

CLASS NOTES -- FIRST CORINTHIANS

DISPENSATIONAL KEYS in Paul's epistles:

1. The historical background for this Age of Grace is found chiefly in Romans chapters nine through eleven. The book of Acts is of very great importance here for, though it is not one of Paul's writings, it gives the historical background for his ministry and epistles.
2. The doctrinal presentation of this change of dispensation is given clearly in Ephesians chapters three and four, with references to it in Paul's other writings.
3. Many **practical** effects of the change in dispensation are set forth in **First Corinthians**. See details below.
4. The message and program which is normal to this age, once the "transition period" is past, are set forth in the epistles written after Paul arrived in Rome as the "prisoner of the Lord."

FIRST CORINTHIANS as a KEY BOOK dispensationally.

First Corinthians is a very dispensational letter. It was written during the period of transition. The "transition period" is that time between the interruption of the kingdom program (in mid-Acts) and the time (roughly at or near the close of the book of Acts) when the Age of Grace entered into its normal program.

This book, being written during that period, gives us many answers as to its practical effects on the message and program for today. It introduces the Body of Christ, giving us more detailed information about it than we have anywhere else in the word of God. It tells us that water baptism is not germane to this age, that the miraculous spiritual gifts will be withdrawn, and that the resurrection is as important to the message today as it ever was before. It also tells us that the Lord's Table is for us today (11:26), investing it with new significance for us (10:17), and that the indwelling of the Holy Spirit is to be ours to enjoy (even though the promise of it in Joel was addressed to Israel).

See the chapter on the "Acts 28" position in "Help in Hard Places" -- William P Heath, pages 99 - 142 (first printing) or 91 - 131 (second printing) ¹.

DISPENSATIONAL CONSIDERATIONS in First Corinthians. In light of:

- Rom. 6:1 - 6 -- What about water baptism? 1 Cor. 1:13 - 17.
- Rom. 16:25, 26 -- What is the source of the revelation for this Age of Grace? 1 Cor. 2:5 - 13.
- Rom. 15:20 -- What is the foundation for this Age of Grace? -- 1 Cor. 3:11.
- Rom. 8:9 -- What is the relationship of the Holy Spirit to the believer in this age? 1 Cor. 3:16; 6:19.
- Rom. 6:14; 15:8 & 16:25 -- What about the Lord's Table? 1 Cor. 10:17; 11:17 - 34.
- Rom. 12:4, 5 -- What about the Body of Christ? What (or who) is it? How are we joined to it? 1 Cor. 12:12 - 27.
- Rom. 12:3 - 8 & 15:18, 19 -- What about the miraculous gifts? 1 Cor. chap.12 -- 14.

¹The book "Help in Hard Places" is out of print, but the various sections of it referenced in these Notes are available in separate Bible Studies from W. P. Heath, 423 Burke Ave., Leavenworth, WA 98826, U.S.A.

- Rom. 1:16; 2:16; etc. -- What is the "gospel"? 1 Cor. 15:1 - 4.
- Rom. 11:13; 15:16 -- What about Paul's apostleship? 1 Cor. 9:1 - 18; 15:5, 7 - 10.
- Rom. 5:9; 8:18 - 25 -- What is our hope? 1 Cor. 15:51 - 57.
- Rom. 6:14; 12:8; 15:26, 27 -- How about tithing? 1 Cor. 16:1 - 3. See "Help in Hard Places" - pages 237 - 256 (#1) or 217 - 227 (#2).

OUTLINE OF FIRST CORINTHIANS (Adapted from Explore the Book -- J. Sidlow Baxter)

- 1A. 1:1 - 9. Introduction.** The strong position of a weak church.
- 2A. 1:10 to the end of chapter six. REBUKE concerning DIVISIONS.** They were glorying in men. 1:12.
- 1B.** Chapter one. Man-exalting divisions (1:10 - 17) -- wrong because salvation by the Cross sets aside man's wisdom. (1:18 - 31).
 - 2B.** Chapter two. Divisions wrong because wisdom is imparted by the Spirit, not by man. (2:5 - 13).
 - 3B.** Chapters three & four. Divisions wrong because human teachers are only stewards: the power is of God. (3:5, 6, 21; 4:1).
 - 4B.** Chapters five & six. Such "gloryings" are a mockery (5:6) while terrible sin is overlooked (5:2): incest, lawsuits, impurity! (Instead of dividing from others over the popularity of leaders they should be divided from those living in sin).
- 3A. Chapters seven through fifteen. Answers to questions.** (They had written about their problems -- 7:1).
- 1B.** Chapter seven. Marriage and celibacy.
 - 2B.** Chapters eight through ten. Meats.
 - 1C.** Chapter eight. Paul's example.
 - 2C.** Chapter nine. Scriptural warning.
 - 3C.** Chapter ten. The real issue (note 10:23 -- 11:1).
 - 3B.** Chapter eleven. Women's place in the church & the place of the Lord's Table.
 - 4B.** Chapters twelve through fourteen. Spiritual gifts.
 - 1C.** Chapter twelve. Dispensed by the Spirit.
 - 2C.** Chapter thirteen. To be withdrawn (in love) by God.
 - 3C.** Chapter fourteen. Prophecy the best gift while they remain.
 - 5B.** Chapter fifteen. Concerning the resurrection of saints (and Christ).
 - 1C.** 15:1 - 19. Relation to Christ's resurrection.
 - 2C.** 15:20 - 34. The prospect.
 - 3C.** 15:35 - 49. The resurrection body.
 - 4C.** 15:50 - 58. The Mystery -- concerning the mystical Body.
- 4A. Chapter sixteen. Conclusion.**

MISCELLANEOUS NOTES

1:8, 9. What an encouragement these verses must have been in light of the serious problems treated in the rest of the epistle!

1:11. Compare 5:1; 11:18. Paul had heard some evil reports about the church in Corinth. The letter he received was not anonymous, merely signed "from a friend," though, and he didn't make the charge anonymously either. Anyone with the courage to make an accusation should also have the courage to sign his name!

1:17. Is Paul saying that, like Christ (John 4:2), he was merely delegating someone else to do the baptizing while he did the preaching? Notice that, even though the apostles were actually doing the baptizing for Christ, it is said, "behold [Jesus] baptizeth" (John 3:26) and "Jesus ... baptized" (John 4:1). Contrast John 1:33 where John the Baptist said, "He ... **sent me to baptize**" with Paul saying, "Christ **sent me NOT to baptize.**" Or is he saying, "The baptizing is not important, it is the preaching which is the main purpose of my ministry"? We might think this, especially in light of what he says in 1:13 - 16, if it were not for what he teaches elsewhere in his epistles. See Eph. 4:5; Col. 2:10 - 12. Why is he, here in Corinthians, baptizing at all? Remember this letter was written during the transition period when he also spoke in tongues, even more than the Corinthians (1 Cor. 14:18). Some things continued on, temporarily, during this period which were not to be a part of the normal program for this age. It is noteworthy that water baptism is never mentioned in the epistles written after the close of the transition period -- after the close of the book of Acts. Col. 2:12 refers to a baptism accomplished by the operation of **God**, not the work of a **pastor**. Send for the author's Bible Study "Is Water Baptism for us Today?"

1:18 through 6:20. THE FOLLY of following men.

- The problem stated -- divisions by following men (1:10 - 17). Christ is the Savior, men are just preachers.
- The message itself is "foolishness" to many men (1:18 - 25).
- God chooses men, not because they are wise, but because they are weak & foolish (1:26 - 31).
- Paul himself, with all his education, did not depend on his own eloquence (2:1 - 5).
- The "wisdom" which is for the mature is not revealed through man's wisdom, nor preached in words man's wisdom teaches (2: 6 - 16). The message is not from man, but from God.
- Following men is not an evidence of "discernment" but of **CARNALITY** (3:1 - 4).
- Workers are but "farmers" -- it is God who gives the increase (3:5 - 9-a).
- Workers are to be "builders" -- Christ is the foundation (3:9-b - 23).
- Whatever ability men have is just a gift from God and should produce thanksgiving, not pride (4:1 - 8). We are not judges of a man's worth, God will judge him.
- God's apostles are "servants of all," in lowliness -- in spite of their apostolic authority (4:9 - 21). We are not to follow men in their **pride**, but in their **willingness to be fools for Christ**: not in their "**reigning**" but in their willingness to **suffer**, etc. (4:8 - 16). A man's abilities are only gifts from God. We are not to glory in the man and his gifts, but in the God who gave the gifts, and thank Him for the man also (4:6, 7).
- Following men is childish nonsense -- we should be followers of **HOLINESS** (5:1 -- 6:20). Glorifying in men in the pulpit is empty folly when we should be mourning over sin in the pews (5:1 - 8). Why follow men theologically and yet turn to worldly believers to solve our quarrels (6:1 - 8)?

1:27, 28. Some examples of these verses: **Foolish** things = marching around Jericho. **Weak** things = Jael and her nail. **Base** things = Sampson's weapon, the new jawbone of an ass. **Despised** things = David, despised by Goliath. **Things which are not** = the sound of an army heard by the Syrians surrounding the city of Samaria, when there was no army there (2 Kings 7:6).

2:4, 5. Notice the contrasts here. Wisdom of men vs. the power of God; Enticing words of man's wisdom vs. the demonstration of the Spirit and of power.

2:11. This verse proves that even the unsaved man has a spirit. Otherwise, only the believing man could understand and identify with, or sympathize with, another man. Other verses indicating that all men, not just believers, have a spirit -- Ezek. 13:13; 2 Cor. 7:1; James 2:26.

2:10 - 16. Kenneth S. Wuest outlines this section:

-- vs. 10 - 12 -- Revelation

-- v. 13. -- Inspiration

-- vs. 14 - 16 -- Illumination

(From "In These Last Days" pages 37, 38 and following)

2:13-b. "Adapting spiritual words to spiritual truth" -- Weymouth. "Explaining spiritual things to those who are spiritual" -- Phillips. "Wedding kindred speech to thought" -- G.C. Findlay. "Matching spiritual things with Spirit taught words" -- Wuest. (May it not also indicate the importance of using other Scripture to interpret Scripture?)

2:14. "Natural" -- "The **educated** man at the height of his intellectual powers, but devoid of the Spirit of God" -- Wuest.

3:11. See Matt. 16:18 with 1 Cor. 10:4.

3:13. "- Fire itself will test the quality [not 'quantity'] of each man's work." -- NASB

3:15. "He shall suffer loss," i.e. loss of the reward of v. 14. It is not "He shall be **punished**"! The fire will burn the **work**, not the **man**. But it leaves him without any approved works to lay before the Lord for a crown. So he is saved as one who has lost everything in a fire. He is still a part of the temple of God (he is also, personally, a temple of God -- see note below on 3:16), despite his failure, and will be protected against those who would "defile" that temple (v. 17). The word "defile" is the same as the one translated "destroy" in the same verse.

3:16. Notice "**Ye** [plural] are the **temple** [singular] of God." Here the Body of Christ, corporately, is the temple of God. Being indwelt by the presence of God (the "Shekinah Glory"), it can be referred to as the "house of God" in 1 Tim. 3:15. See 6:19 where the physical body of each individual believer today is also indwelt by the Holy Spirit, and hence is a temple of God.

4:1, 2. The "minister" is to have the respect of the people, due to his ministry -- but he

has a grave responsibility in that ministry.

4:5. See Prov. 30:10; Rom. 14:10; 2 Cor. 5:9, 10; Col. 3:23 - 25; 4:1.

4:6. Evidently they were not "followers" only of those listed in 1:12, but of local leaders also. There is a sense in which we should all be followers ("mimics") of Paul however (vs. 15, 16), for he is uniquely "our apostle."

4:8. If this were the proper time for reigning, **all** would be reigning, not just the Corinthians alone.

4:8 - 13. These verses give the life of the missionary. In vs. 8, 10, 14 - 16 we have a warning against the "double standard" of Christianity, expecting the missionary (or pastor for that matter) to go through the battle while others lounge around on beds of ease. 1 Sam. 30:24 is true **only in context**. They shared the rewards alike because they suffered and toiled alike.

4:9. "Us the apostles" -- i.e. the "sent ones" or, in modern terminology, "missionaries." The word "apostles" in the plural here does not refer to apostles in the sense of the twelve circumcision apostles, or Paul as **the** apostle of the Gentiles, but "sent ones" as in Acts 14:14.

4:16. Compare 3:3 - 9. They are to follow Paul in his **ways**, not just as those priding themselves on human leadership. See "**ways**" in v. 17. Compare Eph. 5:1; 1 Thess. 1:6; 2:14; Heb. 6:12; 1 Pet. 3:13. These are the only other occurrences in the N.T. of the Greek word used here in 4:16 for "followers" -- a word ("*mimeo*") from which we get our English word "mimic."

4:18. "Puffed up" -- see 5:2; 13:4.

5:1. Compare "love does not act unbecomingly" ("doth not behave itself unseemly") -- 13:5.

5:3. Contrast 4:5 with Rom. 14:13. We are not to judge "doubtful things" our brother does, or our brother's faithfulness in service, but we **are** to judge sin in the church.

5:8. This verse quite well delineates the significance of leaven in the word of God. See also Matt. 16:12.

It is not the Jewish Passover feast itself we are to keep, but those spiritual concepts that were typified in it. This is no more "Jewish" than applying the lessons of any other type.

5:11. "**Called** a brother" -- He **may** really **be** a brother, but is treated as only a **professing** Christian due to lack of evidence for the new birth in his life. The Lord alone knows for **sure** them that are His, but those naming the name of Christ must depart from iniquity so **others** will know it too (2 Tim. 2:19).

6:2. Evidently the Body of Christ does have some future relationship to those on earth, even though we are a heavenly people, and will -- in some sense -- judge angels (6:3).

6:9. If there is **no** change in a man's **life**, there is evidently no salvation. Also this verse gives a definite and final answer to the question of whether or not there should be churches specifically for practicing homosexuals. The answer is **NO!**

6:11. "Washed" is "*apolouo*" -- used only here and in Acts 22:16.

6:13. Consider the dignity and spiritual importance of the believer's **body**. "The body is ... for the Lord" (v. 13). "Your bodies are the members of Christ" (v. 15). "Your body is the temple of the Holy Spirit" (v. 19). Thus the seriousness of sinning against one's **body** (v. 18). It is today a body of humble state, but will be transformed into conformity to the body of Christ's glory (Phil. 3:21). It is not to be left in the grave to rot and be **replaced** by a spiritual body, but is **raised** a spiritual body (1 Cor 15:44). It is not this body **exchanged** for **another**, but **this body changed**. While the body has been the tool of the fleshly nature, the believer is to glorify God in this very arena of spiritual conflict -- "In your **body**" (v. 20). Our rewards will be for deeds done in the **body** -- or, possibly, **rewarded** in the body for the deeds done there. See note on 2 Cor. 5:10 in "Class Notes -- Second Corinthians."

6:16. It is not just in the case of legal marriage, or marriages which are "made in heaven," that the man and woman are one, but whenever there is sexual intercourse.

6:20. Compare Num. 8:17, 18; Rom. 12:1; 1 Pet. 1:18, 19.

7:1. We get a clue to the questions which the Corinthians had asked Paul by noticing the places where he begins a discussion with the word "now." This occurs at 7:1; 8:1; 11:2; 12:1; 15:1 ("moreover" is the same word); and 16:1. The word also occurs elsewhere in the book, but not as introducing a discussion.

7:2. It would be quite impossible for **every** woman to have her own husband, literally, unless some men had more than one wife. This is evidently only a "general rule" with some exceptions. Does this principle apply also to the woman who is divorced or deserted? Verses 6 - 9 must be taken into consideration. See also vs. 28, 34 - 38 for other things to consider here.

7:3 - 5. Intercourse is not intended only to produce children, important and vital as that is. It is a normal way of expressing the love that should characterize the marriage relationship. Sex is not love, it is a God given way of expressing that love within the marriage. As an illustration, a check is not money -- it is only a recognized way of communicating money. Sex without love, even between husband and wife, is like a "no account check" -- a check with no money in the bank to make it good.

7:9. "Burn" means to burn with desire.

7:12. Paul's word is on a par with that of Christ -- for he speaks by inspiration (1 Thess. 2:13).

7:15. Obviously more than mere separation is involved here. To still be married but separated is hardly "peace." Divorce seems to be implied. However vs. 10, 11, 39 must be

taken into consideration. This is a knotty problem! In Deut. 24:2, speaking of a wife divorced because she finds no favor in her husband's eyes (he having found some "uncleanness" in her), it says, "And when she is departed out of his house, she may go and be another man's wife." Remarriage was permitted after divorce here. Is it possible, in this kind of situation, that God was **more gracious** under **Law** than He is under **grace**? (Send for the author's Bible Study "Divorce -- for Believers" for further consideration of this very controversial matter)

7:16. I.e. if you do not put away the unsaved wife, or leave the unsaved husband, you might be able to bring your mate to Christ. See verses 13 - 15.

Under the Law, once a divorce has taken place and there has been a re-marriage followed by another divorce, or the death of the new mate, remarriage with the original spouse was forbidden (Deut. 24:3, 4). At a Billy Graham meeting one couple asked a perplexing question. "We were divorced and remarried before we were saved. Now that we know the Lord should we end this marriage and go back to our original mates?" Billy's answer was, "**You can't unscramble eggs!** Live for the Lord from here on, in the situation where Christ found you, and leave the sins of the past, about which you can do nothing, to Him."

7:22. Salvation does not change the **circumstances**, it changes the **man**.

7:23. Compare 1 Cor. 6:20; 2 Cor. 4:5; Gal. 5:13; 1 Pet. 1:18, 19.

7:26. This verse contains the **key** to this chapter. These relationships were looked at not only in light of what was normally **right**, but also what was **best, from a practical standpoint, in the times of great stress they were experiencing.**

7:27. That is, at the time of conversion. This verse must be reconciled with verse two. There, the temptation to immorality faced by the single man or woman is in view. Here, the (temporary) present persecution is weighed. Both the individual and his circumstances must be taken into consideration in determining which verse applies in a particular case.

7:32, 33. How many fine men have failed in the ministry due to ignoring these verses. It is normal for a married man to try to please his wife, but when the wife is not a truly spiritual and wise woman she can severely limit his ministry. This is particularly true in a matriarchal society.

Chapters eight and nine. These chapters are related to one another. Chapter eight could be entitled "**Knowledge and love,**" while chapter nine deals with "**Rights and responsibility.**" See the word "knowledge" (in one form or another) in 8: 2, 3, 4, 7, 10, and 11 -- in light of 8:1. The tie-in between the two chapters is in 8:9 (where "liberty" should be "right" as it is [in NASB] in 9:4, 5, 6, 12, and 18) -- and in 9:13 where the word "know" is found.

8:6. "If, because there is 'one God' Christ cannot be God [as is taught by the Jehovah's Witnesses] then, because there is 'one Lord' the Father cannot be Lord." -- Potentiano Undag, pastor in the Philippines.

The word "Lord" is here used in its highest sense, for there is but "one Lord." It is the word that is consistently used in the N.T. as the translation of the O.T. "Jehovah." So the verse

says there is one "*Elohim*," the Father, and one "*Jehovah*," Jesus Christ. That the two are **one** is revealed in both the O.T. and the N.T. Here both are in contrast to **idols** in reference to **worship**.

9:1, 2. See an extensive defense of Paul's apostleship in 2 Corinthians ten through thirteen. Send for the author's Bible Study # 77 "The Importance of Paul's Apostleship."

9:4. "Power" is translated "right" in the NASB all through this chapter. Paul gives us our "Bill of Rights," as workers for the Lord, in this chapter. We have a **right** to eat and drink (8:8, 9; 9:4); marry (v. 5); receive support in our ministry (vs. 6 - 18); enjoy our freedom (vs. 19 - 22); and, perhaps most important of all, to **forego using** (or demanding, or demonstrating for) **our rights** (vs. 12, 15, 18-b).

9:6. "Or do only Barnabas and I not have a right to refrain from working?" -- NASB.

9:8. Paul is not saying here that we are under the Law (see v. 20), but is using a **principle** established in the Law which, **as a principle**, still stands. Notice how grace rises above this principle however (vs. 18, 19). So here the Law, while not **to us**, is nevertheless **for us** ("for our sake" - v. 10). See also vs. 13, 14.

9:12. If anyone had the right to the support of the Corinthian church it was the one who brought them the gospel, who made known to them this Age of Grace, who is the Apostle to the Gentiles!

9:16. We can say today also, "Woe is me if I preach not the gospel." Not only woe to me if I remain silent instead of making it known, but also, woe to me if **what I preach is not the gospel!**

9:17, 18. Is Paul saying rewards are not for doing what is required, but only for what we do over and above the "minimum effort"? Or is he speaking only of a certain type of reward which is for "over and above the call of duty" performance? Compare the soldier's **pay** and his **medals**.

9:27. In the NASB, "Castaway" is translated "disqualified" (that is, disqualified in the game or race so he cannot win a wreath -- vs. 24, 25 NASB). Salvation is not in view here.

10:2. Neither of these baptisms is in water. The cloud was evidently not a water vapor cloud, but a miraculous manifestation of the presence of God. In the baptism in the sea they did not get wet. It was the army of Pharaoh that was immersed!

10:4. This verse does not say they drank literal water from a literal (physical) rock (although, of course, they did that also). It says they drank **spiritual** water from a **spiritual** Rock. (Spiritual water may refer to the word of God -- Eph. 5:26, or salvation -- John 4:14). The **many** references in the O.T. to God as the Rock -- the **only** Rock -- indicates Paul is saying that the God who followed them (Ex. 33:14 - 17) was **Christ**. This truth was only typified in the literal water from the literal rock. See Matt. 16:18. Compare Deut. 32:4, 13, 15, 30; Psa.

31:2, 3; 18:31; 61:2; 62:2; 89:26; 92:15; 94:22; 95:1; etc. See the words "rock" or "stone" in a concordance.

10:17. The "Body of Christ" and the "one Body" refer to the mystical Body of Christ, not His physical body. Compare 12:12, 13, 27. It is **one** Body (10:17 -- and compare Eph. 4:4), a joint Body (12:13 -- and compare Eph. 3:6), and the "Body of Christ" (10:16 with 12:12). Although 10:16 no doubt has the physical body of Christ in view -- paralleling it with the blood in the same verse, which surely is physical -- it represents, in v. 17, the mystical Body.

10:20. See Lev. 17:7.

10:24. See vs. 32, 33 and compare Phil. 2:14.

10:25, 27. In verse 25 we have our "**right.**" In verses 27 - 29 we are faced with our **responsibility.** Verses 32, 33 set forth the "golden rule" concerning questionable things.

11:1. This verse belongs with chapter ten. Paul is saying, "Even as Christ did not seek His own profit, but the profit of the many (see Phil. 2:4 - 8), and I have not sought my own profit -- **so you must do!**"

11:3. "Every man" obviously means every **believing** man. Here we have a clear reference to Christ as the Head of the Body long before Acts 28:28.

11:13 - 16. The matter of long hair is based on appreciation for what is **fitting** -- evidently in that culture -- not what is commanded. It is not based on following a **custom** that has been laid down by the church.

11:17. Now he turns from what is relative and unimportant to what is absolute and important. It is sad to see the unimportant issue of hair cause what **is important, and deplorable**, -- division in the Body. From here through the end of chapter fourteen it is the worship services of the whole congregation which are in view -- when the whole church has come together in one place. See the verses which delineate this: 11:17, 18, 20, 33, 34; 14:19, 23, 26, 28, 34, 35. See "Women's Ministries" by William P Heath (published by Things to Come Mission in the Philippines), pages 14, 18.

11:24 - 26. The **bread** of remembrance: the Body of Christ, both physical and mystical (10:17, 11:24). The **wine** of remembrance: the New Covenant (11:25). The **anticipation** in the remembrance: our testimony until He comes (11:26).

11:27. "Unworthily" should be "in an unworthy manner." The problem seems to be that they were sitting at a feast illustrating not only the death of Christ, but also the unity of the mystical Body of Christ (10:17), while they were denying that unity in practice by their divisions (11:18). They were doing to the mystical Body what the Jews did to the physical body -- rending it asunder. They were not discerning the Lord's Body (v. 29), and are held to be "guilty of the body and blood of the Lord" (v. 27). In harmony with this lack of recognition of what the meal was all about, they were also guilty of self centered disregard for others at the feast (v. 33,

34).

11:28. Notice it does not say, "Examine **one another**"!

11:29 - 32. These verses prove that the problem was not unbelievers partaking of the Lord's Table, for those who were eating "unworthily" were chastened. God does not chasten other people's children (Heb. 12:6). The very purpose of the chastening was that they not be condemned with the world (v. 32).

Chapters twelve through fourteen -- See Appendix # 1

15:1 - 4. "The gospel is not "good advice" but **good NEWS**. It is not a **system** but a **SAVIOUR**. It is not a **principle** but a **PERSON**. It is not **giving up** some **things**, but **taking some ONE**. It is not a **power** from **without** to work **within**, but a **PERSON within** to work **without.**" -- Leon Tucker

15:1, 2. When the gospel is **preached** to men and they **receive** it and **believe** it, then they are **saved** by it and **stand** upon it as the basis of their assurance and their Christian lives.

15:2. "Unless you have believed in vain" does not mean that one can truly believe the gospel and yet not be saved. Link this verse with verses 14 & 17. **IF** Christ is not risen, then faith **IS** in vain. It is not **FAITH** that saves, but faith in **Christ** according to the **GOSPEL**. If Christ is not risen then there is no good news -- and all the "faith" in the world would be useless. Praise the Lord, **HE IS RISEN!**

15:3, 4. The gospel presented here was "received" from the risen Lord, but it rests on prophesied events. Christ's death for sin, His burial, and His resurrection were all prophesied. However the fact that by just believing these things **ANY** sinner would be "saved," and be able to stand on this simple message as a basis for living for God day by day, had to be revealed to Paul.

15:4. "He was buried." Thus the death He died for our sins, and that saved us, was not a "spiritual death" but **PHYSICAL** death. You don't bury a dead spirit! Also the resurrection was a physical resurrection -- a raising up of that which was buried.

The resurrection is essential as a part of the Good News (cp. vs. 14 - 19) but, in itself, it is not part of the work of redemption. It was His death for our sins that prompted the triumphant shout, "**It is finished!**" The resurrection was a certainty (Acts 2:24) not only because it had been prophesied (Acts 2:27; Luke 9:22; John 10:18; etc.), and because of His deity, but because His death had perfectly paid for our sins. He was raised "**on account of**" our justification which had been accomplished previously at Calvary (Rom. 4:25 NASB). It is the unanswerable proof that the sin question was fully settled by His death. Also, of course, it gives us not only salvation, but also a **Savior** -- alive and able to keep us through His intercession (Heb. 7:25).

15:5. "Twelve," not "eleven" -- yet Judas was not there, nor was Paul. Therefore it was **Matthias, NOT PAUL**, who took the place of Judas. Matthias evidently was there and, even though he was not an apostle at the time, he is counted as one of "the twelve" in light of his

subsequent appointment to that office.

15:11. That is, they all preached that Christ rose from the dead. See verses 12, 15.

15:19. Notice the misery of man "under the sun" (this life only) in Ecclesiastes. Contrast 15:58 and see the note there.

15:20. There is proof that **Christ's** resurrection was a **PHYSICAL** resurrection.

-- His resurrection was the pattern for ours (Phil. 3:21; 1 Cor. 15:49), and ours will be **physical**. Job 19:26; Matt. 27:52, 53; Rom. 8:23; 1 Cor. 15:42.

-- He prophesied that if men destroyed His **body** (John 2:21) He would **raise it up** in three days (John 2:19).

-- The "Jesus which was crucified" -- the same One who was laid in the tomb -- is the One who "Is not here ... He is risen" according to the angel by the tomb (Matt. 28:5, 6).

-- He Himself said, "A spirit hath not **flesh and bones** as ye see me have" (Luke 24:37 - 39).

-- In resurrection He could be **touched** (Luke 24:39; John 20:27); He could be **seen** (Luke 24:39; John 20:29); He **ate physical food** (Luke 24:41 - 43); He **breathed** (John 20:22); and He had the scars from the crucifixion (John 20:27).

-- His body did not see corruption (Acts 2:31). Therefore, if it is not identical to His resurrection body, where is it? Does He have two bodies (aside from His mystical Body) -- a dead one and a living one?

-- In Acts 2:29 - 36 notice the emphasis on the physical. That which is raised up is: in contrast to David, whose **body** is still in the tomb (v. 29): the fruit of David's **loins**, according to the **flesh** (v. 30); uncorrupted **flesh** (v. 31); the **SAME JESUS** (human name) which was crucified (it was His **body** which was crucified, not His soul or His spirit -- v. 36).

15:32. These are not literal beasts, but men who acted like beasts. "After the manner of men" is translated "to speak after the manner of men" in the Scofield margin)

15:35. Our own physical resurrection:

-- Romans 8:23. Not freedom from the body, but redemption for it.

-- Job 19:25 - 27. "- in my flesh [after death] shall I see God."

-- Phil. 3:21. "Change" -- not "**EX**change." "fashion like" -- not "exchanged for."

-- 1 Cor. 15:51. "Changed," not "exchanged." 1 Cor. 15:53. The "corruptible" (dead) body is not left to continue corruption. It puts on incorruption (15:42). The **same thing which was sown is raised!** But it has been changed -- it is **different**.

-- Isa. 26:19 (NASB), "Your dead will live; their **corpses** will rise, **you who lie in the dust**, awake and shout for joy." The very body of death ("corpses") will rise!

15:35 - 44. This is not a contrast between **physical** and **spirit**, but between two **kinds of physical** bodies. Our **physical** body **now** is terrestrial (fitted for life on earth), corruptible, weak, natural. Our **physical** body **then** will be celestial (fitted for life in heaven), incorruptible, powerful, spiritual. That both are **physical** is evident from vs. 37, 38 where the **plant** does not have the same **appearance** as the seed, but is directly connected to it, formed partly from it, sharing the same life and identity -- and **both** are **physical**. Also see verse 39. There are

different kinds of flesh, but all are **flesh** (physical). Notice also v. 44. Both are **bodies** and the second is not **spirit** (non-physical) but **spiritUAL** (adapted to life in the spirit realm).

15:36 - 38. On this passage Sir Robert Anderson says, "He does not attempt to **explain** the mystery. His answer is, "'Thou fool!' If, the apostle argues, we cannot explain the most familiar processes of nature -- how can we explain the resurrection of the dead?" -- From "The Lord from Heaven" -- pages 42, 43.

15:42 - 44. The same thing that corrupts is what is raised. The "it" in these verses is the **physical body**.

15:42 - 48. The description of the resurrection body here precludes a "general resurrection" to judgment, for the saved are distinguished from the lost before resurrection and, manifestly, have a different kind of resurrection body.

15:46. "- afterward that which is spiritual." Yet He had (and has) a physical body. See Luke 24:39.

15:49. Compare Gen. 5:3.

15:50. "Flesh and blood" is **not** the same as "flesh and **bone**" (Luke 24:39).

15:51 - 53. The Rapture is said here to be a "mystery." This is implied also by the fact that the Thessalonians would have been ignorant of it if Paul had not told them about it (1 Thess. 4:13). **Nowhere** outside of Paul's epistles do we have a coming of Christ involving the "change" referred to here and in Phil. 3:21. Also **only** in Paul's epistles do we find any description of believers being caught up into the air as in 1 Thess. 4:17. If we recognize that this Age of Grace is distinct from the prophetic program we find nothing surprising in the realization that **only Paul**, to whom it was entrusted, speaks of the Rapture.

15:54. The passage in Isa. 25:8 (quoted here) has in view the coming in glory and the kingdom. This verse does not say Isa. 25:8 is fulfilled **when** the Rapture takes place and **by** the Rapture -- but that it will not be fulfilled until **after** the Rapture. Actually, it will be at least seven years after the Rapture when this verse in Isaiah will be fulfilled.

15:55. The word "grave" is not "death" as is stated in the Scofield margin. It is "*Hades*" according to Strong's Concordance. In the O.T. reference it is "*Sheol*" in the Hebrew.

15:58. Solomon, with his eyes fixed on that which is "under the sun" said, "All is vanity." However, since Christ came from **above** the sun and, after death and resurrection, ascended up above the sun once more (and will some day soon come to take **us** to our home above the sun) our labor is **NOT IN VAIN in the Lord!**

16:2. "Upon the first day of the week -." This collection was to be made, not on the Sabbath (Saturday), but on Sunday. See also Acts 20:7.

16:6. See Rom. 15:24; 2 Cor. 1:16.

16:10. See 2 Tim. 1:7.

16:13, 14. Here is a good charge for all of us in these dark days!

16:15. This is the right kind of "addict."

16:19. Compare Rom. 16:3 - 5. Wherever they lived they evidently had a church in their home. The "church" is not a building, but the gathering of believers, wherever they meet.

16:22. "Love" is "*phileo*" -- the love of emotion. Compare Prov. 8:36; 1 Cor. 8:3.

16:24. "Love" here is "*agape*" -- love of devotion.

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