be one of power.**

b. This life is characterized by weakness, frailty, infirmity, disease, death decay and corruption, but the next life will be characterized by power!

c. Heb.6:5 talks about tasting the powers of the coming age. In the plural it tells us that there will be a multitude of expressions of power, or its outworking. That is, we will have at our disposal tremendous powers; and the working of these powers will be a part of the eternal state.

- d. To start with the resurrection body will be a body of power. It will be just like Christ's body; and if power is the intrinsic quality and characteristic of Christ's body, then power will be the characteristic of the resurrection body's operations.
- e. If one has the power of a "D" cell battery, then all about he can hope to operate is a small radio or something, and that for only a limited period of time. But if one has the power of a mighty generator at a dam at his disposal, then he can light up a whole town. This body would be similar to the "D" cell battery, while the resurrection body would be similar to having the generator of the Holy Spirit operating in it.
- f. Then one also has to consider the purpose of being given a body of power in the first place. Why do it, if it was not going to be used? If there was not a purpose for it by God? He could just give us a flesh body, incorruptible and indestructible, without the power!
- g. **No, God is going to give us a body of power, because he wants us to use these powers in the Ages to come! And obviously he has in mind the specific areas of operation and uses planned for us; even the locations! (Boggles the mind).**
- h. Perhaps this is what growth and maturity are all about in this life, sort of a training ground; perhaps an extension of growth that we have attained to which will determine the levels of powers that we will have to use.
- i. All fascinating concepts, but the body that is sown is sown in weakness, and will be raised a body of tremendous powers, as well as glory.

## RR. A Natural Body Versus A Spiritual Body v.44.

*"It is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body." 1Cor.15:44.*

1. *"It is sown a natural body"- speiretai swma yucikon.*

a. Actually, *"It is sown a soulish body", psuchikos*, that which pertains to the soul.

**b. The Greeks considered the soul the highest part of man and was contrasted to the flesh, sarx, the lowest part of man.**

**c. But they were unaware that there was another concept that was even higher yet- the spirit. Which could only be found in a regenerated man.**

d. So there are these three: the flesh, the soul and the spirit, with the spirit being the highest and the flesh the lowest.

e. The soul is related to the flesh, to the body, the physical body, because it is what makes us human beings distinct from the animals.

f. The soul thinks, feels, decides, but is intricately tied to the physical body. In fact, it is the central organ of the body; the body being the perfect counterpart and complement to it.

g. So when we say soulish, it's that which pertains to the soul and is a reference as well to the physical body.

h. Some have preferred to translate this as a sensual body, in that, if we're trying to find one word to define the idea, everything about the soul and the body is sensual.

i. This does not mean sensual in a restricted sense, such as the lusts, but to the actual senses themselves: sight, hearing, touching, smelling, tasting. The physical body is very much related to the senses.

j. This present body is soulish, perfectly designed for the soul, and the soul for its senses. Like a hand in the glove; with the body sending back sensory input to the soul inside of it.

k. When originally created by God, it was a fantastic thing, and still is, despite its problem of the sin nature in it. But the new body will be infinitely superior to it; and it will be a perfect house for the spirit of the resurrected believer in Christ.

2. *"It is raised a spiritual body"*- egeiretai swma pneumatikon- PMI- egeirw.

a. Note, it is not raised a "spirit body", but *a spiritual body*. If it was raised a spirit body, then we could say that its substance was spirit, perhaps transparent, having a human form; composed of a spiritual substance.

b. But we can't, because it will be raised a spiritual body; one that has been designed as the perfect counterpart and complement to the human spirit, which was created in us at the moment of salvation. You see, the body can be made of flesh and bones and still be a spiritual body because it's been perfectly designed to house the human spirit.

c. This is important, because some, (even today), deny that Jesus was raised from the dead in a body of flesh and bones, not something that looked like flesh and bones, but actually was flesh and bones! They say that he was raised in a spiritual body; by that they mean, (they don't know the difference), a spirit body.

d. A spirit body and a spiritual body are not the same thing. A spirit body would be *soma pneuma*, swma pneuma. But what we have here is *soma pneumatikon*, swma pneumatikon. **A spirit body** would be a body made of spirit. It could have human form, but there would be no flesh, bones, etc.. While **a spiritual body** would be one that was perfectly complemented to the human spirit and spiritual things.

e. **Christ was not raised from the dead in a spirit body, but a body of flesh and bones.** To be sure, indestructible flesh and bones, but still flesh and bones that will endure for all eternity.

f. (Remember, that the original body that God created lived for almost a thousand years on a sin-cursed earth, with an OSN. It will not be a problem to have a new body capable of living forever).

g. And the resurrection body of Christians will be one of flesh and bones; a flesh that will never corrupt, never be damaged, never be ill, never decay, never have diseases and never die. And it will be perfectly designed to fill all spiritual functions and the human spirit. And it will be a body that the believer will be perfectly at home in for all eternity.

3. *"If there is a natural body, there is also a spiritual body"*- ei estin swma yucikon, estin kai swma pneumatikon- PAI- eimi.

a. A first class condition of if, if it's true, and it is, if there is a natural body, and there is. Followed by the indicative mood, *"If there is a natural body, and there is; there is also a spiritual body."*

b. *Kai* is used as an adverb, likewise, also.

c. *Kai* is also used to denote logic in the arguing of the case for a resurrection body that is both physical and spiritual.

d. **The resurrection body is made of flesh and bone, although different than this flesh. It is incorruptible and indestructible; but beyond that, it is a body made for eternity and the human spirit.**

e. **Now Paul is saying, if there exists a soulish body, and obviously there does, then one has to concede that there also exists a spiritual body! The existence of the one forms a logical presumption for the existence of the other.**

- f. We can see these bodies, but we can't see the new ones. But just because we can't see them, doesn't mean that they won't exist!
- g. Some will say, "Well, maybe they don't exist!" But here's the logic. You come upon an empty planet; and then, you find a form of life. If that one form of life exists, then obviously another form of life must exist.
- h. It must be remembered, that Paul was dealing with a very highly educated and intelligent opposition. The Gnostics of those days were not religious weirdo's, or occult freaks, but men of the mystery religions; men familiar with the writings of Plato, Aristotle and ancient wisdom.
- i. These were the men who had the schools; who built the marvelous buildings and temples the world wondered at, and still do today. Men who developed mathematics, geometry, science, medicine, philosophy, architecture and astronomy to a highly refined system. And when they attacked Christian beliefs, they did so with all the skill of their intelligent minds. **And so we notice in Paul's arguments the various devices of logic and reasoning to attain to the admission of the second principle, the spiritual; body, by the admission of the first principle, the physical body. If one can exist, so can the other.**

## SS. The First And The Last Adam v.45

*"So it is written: 'The first man Adam became a living being'; the last Adam, a life-giving spirit."*  
1Cor.15:45.

1. *"So it is written"*- `outws kai gegraptai- PfPI- grafw.

- a. The perfect tense of *grapho* shows that it had been written down a long time ago and still stands today as the written Word of God.
- b. This is a reference to Adam in Gen.2:7 in the Septuagint, where it says, *"And the man became a living soul"*, kai egeneto `o anthropos eis psuchen zosan.
- c. **But Paul adds, under the inspiration of the Holy Spirit, "And the first man Adam became a living soul."**
- d. *Houtos kai* is used for a comparison, the comparison being between the physical body and the spiritual body; between the first man Adam and the last Adam Jesus Christ.

2. *"The first man Adam became a living being"*- egeneto `o prwtos anqrwpos Adam eis yuchn zwsan- AMI- ginomai, PAP- zaw.

- a. I think what we have in view here from v.44b-49 is **two distinctive forms of humanity**.
- b. The emphasis should not be on the sin-committing man and the sin-abolishing man, but **upon the character, distinctiveness and relationship of the one species of humanity to the other**.
- c. V.44b establishes that there are two species of humanity, both in the plan of creation by God; both having at their head a man. The one is **Adam**, the other is **Jesus Christ**.
- d. The first man Adam was the crude beginning of humanity. Not crude or rudimentary in itself, for it was a marvelous act of God. But crude and rudimentary in comparison to the final end of regenerated humanity; the perfect man.
- e. This is not an evolution, but two separate acts of creation. The first one wonderful in itself, but foundational and crude when compared to the final man; the spiritual one.

f. The first man is first in time; first of his species; first not to have an OSN at his creation. Adam was the first man in a species. But if there is a first, there must be a last. And the last man in this species was Jesus Christ. It is from him there is a departure.

3. *"The last Adam, a life-giving spirit"*- ὁ εσχατος Αδამ εἰς πνεῦμα ζωοποιῶν- PAP- ζωοποιῶν.

a. **Christ takes the name of Adam to show his connection to and relationship to the human species**; and it also shows that as Adam was the federal head of his species, or type of humanity, so Christ is the federal head of a new species of humanity.

b. As *protos* is the **first** in a series, so *eschatos* is the **last**. **Christ is the last man of this species of humanity, even though he was not the last man to be born.**

c. But when humanity came down to him, he became the last Adam, because he began a new species of humanity. A new line developed from the old line. Due to his uniqueness and resurrection, a new humanity was made available. The first taste of this is through regeneration by faith in Jesus Christ, where a new man is created in us. Not a soulish man, but a human spirit.

d. When he began this new humanity, he became the last of the old. There became a juncture now in the stream of humanity.

e. When Christ rose from the dead in a resurrection body, he entered upon the spiritual and ultimate form of humanity.

f. As beautiful, wonderful, marvelous and miraculous as the first man of the human race was, it was basic, crude compared to the ultimate end of the perfected, glorified and eternal new man of the human race.

g. Adam became a living soul, but Christ became a life-giving spirit, and in much the same manner. When God had formed Adam from the dust, (**chemical compounds of the earth**), he breathed into his nostrils the breath of lives. In the Gospels he breathed on his disciples saying, *"Receive the Holy Spirit"*, Jn.20:22. Only in the second one do we have a much more superior life. But it was Christ who performed both of these acts of creation.

h. So Paul is using this comparison to show to them not only the resurrection, but that God is creating for himself an entirely new race and species of human beings, whom he can accept and have fellowship with throughout all eternity; beings of beauty and glory; beings who will be as eternal as he is.

TT. Natural First, Spiritual Second v.46.

*"The spiritual did not come first, but the natural, and after that the spiritual."* 1Cor.15:46.

1. *"The spiritual did not come first, but the natural"*- ἀλλ'οὐ πρῶτον τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν.

a. This is a reference back to v.44b of the natural body vs. the spiritual one.

b. The spiritual body did not come first, but the natural one.

2. *"And after that the spiritual"*- επειτα τὸ πνευματικόν.

a. *Epeita* is used to enumerate chronological sequence; first one, then the other.

b. The question is, "Why mention it?" "Why state the obvious?"

- c. Perhaps the idea **to bring out the idea of the development from lower to higher**; from the level of psuche, the soul, to pneuma, the spirit.
- d. *Psuche* is a fabulous concept, the soul of man, but is limited to the physical world. Even the world of intellect, emotion and volition is confined to this life. After all, consider where God placed the soul- on earth in man.
- e. But *pneuma* breaks forth out of this world into the spiritual world; into things that one cannot even imagine; into another plane of existence.
- f. It even appears that **this was man's destination from the beginning**. For God, in all his knowledge, saw all these things and planned for them.
- g. Even planning that man would not be earth bound as some magnificent creation of his; but in time, in the grace and power of God, be lifted above all the things of earth to share in God's marvelous realm of glory in Heaven.
- h. But how to do that? How to raise a physical being that he had created up to a spiritual one! How to make a physical being, who is only oriented to sensual inputs and limited by them, to get him to the place of comprehending spiritual concepts, and then be able to experience them.
- i. This he did non-meritoriously in the act of regeneration when someone believes on Christ, and then finally in the act of the resurrection. **First he receives a human spirit, then he receives a new body that is the perfect counterpart of that human spirit.**

## UU. The Origin Of The Two Men v.47.

*"The first man was of the dust of the earth, the second man from heaven." [1Cor.15:47](#).*

1. *"The first man was of the dust of the earth"-* ὁ πρῶτος ἀνθρώπος ἐκ γῆς κοῖκος.

- a. This verse tells us **where these two men originated from**. The first man, **Adam**, from the earth, the second man, **Jesus Christ**, from heaven.
- b. *Ek*, plus the ablative of source, tells us that the first man was taken out of the dust of the earth.
- c. This is interesting in itself, because it tells us that the earth was the source of man's existence, not the dust from some other planet. (Makes me wonder from what source were the angels created from. Out of something, or out of nothing).
- d. *Chous* is the word for dust; and *coikos*, as we have here, is to be made from the dust. **This is a reference to the smallest composition of the soul; it's various chemical compounds.**

2. *"The second man from heaven"* ὁ δευτέρος ἀνθρώπος ἐξ οὐρανοῦ.

- a. Now we have the second man, Jesus Christ, whose origin is from the source of heaven.
- b. Obviously the lofty nobility of Jesus' origin super transcends the origin of Adam. Christ could say, "I'm from heaven, where are you from?" To which Adam could only reply, "I'm from the dust of the earth."
- c. The superiority of the one over the other is obvious. So much could be said about this. Man did not originate from heaven; he was not created out of space dust; he was not formed from the dust of some other planetary body. He was formed a reddish man out of the earth's dust, from the area of Eden. He is intricately and completely tied to this planet. He came from this earth, and at death, he returns to the earth from which he came.
- d. While the heavenly man had no such origins. He came from heaven; that is his origin. This sets the precedent of the superiority of the last Adam, Jesus, over the first man, Adam.

## VV. The Two Federal Heads v.48.

*"As was the earthly man, so are those who are of the earth; and as is the man from heaven, so also are those who are of heaven."* 1Cor.15:48.

1. *"As was the earthly man"*- `oios `o coikos. masc. sg. nom.

a. *"As was the man made from dust", or, "As was the dust man."*

b. Hoios sets the pattern to follow.

2. *"So are those who are of the earth"*- toioutoi kai `oi coikoi. masc. pl. nom.

a. *"So also those made from the dust."*

b. *"As was the dust man, so also the dust men."*

c. Those who live today, the dust men, are like the first dust man.

3. *"And as is the man from heaven"*- kai `oios `o epouranios. masc. sg. nom.

a. *Epouranios* is that which pertains to heaven.

b. In the masc sg., it's the heaven man, or **the man from heaven; pointing to his origin.**

4. *"So also are those who are of heaven"*- toioutoi kai `oi epouranioi. masc. pl. nom.

a. *"As was the heaven man, so also the heaven men."*

b. This is not to say that our origin was from heaven, but that our new origin was from Christ whose origin was heaven. We were the dust men, because our origin was from Adam. Now we are the heaven men, because our origin is from Christ, who was from heaven.

c. *Hoios and toioutos* are used to establish that there is a relationship and correlation between the two.

d. The men on earth are from the first man Adam; the man made from dust. And as he was, we are in every respect.

e. Adam is the federal head of the human race. He was the one we all came from. He is the head of us all.

f. Christ is the head of a new human race; a race of believers in him; a race that he has regenerated. We now come from him.

g. And as we were like Adam in every respect, and still are in reference to the flesh; we now are like Christ in every respect, in reference to the spirit.

h. Our origin was from dust; we were dust men. But our new origin is from heaven; heaven men; men whose existence pertains to heaven.

i. This is the big divider of humanity that began 2,000 years ago.

## WW. Bearing Christ's Likeness v.49.

"And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven." 1Cor.15:49.

1. "And just as we have borne the likeness of the earthly man"- kai kaqws eforesamen thn eikona tou coikou- AAI- forew.

a. *Kathos* is used for comparison; as all human beings bear the image of the dust man, Adam; so all regenerated human beings bear the image of the man from heaven, Jesus Christ.

b. *Phoreo* looks at something that is habitually worn, such as clothing. It has the idea of something lasting, continuing on.

c. **Image and likeness are really quite different. Likeness** signifies that something is like something also. There is a resemblance to it; similar to it; it could be a dead ringer for it, **but it was not derived from it.**

d. **Image**, though, (*eikon*), also resembles it, but not merely resembles it, **but is derived from it!** Two men may resemble one another, (**likeness**), but are not related to each other. But a son may be just like his father, (**image**), because he was derived from him.

e. **Image always has the idea of a model or prototype from which it was taken.** Caesar's face on a coin was not just his likeness, it looked like him, but was his image, because it was patterned after him. As was Washington, Truman and Lincoln on our coins.

f. So image, *eikon*, would be the proper translation here, for we are not only like Adam, but we after his image body and soul.

g. Bearing the image of Adam is an expression for the wearing of this body as a suit of clothes. So we are wearing, bearing the image of Adam around on us everyday.

h. And this is a continuing pattern that will never change until the resurrection. Until that day, all regenerated mankind has to wear it. And this sets up the comparison for the resurrection body.

2. "So shall we bear the likeness of the man from heaven"- foresomen kai thn eikona tou epouraniou- FAI- 1pp- forew.

a. The bearing of the **first image**, the flesh, is in the arist tense; while the bearing of the **second image**, patterned after Christ, is in the future tense.

b. The arist tense is a past tense, but is a dramatic arist designating a present reality, with the emphasis of a past event.

c. Adam and Eve were both created by God, and when they had children, everyone of them bore his image inside and out.

d. The bearing of the likeness of the man from heaven, though, is in the future tense, showing us that this will occur sometime in the future. And with the indicative mood, it stresses the reality of it.

e. And this image that we will bear in the future, will be patterned after the resurrection body of Christ. Remember, what Paul is talking about here is the resurrection!

f. And it will be an everlasting thing, this resurrection body.

g. In v.35, Paul deals with two questions. They may be hypothetical, or they may be something that he had heard that got back to him; and now he begins to answer them.

h. The **second question he answers first** in, "*What kind of body will they come?*" And he tells us what kind of body it will be: a body of flesh and bones, a different kind of flesh, but still flesh nonetheless. It will be spiritual, that is, designed to be the perfect home for the human spirit that was created in us at the moment of salvation. It will be indestructible, imperishable, incorruptible;

not subject to death, disease, or decay. It will be eternal and glorified patterned after the resurrection body of Jesus Christ.

i. The **next question he answers**, which is the first one of v.35, "*How are the dead raised?*" *Pos* is used to determine how something is done; the means, the manner, the mechanics involved. Paul not only answers this, but gives us a time frame as well, at the last Trumpet.

## XX. Inheriting The Kingdom Of God v.50.

*"I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable."* 1Cor.15:50.

1. "*I declare to you, brothers,*"- touto de fhmi, adelfoi- PAI- fhmi.

a. With the use of the nom. pl. of *adelphos*, it tells us that he is directing this to them.

b. *Phemi* is used instead of *lego*, when one wants to **mark the importance and gravity of a statement**. It's an important statement he is making.

c. Paul has been explaining to them the resurrection and the nature of our new bodies, then he goes on to explain why it is that it has to be this way.

d. We had seen in v.42-44, why it was to our advantage this body corruptible, (subject to death and decay), so that it could be raised imperishable.

e. Now he goes on to explain why it has to be that way: because, "*Flesh and blood cannot inherit the kingdom of God*", and, "*The perishable cannot inherit the imperishable.*"

2. "*That flesh and blood cannot inherit the kingdom of God*"- `oti sarx kai `aima basileian qeou klhronomhsai ou dunatai- AAIf- klhronomew, PPI- dunatai.

a. What this is saying is that we cannot enter into the eternal state as we presently are . We are perishable; it isn't. We simply cannot do it.

b. *To inherit, kleronomeo*, means to take possession of something by way of legal inheritance. We inherited this legal state when we believed on Christ, but we have not taken possession of it, nor are we presently able to do, due to our physical condition. But upon the receiving of the resurrection body, then we can enter into the kingdom of God.

## YY. A Mystery v.51.

*"Listen, I tell you a mystery: We will not all sleep, but we will all be changed-."* 1Cor.15:51.

1. "*Listen, I tell you a mystery:*"- idou musthriou `umin legw- AMIv- eidon, PAI- legw.

a. *Idou* was used when you **wanted to get somebody's attention**. In the impv. mood, it's a command to pay attention, to concentrate, so you can understand what is being said.

b. **There are mysteries, the mystery, and a mystery**. The gospels tell us that there are **mysteries** concerning the kingdom of God. Mt.13:11; Lk.8:10; 1Cor.4:1; 13:2.

- c. Then there is **the mystery**, with the def. art., the, Eph.3:3-6. Which is, that the **Gentiles are now heirs together with the Jews; one new people and Nation in Christ, Rom.16:25.**
- d. Then there is **a mystery**, which would be a way of referring to **certain things pertaining to Christ and the Church, which had been hidden or undisclosed**.
- e. **A mystery, by the way, refers to a concept or truth that the person did not know before, but learns of it, once he has been revealed to him.**

2. "*We will not all sleep*"- *pantes ou koimhqsosomeqa*- FPI- 1pp- koimaw.

- a. Now we have answered what the mystery is; the thing that the Corinthians did not know before, or if they did, were not paying attention.
- b. (Also, we don't have to go running around to some other book to find out what the mystery is, Paul is going to tell them; he tells them right in the next statement).
- c. The fut pass. ind. of *koimao*, *to sleep*, which is an euphemism for death, expresses the certainty of an act that is going to occur in the future.
- d. Paul is not saying that some of the believers living in that day will not die. But is a collective we, referring to the body of believers living on earth at whatever time they are alive, that, all Christians will not die. that there will be a group of believers living on earth that will not die. They will suffer decay in the body, but they will not die.

3. "*But we will all be changed*"- *pantes de allaghsomeqa*- FPI- allassw.

- a. The particle de is used to introduce a contrast.
- b. This is a reference to the instantaneous transformation of the believer in Christ from his old body to the new resurrection body.
- c. Those who have already died in Christ will be raised from the dead and be given resurrection bodies. But those who are still alive at his return to earth will be transformed instantly into new bodies.
- d. *Allasso*, to alter or change, means to change something into something other than it is. It looks at the total transformation of the believer as he is changed from having an old corruptible body into a new incorruptible body.
- e. The future indicative expresses the absolute certainty of this, while the passive voice shows that they receive the action of the verb. They will be clothed with their new bodies instantaneously.
- f. The mystery is not that every believer is going to die, but that every believer will be changed into something new.
- g. The dead in Christ will receive their new bodies upon being raised up from the dead, while the living in Christ will just be instantaneously changed.
- h. The dead in Christ will be raised from the dead first, then we will all be changed; after which we will be taken up into the air by angels to be with the Lord.
- i. Now Paul goes on to tell us when this will occur. He doesn't give us a date, or a chronological fixation, such as, 1,993 years after Christ's resurrection, but he does tell us where all this fits in with God's Plan of the Ages, and he puts it at **the Last Trump**.
- j. We have four references to this in the NT:
  - 1) Here in 1Cor.15,
  - 2) Mt.24:31- Angels are sent with a loud trumpet call to gather the elect, v.29, after the tribulation.
  - 3) 1Thess.4:16- The trumpet call of God.

4) Rev.11:15- The 7th Trumpet, which is the last one in Revelation, where he judges the dead and rewards the believers.

## ZZ. The Last Trumpet v.52.

*"In a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed." 1Cor.15:52.*

1. *"In a flash, in the twinkling of an eye, at the last trumpet"*- en atomw, en `riph ofqalmou, en th escath salpiggi.

a. It must be noted again that the subject here is still the doctrine of the resurrection of those who have believed on Christ, and now Paul is telling us, (and this is still a part of the mystery he mentioned in v.51), that **the resurrection will occur at the Last Trumpet blast.**

b. *En* is used to denote the point of time when something occurs, in, or **at the Last Trumpet.**

c. *Atomos*, a flash, from which we get the word atom, actually means something that is indivisible because of its smallness. Which is how we thought of the atom, the smallest of elements, as being indivisible, until it was divided by fission in the atomic bomb.

d. But this is not talking about elements, but **time**. So it means **a time period that is so small it is indivisible. A better word would be instantaneous.**

e. The dead will be raised and we will be changed instantaneously.

f. *Twinkling, rhipe*, is the casting of a glance, or that little twinkling that appears in the eye that takes so short of a period of time that it happens in an instant.

g. So **the first two statements** tell us **how fast the raising up of the dead ones will be- instantly**; the **third statement** is **when it will be**, that is, at what point of time in the end time chronology it will occur- **at the Last Trump.**

h. **Different words in the Greek are used to denote sequence or chronology. The first, the second, the third; the beginning and the end; the first and the last.**

1) First, second and third, when one wants to denote chronological sequence of one thing following after another.

2) The beginning and the end, when one wants to denote the beginning of a matter, and then, it's final conclusion or summation.

3) The first and the last, when one wants to denote the first thing of things or events, and then the last one of those things.

i. Here we have the Last Trumpet. Now **if there was a last trumpet, then there has to have been a first trumpet!** The first and the last, with a certain number of trumpet blasts in between. Which means there was a first trumpet blasting, a second one, etc., till the last one is blown. And, of course, there has to have been the next to the last trumpet being blown. So whatever is in view here, there has to be a first trumpet blown, others to follow, and then **the very last trumpet that is blown will be the last one.**

j. There are several references that the raising up of the dead will occur at the last trumpet:

1) 1Cor.15: 52- (Instantly), *"At the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed."*

2) Jn.5: 25,28,29- *"I tell you the truth, a time is coming and has now come when the dead will hear the voice of the son of God and those who hear will live." "Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice and come out-*

*those who have done good will rise to live, and those who have done evil will rise to be condemned."*

3) Mt.24: 30b, 31- *"They will see the son of man coming on the clouds of the sky, with power and great glory. And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other."*

4) 1Thess.4: 16- *"For the Lord himself will come down from Heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first."*

5) Rev.10: 7- *"But in the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished, just as he announced to his servants the prophets."* (See Rom.16: 25,26; Eph.3:3-6).

6) Rev.11: 5- *"The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: 'The kingdom of the world has become the kingdom of our Lord and his Christ, and he will reign forever and ever.'" **There are no trumpets blown after this one!***

**k. The seventh angel blowing the seventh trumpet is the last trumpet that is blown** as noted in the Book of Revelation. This tells us that this is the last trumpet and the time of the resurrection. And there are several other references, which support this.

1) *"The kingdom of the world has become the kingdom of God", v.15.*

2) Christ will reign forever; the millennium begins, v.15.

3) You have begun to reign, v.17.

4) *"Your wrath has come", v.18.*

5) *"The time has come for judging the dead", v.18. **To judge the dead and reward***

**the saints implies that first of all they must be raised from the dead to do so.**

l. One thing is clear, the dead are raised at the Last Trumpet; and the last trumpet to be found is the seventh trumpet in Rev.11:15.

**m. The resurrection of the Church occurs at the last trumpet on the day of the Parousia of Christ.** Mt.24:27; 1Cor.15:23; 1Thess.4:15.

2. *"For the trumpet will sound, the dead will be raised imperishable, and we will be changed"-* salpisei gar, kai `oi nekroi egerqhsontai afqartoi, kai `hmeis allaghsomeqa- FPI- egeirw, FPI- allassw, FAI- salpizw.

a. *"For the trumpet will blow, and those who are dead will be raised up, and we will be changed."*

b. Both of these verbs are in the future indicative expressing the certainty of the action occurring in the future. And in the passive voice it shows that those being raised up and those being transformed will receive the action of the verb. It is Christ who does it.

**c. The trumpet sounding doesn't raise the dead ones; it simply announces the event.**

d. **Three resurrections** are mentioned in v.23,24: **Christ**, the first fruit from the dead; **those who belong to Christ** at his parousia, which we see here is at the last trumpet; then **the rest** will be raised at the end of the millennium.

e. **Nothing is ever said about a secret coming, and a secret rapture, and a secret resurrection. Rather the entire event is portrayed as a bold, dramatic, dynamic, earth shaking event. The sun is darkened; stars do not give their light; heavenly bodies shaken; Christ appearing in great glory, every eye seeing him, etc..** Mt.24:26-31.

### AAA. Leaving The Old Behind v.53.

*"For the perishable must clothe itself with the imperishable, and the mortal with immortality."*  
1Cor.15: 53.

1. *"For the perishable must clothe itself with the imperishable"*- dei gar to fqarton touto endusasqai afqarsian- AMIf- enduw.

a. The use of *dei* here shows how necessary all of this is. It means compulsion, obligation, what is necessary, mandatory, what one has to do.

b. The term *perishable*, actually corruptible, is a reference to these bodies of flesh, and looks at their being given over to disease, sickness, weakness, aging and corruption.

c. The term *imperishable*, incorruptible, is a reference to the resurrection body, which will not and cannot have: disease, sickness, weakness, aging or corruption.

2. *"And the mortal with immortality"*- kai to qnhton touto endusasqai aqanasian- AMIf- enduw.

a. *Thnetos* means subject to death. *Athanasian* means not subject to death.

b. Paul uses *enduo*, to clothe oneself, or to change clothes, for looking at the change of bodies.

c. It's like this body that we're wearing is like a set of clothes that will be changed for a new set, ( which will cover our human spirit). A set of clothes that will last forever.

d. *Dei* is used for both of these phrases **to show us how important, mandatory, necessary it is for us to have a resurrection body; one that will never die or be subject to disease or decay.**

e. All of God's children are going to be inheriting eternity. God is eternal, his son is eternal, and all the blessings he has for us to do and enjoy are eternal. therefore, because we are entering into an eternal state, with eternal blessings, it is necessary that our bodies are eternal! That's why the mortal has to clothe itself with the immortal.

### BBB. The Condition For Prophetic Fulfillment v.54.

*"When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: 'Death has been swallowed up in victory'."*  
1Cor.15:54.

1. *"When the perishable has been clothed with the imperishable, and the mortal with immortality"*- `otan de to fqarton touto endushtai afqarsian kai to qneton touto endushtai aqanasian- AMS- enduw.

a. Now the phrasing mortality, immortality, etc., is the same as we had in v.53 referring to the resurrection.

b. At the last trumpet the dead will be raised up, and they will be raised up imperishable and immortal. The believers living at that time will be changed.

c. In the original, it's this corruptible (body) must clothe itself with an incorruptible body, and this mortal (body) must clothe itself with an immortal body.

d. The use of the word, *this*, is a reference to the body as it was while they were in them before they died.

- e. The word, *to clothe*, is in the orist tense, which looks at the resurrection in it's entirety at one point in time, but emphasizes the results of that action, the fulfillment of prophecy.
- f. We have **two clauses** here in v.54. One is started with *hotan*, *when*, the other with *tote*, *then*. The first one sets the condition for the fulfilling of the other one. So when this or that happens, at that period of time, whenever it is, then this other thing will occur.
- g. **When the resurrection of the dead takes place, and note Paul is talking about the resurrection of the church, then these OT prophecies will come true!**
- h. This is very clear here. For we know that we are talking about the church's resurrection; that's what he has been on for the whole chapter. He tells us what will happen, and roughly when it will happen, at the Last Trumpet. Now he tells us that it is the fulfillment of the OT prophecies concerning their resurrection.

2. "*Then the saying that is written will come true*"- *tote genhsetai `o logos `o gegrammenos- FMI-ginomai, PPP- grafw.*

- a. **The first clause says that when this happens, then the word that has been written will come true.**
- b. *Ginomai* means to come to be, to become. "*Then the word that has been written will come to be.*"
- c. The PPP, perfect passive participle of grapho, to write, tells us that this saying had been written a long time ago and still stands today. Around 720bc-650 BC.
- d. "*The word that had been written will come to be.*"
- e. The word, or saying, is Isa.25: 8, "*Death has been swallowed up in victory.*"

3. "*Death has been swallowed up in victory*"- *katapoqh ``o qanatos eis nikos- API- katapinw.*

- a. To swallow, *katapino*, is to make a thing disappear. Once you swallow it, it's gone!
- b. The idea of taking it into oneself is gone, replaced by the idea of making it disappear.
- c. "*Death has been swallowed up unto victory, (eis), or, resulting in victory.*"
- d. Isa.24-27 talks about the day of Yahweh, "*He will swallow up death forever*", v.8. "*He will wipe away the tears from all faces*", v.8. "*This is our God; we trusted in him, and he saved us.*" "*This is Yahweh, we trusted in him; let us rejoice and be glad in his salvation*", v.9, etc..
- e. The prophet Isaiah is talking about Yahweh, the God of Israel and the day he is going to return to earth. He calls it the Day of the Lord, or the Day of Yahweh. And in this prophecy he says that the dead will rise, Isa.26:19, and death will disappear forever.
- f. Now Paul, is taking Isaiah's prophecy concerning the resurrection of the OT saints and saying that it will come to be, when the NT saints will be raised!

CCC. Paul's Song Of Triumph v.55.

*"Where, O death, is your victory? Where, O death, is your sting?" 1Cor.15:55.*

1. "*Where, O death, is your victory?*"- *pou sou, qanate, to nikos?*

- a. Death is put as a person here. In the vocative of address **Paul is addressing death as a person.** "*O death, where is your victory?*" Or, "*Where, O death, is your victory.*"

b. **It's almost like a taunt:** "O death, you were swallowed up. You disappeared! Where is your victory now?"

c. **The victory of death would be to keep the believer's dead! If God's people would have stayed dead, then death would have had it's victory.** But as it stands, God's people have been raised to eternal life. The resurrection and eternal life has swallowed up death making death disappear forever. So death, "Where is your victory?"

2. "Where, O death, is your sting?"- pou sou, qanate, to kentron?

a. Paul uses the word death again, but in Hosea it's *Sheol*, and in the Septuagint it's *Hades*. Some have thought Paul avoided the word Hades because it brought horror to his Greek readers, who used the word Pluto instead for the underworld. Paul used the word Abyss for Hades.

b. *Kentron, sting*, was any point that pierces; the animal's claw, the stinger of a bee or wasp, the point of a spear, a compass point, a porcupine's quill, the stinger of a scorpion.

c. The piercing caused pain and torment, and that's probably the idea here. Death caused pain and suffering. But where is it's pain and suffering now? Yahweh wipes away all tears, and pain and suffering disappear forever!

d. Satan is put as the serpent whose head the Lord Jesus crushed with his foot; whose heel the serpent struck, Gen.3: 15. But death, (which accompanies the devil as the scorpions accompany the serpents in Lk.10: 19), reminds me of the scorpions, which grab by their claws to hold their prey, then strike it with their stingers. It's as if to say that death had us in it's grasp and stung us with it's stinger. But now in the resurrection, where is it's sting now? It's gone!!

DDD. The Sting Of Death v.56.

*"The sting of death is sin, and the power of sin is the law."* 1Cor.15: 56.

1. "The sting of death is sin"- to de kentron tou qanatou `h `amartia.

a. If there were two ways to die, one with sin and one without sin, there would still be that natural aversion, perhaps, even fear of death. Death, without sin, would have it's own set of problems.

b. But, because there is sin in the human race, it introduces into death a very painful concept. That is, the reality of condemnation and judgment. This is the sting of death. The sin that brings judgment and punishment by a holy God.

2. "And the power of sin is the Law"- `h de dunamis ths `amartias `o nomos.

a. And this was made possible by the Law.

b. The law came in and defined to us what sin was. Now, no man could claim ignorance for sin. What acts constituted sin were now laid out for him.

c. And along with the law came judgment, guilt, condemnation, and punishment to the one guilty of sin.

d. Knowing that one day, after death, the guilty party would have to stand before a righteous God and be judged for his sins. "It is appointed unto man once to die, and then after that the judgment." "For we must all stand before the judgment seat of God."

- e. So the sting of death is sin; the sin that man has knowingly and willingly committed against a holy God.
- f. Death by itself would be bad enough, but to then have to face a holy God that you have offended and be judged for your sins is the painful concept.
- g. But this painful concept has been removed through the atoning work of Christ on the cross who bore all our sins. And for the Christian, there is now no condemnation for his sins, thereby removing the sting of death. Christ satisfied the Law's requirements.

### EEE. Our Victory In Christ v.57.

*"But thanks be to God! He gives us the victory through our Lord Jesus Christ." 1Cor.15: 57.*

1. *"But thanks be to God!"*- tw de qeow caris.

- a. This is **an exclamation of relief**. We all had to die, but then, because of sin, we had to face God in the judgment and be judged for our sins.
- b. But, *but, de*, the particle of contrast, tells us that we don't have to now.
- c. *Charis* should be taken here in the sense of thanks or gratitude. "Thank the Lord for saving me from that. I'm really grateful to him for it."

2 *"He gives to us the victory through our Lord Jesus Christ."*- tw didonti `hmin to nikos dia tou kuriou `hmwn Ihsou Xristou- PAP- didwmi.

a. *"He gives to us the victory through our Lord Jesus Christ."*

b. The giving or granting, *didomi*, of the victory takes place at the resurrection. **The resurrection is our victory over death.**

c. Christ is the instrumental agency of the Christian's victory. The punishment for sin was taken by Christ on the cross. And the concept of death disappears in the resurrection. He is the instrumental agency by which both of these concepts occur.

d. You see, Satan thought he had won the victory over man and Jesus Christ, when Christ died and went down into Hades. But he didn't! God had the victory by raising Jesus from the dead. Death thought that it had the victory over the believers when they died. But it didn't, because God will raise us from the dead! As Paul's song of triumph goes, *"Where, O death, is your victory? Where, O death, is your sting?"* Death's victory becomes defeat in the victory of the believer's resurrection!

e. The dative plural, *humin, of su, you*, is the dative of indirect object showing the one for whom the action is performed. The concept is victory, victory over death and the judgment of sin. God is the one who grants victory, and he grants it to a certain group of people- believers in Jesus Christ! God gives to us the victory!

f. Paul now has declared the entire concept of the resurrection of the Church. He has developed it thoroughly; he has stated when it will occur eschatologically; what kind of bodies the dead will be raised up in; the three resurrections, and then he goes on in v.58, to a doctrinal exhortation.

### FFF. Paul's Exhortation v.58.

*"Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain." 1Cor.15: 58.*

1. *"Therefore, my dear brothers, stand firm."*- `wste, adelfoi mou agaphtoi `edraioi ginesqe, ametakinhtoi- PAIV- 2pp-ginomai.

a. *Hoste* means therefore, or for this reason. Because of all the things that Paul has been developing on the Christian's resurrection from the dead, culminating in our final victory over death, along with our victory over the World and Satan, for this reason stand firm.

b. *"My beloved brothers"* is a term Paul used frequently for fellow believers.

c. First of all, we have the present active imperative of ginomai, to become, showing that we're to become firm, immovable, and that we're commanded to continue that way. And we can, if we apply our faith toward what Paul has taught about the resurrection.

d. We need to remember once again what the problem was. These Corinthians had become influenced by false teachings, probably from the Gnostics. Resulting in the shaking up of their faith, and thus making them subject to being moved here and there in their thinking about the matters, not to mention their Christian activity.

e. Now he commands them to become firm, immovable, (based upon doctrine), and he uses the two words *hedraios* and *ametakinetes*.

f. *Hedraios* looked at the sitting on a seat, therefore the individual was not only firm, stable and secure, but resting. The building "rests" on it's foundation; therefore it is firm, stable, secure and immovable.

g. *Hedraios* came to denote what is fixed, as a cube. Of all the shapes, a cube sitting on the earth was the hardest to move. While a circular object was relatively easy to move. A cube? Very hard to move.

h. To note, the OT Holy of Holies was in a perfect cube, 15'x15'x15'. And the New Jerusalem is also in a perfect cube, 1500 miles by 1500 miles by 1500 miles. The cube represented stability, solidity and immovability.

i. The next word, *ametakinetes*, refers to something that is immovable, such as a landmark. Let's say that someone put a landmark seven feet long, wide and high of rocks concreted in a foundation, and someone else comes up and tries to push it over. He can't! It's immovable, at least by him. Same way with moving a cube versus a wheel.

j. This is the picture that Paul gives them in regards to their faith in the Word. Paul wants them to concentrate on the doctrines he has taught them, learn them and believe them, thus bringing them into their human spirits.

k. This will enable them to now stand so firm, that nothing can move them out of place again in their doctrinal life.

l. Which is what the job of every Pastor-Teacher is to be, and what his ministry will produce in the lives of Christians who are sitting under doctrinal teaching. They will be immovable in their faith and what they know concerning what the Bible teaches. Eph.4: 11,12. Which will enable them to>>>>

2. *"Always give yourselves fully to the work of the Lord"*- perisseuontes en tw ergw tou kuriou pantote- PAP- perisseuw.

a. *"Always abounding in the work of the Lord"*, tells us that this is to be the principle that Christians live by.

b. And it is to be an ever increasing thing as the years go by.

3. "*Because you know that your labor in the Lord is not in vain*"- eidotes `oti `o kopos `umwn ouk estin kenos en kuriw- PfAP- oida.

a. The perfect tense of *oida* says that they had a full and completed knowledge on that subject.

b. Life here on earth is to be spent in serving the Lord. And in so doing, we know that Christ will reward us for it.