

1 Corinthians Chapter 15

1. Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand,

A. Moreover,

B. brethren,

C. I declare the gospel which I preached to you,

1. **declare**- Gr. **gnorizo**- *to make known*

a. Some of the Corinthians forgot the gospel or needed to hear it again. Paul is saying here, "I am making known the gospel that I have already preached to you." One of the aspects of the gospel is that Jesus was resurrected from the dead. Some in this church were teaching that there was no such thing as a resurrection, even Jesus' resurrection!

2. **gospel**- Gr. **euaggelion**- *good message, good news*

a. [Vs.3-4](#) gives the gospel in a nutshell. These are non-negotiable truths for all true believers. If you don't believe what is said in [vs. 3-4](#) you are not a Christian. I don't care if you call yourself a Christian and claim to be saved, you are not. You must believe these non-negotiables.

3. **preached**- Gr. **euaggelizo**- *to preach the good news*

a. The gospel was clearly preached to the Corinthians by Paul but he had to make it known to them again. This means we can drift away from the gospel. We must stand firmly upon the gospel truths and not allow ourselves to be moved off of them by false teachings and false brethren.

D. **which also you received and in which you stand,**

1. **received**- Gr. **paralambano**- *to receive by transmission*

a. They had received the gospel by which they were saved and regenerated. This is how we all are saved. [1 Thess. 2:13](#)

2. **stand**- Gr. **histemi**

a. We stand by grace through faith in the death, burial, and resurrection of Jesus Christ from the dead. [Rom. 5:2](#), [2 Cor. 1:24](#),

[1 Pet. 5:12](#)

b. We need to contend for the faith that was delivered to us. [Jude 1:3](#)

2. by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain.

A. by which also you are saved,

1. **saved-** Gr. *sozo-* *delivered, healed*

B. if you hold fast that word which I preached to you-

1. **If-** Gr. *ei*

a. This means that we are saved **if** we continue to believe the gospel. If we don't, we won't be saved. [Heb. 3:14](#)

b. This "if" is a first class conditional phrase in the Greek which assumes they are holding fast to it.

2. **hold fast-** Gr. *katecho-* *to hold down or have a tight grip on*

a. No one can snatch us from Jesus hand. If we believe in Jesus we are in His hand. However, the gospel and our faith in it can be snatched out of our hand. If we allow this to happen we will not be saved.

3. **word-** Gr. *logos*

4. **preached-** Gr. *euaggelizo-* *to preach the gospel*

C. unless you believed in vain

1. **believed-** Gr. *pisteuo*

a. Believing in the death, burial, and resurrection of Jesus is the qualification to being saved. [John 3:16](#), [Eph. 2:8-9](#), [Rom. 10:9-10](#)

b. Is it possible to believe in Jesus' death and resurrection at one point and later reject that belief? Apparently, or this verse is frivolous and means nothing.

2. **vain-** Gr. *eike-* *without purpose, without cause*

a. We can believe in vain if we reject what we had believed at first. This is the same as if you lead a marathon race for 25 miles and then quit. You did not finish the race. All those 25 miles and what you went through were in vain. They count for nothing.

3. For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures,

A. For I delivered to you first of all that which I also received:

1. **delivered-** Gr. *paradidomi-* *to give over, to transmit to another*

2. **received-** Gr. **paralambano-** *to receive by transmission*

a. Paul received the gospel by direct revelation from Jesus Himself. [Gal. 1:12](#)

B. that Christ died for our sins according to the Scriptures

1. **died-** Gr. **apothnesko**

2. **sins-** Gr. **hamartia**

a. I remember reading a post in Facebook where an individual posted that Jesus did not die for sins. They said he was killed because He was hated and as an example of loving people. I just responded by commenting to the post: [1 Cor. 15:3](#). That pretty much shut that down. Some folks just don't read the Bible. This verse plainly says Jesus died for our sins. That is the gospel folks! It is a non-negotiable if you are going to be saved. You must believe that. If you do not see Jesus died for your sins then you don't think you are a sinner. If you don't think you are a sinner that needs saved, then you can't be saved!

3. **Scriptures-** Gr. **graphe**

a. Jesus died for our sins according to the **Scriptures**. This means there is a plurality of scriptures that says the same thing- Jesus died for our sins. [Isa 53:1-12](#); [Rom 3:25](#); [Rom 4:25](#), [2Co 5:21](#), [Gal 1:4](#); [Heb 10:11-12](#), [1Pe 2:24](#); [1Pe 3:18](#), [1Jn 2:2](#)

4. and that He was buried, and that He rose again the third day according to the Scriptures,

A. and that He was buried,

1. **buried-** Gr. **thapto-** *perform funeral rites. In the NT, used generally meaning to inter, bury.*

a. This was prophesied of Christ in [Isa. 53:9](#).

B. and that He rose again the third day according to the Scriptures

1. **rose again-** Gr. **egeiro-** *to rise from sleep or death*

a. The resurrection is a key point of the gospel. If Jesus was not raised we are still in our sins. [vs. 17](#)

b. There have been a number of people both in the OT and NT that were raised from the dead, but they died again. Jesus was not merely raised from the dead, He was resurrected. This means He has a new resurrection body that will never die. We

will have a similar body in the resurrection to come. [Phil. 3:21](#)

2. **third day**- Gr. **tritos hemera**

3. **Scriptures**- Gr. **graphe**

a. [Act 1:3](#); [Act 2:23](#); [Act 2:24](#), [Act 2:32](#); [Act 13:30](#);
[Act 17:18](#); [Act 17:31](#); [Act 25:19](#), [Rom 4:25](#), [1Th 1:10](#),
[2Ti 2:8](#), [Heb 13:20](#)

5. **and that He was seen by Cephas, then by the twelve.**

A. **and that he was seen by Cephas,**

1. **seen**- Gr. **optanomai**- *to see with the natural eyes*

a. This means he saw him with his physical eyes and not just in a spiritual vision. [Luke 24:34](#) Jesus was resurrected in a tangible body and not just in spirit form. The disciples could touch him and they watched him eat and drink.

b. Paul brings out that Peter saw Jesus with his natural eyes and not just his spiritual eyes. Some were saying the resurrection was just spiritual and not natural. Paul debunks that idea here.

2. **Cephas**- *means stone or rock*

a. This is the name Jesus personally gave Peter at the beginning of his ministry. [John 1:42](#)

b. When Jesus met Peter he was anything but a rock. He was unstable as water. Jesus does not speak over us what is seen in the natural, but speaks over us how God sees us and what He has called us to be.

c. It is good to speak over our children, not what we see, but how God sees them and what He has called them to be. They will rise to that.

B. **then by the twelve.**

1. **twelve**- Gr. **dodeka**

a. The term *twelve* is used here *merely* to point out the *society of the apostles*, who, though at this time they were only *eleven*, were still called the *twelve*, because this was their *original number*." - Clark Commentary

b. When Jesus first appeared to the disciples the scripture mentions that Thomas, one of the **twelve** was missing. [John 20:24](#) The term "twelve" refers to their original title as a group

even though one left the group [Judas] and one was not present [Thomas] at that time. [Joh 20:19-26](#), [Act 1:2-14](#)

6. After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep.

A. After that He was seen by over five hundred brethren at once,

1. seen- Gr. **optanomai**- *to see with the natural eyes*

a. Again, Paul is debunking the notion that the resurrection is just spiritual and not natural or physical. These 500 disciples saw Jesus in a resurrected physical body with their physical eyes.

2. five hundred- Gr. **pentakosioi**

a. This is right before he ascended into heaven. [Acts 1:4](#) He told these 500 to wait in the Jerusalem until the Promise from heaven was sent to them. It is interesting that 500 got this instruction but only 120 obeyed this command and waited in the upper room unto the Day of Pentecost and received the promise.

b. Many have got a promise from the Lord but gave up on it before it came to pass. It is through faith and patience that we receive the promises. [Heb. 6:12](#)

3. brethren- Gr. **adelphos**

a. Fellow Christians

B. of whom the greater part remain to the present,

1. greater part- Gr. **plieon**

2. remain- Gr. **meno**

3. present- Gr. **arti**- *until now*

a. Many of these 500 were still living with Paul wrote this letter.

C. but some have fallen asleep

1. fallen asleep- Gr. **koimao**

a. They were not taking a nap! This term "fallen asleep" is a term for the death of believers. [1Co 15:18](#); [1Co 15:20](#); [1Co 15:51](#), [Mat 27:52](#), [Act 7:60](#); [Act 13:36](#), [1Th 4:13-15](#); [2Pe 3:4](#)

b. When someone goes to sleep they will awake again refreshed for the new day. Believers who die will be

resurrected back to life physically to a new day refreshed by the power of God!

7. After that He was seen by James, then by all the apostles.

A. After that he was seen by James,

1. **seen-** Gr. **optanomai**- *to see with the natural eyes*

a. Again this was with their natural eyes and not in a spiritual vision.

2. **James-** means *supplanter*

a. This **James** is Jesus' brother (actually, half-brother), who at first did not believe that Jesus was the Messiah ([Joh 7:5](#)). After seeing the resurrected Christ, he became a believer (as did Jesus' other brothers, [Act 1:14](#)). -Life Application Commentary

b. Mary and Jesus' brothers were in the upper room on the day of Pentecost. [Acts 1:14](#)

B. then by all the apostles

1. **apostles-** Gr. **apostolos**

8. Then last of all He was seen by me also, as by one born out of due time.

A. The last of all He was seen by me also,

1. **last-** Gr. **eschatos**

a. Last of who? The last of the apostles.

2. **seen-** Gr. **optanomai**

a. Paul saw the resurrected Jesus on the road to Damascus.

3. **me also**

B. as by one born out of due time.

1. **born out of due time-** Gr. **ektroma**- *untimely birth*

a. He became a believer and an apostle at a later time than the other apostles of Jesus.

b. I personally believe Paul was God's selection to replace Judas. Jesus did not tell Peter to go to the upper room and hold a lottery for the new apostle! Peter did this because he felt it needed to be done. Peter came up with the criterion for selecting an apostle as one that was with Jesus from the beginning of his ministry till the end of His earthly ministry. It does not say God said this however. I believe Paul was God's selection not Matthias. You never hear about Matthias after he

was picked by lot to replace Judas. This is Rickology of course, which means it is my opinion and not established fact by the Scriptures.

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

A. For I am the least of the apostles,

1. **least-** Gr. **elachistos**

2. **apostles-** Gr. **apostolos-** *sent one*

a. Least of what apostles? The least of the other original eleven apostles of Jesus.

B. who am not worthy to be called an apostle,

1. **worthy-** Gr. **axios**

a. Praise God our worthiness in the kingdom is not based upon personal merit but receiving worthiness by God's grace through the perfect sacrifice of Christ.

2. **called-** Gr. **kaleo**

a. Our calling is to a function in the body of Christ, not to a title. You don't see Paul ever calling himself the Apostle Paul. He would refer to himself as Paul, called to be an apostle.

3. **apostle**

a. I believe this means to be numbered among the twelve apostles of the Lamb.

b. In 2 Corinthians, Paul says he did not think he was behind the chiefest apostles- this was the apostles of the Lamb- the twelve disciples. [2Co 11:5](#), [2 Cor. 12:11](#)

C. because I persecuted the church of God

1. **persecuted-** Gr. **dioko**

a. He did not merely persecute the church but he laid waste it in some areas. [Gal 1:13](#) It is apparent that Paul greatly regretted his former course of action as Saul of Tarsus. However, he moved past this and could say he did not know of anything against himself and that he had a clear conscience.

[Phil. 3:13](#), [1 Cor. 4:4](#), [Acts 24:16](#)

b. It is one thing to have God forgive us and but we must forgive ourself as well.

2. **church of God-** Gr. **ekklesia**

a. Paul, formerly Saul, persecuted the church of God but in Acts Jesus said why are you persecuting me. [Acts 9:4](#) The church is His body and one with Him.

10. But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me.

A. But by the grace of God I am what I am,

1. grace- Gr. **charis**

a. This is the empowering resurrection grace of God.

2. I am what I am

a. We are His workmanship created in Christ Jesus. [Eph. 2:10](#) He made us and He put us in the body of Christ where it pleased Him. It is not wise to second guess or question His wisdom and plan.

b. We can receive nothing but that is it is given to us from heaven. [John 3:27](#)

B. and His grace toward me was not in vain;

1. vain- Gr. **kenos-** *empty, hallow*

a. If you don't mix grace with the action of faith it will be in vain. Many in our modern grace movement are wondering why God's grace is not doing much for them. It is because they are doing much with the grace given to them! God empowering grace is much like power-steering in your car. As you act on it, it will kick in!

C. but I labored more abundantly than they all,

1. labored- Gr. **kopiaio-** *to work to fatigue*

2. abundantly- Gr. **perissoterion**

a. This was due to God's grace as Paul says here but undoubtedly also because he was single and could devote more time than the other apostles who were married. [1 Cor. 7:35](#)

3. they all

a. The other 11 apostles of Jesus.

D. yet not I,

E. but the grace of God which was with me

1. with me

a. It is a great reassurance to know that the grace of God is with us. If you are not partnering with the grace of God in your life then you are doing it alone. I don't recommend that my friend. That is a recipe for burnout!

11. Therefore, whether *it was I* or they, so we preach and so you believed.

A. Therefore,

B. whether it was I or they,

1. was I

a. Paul says this with humility. He was the one that preached to the Corinthians the gospel.

2. or they

a. One of the other apostles of Christ.

C. so we preach and so you believed.

1. preach- Gr. **kerusso-** *to herald a message*

a. They preach the gospel as laid out in [vs. 3-4](#).

2. believed- Gr. **pisteuo**

a. We must believe in order to be saved. Universalism that teaches you can be saved apart from faith is a heresy.

12. Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?

A. Now if Christ is preached that He has been raised from the dead,

1. preached- Gr. **kerusso**

a. "Christ being preached" is the same as the gospel being preached, because the gospel is all about Christ and what He did for us.

2. raised- Gr. **egeiro**

3. dead- Gr. **nekros**

a. Jesus was both raised from the dead and resurrected. He has a resurrection body that will never die again.

B. how do some among you say that there is no resurrection of the dead.

1. resurrection- Gr. **anastasis-** *to stand up again*

a. Being raised from the dead is not the same as being resurrected. Those who are raised from the dead will die again. Those who are resurrected will never die again.

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

A. But if there is no resurrection of the dead,

1. resurrection- Gr. **anastasis**

- a. There will be a resurrection of believers unto eternal life, and a resurrection of unbelievers unto eternal damnation.
- b. What is commonly known as the rapture of the church, would more correctly be called the resurrection of the church. This is when those who belong to the church will receive a resurrection body. The timing of this resurrection has been hotly debated throughout church history.

2. dead- Gr. **nekros**

B. then Christ is not risen

1. Christ

2. risen

- a. If there is no resurrection then the message of Christ being risen is false. [vs. 15](#) However, it is not false. He was resurrected!

14. And if Christ is not risen, then our preaching *is* empty and your faith *is* also empty.

A. And if Christ is not risen,

1. risen- Gr. **egeiro**

B. then our preaching is empty and your faith is also empty.

1. preaching- Gr. **kerugma**

2. empty- Gr. **kenos- empty, void**

- a. The preaching of the gospel would be empty because we would still be in our sins and left without hope. [vs. 17](#) The resurrection of Jesus Christ is proof that our sins have been atoned for. [Rom 4:25](#)

15. Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise.

A. Yes,

B. and we are found false witnesses of God,

1. found- Gr. **heurisko**

- a. A lie will always be found out either in this life or the next.

Lies are always captured in the sifter of truth.

2. **false witnesses-** Gr. **pseudomartur**

a. This would be against the command not to bear false witness.

C. **because we have testified of God that He raised up Christ,**

1. **testified-** Gr. **martureo**

a. The eleven apostles of Jesus and Paul.

2. **raised up**

D. **whom He did not raise up**

1. But He was raised up of course.

E. **if in fact the dead do not rise**

1. **dead-** Gr. **nekros**

2. **rise-** Gr. **egeiro**

16. **For if *the* dead do not rise, then Christ is not risen.**

A. **For if the dead do not rise,**

1. **dead-** Gr. **nekros**

2. **rise-** Gr. **egeiro**

B. **then Christ is not risen**

1. This is the same point Paul made in [vs. 13](#).

17. **And if Christ is not risen, your faith *is* futile; you are still in your sins!**

A. **And if Christ is not risen,**

1. This is a untrue supposition. He was raised.

B. **your faith is futile,**

1. **faith-** Gr. **pistis**

2. **futile-** Gr. **mataios-** *to no purpose, in vain, empty, fruitless, aimless*

a. This means your faith would not benefit you in any way or degree. It is useless.

C. **you are still in your sins!**

1. **still-** Gr. **eti-** *yet*

2. **sins-** Gr. **hamartia**

a. If Jesus was not raised again from the dead, then that would mean Jesus' sacrifice on the cross did not atone for your sins. Jesus' being raised from the dead is proof that your sins were dealt with and atoned for.

b. We see this substantiated by [Romans 4:25](#)- "**who was**

delivered up **because of our offenses**, and was **raised because of our justification**." He was raised **BECAUSE** we were justified by His blood.

c. When Jesus paid for our sins in full, He was raised from the dead because He had no sins of Himself that needed dealt with. The fact the Jesus is risen from the dead is all the proof we need that we are justified and forgiven of our sins if we put our faith in Jesus.

d. Refusing to believe that Jesus rose from the grave means that Christians are **still under condemnation for their sins**. If Jesus died and was never raised, then his death did nothing to accomplish justification. God's raising him from the dead showed acceptance of Christ's sacrifice. If God left Jesus in the grave, then the sacrifice was not accepted and no one has received cleansing from sin. The condemnation for sin is death ([Rom 6:23](#)). To still be under condemnation means that all people will be given the ultimate penalty for their sins. - Life Application Commentary

18. Then also those who have fallen asleep in Christ have perished.

A. fallen asleep

1. Only spoken of believers

B. in Christ

1. Only spoken of believers

C. perished- Gr. **apollumi-** *destroyed*

1. The gospel promise is found in [John 3:16](#)- ...whoever believes in Him **shall not perish** but have everlasting life.

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

A. If in this life only we have hope in Christ,

1. this life- Gr. **taute zoe**

- a. The life we are living on earth right now.

2. hope- Gr. **elpis**

- a. Faith in Christ gives us hope in this life and the next one. Those who do not have faith in Christ has no hope in this life or the next. That is why we are able to not grieve as those in the world when we lose a fellow believer to death.

B. we are of all men the most pitiable.

1. all men

a. If Jesus did not die and rise again, all men would be pitiable, but Christians the most of all. We are persecuted and deal with the pressures of the world, the flesh, and Satan much more than unbelievers. What benefit would we receive for standing in faith in the face of these pressures if there was no eternal salvation? We could have been out living it up in the lusts of our flesh if there was only hope in this life.

2. pitiable- Gr. **eleeinos-** *miserable*

a. If the only promise of the Christian faith applies to this life, then why believe in it? Why believe in a faith that brought—in this culture and even still in many places in the world—persecution, sorrow, death, ostracism, separation? Without the resurrection, there would be no hope for final judgment and justice or hope for a final dwelling place with God. If the end is the same for everyone, why not live like the pagans in sensual pleasure ([1Co 15:32](#))? -Life Application Commentary

20. But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep.

A. But now Christ is risen from the dead,

1. now- Gr. **nuni-** *just or right now*

a. Right now Jesus has been raised from the dead. A minute from now we will be able to say now he has been raised from the dead. Through eternity we can say now He has been raised from the dead! Hallelujah!

B. and has become the firstfruits of those who have fallen asleep.

1. become- Gr. **ginomai**

2. firstfruits- Gr. **aparche**

a. As to the term *first-fruits*, in explanation thereof it may be proper to observe, that “the Israelites were commanded to bring on the morrow after the sabbath, with which the Passover week began, *a sheaf of the first-fruits of their harvest* to the priest, to be waved before the Lord, who, by accepting it, made it an example and a pledge of the future harvest. In allusion to that rite, Christ, who arose on the very day on

which the first-fruits were offered, is called the first-fruits of them who slept, because he is the first who was raised from the dead to die no more, and because his resurrection is an example and an earnest of the resurrection of the righteous.”- Benson

b. The days of planting and the days of cultivation had gone by, the summer was ending, the harvest days just beginning, and the Israelite went out in his field and saw a fast ripening sheaf. He plucked it and presented it to the Lord in the temple or at the tabernacle gate as the firstfruits, the earnest of the coming harvest, and by-and-by when a few more days or weeks had gone by, he went back to that field and the ripened grain was everywhere, but the great harvest was like the sheaf of the firstfruits, it was the same in character, and so our Lord Jesus is the firstfruits of resurrection, “the firstfruits of them that slept.” By-and-by will come the day when all His own will be called forth from the tombs. That will be the glorious harvest and in that day every other one will be like the firstfruits. We shall be like Him, our blessed, glorious Lord; we too shall have resurrection bodies, we too shall be forever triumphant over death, and throughout an eternity of bliss we shall glorify the One who has redeemed us to Himself. -Ironsides

3. fallen asleep

a. Again, this is a term used of believers who have died.

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

A. For since by man *came* death,

1. man- Gr. **anthropos**

a. This is referring to Adam, the first man who was the federal head of humanity.

2. death- Gr. **nekros**

a. This came through Adam's sin. The wages of sin is death.

[Rom. 6:23](#)

B. by Man also *came* the resurrection of the dead.

1. man- Gr. **anthropos**

a. This is the man- Jesus Christ. He is the federal head of the new creation.

2. **resurrection-** Gr. **anastasis**

a. Jesus said, "I am the resurrection and the life." [John 11:25](#)

b. Christ's sinless sacrifice and resurrection brought **resurrection from the dead to all who are related to Christ** through accepting his sacrifice on their behalf. Those who believe in him **will be given new life.** -Life Application Commentary

3. **dead-** Gr. **nekros**

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

A. **For as in Adam all die,**

1. **Adam-** means *red earth*

2. **all**

a. All of humanity was in Adam when he sinned and fell, so of course we also were included in that fall. [Rom. 5:12](#) Humanity is all connected together in one tree. Adam is the root and we are the branches. It is a dead tree!

3. **die-** Gr. **apothenesko**

a. **Death came into the world** as a consequence of the sin of one man, **Adam** ([Gen 3:17-19](#)). Adam sinned against God and brought alienation from God and death to all humanity. All human beings are **related to Adam** and have two characteristics in common: they are sinners; and they will die. Adam's sin brought condemnation and death to all; -Life Application Commentary

B. **even so in Christ all shall be made alive**

1. **Christ-** Gr. **christos-** *the anointed one*

a. Jesus Christ was born of a virgin without the nature of sin in Him. He was born in the dead tree but without that death touching Him.

b. Since he was born of a woman He is connected to all of us. God put the sin and sins of all mankind in Jesus and He died. When he died it was the death of Adam and all humanity with

Him. The old creation was put to death on the cross.

c. An interesting note here: There is no redemption for angels like there is for mankind. Jesus could come as a man and provide redemption for all of mankind all at once because we are all connected to each other. However, angels are all individual creations. Angels don't give birth. Angels don't produce more angels. They are not vitally connected to each other. God makes each one separately. Jesus could not die once for all the angels all at once like He did with man.

2. all

a. Be careful here! Universalists say this verse backs up that all mankind was included in Jesus' death so that means all humanity will be raised and made alive to God in Christ. This is not true.

b. Notice that all "in Christ" will be made alive. You must believe in Jesus to be in Him. [Phil. 3:9](#), [Col 2:12](#) All those "in Him" will be made alive.

c. You had no choice to be in Adam and to be a sinner. You were doomed to that fate long before you were born! Death was forced onto all humanity. However, God gives you a choice to be in Christ or not. He does not force salvation upon you. Salvation is not something He just issues everyone. He offers it as a gift to be accepted or rejected. The cornerstone of love is the aspect of giving a choice. If you take that away it becomes involuntary slavery.

3. made alive

a. [Colossians 2:12](#) tells us that we are made alive with Christ through faith.

b. We now are connected to Jesus through the new birth. We are in Him. If He was not raised then we could not be.

c. It is true that all humanity will be raised up in resurrection. However, Jesus Himself said that some will be raised to the resurrection of life and other to the resurrection of damnation. [John 5:29](#)

23. **But each one in his own order: Christ the firstfruits, afterward those *who are* Christ's at His coming.**

A. But each one in his own order:

1. **own order-** Gr. **idios tagma-** *anything arranged in order or in array such as a body of troops, a band, cohort*

a. The order of resurrection will be: First was Christ's resurrection, next will come believers at His second coming, then will come the unbelievers at the end of the Millennial reign of Jesus. Blessed are those who are in the first resurrection! [Rev. 20:5-6](#) They are believers. Those who are in the second resurrection are damned to an eternal lake of fire. This will also be called the second death. [Rev. 20:6](#)

B. Christ the firstfruits,

1. **firstfruits-** Gr. **aparche**

a. Again, Jesus is the firstfruits that guarantees that we will be raised as well and our resurrection will match His.

C. afterward those who are Christ's at His coming.

1. **afterward-** Gr. **epeita**

a. In [Joshua 3:4](#) we have recounted that when Israel crossed the river Jordan [which is symbolic of death] into the blessed Promise Land, that the ark of the covenant went through it first and then the rest of Israel followed two thousand paces behind. This is symbolic of Christ's death and resurrection and afterwards the church will be resurrected 2000 years after Him.

2. **coming-** Gr. **parousia**

a. The timing of Jesus' coming and the resurrection of believers has been hotly debated throughout church history. Some say it will be before the Tribulation, some say it will be in the middle of it, others say at the end of it. My stance is that I have my ticket punched for the first available load out! Others can stay and tribulate if they want!

24. **Then *comes* the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.**

A. Then comes the end,

1. **comes-** *not in Greek, omit*
2. **end-** Gr. **telos-** *termination, the limit at which a thing ceases to be*
 - a. This is the end of the thousand year reign of Jesus known as the Millennium.

B. when He delivers the kingdom to God the Father,

1. **delivers-** Gr. **paradidomi-** *to give over*
 - a. Jesus is not power hungry. He is eternally submitted to His Father and does everything to His glory.
2. **kingdom-** Gr. **basileia**
 - a. This is the Millennial Kingdom that Jesus will set up on earth after His return.
 - b. This does not mean that Jesus will cease reigning. His reign will be eternal. This means that the Father will abide upon the earth and rule with His Son Jesus when the New Jerusalem, the third heaven, comes down and rests over the earth. [Luk 1:33](#); [Rev. 11:15](#)
3. **God the Father**

C. when He puts an end to all rule and authority and power.

1. **puts an end to-** Gr. **katargeo-** *to cause to cease, put an end to, do away with, annul, abolish, to shut down completely*
 - a. There are some people who teach that the church will put down all rule and authority and power and then Jesus will come again. This is not according to scripture. Jesus will do this Himself during the his thousand year reign and then hand the kingdom over to the Father.
 - b. At the end of the Millennium all individual rule over the nations will be shut down completely. God the Father will have total rule. What a day that will be!
2. **rule-** Gr. **arche-** *first in rank or authority*
 - a. There will be opposition to Jesus during the Millennial reign from nations. This is why it is stated he will rule the nation with an iron rod. [Rev. 2:27](#) Those who don't comply will be punished. [Zech. 14:17](#)

b. At the end of the Millennium, Satan will be released from the abyss with his demonic hoards and great opposition will come against Christ's kingdom. However, He will defeat Satan and his army. After this He will hand over the kingdom to His Father.

3. **authority**- Gr. **exousia**

4. **power**- Gr. **dunamis**

a. This will include natural rulers, authorities, and powers and all Satanic control as well.

25. For He must reign till He has put all enemies under His feet.

A. **reign**- Gr. **basileuo**

1. He will reign for 1,000 years.

B. **put**- Gr. **tithemi**- *to place*

C. **enemies**- Gr. **echthros**

1. Satan, demons, and then lastly death

D. **feet**- Gr. **pous**

1. Feet is the place of subjugation. The feet are part of the body. The church is Christ's body.

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

A. **last**- Gr. **eschatos**

B. **enemy**- Gr. **echthros**

C. **destroyed**- Gr. **katargeo**- *to cause to cease, put an end to, do away with, annul, abolish, to shut down completely*

D. **death**- Gr. **thanatos**

1. This enemy will be removed at the end of the Millennium. During the Millennium there will still be death. However, age spans will be greatly increased during this time like it was before the flood. Someone who dies at 100 during this time will be considered a child!

[Is. 65:20](#)

2. This will occur after the last resurrection of the dead at the end of the Millennium. After this resurrection there will be no more physical death.

27. For "HE HAS PUT ALL THINGS UNDER HIS FEET." But when He says "all things are put under *Him*," *it is* evident that He who put all things under Him is excepted.

A. For He has put all things under His feet

1. put- Gr. *tithemi*- *to place*

B. But when He says,

C. all things are put under Him,

1. It is important to use our brains when we see this word "all" in the Bible. There are somethings that are manifestly not included in this term. We see an example of this in this verse.

D. it is evident that He who put all things under Him is excepted.

1. **evident**- Gr. *delos*- *clear, evident, manifest*

a. Some things are so evident that they don't need to be stated or qualified.

2. **He**

a. God the Father

3. **excepted**- Gr. *ektos*- *outside of, not included*

a. Paul wanted to make sure that people did not get an idea that Jesus was usurping His Father in the line of authority. This is against Jesus' servant nature.

b. The head [authority over] of Christ is God the Father. [1 Cor. 11:3](#) This will never change and Jesus would not want it any other way!

28. Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

A. Now when all things are made subject to Him,

1. made subject- Gr. *huptasso*- *to arrange under*

B. then the Son Himself will also be subject to Him who put all things under Him,

1. Son- Gr. *huios*

1. This is Jesus.

2. **subject**- Gr. *hupotasso*

- a. It is important to note that no matter how high you go in leadership you will always have someone over you in authority, even if it is God the Father!
- b. This will not be a forced submission but a joyful submission freely from the heart. This is how we are to submit to the authorities God has placed over us in life.
- c. God has made Christ ruler, administrator of all His plans and counsels. All authority and power is put in His hands. There is a time coming when He will render His account of the administration committed to Him. After He has brought everything into subjection, He will hand the kingdom back to the Father. Creation will be brought back to God in a perfect condition. Having accomplished the work of redemption and restoration for which He became Man, He will retain the subordinate place that He took in Incarnation. If He should cease to be man after having brought to pass all that God purposed and designated, the very link that brings God and man together would be gone. - Believers Bible Commentary

3. to Him

- a. God the Father

C. that God may be all in all.

1. God

- a. God the Father

2. all in all

- a. No one can take God's place, not even the Son. This must happen **so that God will be utterly supreme over everything everywhere**. Some have used this verse to attempt to prove the inferiority of Christ (that he was not equal with God). But this verse is not about the person, nature, or being of God (his essence) as it relates to Christ. Instead, this verse is speaking of the work or mission of Christ, whereby he willingly obeyed the Father by subjecting the government of the world first to himself, then symbolically and willingly placing it under God's control. -Life Application Commentary

29. Otherwise, what will they do who are baptized for the dead, if the dead do not rise at all? Why then are they baptized for the dead?

A. Otherwise,

B. what will they do who were baptized for the dead,

1. they do- Gr. **poieo**

a. Paul says "they do" not "we do". Paul did not participate in this unscriptural practice.

2. baptized- Gr. **baptizo-** *to dip or immerse, to wash*

a. Apparently some Christians were taking a pagan practice from their past and were trying as Christians to baptize believers for people that died but had not been saved. Paul was not advocating or condoning this practice. He just was making the argument of why are they doing it if they don't believe in an afterlife or a resurrection.

b. It may be possible that Paul was referring to the washing the dead bodies of believers preparing them for burial. Why take special care with their bodies if they will not be resurrected?

3. for the dead- Gr. **huper nekros-** *in behalf of the dead*

C. if the dead do not rise at all?

1. dead- Gr. **nekros**

2. rise- Gr. **egeiro**

D. Why then are they baptized for the dead?

1. baptized- Gr. **baptizo-** *dip or immerse, to wash*

2. dead- Gr. **nekros**

30. And why do we stand in jeopardy every hour?

A. stand in jeopardy- Gr. **kinduneuo-** *to be in jeopardy, to be in danger, to put in peril*

1. Paul was in constant jeopardy from the Jews, Gentiles, and Kings.

[2Co 11:23-27](#)

a. I believe some of the hardships Paul went through were self-imposed because he was bent on reaching the Jews when God called him to the Gentiles.

B. hour- Gr. **hora**

1. Paul is writing this letter from the city of Ephesus where he says he fought wild beasts. [vs. 32](#)

31. I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily.

A. I affirm,

1. **affirm-** Gr. *ne- as sure as*

B. by the boasting in you which I have in Christ Jesus our Lord,

1. **boasting-** Gr. *kauchesis*

a. Boasting is not wrong if your boast is in the Lord and what He has done.

C. I die daily

1. **die-** Gr. *apothenesko*

a. Paul was exposed to the danger of death every day. If any minister could have PTSD it would have been Paul!

2. **daily-** Gr. *kata hemera*

a. This means that Paul never took a day off from serving God and coming against the devil. If you are never running up against the devil, then you are headed the same way! - Andrew Wommack

32. If, in the manner of men, I have fought with beasts at Ephesus, what advantage *is it* to me? If *the* dead do not rise, "LET US EAT AND DRINK, FOR TOMORROW WE DIE!"

A. If,

B. in the manner of men,

1. **manner of men-** Gr. *kata anthropos- according to man*

a. This means that he is using a metaphor to illustrate the kind of men that he was facing in Ephesus. [1Co 16:9](#)

C. I have fought with beasts at Ephesus,

1. **fought with beasts-** Gr. *theriomacheo*

a. Paul is speaking metaphorically about facing wicked men that fought him. As a Roman citizen Paul would have never been forced to fight beasts in the public amphitheater. Only

slaves and gladiators did this.

b. In the Epistle of Ignatius [an early church father] to the Romans occur these words: *“From Syria even unto Rome, I fight with beasts, both by land and sea, both night and day, being bound to ten leopards. I mean a band of soldiers, who, even when they receive benefits, show themselves all the worse”*

3. **Ephesus**- means *desirable*

D. **what advantage is it to me,**

1. **advantage**- Gr. **ophelos**

a. If there is no after-life then any sacrifices you make in this life give no advantage to you after you die.

E. **If the dead do not rise,**

1. **dead**- Gr. *nekros*

2. **rise**- Gr. *egeiro*

F. **Let us eat and drink,**

1. **eat**- Gr. **phago**

2. **drink**- Gr. **pino**

a. Why curb your carnal desires if there is no eternal life or judgment to face? Just eat, drink, and live it up. You should just do everything your desires lead you to do. However, we do have a life after this one and a judgment to face. We will be accountable for all our actions. We need to refrain from fleshly lusts that are contrary to God's will and nature.

b. This is what the world is doing. They refuse to think about what happens after they die and the judgment that awaits them. [Luk 12:19-20](#)

c. It pays to live holy in this life and the next! [1 Tim. 4:8](#)

G. **for tomorrow we die.**

1. **tomorrow**- Gr. **aurion**

a. This is a metaphor for a short space of time.

2. **die**- Gr. **apothenesko**

a. Some think their existence is merely a physical one that ends with death. However, we are a spirit being that will live on

after the body dies.

33. Do not be deceived: "Evil company corrupts good habits."

A. Do not be deceived:

1. **deceived**- Gr. **planao**- *to be caused to wander from the truth*

a. The Greek construction here is a command to stop an ongoing action- "Stop being deceived!" This was occurring at Corinth. Some were listening to those teaching the false doctrine of no resurrection and patterning their lives according to the sinful lifestyles of those who taught it.

B. Evil company corrupts good habits

1. **evil**- Gr. **kakos**- *badness*

a. The ultimate source of false teaching is from the Evil One.

2. **company**- Gr. **homilia**- *intercourse, company*

a. A lot of times this verse is lifted up out of context to show you should not hang around people who are not following God. This is not a misuse of this verse, but does not give the specific and accurate meaning of the verse. In context, this is referring to not hanging around those who were holding to the false doctrine of no resurrection and who were living sinful lives because of it. We also should not hang around Christians who are living like their will be no tomorrow or a judgment day to come.

b. We should not hang around with those who hold heretical false teachings. They might be very charismatic likeable personalities but they are dangerous and bad for your spiritual health! I wish every false teacher had a label stuck to their forehead which reads, "Warning! This person's teaching is dangerous or fatal if ingested!"

3. **corrupts**- Gr. **phtheiro**- *to decay, to rot*

4. **good**- Gr. **kalos**

5. **habits**- Gr. **ethos**- *manner, custom, morals, character*

a. False doctrine is unhealthy, unsound teaching which leads to unhealthy sinful living.

b. The truth of the Word of God is according to or promotes

godliness. [Titus 1:1](#)

c. This verse brings out the fact that intimate ongoing contact with evil people will influence that which is good, not the other way around. If you put a bad apple in with a sack of ten good apples that bad apple will soon spread its rot to the good ones not the other way around.

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

A. Awake to righteousness,

1. Awake- Gr. **eknepho**- *rouse out of stupor, to return to sobriety*

a. These saints who were buying into the teaching that there was no resurrection and were living sinful lives because of it needed a spiritual resurrection to the truth of the Word and to righteousness.

b. They had gotten drunk on the false teaching they received and it was causing them to live crazy! Paul is telling to sober up!

2. righteousness- Gr. **dikaiois**-*what is right*

a. We have been made righteous as a gift by our faith in Jesus. If we lose sight of that we will doze off into a life led by the flesh and unrighteousness. Our actions spring from our beliefs about God and ourself. If we don't know who we are in Christ or remain in faith over who we are in Christ we will default to living in the flesh. Paul is saying here- "Wake up people! You are righteous people in Christ, why are living in sin?"

b. I think the ESV translates this well- "*Wake up from your drunken stupor, as is right, and do not go on sinning. For some have no knowledge of God. I say this to your shame.*"

B. and do not sin;

1. sin-Gr. **hamartano**

a. The Greek construction here literally says, "Stop sinning!"

C. for some do not have the knowledge of God.

1. some-Gr. **tis**

2. have- Gr. **echo**

a. This word has the connotation of having a working relationship with something.

3. **knowledge**- Gr. **agnosia**- *ignorance, no knowledge*

a. The knowledge of the Word of God will inoculate you from the disease of false teaching. Some are ignorant of the Word of God and are open to every wind of false doctrine blowing by.

[Hos. 4:6](#)

D. I speak this to your shame.

1. **speak**- Gr. **lego**

2. **shame**-Gr. **entropo**- *humiliation*

a. Paul had taught this group of people the Word of God. They were older Christians acting like they were just born again with no knowledge of God at all. This is a humiliating place to be.

35. But someone will say, "How are the dead raised up? And with what body do they come?"

A. But someone will say,

1. **someone**

a. There is always someone who has something to say...

2. **say**- Gr. **ereo**

B. How are the dead raised up?

1. **dead**- Gr. **nekros**

2. **raised up**- Gr. **egeiro**

a. A common question about the resurrection is how will this take place when our bodies turn to ashes and some have been lost to sea or have been incorporated into the soil and have been digested by worms or assimilated by plants.

b. I don't know the answer to this but God does. Maybe God just needs one DNA strand from our old body to be utilized in the resurrection of the body.

c. Our human body will be swallowed up and incorporated into a heavenly body God has made as we will see in the upcoming verses.

C. And with what body do they come?

1. **body-** Gr. **soma**

2. **come-** Gr. **erchomai**

a. Another common question is how will we look when we are resurrected? Will we look just like we did right before we died?

b. Paul will answer that our new body will be much greater than the one we had in our natural life. We will recognize each other however, if not from what we look like, it will be from the inner knowledge of the Holy Spirit.

36. Foolish one, what you sow is not made alive unless it dies.

A. **Foolish one-** Gr. **aphron-** *unwise, inconsiderate, simple, foolish, ignorant, religiously unenlightened*

B. **what you sow is not made alive unless it dies**

1. **sow-** Gr. **speiro**

a. God likens dying and being buried as seed being planted for an eventual harvest.

b. Our body is buried in the ground and then one day it will come up in resurrection!

c. Let me interject a point here. God intended that man's body by buried in the ground upon death, not being burned [cremated] in the fire. You don't take seed and burn them! You bury them in the ground! I am not saying that being cremated is a sin or that it will affect the resurrection. What I am saying is that burning our bodies upon death is not God's plan. It does not symbolically portray the promise of sowing seed and it coming up in resurrection.

2. **made alive-** Gr. **zoopoieo**

3. **dies-** Gr. **apothensko**

a. When you plant a seed the outward shell dies and falls away and the DNA life within that seed is released into resurrection above ground in harvest. This is the same for us. Our outward man must die so that the DNA life within us can be released into resurrection.

b. If the seed does not die, there can be no harvest. [John 12:24](#)

37. And what you sow, you do not sow that body that shall be, but mere grain—

perhaps wheat or some other *grain*.

A. **And what you sow,**

1. **sow-** Gr. *speiro-* *to scatter seed*

B. **you do not sow that body that shall be,**

1. Right now you are a walking seed! The body you have now will not look the same when it is resurrected. I thank God for that. If this is as good as my body is going to get then that is truly depressing!

2. All seeds pretty much look the same before you plant them, but when you plant them and they come up you will see their unique genetic makeup. It is the same with us.

C. **but mere grain**

1. **mere grain-** Gr. *gumnos kokkos-* *a naked kernel of seed*

a. This is a naked seed that is not clothed with its eventual body.

D. **perhaps wheat or some other grain**

1. **wheat-** Gr. *sitos*

2. **grain-** Gr. *not in Greek, omit*

38. But God gives it a body as He pleases, and to each seed its own body.

A. **But God gives it a body as He pleases,**

1. **gives-** Gr. *didomi*

a. Our body is a gift from God. We need to take care of it. It is our ticket to staying on the planet!

2. **body-** Gr. *soma*

3. **pleases-** Gr. *thelo*

a. Just as a master painter or sculptor makes their pieces according to their pleasure, so God being the master craftsman each seed a body that pleases him.

b. This does not mean that the fall and sin did not have a marring effect on that body. Once sin is removed each body will be perfect!

B. **and to each seed its own body**

1. **seed-** Gr. *sperma*

2. **body-** Gr. **soma**

39. All flesh *is* not the same flesh, but *there is one kind of* flesh of men, another flesh of animals, another of fish, *and* another of birds.

A. All flesh is not the same flesh,

1. **flesh-** Gr. **sarx-** *the natural bodily flesh of man or animals*

2. We have four categories of flesh here: **1) man 2) land animals 3) fish 4) birds**

a. These four are mentioned in [Gen. 1](#). Man is listed here first because man is above and distinct from animals.

b. All four of these kinds were made distinctly from each other in the beginning. Evolution teaches that life started in the sea and then that life evolved to land in land animals and then man came out of that. This is false and against the clear teaching of the Word of God.

B. **but there is one kind of flesh of men,**

1. **kind-** Gr. *not in Greek, omit*

2. **men-** Gr. **anthropos**

a. Man did not come from apes [land animal].

C. **another flesh of animals,**

1. **another-** Gr. **allos-** *different*

2. **animals-** Gr. **ktenos-** *used for four legged animals as opposed to fishes and birds*

a. Land animals did not come from fish.

D. **another of fish,**

1. **fish-** Gr. **ichthus**

a. Fish was the first creation among living animals but all the other kinds of animals did not come from fish.

E. **and another of birds**

1. **birds-** Gr. **ptenon**

a. Birds did not come from fish or land animals.

40. **There are also celestial bodies and terrestrial bodies; but the glory of the**

celestial *is* one, and the *glory* of the terrestrial *is* another.

A. There are also celestial bodies and terrestrial bodies,

1. **celestial**- Gr. **epouranios**- *objects in the heavens- stars, planets, moons*

2. **bodies**- Gr. **soma**

3. **terrestrial**- Gr. **epigeos**- *upon the earth*

a. These are the bodies listed in the last verse- man, animals, fish, birds.

B. but the glory of the celestial is one,

1. **glory**- Gr. **doxa**- *magnificence, excellence, preeminence, dignity, grace*

2. **celestial**-Gr. **epouranios**

a. The brightness of heavenly bodies are greater than those on the earth. Our resurrection body will be of heavenly origin. Our natural body will be swallowed up into that heavenly body. [1 Cor. 15:54](#), [2 Cor. 5:2-4](#) This resurrection body will be much greater in glory than our natural body.

C. and the glory of the terrestrial is another

1. **glory**- Gr. **doxa**

2. **terrestrial**- Gr. **epigeos**

a. The glory of earthly bodies are lesser than heavenly bodies. Paul says this because our earthly body has lesser glory than our resurrection body which will be heavenly.

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

A. There is one glory of the sun,

1. **glory**- Gr. **doxa**

2. **sun**- Gr. **helios**

B. another glory of the moon,

1. **moon**- Gr. **selene**

a. The moon actually does not have any source of light itself, it merely reflects the sun. The moon is the picture of the church which governs over this dark age. We reflect the light of the

Son- Jesus Christ!

C. and another glory of the stars;

1. stars- Gr. aster

a. Believers are pictured as stars. Unbelievers as sand. [Gen. 22:17](#)

D. for one star differs from another star in glory

1. differs from- Gr. diaphero

a. Each celestial body has a different level of brightness. In the resurrection we all will shine at different degrees of brightness. [Dan. 12:3](#), [Matt. 13:43](#) What we do in this life will determine how brightly we shine for Jesus in the next life.

42. So also *is* the resurrection of the dead. *The body* is sown in corruption, it is raised in incorruption.

A. So also is the resurrection of the dead.

1. resurrection- Gr. anastasis

2. dead- Gr. nekros

B. The body is sown in corruption,

1. body- Gr. soma

2. sown- Gr. speiro

a. Again, this is why we are to bury the dead and not burn them. Being buried in the ground is symbolic of sowing bare seed that will rise up in greater glory.

3. corruption- Gr. phthora- *corruption, decay, ruin, corruptibility, mortality*

a. Our natural body is decaying and at death will return to dust.

C. it is raised in incorruption

1. raised- Gr. egeiro

2. incorruption- Gr. aptharsia- *incorruption, perpetuity*

a. Our resurrection body will never decay or die. We will have this glorious new body for eternity! Hallelujah!

43. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.

A. It is sown in dishonor,

1. sown- Gr. **speiro**

a. Again the body is seen as a seed to be buried in the ground not to be burned with fire.

2. dishonor- Gr. **atimia**

a. Paul in Philippians refers to our present body as **vile**- lit. Greek- "body of humiliation". [Phil. 3:21](#)

b. Having to go to the bathroom and the various wastes our bodies discreet is enough to back up this fact.

B. it is raised in glory.

1. raised- Gr. **egeiro**

2. glory- Gr. **doxa**

a. Our resurrection body will be perfect in every way.

C. It is sown in weakness,

1. sown- Gr. **speiro**

2. weakness- Gr. **asthenia**

a. Our body is naturally fragile and can be easily broken, bruised, and cut.

b. We must sleep every 16 hours or so and recharge our energy.

D. it is raised in power

1. power- Gr. **dunamis**

a. Our resurrection body will be powerful. We will be able to walk through walls like Jesus did with his resurrection body!

[John 20:19](#) Our resurrection body will be fashioned like his.

[Phil. 3:21](#) Take that Superman!

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

A. It is sown a natural body,

1. natural- Gr. **psuchikos-** *soulish, of or belonging to breath*

a. Our body is animated by our living soul.

2. **body**- Gr. **soma**

B. it is raised a spiritual body.

1. **raised**- Gr. **egeiro**

2. **spiritual**- Gr. **pneumatikos**

a. This does not mean that our resurrection body will be immaterial. No, the spirit realm has substance to it but it is on a much higher plane of existence than the physical world. Our resurrection body will be fitted to dwell on the earth and in heaven.

b. Our resurrection body will be fully animated by the Spirit of God. We can experience flashes of this now when the Spirit quickens our mortal body. [Rom. 8:11](#)

C. There is a natural body,

1. **natural**

a. This is our current earthly body.

D. and there is a spiritual body

1. **spiritual**

a. This is our future resurrection body.

45. And so it is written, "THE FIRST MAN ADAM BECAME A LIVING BEING." The last Adam *became* a life-giving spirit.

A. And so it is written,

1. **written**- Gr. **grapho**

a. [Gen. 2:7](#)

B. The first man Adam became a living being.

1. **first man**- Gr. **protos anthropos**

a. Adam was the first human. He is the federal head of the human race. All humanity came out of Adam including Eve.

2. **became**- Gr. **ginomai**

a. This happened when God blew into Adam's nostrils the breath of life. Before that he was a lump of clay.

3. **living being**- Gr. **zao psuche**- *living soul*

- a. Adam became a spirit that has a soul. This is a living soul. Animals do not have spirits, just souls.

C. The last Adam became a life-giving spirit,

1. last Adam- Gr. eschatos Adam

- a. Jesus Christ was born of a woman and is attached to the entire human race. God placed all that is of Adam into Jesus Christ at the cross and crucified Him. Jesus was the last Adam although other humans were born after the cross. In God's eyes the old creation in Adam was crucified with Jesus. He bore the sins of humanity past, present, and future.
- b. We see this pictured in the OT when the ark of the covenant [a type of Jesus] entered the Jordan river [which means death]. This was symbolic of Jesus dying on the cross. It says the Jordan's waters were rolled back to the city of Adam. [Josh. 3:16](#) This shows that Jesus took on all of Adam's sin and death at the cross and removes the waters of death from us!
- c. The phrase "the last Adam" means that there will never be the need for an additional redemption for mankind. Christ's work on Calvary was total and complete for man's eternal redemption. Otherwise, Jesus would have been called the "second Adam," and others would have followed in order to complete our redemption. However, Jesus' death and resurrection completed our redemption. There will be no other types of Adam. -Everett

2. became- Gr. ginomai

3. life-giving- Gr. zoopoieo

- a. Only God is a life-giving spirit. Jesus is God!

4. spirit- Gr. pneuma

- a. Jesus Christ was raised with a spiritual body. He now is a life giving spirit to all those who place their faith in Him. They received the new birth and become part of the new creation in Christ.
- b. This means it is possible to get out of the Adam's family-snap, snap... and get into Christ's family!

46. However, the spiritual is not first, but the natural, and afterward the spiritual.

A. However,

B. the spiritual is not first,

1. spiritual- Gr. **pneumatikos**

2. first- Gr. **proton**

a. Adam came before Christ.

b. Ishmael came before Isaac.

c. Saul came before David.

C. but the natural,

1. natural- Gr. **psuchikos**

D. and afterward the spiritual

1. afterward

a. Your initial response to trials will come from your natural side- the flesh. If you refuse to operate on it, then afterwards comes the spiritual. Wait for the spiritual to deal with your problems. Wait for the peace and wisdom to come. Let agitation, fear, and anger pass first. [Eph. 4:22-24](#)

b. Often you must start in the natural to arrive at the spirit. The natural action of faith will tap into the spiritual.

47. The first man *was* of the earth, *made* of dust; the second Man *is* the Lord from heaven.

A. The first man was of the earth,

1. first man

a. This is Adam.

2. earth- Gr. **ge**

a. Adam was made of the dust of the earth.

B. made of the dust,

1. dust- Gr. **choikos-** *dirt or dust*

a. Undoubtly, this speaks of the clay which is condensed dirt.

C. the second Man is the Lord from heaven

1. second Man

a. Previously Jesus was called the last Adam. Here is He is called the **second Man**. As Adam was the federal head of a race of being- humanity, so Christ is the federal head of a new race of being- the new creation.

2. **Lord-** Gr. **kurios**

a. This second Man is also Lord, or in other words God in the flesh!

3. **heaven-** Gr. **ouranos**

a. The second Man is of heavenly origins. He came from His Father in heaven. He left heaven and became a man. [John 3:13](#), [John 3:31](#)

48. **As *was* the *man* of dust, so also *are* those *who are made* of dust; and as *is* the heavenly *Man*, so also *are* those *who are* heavenly.**

A. **As was the man of dust,**

1. **dust**

a. This is Adam.

B. **so also are those who are made of dust;**

1. This is all humans in this life now.

C. **and as is the heavenly man,**

1. **heavenly-** Gr. **epouranios**

a. This is Jesus.

D. **so also are those who are heavenly**

1. This will be all believers in the resurrection.

49. **And as we have borne the image of the *man* of dust, we shall also bear the image of the heavenly *Man*.**

A. **And as we have borne the image of the man of dust,**

1. **borne-** Gr. **phoreo**

2. **image-** Gr. **eikon-** *an image, figure, likeness*

3. **dust-** Gr. **choikos**

a. Our bodies bear the likeness of Adam's body. This does not mean we look just like Adam because we know we all look

different. This means we all have flesh and blood and similar attributes.

B. we shall also bear the image of the heavenly man.

1. **bear-** Gr. **phoreo**

2. **image-** Gr. **eikon**

3. **heavenly-** Gr. **epouranios**

a. Our resurrection body will bear the likeness of Jesus' body. This does not mean we will all look just like Jesus, but we will have similar attributes to His glorified body.

50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.

A. Now this I say,

1. **say-** Gr. **phemi**

B. brethren- Gr. **adelphos**

C. that flesh and blood cannot inherit the kingdom of God;

1. **flesh-** Gr. **sarx**

2. **blood-** Gr. **aima**

a. It is important to note that Jesus' resurrection body had flesh and bones, but no blood. [Luke 24:39](#) His blood was used to sanctify the courts of heaven and placed upon the mercy seat of heaven. [Heb. 9:23](#)

b. Our resurrection body will have flesh and bones but no blood. The life of God will give life to our new bodies just like Jesus' body.

3. **inherit-** Gr. **kleronomeo**

a. Our resurrection body is part of our inheritance in Jesus Christ.

4. **kingdom-** Gr. **basileia**

a. The kingdom of God is in the third heaven and within believers now in their spirit. One day this spiritual kingdom will be manifested in the natural realm.

b. A natural flesh and blood body would not be able to live in heaven. It is not designed or suited for it.

c. Humans are spirit, soul, and body. It is not God's plan for us to live forever with just a spirit and soul with no body.

D. nor does the corruption inherit incorruption.

1. corruption- Gr. **phthora**

a. Speaking of our corruptible natural body now.

2. incorruption- Gr. **aphtharsia**

a. Speaking of our incorruptible resurrection body.

51. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—

A. Behold- Gr. **idou-** *Look! See!*

B. I tell you a mystery:

1. tell- Gr. **lego-** *to say, relate*

2. mystery- Gr. **musterion-** *a matter to the knowledge of which initiation is necessary*

a. This term "mystery" refers to the church age and what pertains to it. The church age was a mystery in the OT. There might have been types and shadows of it, but it was not clearly taught in the OT.

b. The resurrection of the church [the rapture] is the last moment of the church age [the mystery] so it is called a mystery.

c. In Matthew, Mark, and Luke the rapture is not mentioned. The second coming of the Lord to the earth to set up His earthly reign is, but the rapture is not. These three gospels were not written to the church. Only the book of John talked about the rapture of the church. [John 14:3](#) John was written to believers. [John 20:31](#)

C. We shall not all sleep,

1. sleep- Gr. **koimao**

a. Again the term "sleep" is used for a believer's death. They shall awake from death in the resurrection with new vitality.

D. but we shall all be changed--

1. changed- Gr. **allasso-** *to make different*

- a. This verse should be on every church nursery's wall!
- b. Thank God things will be different than now after the resurrection!

52. in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.

A. in a moment,

1. **moment-** Gr. **atomos-** *that cannot be cut in two, or divided, indivisible*

- a. There is a point where time cannot be divided down any further. This point is an atom of time. Whatever that smallest unit of time is, this is how fast the resurrection [rapture] of the church will be!

B. in the twinkling of an eye,

1. **twinkling-** Gr. **rhipe-** *twinkling light, of any rapid movement, jerk of the eye in winking*

- a. The rapture of the church will take place faster than a blink of the eye .

2. **eye-** Gr. **ophthalmos**

C. at the last trumpet

1. **last-** Gr. **eschatos**

2. **trumpet-** Gr. **salpigx**

- a. Some take this to mean the last trumpet of revelation which is at the halfway point of the Tribulation period. However, there is a trumpet after the letters to the seven churches are read [chapters 1-3]. In [Rev 4:1](#), John hears the voice as of a trumpet and is caught up to heaven. This is a type of the church being caught up at the sound of this trumpet. I believe this verse is speaking of the last trumpet of the church age not the tribulation period.

- b. In [Daniel 9:24-27](#), God gives 490 years [70 weeks] of Jewish time from the laying of the foundation of the temple to bring in righteousness and to seal the vision for Israel. However, it states that when the Messiah would be cut off it would be at the 483rd year [69 weeks]. This leaves seven more years [1

week] of Jewish time left after Jesus is crucified on the cross. God inserted the church age as a mystery in between the 69th week and the 70th week. The tribulation will be the last seven years of Jewish time. The church will not be present during these last seven years. The church age is the dispensation of grace. It is not part of Jewish time.

D. For the trumpet will sound,

1. trumpet will sound- Gr. **salpizo**

a. [Rev. 4:1](#)

E. and the dead will be raised incorruptible,

1. dead- Gr. **nekros**

a. The dead believers

2. raised- Gr. **egeiro**

3. incorruptible- Gr. **aphartos**

a. We will have a resurrection body that will not and cannot ever die again.

F. and we shall be changed.

1. changed- Gr. **allasso- *to make different***

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

A. For this corruptible must put on incorruption,

1. corruptible- Gr. **phthartos**

2. put on- Gr. **enduo**

a. Here we see that our natural body will be raised and put on the spiritual body which is from heaven created by God that is eternal in the heavens. [2 Cor. 5:2](#)

3. incorruption- Gr. **aphtharsia- *that which cannot be corrupted***

B. and this mortal must put on immortality

1. mortal- Gr. **thnetos- *liable to death***

a. Our natural body now is liable to death.

2. immortality- Gr. **athanasia- *not liable to death***

a. Our resurrection body will not be liable to death.

54. **So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "DEATH IS SWALLOWED UP IN VICTORY."**

A. So when this corruptible has put on incorruption,

1. **corruptible-** Gr. **phthartos**

a. This corruptible body.

2. **put on-** Gr. **enduo**

a. Again our natural body will be assimilated into the spiritual body God prepared for us.

3. **incorruption-** Gr. **aphtharsia**

a. Our resurrection body.

B. and this mortal has put on immortality,

1. **mortal-** Gr. **thnetos**

a. Our natural body is liable to death.

2. **immortality-** Gr. **athanasia**

a. Our spiritual body cannot die.

C. then shall be brought to pass the saying that is written,

1. **brought to pass-** Gr. **ginomai**

2. **saying-** Gr. **logos**

3. **written-** Gr. **graphe**

a. [Isa. 25:8](#)

D. death is swallowed up in victory.

1. **death-** Gr. **thanatos**

2. **swallowed-** Gr. **katapino-** *to drink down*

a. Our old natural body will be swallowed up by our new resurrection body.

3. **victory-** Gr. **nikos-** *conquest, triumph*

a. The resurrection of Jesus Christ is our guarantee of final victory over sin and death.

55. **"O DEATH, WHERE IS YOUR STING? O HADES, WHERE IS YOUR VICTORY?"**

A. O death,

1. **death-** Gr. **thanatos**

B. where is your sting?

1. **sting-** Gr. **kentron-** *to prick, stimulate. Anything by which a puncture is made*

a. The stinger of death has been removed because Jesus redeemed us from sin.

C. O Hades,

1. **Hades-** means *unseen realm*

a. There were two compartments under the Earth before Jesus died on the cross. The first was Abraham's bosom where the righteous dead went. The other compartment was hell or technically called Hades, the place of torment for unbelievers.

b. Hades has no victory over a believer in Jesus Christ because Jesus went there for them in their place. [Acts 2:27](#) Hades is a place of punishment for sin. Our sins have been paid for by Jesus.

c. Let me say here that any report [even if a book is written on it] of a Christian dying and going to hell so God can let them taste what it is like so they could return and tell others about it is plain false and a lie! No Christian will ever go to that place. It is not for us.

D. where is your victory?

1. **victory-** Gr. **nikos**

a. Jesus conquered death, hell, and the grave with His resurrection. We will share in that resurrection soon!

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

A. The sting of death is sin,

1. **sting-** Gr. **kentron**

2. **death-** Gr. **thanatos**

a. Death came through sin. [Rom. 6:23](#) If there was no sin there would be no sting of death that would plague humanity.

3. **sin-** Gr. **hamartia**

a. This is the principle of sin that came into the human race

through Adam.

B. and the strength of sin is the law

1. **strength-** Gr. **dunamis-** *power*

2. **sin-** Gr. **hamartia**

3. **law-** Gr. **nomos**

a. The root of sin is lawlessness. When law is brought into the presence of sin there is an allergic reaction! The lusts of sin are aroused when law is present. [Rom 7:9-13](#)

b. You can try this out. Go outside and find some kids playing. Tell them that from now on they are not to spit on this flower. Then hide and watch. Immediately some will go over and spit on the flower and others will stare at it salivating wanting to spit on it. Until you gave the law they were oblivious to the flower!

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

A. But thanks *be* to God,

1. **thanks-** Gr. **charis-** *grace, thanks*

a. Thanksgiving is processed grace that has been received into the heart, appropriated, and then returns back to God!

B. who gives us the victory through our Lord Jesus Christ

1. **gives-** Gr. **didomi**

a. Victory in the New Covenant comes as a gift. It is received not achieved!

b. Jesus won the battle with Satan and placed us on the high ground. We are to defend the victory we been placed in not fight for it! For instance we are the healed that the devil is trying to make sick. We are not the sick trying to get healed. This is the same case for every other area of the Christian life.

2. **victory-** Gr. **nikos**

a. Jesus is our Victory. He is called Jehovah-Nissi- the Lord our victory banner!

b. We are more than conquerors through Jesus! [Rom. 8:37](#)

c. The specific victory spoken here is victory over sin and

death. Jesus conquered both through the cross and resurrection.

58. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

A. Therefore,

1. This is a connective word to the last verse. In context our labor in the Lord is not in vain because there is a life beyond this one in which we will be rewarded for what we do in this life.

B. my beloved brethren,

1. **beloved-** Gr. **agapetos**

2. **brethren-** Gr. **adelphos**

a. Again, Paul uses these tender terms will dealing with correction.

C. be stedfast,

1. **stedfast-** Gr. **hedraios-** *firm, immovable, steadfast*

D. immovable- Gr. **ametakinetos**

1. Being stedfast and immovable takes a strong root system in Christ. Being rooted and grounded in His love and faith makes us stedfast and immovable. [Eph. 3:17](#), [Col 1:23](#)

E. always abounding in the work of the Lord,

1. **abounding-** Gr. **perisseuo**

2. **work-** Gr. **ergon**

a. We are not to be weary in well doing for we shall reap in due season if we faint not. [Gal. 6:9](#) This due season is in this life for some things and for other things in heaven.

F. knowing that your labor in not vain in the Lord.

1. **labor-** Gr. **kopos-** *hard work*

2. **vain-** Gr. **kenos**

a. If there was no resurrection of the dead or a next life then working hard for the Lord would be empty and without purpose. However, there is and our hard work will be rewarded!