

Chapter Fifteen

In Chapter Fifteen Paul records the greatest development on Resurrection. He describes the Resurrection of Christ as being a core element in the Gospel (1st Cor. 15:1-4) and the unique event in human history that launched the ministry of the Apostles for the foundation of the Church (1st Cor. 15:5-11). At least one group in Corinth denied the doctrine of resurrection (1st Cor. 15:12-19). Paul affirmed the doctrinal reality and doctrinal necessity of the resurrection (1st Cor. 15:20-28) and described how ludicrous Christianity becomes without it (1st Cor. 15:29-34). The chapter concludes with a detailed essay describing the mechanics of resurrection (1st Cor. 15:35-49), the mystery of the Rapture (1st Cor. 15:50-57), and the abiding mandate for daily diligence (1st Cor. 15:58).

The Resurrection Gospel

1. Paul saved his final development for a treatise on the Gospel (1st Cor. 15:1-2).
 - a. γνωρίζω #1107: to cause information to become known: *make known, reveal* (Rom. 9:22-23; 16:26; 1st Cor. 12:3; 15:1; 2nd Cor. 8:1; Eph. 1:9; 3:3,5,10; 6:19,21; Phil. 4:6).
 - b. ἀδελφοί voc.plur. ἀδελφός #80. Paul caused believers (brethren) to know the Gospel.
 - c. τὸ εὐαγγέλιον #2098: the good news, gospel.
 - 1) Which I (aorist middle) evangelized. εὐαγγελίζω #2097: *to announce glad tidings*.
 - 2) Which the Corinthians (aorist active) received. παραλαμβάνω #3880 (1st Cor. 11:23; 15:1,3).
 - 3) In which the Corinthians (perfect active) stand. ἵστημι #2476.
 - 4) By which the Corinthians (present passive) are saved. σώζω #4982: *to save, deliver*.
 - a) If the Corinthians (1st class condition, present active) hold fast to what word Paul (aorist middle) evangelized. κατέχω #2272: *to adhere firmly to traditions, convictions, or beliefs; hold to, hold fast* (Lk. 8:15; 1st Cor. 11:2; 15:2; 1st Thess. 5:21).
 - b) Unless the Corinthians (aorist active) believed to no avail. πιστεύω #4100. εἰκῆ #1500: *adv. pertaining to being without cause, result, purpose, or consideration* (Rom. 13:4; 1st Cor. 15:2; Gal. 3:4; 4:11; Col. 2:18).
2. The principles of standing and standing firm are critical for the Christian Way of Life. ἵστημι #2476 + many compounds & στήκω #4739.
 - a. Positionally, believers are “having stood ones” (Rom. 5:2; 1st Cor. 15:1).
 - b. Experientially, believers must fight the good fight standing firm (1st Cor. 10:12; 16:13; Gal. 5:1; Eph. 6:11,13,14; Col. 4:12; 1st Thess. 3:8; 2nd Thess. 2:15).
 - c. Ultimately, all believers will stand for reward (Rom. 14:4; Jude 24).
3. Salvation can entail widely different issues.
 - a. Positionally, salvation references the believer’s conversion from spiritual death to eternal life (Rom. 1:16; 1st Cor. 1:21; 9:22; Eph. 1:13; 2:5,8; 1st Tim. 1:15; Tit. 3:5).
 - b. Experientially, salvation references deliverance from operational death to the abundant life (2nd Cor. 1:6; 7:10; Phil. 2:12; 1st Tim. 4:16; Heb. 7:25; Jas. 1:21; 5:20).
 - c. Ultimately, salvation references our victorious homecoming to the Father (1st Cor. 3:15; 2nd Tim. 4:18; 1st Pet. 1:5).
 - d. Rescue from temporal dangers (Mt. 8:25; 14:30; 27:40,42,49; Phil. 1:19).
4. The Gospel is a “tradition” that is to be received and delivered (1st Cor. 15:3a cf. 11:23).
 - a. παραδίδωμι #3860: *to give over, deliver, commend; (to betray)*. παράδοσις #3862 = *tradition*.
 - b. παραλαμβάνω #3880: *take to oneself, take over, receive*.
 - c. This message is the message of first importance. ἐν πρώτοις. neut.dat.plur. πρῶτος #4413: *first things*.
5. The Gospel is a message with three elements (1st Cor. 15:3b-5).
 - a. Two elements were delivered beforehand in the Hebrew Scriptures. κατὰ τὰς γραφὰς.
 - b. The third element was verbally delivered after the fact by the eyewitnesses to the first two elements.
 - c. All three elements were subsequently written into the Greek Scriptures while the majority of the eyewitnesses were still living.

6. Gospel Element #1: that Christ died (1st Cor. 15:3b).
- For our sins. ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν. ὑπὲρ + genitive [BDAG](#): indicating that an activity or event is in some entity's interest, *for, in behalf of, for the sake of someone/something*.
 - According to the Scriptures (In types, shadows, and prophecies) (Gen. 3:15; 22:8; Psa. 22; 41; 69; Isa. 53; Dan. 9:24-26).
7. Gospel Element #2: that Christ was buried and was raised (1st Cor. 15:4).
- On the third day.
 - According to the Scriptures (In types, shadows, and prophecies) (Gen. 22:4; Ex. 10:22; Lev. 23:11; Est. 4:16; 5:1; Ps. 16:10,11; Isa. 53:9-12; Hos. 6:2; Jon. 1:17).
8. Gospel Element #3: that Christ appeared to Cephas then to the Twelve (1st Cor. 15:5).
- ὤφθη 3s.aor.pass.ind. ὀράω ^{#3708}: pass. in act. sense *become visible, appear* (LXX: Gen. 12:7; 17:1; Ex. 3:2; Jdg. 6:12).
 - To Cephas.
 - כִּפְיָא was the Aramaic name that Jesus gave to Σίμων Ἰωάννου Simon son of John (Jn. 1:42).
 - Κηφᾶς (Cephas) is the Greek transliteration and Πέτρος (Peter) is the Greek translation of that name but Paul almost always refers to him as Cephas (1st Cor. 1:12; 3:22; 9:5; 15:5; Gal. 1:18; 2:9,11,14).
 - Simon bar-Jona received a personal appearance prior to the Twelve (Lk. 24:34; 1st Cor. 15:5).
 - To the Twelve (οἱ δώδεκα) (Lk. 24:36-49; Jn. 20:19-29).
 - The "appearing" was "for many days" (Acts 1:1-8; 13:31).
 - The purpose for His appearing was for appointing (Acts 1:8; 26:16).
 - The appointing was a sending (Jn. 20:21; Acts 1:8,21-26).
 - Members of the Church are blessed to wait eagerly for His next appearing (1st Cor. 1:7; Phil. 3:20; Tit. 2:13).
9. "After that" describes a series of resurrection appearances by Jesus Christ after the commissioning of the Twelve (1st Cor. 15:6-8).
- More than 500 brethren at one time (1st Cor. 15:6).
 - This is frequently thought of as taking place "on the mountain" at the Great Commission event (Matt. 28:16).
 - The time-frame spans more than 20 years (33^{AD} to 54/55^{AD}).
 - James (1st Cor. 15:7a).
 - The prominence of James, though not of the Twelve is undeniable (Acts 2:14; 12:17; 15:13; 21:18; Gal. 1:19; 2:9,12).
 - Pastor Bob believes that all of Jesus' earthly brothers became Ecclesiastical Apostles and two of them wrote books of the New Testament (1st Cor. 9:5; 15:7 cf. Gal. 1:19).

There is no mention of this appearance in the Gospel; but in the Gospel of the Hebrews was a curious legend (preserved in St. Jerome, 'De Virr. Illust.,' ii.) that James had made a vow that he would neither eat nor drink till he had seen Jesus risen from the dead, and that Jesus, appearing to him, said, "My brother, eat thy bread, for the Son of man is risen from the dead." The Pulpit Commentary
 - All the Apostles (1st Cor. 15:7b).

<ol style="list-style-type: none"> The brothers of Christ (1st Cor. 9:5; 15:7). Barnabas (Acts 14:14; 1st Cor. 9:6). Epaphroditus (Phil. 2:25). The brothers (2nd Cor. 8:18,22,23). 	<ol style="list-style-type: none"> Apollos? (1st Cor. 3:5,6,22 however Acts 18:24-28 argues against it). Andronicus and Junias (Rom. 16:7). Esteemed <u>by</u> the Apostles but not <u>as</u> Apostles.
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 - "Last of all" He appeared to Saul.
 - ἔσχατος ^{#2078}: *last* in a series or ultimately last of all (vv.8,26,52). ἔσχατον δὲ πάντων *last of all*.
 - As it were to a miscarriage/abortion. ὥσπερ ^{#5619}_{Hap.} + ἔκτρομα ^{#1626}_{Hap.}: As such, Paul is "born" but undeveloped and unable to function as a "normal" child. See Gal. 1:15 for Paul's birth.
10. Paul's calling as an Apostle is a supreme expression of grace (1st Cor. 15:9-11).
- Least of the Apostles: having the worst witness.
 - Unworthy: as all humans are, but even more so.
 - Grace in being and grace in doing.
 - κοπιάω ^{#2872}: *to labor with wearisome effort*.

Resurrection Denial

1. Even though Paul preached the risen Christ, at least one group in Corinth denied the doctrine of resurrection (1st Cor. 15:12).
2. This passage (1st Cor. 15:12-19) contains six “ifs” (in English) and the scope of the passage plunges into incredulity.
3. This passage focuses on two related terms:
 - a. The verb ἐγείρω #1453 used 9x in this paragraph (7x passive) (vv.12,13,14,15_{x3},16_{x2},17) and 19 total times in this chapter.
 - b. The noun ἀνάστασις #386 used 2x in this paragraph (vv.12,13) and 4 total times in this chapter.
4. Christ “is preached” (v.12 goes back to v.11 and vv.1-4) “according to the Scriptures” and therefore not open to contradiction.
5. A series of untrue “ifs” are presented to prove the point (1st Cor. 15:13-18).
 - a. If there is no resurrection: Christ has not been raised (vv.13,16). Perf.pass.ind. ἐγείρω #1453 stressing the past completed action and the present ongoing results.
 - b. If Christ has not been raised: Paul’s preaching is empty (v.14a). Neut. κενός #2756: *empty, vain*; pertaining to being without substance (Lk. 20:10,11; Acts 4:25; 1st Cor. 15:10,14,58; Eph. 5:6; Col. 2:8). Contrasted with εἰκὴ #1500: adv. pertaining to being without purpose (Rom. 13:4; 1st Cor. 15:2; Col. 2:18).
 - c. If Paul’s preaching is empty: the Corinthian’s faith is empty (v.14b).
 - d. If Paul’s preaching is empty: it contradicts God the Father’s own testimony (v.15). ψευδόμαρτυς #5575 (Mt. 26:60; 1st Cor. 15:15). See also ψευδομαρτυρέω #5576 and ψευδομαρτυρία #5577.
 - e. If there is no resurrection and if Christ has not been raised and if the Corinthian’s faith is worthless: the Corinthians are still in their sins (v.17). μάταιος #3152: *vain, empty, useless*, pertaining to being of no use (Acts 14:15; 1st Cor. 3:20; 15:17; 1st Pet. 1:18).
 - f. If the living Corinthians are still in their sins: the deceased Corinthians have perished (v.18).
6. Belief in Christ equals hoping in Christ (1st Cor. 15:19). πιστεύω #4100 || ἐλπίζω #1679
 - a. Faith provides for a hope in circumstances when the world offers no hope (Rom. 4:18). This hope forestalls weakness and supplies strength for the faith to be exercised (Rom. 4:19-20).
 - b. Believing and hoping are two out of four ἀγάπη applications for every circumstance (1st Cor. 13:7) and become the operational functions which grow into the operational function of ἀγάπη love (1st Cor. 13:13).
 - c. “The faith” is equated with “the hope” and is synonymous with our present redeemed estate & stewardship (Col. 1:23).
 - d. The good fight must be fought by believers with a fixed hope on their Savior (1st Tim. 4:10).
 - e. Faith and hope combine to give substance to the insubstantial and to see the invisible (Heb. 11:1).
 - f. Both faith and hope have their object in God Himself (1st Pet. 1:21).

Resurrection Determined

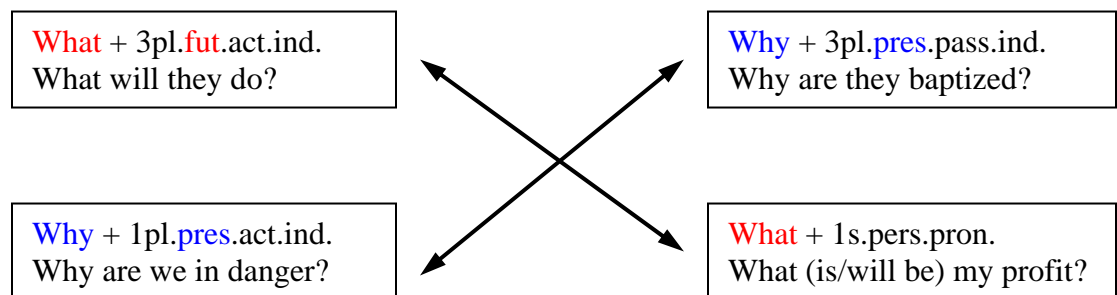
1. Paul affirmed the doctrinal reality and doctrinal necessity of the resurrection (1st Cor. 15:20-28) and described how ludicrous Christianity becomes without it (1st Cor. 15:29-34).
2. Jesus Christ by virtue of His resurrection is the “first fruits” (1st Cor. 15:20). ἀπαρχή #536
 - a. The concept of first fruits is an OT concept bridging Passover with Pentecost (Ex. 23:15-19; Lev. 23:10-17; Num. 18:12-17; Deut. 26:1-11).
 - b. The reality of first-fruits expects a follow-up harvest/ingathering (Ex. 23:16).
 - c. The Church is a first-fruits corporate body.
 - 1) As the Body of Christ, the Church completes First Fruits Christ.
 - 2) As a heavenly people, the Church is presented to the Father prior to the completed harvest.
 - 3) The Church’s universal indwelling of God the Holy Spirit is described as the first fruits of the Holy Spirit (Rom. 8:23).
 - 4) James presents the new creation of the Church as a first-fruits corporate body unique to creation (Jas. 1:18).
 - 5) The New Testament describes believers in Asia (Rom. 16:5), Achaia (1st Cor. 16:15), and Thessalonica (2nd Thess. 2:13) with first-fruits terminology.

Note: Israel will also feature a first-fruits corporate body in the 144,000 Tribulational evangelists (Rev. 14:4).
 - d. The pattern of first-fruits gathered twice seven weeks apart finds an eschatological fulfillment in the Rapture of the Church and the Second Advent Resurrection of Life seven years apart.

See: Arnold Fruchtenbaum, [The Feasts of Israel](#).
3. The metaphor of sleep for physical death is a significant anticipation of an expected wakeup (Mt. 27:52; Jn. 11:11; Acts 7:60; 13:36; 1st Cor. 7:39; 11:30; 15:6,18,20,51; 1st Thess. 4:13ff.; 2nd Pet. 3:4).
4. The consequential effects of Adam’s disobedience included spiritual death and the subsequent experience of physical death. The consequential effects of Jesus’ obedience included the provision for spiritual life and the subsequent experience of physical resurrection (1st Cor. 15:21-22 cf. Rom. 5:12-21).
 - a. “On the day you eat of it” (Gen. 2:17) references the consequent spiritual death and does not reference the subsequent physical death.
 - b. Fallen Adam was in danger of eating from the tree of life (Gen. 3:22). As a spiritually dead man the fruit from the tree of life would have supplied an everlasting physical life. This is why the replanting of the tree of life on earth awaits the Fullness of Times when there is no more spiritual death (Rev. 21:4; 22:2-3).
 - c. The context of death with the metaphor of sleep in 1 Cor. 15 establishes the emphasis for that passage in the realm of physical life and death.
 - d. In Rom. 5 the context of death with the inclusion of inherited sin and imputed sin and the venue for that death in reigning over the temporal experience of mankind establishes the emphasis for that passage in the realm of spiritual life and death.
5. “Each in his own order” stresses the necessity of the first fruits followed by the harvest (1st Cor. 15:23).
 - a. First fruits Christ includes the resurrection of Christ Himself and His Body at the rapture of the Church. Remember: both the single sheaf (Christ) and the twin loaves (Church) are first fruits offerings.
 - b. Those who are Christ’s at His coming are the believing Gentiles and believing Jews who are resurrected at the 2nd Advent of Jesus Christ.
 - c. The resurrection of the End is the transition from mortality to immortality for the thousand generations of the Dispensation of the Fullness of Times.

Note: The resurrection of judgment for the Great White Throne is omitted by this passage. The use of first fruits and the imagery of the full and final harvest would naturally exclude the un-harvested and discarded unbelievers.

6. Post-resurrection events are then detailed as “the end” when the stewardship of Jesus Christ is voluntarily and victoriously concluded for God the Father’s ultimate plan and purpose (1st Cor. 15:24-28).
- The End is described as a παραδίδωμι handing over of the Kingdom by Christ to the Father.
 - The Great Abdication will be possible after the Father abolishes all enemy rule, authority, power, and death (1st Cor. 15:24-26).
 - These enemies are abolished with the same verb that described the abolishing of prophecy and knowledge—καταργέω #2673 (1st Cor. 2:6; 6:13; 13:8_{x2},10,11; 15:24,26).
 - This context defines “abolished” as “under His feet” (1st Cor. 15:25,27 cf. Ps. 8:6; Heb. 2:5-8).
 - Rule, authority, and power are expressions of invisible/spirit-realm beings (Col. 1:16; 2:10,15 cf. Eph. 1:20-23; 3:10; 6:12). ἀρχή #746, ἐξουσία #1849, δύναμις #1411. A great resource for NT lexical studies in this realm is Johannes P. Louw & Eugene Albert Nida, Greek-English Lexicon of the New Testament: Based on Semantic Domains (Louw & Nida or simply LN). LN12 is the semantic domain for supernatural beings and powers (12.1-12.50).
 - Stewardship itself is concluded as a purpose of the Father when the final stewardship (Christ) concludes in eternal victory.
 - The Great Abdication does not take place instantaneously the moment “all things” are subject to Him (i.e. following the Great White Throne) and the beginning of the Fullness of Times.
 - “All things” continue to be subject to Jesus Christ throughout the entirety of the stewardship of the Fullness of Times (Eph. 1:10).
 - The thousandth generation (Deut. 7:9; 1st Chr. 16:15; Ps. 105:8) must be included in the “all things” which must be summed up in Christ and subject to Christ before Christ Himself delivers His stewardship kingdom to God the Father (1st Cor. 15:27-28).
7. A series of rhetorical questions illustrates the pointless nature of a resurrection-less Christianity (1st Cor. 15:29-32).
- This line of questioning forms a series of after-thoughts back to the previous paragraph where the “what ifs” were speculated on (see the “ifs” in v.29,32_{x2}).
 - The four questions are divided into two pairs of questions for two verbal subjects.
 - The questions pairs are future “what” questions and present “why” questions. (All four are τίς #5101).
 - The verbal subjects are “those who are being baptized for the dead” and Paul.
 - The “whats” and “whys” are inverted for the two verbal subjects and the quadratic diatribe forms the complete after-thought. Sentence diagrams will help visualize the syntax:



- The baptism for the dead is a difficult text. Paul’s danger is an easy text. We will use the easy to explain the difficult.
 - John D. Reaume (BibSac Vol. 152 #608) identifies more than 200 interpretations of 1st Cor. 15:29.
 - Legitimate interpretation questions center on identifying:
 - οἱ βαπτιζόμενοι. The being baptized ones. Which sense of βαπτίζω do we understand here? BDAG lists seven applications for the verb.
 - ὑπὲρ. Which sense do we understand here? BDAG lists 11 applications for this prep./adv. The English prep “for” doesn’t help the situation with 16 applications in Merriam-Webster’s.
 - οἱ νεκροί. The dead. Which sense of “dead” do we understand here? BDAG lists 6 applications.

- 3) Vicarious water baptism on behalf of someone else is inconsistent with the entire New Testament. The modern practice of Mormonism stems from a flawed interpretation of this passage. Chrysostom wrote against the heretical Marcionites (late 2nd century) for this practice as well.
- 4) Baptism as a metaphor for suffering and martyrdom may be in view here (cf. Mark 10:38; Lk. 12:50).
- 5) Some believers may have come to Christ and been baptized in response to the physical death of their loved ones. This understanding uses “for the dead” in the sense of “because of (the powerful testimony of) the dead.”
- d. Paul describes the Apostolic ministry as a daily death (1st Cor. 15:30–32). A resurrection-less Christianity makes the Apostolic ministry nonsensical. We might as well become worldly (Isa. 22:13).
8. The reality of the resurrection and our judicial accountability after the resurrection prompts believers to Godly living (1st Cor. 15:33–34).
 - a. Satan’s deceptions will distract believers from their eternal accountability. μη πλανᾶσθε.
 - b. Fellow believers minus doctrinal understanding are defined as “bad company.”
 - c. Sober up righteously and stop sinning. ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε. Aor.act.imper. ἐκνήψω #1594. Used 1x NA27; 6x LXX incl. Gen. 9:24; 1st Sam. 25:37; Joel 1:5.
 - d. This message was shameful to deliver, but necessary (1st Cor. 6:5; 15:34).

Resurrection Detailed

1. The chapter concludes with a detailed essay describing the mechanics of resurrection (1st Cor. 15:35–49), the mystery of the Rapture (1st Cor. 15:50–57), and the abiding mandate for daily diligence (1st Cor. 15:58).
2. The mechanics of resurrection (1st Cor. 15:35–49).
 - a. A hypothetical “someone” may question the mechanics of the resurrection as a means of doubting the resurrection itself (1st Cor. 15:35).
 - 1) Being raised (ἐγείρω #1453) is ll to with what kind of body (σῶμα #4983) do they come (ἔρχομαι #2064)?
 - 2) This line of questioning is stupid (1st Cor. 15:36a).
 - a) It is stupid because the work of resurrection is God’s work and not man’s. We don’t need to know “how” it will be accomplished any more than we need to know “how” God created the universe in the first place! It’s called omnipotence, people!
 - b) It is also stupid because sufficient doctrinal information is already revealed.
 - 3) Previous teaching to the Corinthians centered on their physical bodies and the need for them to glorify God in their bodies (1st Cor. 6:12–20) as they awaited their own resurrection (1st Cor. 6:14).
 - 4) The testimony of Jesus Christ was for His personal bodily resurrection (Jn. 2:19,21) and that is in fact what happened (Jn. 20:1–18,25,27; 1st Cor. 15:4).
 - 5) Subsequent revelation from Paul will also verify this truth (Rom. 8:11; Phil. 3:21).
 - b. Sowing and reaping is a picture for burial and new life (1st Cor. 15:36b–38).
 - c. God designed both the body of the seed and the body of the living thing (1st Cor. 15:38).
 - d. God designed a great variety in all the bodies of His creation (1st Cor. 15:39), but a primary distinction is drawn between heavenly bodies (ἐπουράνια) and earthly bodies (ἐπίγεια) (1st Cor. 15:40).
 - e. The variety of heavenly bodies is both astronomical and spiritual (1st Cor. 15:41).
 - f. The mechanics of the resurrection describe the transition from earthly glory to heavenly glory (1st Cor. 15:42–49).
 - 1) Perishable to imperishable (v.42). σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ.
 - a) φθορά #5356: *corruption*.
 - (1) Used 9x8vv (Rom. 8:21; 1st Cor. 15:42,50; Gal. 6:8; Col. 2:22; 2nd Pet. 1:4; 2:12_{x2},19).
 - (2) Verb: φθείρω #5351: *to corrupt, to destroy*. Used 9x8vv (1st Cor. 3:17_{x2}; 15:33; 2nd Cor. 7:2; 11:3; Eph. 4:22; 2nd Pet. 2:12; Jude 10; Rev. 19:2).
 - (3) Adjective: φθαρτός #5349: *corruptible, perishing*. Used 6x6vv (Rom. 1:23; 1st Cor. 9:25; 15:53,54; 1st Pet. 1:18,23).
 - b) ἀφθαρσία #861: *incorruption*.

- (1) Used 7x7vv (Rom. 2:7; 1st Cor. 15:42,50,53,54; Eph. 6:24; 2nd Tim. 1:10).
- (2) Adjective ἄφθαρτος #862: *incorruptible*. Used 7x7vv (Rom. 1:23; 1st Cor. 9:25; 15:52; 1st Tim. 1:17; 1st Pet. 1:4,23; 3:4).
- 2) Dishonor to glory (v.43a). σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ.
- a) ἀτιμία #819: *dishonor*.
- (1) Used 7x7vv (Rom. 1:26; 9:21; 1st Cor. 11:14; 15:43; 2nd Cor. 6:8; 11:21; 2nd Tim. 2:20).
- (2) Verb ἀτιμάζω #818: *to dishonor, shame*. Used 7x7vv (Mk. 12:4; Lk. 20:11; Jn. 8:49; Acts 5:41; Rom. 1:24; 2:23; Jas. 2:6).
- (3) Adjective ἄτιμος #820: *dishonored*. Used 4x (Mt. 13:57; Mk. 6:4; 1st Cor. 4:10; 12:23).
- (4) Contrast: τιμάω #5091 & τιμή #5092 62x54vv.
- b) δόξα #1391: *glory*.
- (1) Used 166x149vv (1st Cor. 2:7,8; 10:31; 11:7,15; 15:40,41,43; 2nd Cor. 1:20; 3:7,8,9,10,11,18; 4:4,6,15,17; 6:8; 8:19,23).
- (2) Verbs δοξάζω #1392: *glorify*. Used 61x53vv (1st Cor. 6:20; 12:26; 2nd Cor. 3:10; 9:13) & ἐνδοξάζομαι #1740 Used 2x (2nd Thess. 1:10,12).
- (3) Adjective ἔνδοξος #1741: *glorious*. Used 4x4vv (Lk. 7:25; 13:17; 1st Cor. 4:10; Eph. 5:27).
- 3) Weakness to power (v.43b). σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει.
- a) ἀσθένεια #769: *weakness, sickness*.
- (1) Used 24x23vv (1st Cor. 2:3; 15:43; 2nd Cor. 11:30; 12:5,9_{x2},10; 13:4).
- (2) Verb ἀσθενέω #770: *to be sick, be weak*. Used 33x32vv (1st Cor. 8:11,12; 2nd Cor. 11:21,29_{x2}; 12:10; 13:3,4,9).
- (3) Adjective ἀσθενής #772: *sick, weak*. Used 26x24vv (1st Cor. 1:25,27; 4:10; 8:7,9,10; 9:22_{x3}; 11:30; 12:22; 2nd Cor. 10:10).
- b) δύναμις #1411: *power*.
- (1) Used 119x115vv (1st Cor. 1:18,24; 2:4,5; 4:19,20; 5:4; 6:14; 12:10,28,29; 14:11; 15:24,43,56; 2nd Cor. 1:8; 4:7; 6:7; 8:3_{x2}; 12:9_{x2},12; 13:4_{x2}).
- (2) Verb δύναμαι #1410: *be able*. Used 210x201vv (1st Cor. 2:14; 3:1,2_{x2},11; 6:5; 7:21; 10:13_{x2},21_{x2}; 12:3,21; 14:31; 15:50; 2nd Cor. 1:4; 3:7; 13:8).
- (3) Adjective δυνατός #1415: *able, powerful*. Used 32x32vv (1st Cor. 1:26; 2nd Cor. 10:4; 12:10; 13:9).
- 4) Soulish to spiritual (44). σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν.
- a) ψυχικός #5591: adj. pert. to the ψυχή soul.
- (1) Used 6x5vv (1st Cor. 2:14; 15:44_{x2},46; Jas. 3:15; Jude 19).
- (2) Noun ψυχή #5590: *soul*. Used 103x93vv (1st Cor. 15:45; 2nd Cor. 1:23; 12:15).
- b) πνευματικός #4152: adj. pert. to the spirit.
- (1) Used 26x21vv (Rom. 1:11; 7:14; 15:27; 1st Cor. 2:13_{x2},15; 3:1; 9:11; 10:3,4_{x2}; 12:1; 14:1,37; 15:44_{x2},46_{x2}; Gal. 6:1; Eph. 1:3; 5:19; 6:12; Col. 1:9; 3:16; 1st Pet. 2:5_{x2}).
- (2) Adverb πνευματικῶς #4153: *spiritually*. Used 2x2vv (1st Cor. 2:14; Rev. 11:8).
- (3) Noun πνεῦμα #4151: *spirit*. Used 379x344vv (1st Cor. 2:4,10_{x2},11_{x2},12_{x2},13,14; 3:16; 4:21; 5:3,4,5; 6:11,17,19; 7:34,40; 12:3_{x2},4,7,8_{x2},9_{x2},10,11,13_{x2}; 14:2,12,14,15_{x2},16,32; 15:45; 16:18; 2nd Cor. 1:22; 2:13; 3:3,6_{x2},8,17_{x2},18; 4:13; 5:5; 6:6; 7:1,13; 11:4; 12:18; 13:13).
- 5) The contrast of ψυχικός to πνευματικός is parallel to the contrast of Adam to Christ (45-48).
- a) They are contrasted in terms of possessing or providing life (v.45).
- b) They are contrasted in terms of their ministries on earth (v.46).
- c) They are contrasted in terms of their origins (v.47).
- d) They are contrasted in terms of their nature (v.48).
- 6) In the present and the future we bear/wear (φορέω) the image/icon (εἰκόν) of our estate (v.49).

3. The mystery of the rapture (1st Cor. 15:50-57).
- a. The rapture is a necessity (1st Cor. 15:50).
 - 1) The flesh & blood estate of humanity is not suited for the Kingdom of God inheritance.
 - a) Flesh & blood has a singular verb in **Ⲛ** B 365 *pc sy^h sa*; Cl^{pt} Or and a plural verb in A C D Ψ 075 0243 33 1739 1881 **ⲙ** lat sy^p Ir^{gr, latpt} Cl^{pt}. “Is not able” and “are not able” make no difference to the application of this passage.
 - b) Jesus Christ called His own resurrection body flesh & bones (Lk. 24:39). Blood is not mentioned.
 - c) Considered speculation: the absence of blood in the resurrection body may be indicative of the resurrection body’s affinity with **πνευματικός** life rather than **ψυχικός** life.
 - (1) The Law’s insistence on the soul life being in the blood (Lev. 17:11,14) may be in view.
 - (2) The Lord’s provision of life as the light of men (Jn. 1:4) may describe the resurrection body’s life stream.
 - 2) Our imperishable undefiled inheritance (1st Pet. 1:4) is not for perishable defiled people.
 - b. Mystery doctrine includes a deathless change for some (1st Cor. 15:51-52).
 - 1) As mystery doctrine, this deathless change for some is a Dispensation of the Church event (Eph. 3:3,4,9).
 - 2) Whether we die or not, every Church Member will be changed. 1pl.fut.pass.ind. **ἀλλάσσω** ^{#236}: to make something other or different, *change, alter* (Acts 6:14; 1st Cor. 15:51,52; Gal. 4:20; Heb. 1:12); to exchange one thing for another, *exchange* (Rom. 1:23).
 - c. Corinth was the venue from which Paul, Silvanus, and Timothy composed 1st & 2nd Thessalonians.
 - 1) Rapture doctrine would have been known to the Corinthians (1st Thess. 4:13-17).
 - 2) Tribulation and 2nd Advent doctrine would have been known to the Corinthians (1st Thess. 5:1-10).
 - 3) The mechanics of resurrection were not spelled out until the Corinthian epistles, and had to be synthesized with the previously revealed doctrines.
 - d. The most complete Rapture understanding comes from correlating 1st Thess. 4:16-17 with 1st Cor. 15:51-52.
 - 1) Jesus Christ does not “come” to the earth, but rather “descends from heaven.”
 - 2) The descent has three audible components.
 - a) A shout. The Father’s shout? The Son’s? The Bride?
 - b) An archangel voice. Command of the angelic host is essential to the return of the dead in Christ to their bodies’ location on earth.
 - c) A God trumpet. The trumpet sound is the trigger for soul-bodies to be transformed into spirit-bodies.
 - 3) The dead in Christ rise first and stand bodily upon the earth in resurrection bodies of His glory.
 - 4) The living Church is then transformed through a deathless change with resurrection-equivalent results.
 - 5) The imperishable Bride is then “caught up” (raptured) to meet the Lord in the air.
 - a) Why the snatching? Why not remain on the earth to meet the Lord here?
 - b) The Lord is not returning to the earth at this time, but delivering His Bride from the coming wrath (1st Thess. 1:10).
 - c) The Groom is taking His Bride from her home and presenting her to the Father in His Father’s house (Jn. 14:1-3; Eph. 5:27; Rev. 3:5).
 - e. The change from perishable mortality to imperishable immortality is the believer’s final victory (1st Cor. 15:53-54).
 - f. Resurrection victory is not the outworking of Law, but Grace through faith in Jesus Christ (1st Cor. 15:55-57).
4. The mandate for daily diligence (1st Cor. 15:58).
- a. Become steadfast/immovable. **ἑδραῖος** ^{#1476} (1st Cor. 7:37; 15:58; Col. 1:23) (see also **ἑδραῖωμα** ^{#1477} 1st Tim. 3:15) & **ἀμετακίνητος** ^{#277} _{Hapax} (see [Jos. Ap. 2.169,234,254](#); [Ant. 1.8](#)). Similar expression in Col. 1:23.
 - b. Always continuously abounding in the Lord’s work. **περισσεύω** ^{#4052}: to be in abundance, *abound*.