

Analysis of
1 CORINTHIANS

"ANSWERS FOR TODAY'S PROBLEMS FROM YESTERDAY'S CHURCH"

Expanded Analysis of 1 Corinthians
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1 CORINTHIANS

"ANSWERS FOR TODAY'S PROBLEMS FROM YESTERDAY'S CHURCH"

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D 3 Called saints

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Jesus Christ –

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 - J 2 So also the things of God no one has known except the Spirit of God!

- G 3 God's enabling us to perceive His wisdom 2:12
 - H 1 The time of our reception: "Now we have received"
 - H 2 The source of our reception
 - J 1 The denial: We have not received the spirit of the world
 - J 2 The affirmation: We have received the Spirit "out from" God
 - H 3 The purpose of our reception: That we may know the things [i.e. wisdom]
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H 2 The spiritual man's comprehension and receptivity of God's wisdom: On the one hand, the spiritual man's discernment of all things 2:15

H 3 The spiritual man's incomprehensibility 2:15-16

J 1 The fact: On the other hand he is correctly evaluated by no one 2:15

J 2 The reasons 2:16

K1 No one knew the mind of the Lord

K2 Who is going to instruct Him?

K3 We have the mind of Christ

C 3 The Foolishness of Their Divisions over Leaders 3:1-17

D 1 Their Immaturity in Their Idolizing of Certain Leaders [God's certain gifting of the leaders, who are merely servants; God's certain causing of growth; Therefore they need not idolize, lionize, or otherwise divide over leaders!] **3:1-9 - The Figure of an Infant - 3:1-4**

E 1 His manner of speaking to them in his prior ministry to them 3:1

G 1 Not as to spiritual men

G 2 But as to fleshy men

G 3 As to infants in Christ

E 2 The proof of their prior condition 3:2a

G 1 His having given them milk

G 2 His not having given them food

G 3 Their inability to process food instead of milk

E 3 Their present condition 3:2b-3a

G 1 Their continued inability to process food instead of milk 3:2b

G 2 Their continued fleshiness 3:3a

- E 4 The proof of their present condition 3:3b-9
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 - G 3 The specific examples 3:4-9
 - H 1 Their cliquishness over leaders: For whenever 3:4
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 - J 2 Moreover a different one says, "I of Apollos!"
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 - J 1 The question asked: "What is Apollos? What is Paul?" 3:5
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 - K2 Even as to each one [minister (=Paul & Apollos)] the Lord gave the ability/desire to serve]? or ...
 - K3 Even as to each one [responder] the Lord gave [the ability/desire to believe]?
 - J 3 The division of labor in ministry [lit. service] 3:6
 - K1 I planted,

- K2 Apollos watered,
 - K3 but God was causing the growth.
 - H 3 Their inability to perceive the work of God in ministry 3:7
 - J 1 The insignificance of the one who planted
 - J 2 The insignificance of the one who watered
 - J 3 The real significance of God, the One causing growth
 - H 4 The truth about the ministers 3:8-9a
 - J 1 The unity of the one planting and the one watering 3:8
 - J 2 The distinction of each receiving his own reward [lit. wage] according to his own labor
 - J 3 The prominence of God: *God's* co-workers we are. 3:9
 - H 5 The truth about the Corinthians: The prominence of God 3:9b
 - J 1 *God's* tillage [field?];
 - J 2 *God's* building you all are.
- D 2 **God's Certain Assessment of the Ministries of Those Building on the Church** [Therefore **they** need not assess the builders!]
3:10-15. The Figure of a Building - 3:10-15
 - E 1 The nature of the **foundation** 3:10-11
 - G 1 Paul's having laid a foundation 3:10
 - H 1 According to God's grace given to him
 - H 2 As a wise master builder ("architekton")
 - G 2 Another's [of the same kind] (present) building on it
 - G 3 The necessity of each watching how he is building on it

- G 4 The unalterability of the present foundation 3:11
 - H 1 "For other foundation no one is able to lay alongside (para) the one being laid"
 - H 2 "Who is Jesus Christ"
- E 2 The *nature* of the **building process**: The different building materials representing different qualities of work: "If a certain one builds upon the foundation..." 3:12
 - G 1 Gold
 - G 2 Silver
 - G 3 Stones--precious
 - G 4 Woods
 - G 5 Hay
 - G 6 Stubble
- E 3 The *evaluation* of the **building process** 3:13
 - G 1 The inevitable revealing of the different materials used by each builder 3:13
 - H 1 Of each builder the work will become apparent
 - H 2 The day will declare it
 - H 3 Because by fire it will be unveiled
 - H 4 Of each one quality of the work by the fire will be proven (assayed)
 - G 2 The results of the revealing 3:14-15
 - H 1 If the work remains which anyone built upon [the foundation]: He will receive a reward [wage] 3:14
 - H 2 If the work of anyone is consumed 3:15
 - J 1 He will suffer loss
 - J 2 He himself will be saved, yet so as through fire

D 3 God's Certain Sabotage of Faulty Builders of the Church
[Therefore *they* need not sabotage the builders!] **3:16-17 – The Figure of The Temple - 3:16-17**

E 1 Do they not know... 3:16

G 1 That they are God's temple

G 2 That God's Spirit dwells in them?

E 2 If anyone the temple of God **defiles**, God will **defile** that man! 3:17

G 1 For God's temple is holy

G 2 Which [temple] they are

D 4 Observations on this section (3:1-17)

E 1 This is really a reflection on how they view their leaders.

E 2 They are really too picky and immature about how they evaluate different leaders/workers in the church.

E 3 God is going to evaluate their leaders, so they should stop it.

E 4 One day the work of each of their leaders will be plain for all to see, because there is a day of judgment that will test / prove their leaders' work.

E 5 Some of their leaders will presumably get a reward.

E 6 Others of their leaders will have their work burned up. They will suffer loss, but the leaders themselves will be saved, yet so as through a fire (singed and burned).

E 7 The application is that

G 1 Just as the leaders' work gets evaluated, so everyone's work will get evaluated.

G 2 Perhaps God will be more rigorous with leaders than with under-workers in the Church.

G 3 Failure to appreciate a church leader's ministry is more the sign of the church's immaturity than of the leader's suitability.

C 4 The cure for divisions over leaders 3:18 - 4:21

D 1 Do not boast in men 3:18-23

E 1 The warning against self-deception about wisdom 3:18

G 1 The warning: "Let no one deceive himself"

G 2 The danger: "If anyone thinks [himself] to be wise among you in this age..."

G 3 The advice: "...let him become foolish that he may become [really] wise."

E 2 The folly of the world's wisdom 3:19-20

G 1 The fact: "This world's wisdom is folly with God" 3:19

G 2 The proof: "For it has been written..." 3:19-20

H 1 "The one grasping the wise in their craftiness" Job 5:13 3:19

H 2 And again: "The Lord knows the reasonings of the wise that they are vain." Psalm 94:11 3:20

E 3 The conclusion 3:21-23

G 1 The essence of the conclusion: "Let no one boast in men" 3:21

G 2 The reason for the conclusion 3:21-23

H 1 "For all things belong to you" 3:21-22

J 1 Whether Paul or Apollos or Cephas 3:22

J 2 Or [the] world or life or death

J 3 Or things present or things to come-- all things (lit. "of you") belong to you!

H 2 And you (lit. "of Christ") belong to Christ 3:23

H 3 And Christ (lit. "of God") belongs to God

- G 3 Instead, regard leaders as servants and trustees evaluated by God 4:1-5
 - H 1 The perspective: Let us regard man as 4:1
 - J 1 attendants (under-rowers) of Christ
 - J 2 and stewards of God's mysteries
 - H 2 The responsibility: "Here for the rest it is sought among stewards that faithful--a certain one be found" 4:2
 - H 3 The evaluation of faithfulness 4:3
 - J 1 It is a very small thing that I am judged
 - K1 By you
 - K2 Or by a human day (of judgment?)
 - J 2 Neither myself do I even judge
 - K1 For nothing against myself do I know
 - K2 But not by this have I been justified
 - J 3 Moreover the one judging me is the Lord.
 - H 4 The warning / conclusion:
 - J 1 So don't you (Corinthians) judge anything before time
 - J 2 Until the Lord comes
 - K1 Who both will shed light on the hidden things of the darkness
 - K2 And will manifest / reveal the counsels of the hearts
 - J 3 Then the praise will be to each one from God"

- G 4 Observe the humiliation of the Apostles 4:6-13
 - H 1 Paul's having applied this discussion to Apollos and himself to combat their pride 4:6
 - J 1 That they might learn not to think above and beyond that which has been written
 - J 2 So that no one might be puffed up on behalf of one against another [of a different kind]
 - H 2 The concept of giftedness as it combats pride 4:7
 - J 1 Question: "Who distinguishes you [from another]?"
 - J 2 Question: "What do you have that you have not received?"
 - J 3 Question: "If you received it, why do you boast as not having received it?"
 - H 3 Paul's use of irony to combat their pride 4:8
 - J 1 Their having become gluttoned
 - J 2 Their having become rich
 - J 3 Their having reigned as kings without him [and the other apostles]
 - J 4 The advantage of their having reigned in order that he [and the other apostles] might reign with them
 - H 4 God's presentation of the Apostles now at the last (times?) 4:9
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 - J 2 Because we became a spectacle (theatros) to the world, both to
 - K1 angels
 - K2 and to men.

- H 5 Paul's contrast of the Apostles and the Corinthians 4:10
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 - J 2 We are weak - but you are strong
 - J 3 You are held in honor, but we are dishonored
- H 6 The hardships of the Apostles 4:11-13
 - J 1 Until the present hour we both hunger and thirst 4:11
 - J 2 And are naked
 - J 3 And are unsettled
 - J 4 And labor, working with our own hands 4:12
 - J 5 Being reviled, we bless
 - J 6 Being persecuted, we endure
 - J 7 Being defamed, we beseech 4:13
 - J 8 As refuse of the world we became Of all things an offscouring til now
- G 5 Imitate the humility of the Apostle Paul 4:14-21
 - H 1 Paul's motivation in writing them in severity 4:14
 - J 1 Not shaming them
 - J 2 But admonishing them as his beloved children
 - H 2 His paternal relationship to them in the Lord 4:15
 - J 1 Even though you might hypothetically have ten thousand child-trainers in Christ
 - J 2 You do not have many fathers!
 - J 3 In Christ Jesus through the gospel *I* gave birth to you!

- H 3 His begging of them to become imitators of himself 4:16
- H 4 His having sent them Timothy 4:17
 - J 1 His position: Paul's beloved and faithful child in the Lord
 - J 2 His function: He will remind you of my ways in Christ as everywhere in every church I teach
- H 5 His scolding them for their attitude toward him 4:18-21
 - J 1 When Paul was not coming to them, some were puffed up 4:18
 - J 2 His promise to come to them shortly if the Lord wills 4:19
 - J 3 His promise to know not the speech of the ones having been puffed up, but their power!
 - J 4 His observation that the Kingdom of God is not in speech, but in power! 4:20
 - J 5 His stern question: What do you want? Shall I come to you with a rod, or in love and in a spirit of meekness? 4:21

B 2 Ungodly Ethics in the Church 5 - 6

- C 1 Their failure in church discipline 5
 - D 1 Paul's judgment of the incestuous brother necessitated by the church's failure to do so 5:1-8]
 - D 2 Paul clarifies the limits of association 5:9-13a
 - E 1 To eat with is to offer one's protection and blessing: See Encyclopedia of 7700 Illustrations by Paul Lee Tan, p. 940, Item 4077.
 - D 3 Paul commands expulsion of the wicked man 5:13b
- C 2 Their lawsuits against one another 6:1-11
- C 3 The destructiveness of immorality 6:12-20

A 3 THE CORINTHIANS' QUESTIONS ABOUT THEIR CHURCH 7:1 - 16:4

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- C 2 Marriage and divorce 7:10-24
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 - D 2 Christians should not divorce unbelieving spouses 7:12-16
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 - E 2 Because of greater freedom to serve Christ 7:32-35
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C 3 The warning from Israel: Beware of spiritual defeat despite spiritual opportunity 10:1-13

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D 1 The warning to distinguish between true and false utterances 12:1-3

E 1 Knowing about Gifts 12:1

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D 2 The Holy Spirit distributes varieties of gifts to believers as He chooses 12:4-11

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G 1 Varieties of Gifts 12:4 There are differences of gifts ("gracings?"), but there is the same Spirit 12:4

G 2 Varieties of Ministries 12:5 There are differences of ministries (services), and the same Lord 12:5

G 3 Varieties of Effects 12:6 There are differences of operations, but the same God -- the one operating 12:6

H 1 All things

H 2 In all

- G 4 Note: The Source and Purpose of Gifts 12:7
 - H 1 The ubiquity of distribution: To *each one* is given 12:7
 - H 2 The source of distribution: the manifestation *of the Spirit*
 - H 3 The purpose of distribution: For [collective?] *profiting*
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 - G 3 The Gift of Faith 12:9 To another (of a different kind), faith by the same Spirit 12:9
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 - G 8 The Gift of Tongues To another (of a different kind), classifications of tongues
 - G 9 The Gift of Interpreting Tongues Moreover to another (of the same kind), interpretation of tongues
 - G 10 Note:God's Sovereign Control of Spiritual Gifts – The sovereignty of distribution 12:11
 - H 1 The inclusiveness of the gifts: Moreover *all* these things¹
 - H 2 The unity of the distributor: works *one and the same Spirit*,

¹ The Holy Spirit has a corner on the market of distributing spiritual gifts and abilities -- He is sole proprietor of the distributorship!

- H 3 The inclusiveness of the recipients: distributing *separately to each one*
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- D 3 **Complexity:** The diversity and interdependence of the members of Christ's Body 12:12-27
 - E 1 **Unity:** All believers together make up Christ's one body 12:12-13
 - G 1 The analogy of the human body 12:12
 - H 1 There is one body
 - H 2 The body has many members
 - H 3 Yet the many members together constitute one body
 - G 2 The correspondence with the Messiah (Christ): Just as it is with the human body, so it is with the Messiah (Christ) 12:12-13
 - H 1 For with one Spirit we were all baptized (immersed) into one body
 - J 1 Whether Jew or Greek
 - J 2 Whether slaves or free
 - H 2 And we all were given one Spirit to drink
 - E 2 **Diversity:** Everyone is different in the Body of Christ 12:14-20
 - G 1 The thesis: Now the body is not [made up of] one part, but of many. A body by definition has to have many parts. 12:14
 - G 2 **Lack of similarity does not invalidate:** The issue of significance: "I don't count because I don't have a more glamorous gift." "I still have a significant role, even though I'm different!" 12:15-16

- G 3 **Uniformity would deprive us of complexity in performance:**² "If I weren't here, Christ would be deprived of a unique contribution!" 12:17
 - H 1 If all the body were an eye, where would the hearing be?
 - H 2 If all were hearing, where would the smelling be?
- G 4 **Complexity is decreed by God!** But now God has set each one of the parts in the body as He wished! "I'm the way I am because God made me this way for His good reasons!" Differentness is designed by God! 12:18
- G 5 **Uniformity destroys entity:** Unity of function destroys the whole effect of a multi-faceted organism! If all were one part, where would the body be? 12:19
- G 6 **Diversity is melded into unity:** But now there are indeed many parts, but one body. 12:20
- E 3 **Indispensability:** Everyone is important in the Body of Christ! 12:21-26
 - G 1 The impossibility of independence! 12:21
 - H 1 The eye cannot say to the hand, "I have no need of you!" 12:21
 - H 2 Nor can the head say to the feet, "I have no need of you!"
 - G 2 The necessity of the weak! But much more, the parts of the body which seem to be weaker are necessary!³ 12:22
 - G 3 The honor of those without prestige! And the parts we think to be less honorable, these we surround with more abundant honor! 12:23

² Evidently God wants the body of Christ to make a complex, multi-faceted impact on a watching world. The more we are different, the more people we can reach, and the more we can glorify God. God is a God of complexity and divergence according to a Divine standard of holiness.

³ The importance of a healthy little toe!

- G 4 The additional beauty for those parts without beauty!
 - H 1 And our unattractive parts have more abundant attractiveness.
 - H 2 But our attractive parts have no need [of greater attractiveness]. 12:24
- G 5 But God has blended together the body so that the part lacking in honor has received more abundant honor!
 - H 1 So that there be no division in the body 12:25
 - H 2 But that the parts should exercise the same care on behalf of one another!
- G 6 The implications of the honorable, multi-gifted body 12:26
 - H 1 Corporate suffering: And whether one part suffers, all the parts suffer with it!
 - H 2 Corporate joy: Or whether a part is glorified, all the parts rejoice with it!
- E 4 **Symmetry** 12:27
 - G 1 Corporately, you are [in a non-corporeal sense] the body of Christ
 - G 2 Individually, you are members [of Christ's body]
- D 4 **Priority:** The relative importance and distribution of some gifts: 12:28-31
 - E 1 The **importance** in distribution (gifted people and gifts): God placed some in the church 12:27-28
 - G 1 First, apostles
 - G 2 Second, prophets
 - G 3 Third, teachers
 - G 4 Then, powers
 - G 5 Then, gifts of healings
 - G 6 Helps
 - G 7 Governings
 - G 8 Kinds of tongues

- E 2 The **unevenness** of distribution 12:29-30
 - G 1 Not all are apostles, are they? 12:29
 - G 2 Not all are prophets, are they?
 - G 3 Not all are teachers, are they?
 - G 4 Not all have powers, do they?
 - G 5 Not all have gifts of healings, do they? 12:30
 - G 6 Not all speak with tongues, do they?
 - G 7 Not all interpret, do they?
- E 3 The **challenge** concerning distribution 12:31
 - G 1 His exhortation to desire eagerly the greater gifts
 - G 2 His showing to them a way of excellence
- D 5 Love is more important than even revelational gifts - it is eternal while they are temporary 13
- D 6 The superiority of prophecy over "tongues" 14:1-25
 - E 1 Because prophecy builds up the church whereas "tongues" doesn't 14:1-19
 - E 2 Because "tongues" represents a childish (immature) "sign-for-judgment" emphasis in the Church -- and is thus inappropriate for instruction or evangelism 14:20-25
- D 7 Rules for verbal utterances in church 14:26-36
 - E 1 "Tongues" and prophecy 14:26-33
 - E 2 Women 14:34-36
- D 8 Expected responses to Paul's teaching 14:37-40
 - E 1 Obedience 14:36-38
 - E 2 Priority 14:39
 - E 3 Orderliness 14:40

B 4 The Problem of Error About the Resurrection 15

C 1 The importance of Messiah's resurrection: It is a part of the gospel by which the Corinthians were saved 15:1-11

D 1 Paul's introduction to the gospel 15:1-2

E 1 Paul's intention to explain the gospel: {1} Now I make known to you, brethren, the gospel⁴ 15:1a

E 2 Actions in regard to the gospel 15:1b

G 1 He preached: which I preached to you,

G 2 They received: which also you received,

E 3 Their status in regard to the gospel 15:1c-2b

G 1 They stand in it: in which also you stand, 15:1c

G 2 They are saved by it: {2} by which also you are saved, 15:2a

G 3 Their adherence to the message he had preached: if you hold fast⁵ the word which I preached to you, 15:2b

E 4 Their only potential disqualifier – if their faith was ill-placed: unless you believed in vain.⁶ 15:2c

D 2 The content of the gospel 15:3-5

⁴ 15:1 - gospel: The word gospel (*euangelion*, 2098) simply means “good news.” As with most words, the content of the good news must be determined by the context. Here the meaning is that those who place their faith in Jesus are thus saved from eternal damnation from their sins. The content of the gospel here incorporates the essential elements that Christ died for our sins as the Scriptures predicted. His death is proven by His burial. Christ arose from the grave as the Scriptures predicted. His resurrection is proven by His multiple appearances. The gospel Paul here describes is technically different than the gospel Jesus announced to the Jewish people in Mark 1:14-15, for example. (See the explanatory notes at Mark 1:14-15 – http://www.wordexplain.com/PDFdocs/Mark_Expanded_Outline.pdf.)

⁵ 15:2 if you hold fast: This is a first class condition – “if, and it's true.” *If* here could be translated “since.” In other words, they were indeed holding fast to the message he had proclaimed to them.

⁶ 15:2 - unless you believed in vain: The “if” Paul contemplates here, translated “unless,” is a third class condition. Perhaps it is true, perhaps it is not. The effectiveness of their faith depends entirely on the reality of the whole concept of resurrection in the first place. Paul does not question either the sincerity or the durability of their faith. What he contemplates is that their strong faith was actually worth nothing. How could that be? In the context of 1 Cor. 15, the only thing to which Paul could be referring was that some of them, encumbered with Platonistic philosophy, were denying the reality of resurrection. As Paul goes on to explain, *if* there is no such thing as a resurrection for men in general, then Christ in particular has *not* been resurrected either. And if Christ has *not* been resurrected, that state of affairs would make their faith in Jesus utterly worthless. Paul went on to assert, of course, that Christ *had* been resurrected, and that the subsequent resurrection of believers in Jesus is as *certain* as Christ's resurrection.

- E 1 The primal nature of his past message to them: {3} For I delivered to you as of first importance 15:3a
- E 2 The source of his message: what I also received, 15:3b
- E 3 The first foundation of the gospel – the substitutionary death of Messiah for humanity’s sins as predicted in the Scripture: that Christ died for our sins according to the Scriptures, 15:3c
- E 4 The proof of Jesus death: {4} and that He was buried,⁷ 15:4a
- E 5 The second foundation of the gospel – the resurrection of Messiah on the third day as foretold in the Scriptures: and that He was raised on the third day according to the Scriptures, 15:4b
- E 6 The proof of Messiah’s resurrection: {5} and that He appeared to Cephas, then to the twelve. 15:5
- D 3 The continuing proof of Jesus’ resurrection 15:6-10
 - E 1 His appearance to five hundred 15:6
 - G 1 The time: {6} After that He appeared
 - G 2 The number: to more than five hundred brethren at one time,
 - G 3 Their status
 - H 1 most of whom remain until now,
 - H 2 but some have fallen asleep;
 - E 2 His appearance to James: {7} then He appeared to James, 15:7a
 - E 3 His appearance to all the apostles: then to all the apostles; 15:7b
 - E 4 His appearance to Paul 15:8-10
 - G 1 The order: {8} and last of all, 15:8a
 - G 2 The uniqueness: as to one untimely born, 15:8b
 - G 3 The appearance: He appeared to me also. 15:8c
 - G 4 His unworthiness 15:9

⁷ 15:4 - and that He was buried: The fact that Jesus was buried demonstrates the reality of His death.

- H 1 His apostolic status: {9} For I am the least of the apostles,
- H 2 His non-fitness: and not fit to be called an apostle,
- H 3 His reason: because I persecuted the church of God.
- G 5 Paul and the grace of God 15:10
 - H 1 God's grace and his status as apostle: {10} But by the grace of God I am what I am,
 - H 2 God's grace not wasted: and His grace toward me did not prove vain;
 - H 3 Paul labored more than all the other apostles: but I labored even more than all of them,
 - H 4 Yet it was God's grace in his labors: yet not I, but the grace of God with me.
- D 4 The end result in the lives of the Corinthians 15:11
 - E 1 Paul and his associates continually proclaim: {11} Whether then *it was* I or they, so we preach
 - E 2 The Corinthians had believed: and so you believed.
- C 2 The consequences of denying the existence of resurrection at all 15:12-19
 - D 1 The incongruity in two opposing views on resurrection 15:12
 - E 1 The fact – the Messiah is being proclaimed as having been resurrected: {12} Now if Christ is preached, that He has been raised from the dead,
 - E 2 The incongruous counter-claim: how do some among you say that there is no resurrection of the dead?
 - D 2 The seven consequences of denying the existence of resurrection 15:13-19
 - E 1 Messiah has not been raised: {13} But if there is no resurrection of the dead, not even Christ has been raised; 15:13
 - E 2 Paul's preaching is worthless: {14} and if Christ has not been raised, then our preaching is vain, 15:14a
 - E 3 Faith in Messiah is worthless: your faith also is vain. 15:14b

- E 4 Paul and his associates are false witnesses: {15} Moreover we are even found *to be* false witnesses of God, because we testified against God that He raised Christ,⁸ whom He did not raise, if in fact the dead are not raised. 15:15
 - E 5 The Corinthians are still in their sins 15:16-17
 - G 1 The postulate – the dead are not raised: {16} For if the dead are not raised, 15:16a
 - G 2 The corollary – Messiah has not been raised 15:16b-17a
 - H 1 not even Christ has been raised; 15:16b
 - H 2 {17} and if Christ has not been raised, 15:17a
 - G 3 The twin conclusions 15:17b
 - H 1 your faith is worthless;
 - H 2 you are still in your sins.
- E 6 Those Christians who have died have perished with no hope of recall: {18} Then those also who have fallen asleep in Christ have perished. 15:18
- E 7 Christians have a most pitiable existence 15:19
 - G 1 The condition: {19} If we have hoped in Christ in this life only,
 - G 2 The conclusion: we are of all men most to be pitied.
- C 3 The Christians' hope because of Messiah's resurrection 15:20-28
 - D 1 The certainty of Messiah's resurrection: {20} But now Christ has been raised from the dead, 15:20a
 - D 2 The benefit of Messiah's resurrection: the first fruits of those who are asleep. 15:20b
 - D 3 The results of impartation 15:21
 - E 1 Death imparted to mankind by the death of a man: {21} For since by a man *came* death,
 - E 2 Resurrection imparted to mankind by the resurrection of a man: by a man also *came* the resurrection of the dead.

⁸ 15:15 - NASB note: I.e. the Messiah. To the NASB note the present writer adds: A literal translation of the Greek reads, "because we testified about God that He raised the Christ," etc.

- D 4 The restatement of impartation 15:22
 - E 1 Through Adam, death for all: {22} For as in Adam all die,
 - E 2 Through the Messiah, resurrection for all: so also in Christ all will be made alive.
- D 5 The order of resurrection 15:23
 - E 1 The statement of order: {23} But each in his own order:
 - E 2 The listing of order
 - G 1 Messiah, the firstfruits: Christ the first fruits,
 - G 2 Those who belong to the Messiah
 - H 1 The time: after that
 - H 2 Those under consideration: those who are Christ's
 - H 3 The occasion: at His coming,⁹
- D 6 The eschatological results of resurrection 15:24-28

⁹ 15:23 - at His coming: The word *coming* is *parousia* (3952), which can mean either presence, as opposed to absence, or coming, arrival, as opposed to going, departure. When used of Jesus Christ in the NT, it seems most often to be used as a technical term for His return to the earth (*Friberg Analytical Lexicon of the Greek New Testament*). A careful analysis of the *parousia* of Christ leads to the conclusion that His return will be conducted in two stages:

(1) He will return initially, without any particular signs signifying the event, to take His bride, the Church from her earthly dwelling to their heavenly abode. This event is predicted in bride / bridegroom terms in John 14:1-6. This event entails a resurrection of *dead* Church Age believers' bodies in 1 Cor. 15:50-52 and 1 Thess. 4:13-18. This event entails a fundamental transformation of *living* Church Age believers' bodies from mortal to immortal as described in 1 Cor. 15:50-52 and 1 Thess. 4:13-18. This return involves a meeting of Church Age believers with Jesus and one another in the air, after which these believers, as the Bride of Christ, will never again be separated from Him (1 Thess. 4:13-18). Theologians term the initial phase of Christ's return as "the Rapture." For a discussion of the Rapture, see <http://www.wordexplain.com/rapture.html>. For a discussion of the judgment (evaluation) of the Church, see <http://www.wordexplain.com/lastbema.html>.

(2) After a period of some seven years' duration, and after a series of a great many signs, Jesus will return all the way to earth (Matt. 24), at which point He will wage war with all who oppose His regime and destroy all who wage war against Him. This event is described in detail in Isaiah 59:15-18; 63:1-6; Zechariah 14:1-15; Matthew 24; 2 Thessalonians 1:5-10; and Revelation 19:11-21. As King, He will stand in judgment over every person who survives the Great Tribulation period (Matt. 25:14-46). He will inaugurate His rule upon earth over the whole earth for 1000 years (Zech. 14:9-21; Isa. 2:1-4; 9:6-7; 11:1-16; 60:1-22; 65:20-25; 66:10-24; Rev. 20:1-6). This return will also include a resurrection of, at the least, those who had been executed during the Tribulation period (Rev. 20:4-6). There are many more OT passages which could be incorporated with this particular phase of the Messiah's return. For a discussion of the second phase of Christ's return, see <http://www.wordexplain.com/2ndcomingb.html>. For a discussion of the judgments involved, see http://www.wordexplain.com/Last_Survivors-Judged.html. For a discussion of the various resurrections included in the two stages of Christ's return, see <http://www.wordexplain.com/lastresurrections.html>. For a discussion of the thousand-year reign of Christ upon earth, see <http://www.wordexplain.com/millenniumcharacteristics.html>.

- E 1 The completion of time: {24} then *comes* the end,¹⁰ 15:24a
- E 2 The delivery of the kingdom: when He hands over the kingdom to the God and Father, 15:24b
- E 3 His abolition of all opposition: when He has abolished 15:24c
 - G 1 all rule
 - G 2 and all authority
 - G 3 and power.
- E 4 The necessity of subjugation: {25} For He must reign until He has put all His enemies under His feet. 15:25
- E 5 The abolition of the final enemy, death: {26} The last enemy that will be abolished is death. 15:26
- E 6 The inevitability of subjection as predicated in Scripture: {27} For He has put all things in subjection under His feet.¹¹ 15:27a
- E 7 The exception of the Father: But when He says, “All things are put in subjection,” it is evident that He is excepted who put all things in subjection to Him. 15:27b
- E 8 The ultimate subjection of the Son 15:28a
 - G 1 The time contemplated – when all things are subject to the Son: {28} When all things are subjected to

¹⁰ 15:24 - then comes the end: The end (*telos*, 5056) contemplated is what can be termed The Eternal State. Conditions of this time are most substantially revealed in one place in Revelation 21:1-22:5. Scripture reveals that (1) The existing cosmos will be destroyed by fire. (2 Pet. 3:7, 10-12; Rev. 20:11). (2) The unbelieving dead of all ages will stand before Christ. Their names not being found written in the Book of Life of the Lamb, they will be deposited forever in a Lake which burns perpetually with fire and sulfur (Rev. 20:11-15). (3) Death and Hades will be banished forever in the Lake of Fire (Rev. 20:14). (4) God will create a New Cosmos, comprised of New Heaven and New Earth, utterly pervaded with righteousness only (2 Pet. 3:13; Rev. 21:1). (5) God will banish all effects of sin, death, sorrow, and pain (Rev. 21:4). (6) God will bring down from heaven, His present abode, New Jerusalem, which will serve as the capital city of New Earth (Rev. 21:2, 10). (7) God will forever be with the redeemed of all ages in conjunction with New Jerusalem and New Earth (Rev. 21:3; 22:3-5). (8) Jesus will have delivered up the kingdom to God the Father, and they two will reign as co-regents in New Jerusalem over New Earth, assisted by the redeemed (Rev. 22:3-5).

¹¹ 15:27 - all things in subjection under His feet: Psalm 8 states that God placed all of creation under the authority of man. At his fall into sin (Gen. 3), man lost the ability to rule over creation in the way that God had intended. Jesus of Nazareth, the Jewish Messiah, Son of David and Son of God, has the ability and will be granted the authority to rule over the entire earth in a benevolent and righteous rule as King of the Earth and as Ultimate Man. Jesus will fulfill the destiny of man as Psalm 8 predicted. Right now He is seated in heaven, enthroned at the right hand of God, waiting until His enemies are made a footstool for His feet (Psa. 110:1). One day He will be granted His inheritance and He will rule over the nations of the earth with a rod of iron (Ps. 2:6-9; Dan. 7:13-14; Zech. 14:9-21; Rev. 20:1-9). This will all be part of His subjugation of His enemies.

Him,

G 2 The submission of the Son: then the Son Himself also will be subjected to the One who subjected all things to Him,

E 9 The infinite plenitude of God: so that God may be all in all.¹²
15:28b

C 4 The continual Christian struggle makes sense only if there is a resurrection
15:29-34

D 1 What is the point of baptism to fill up the ranks of those who have died? 15:29

E 1 The question asked: {29} Otherwise, what will those do who are baptized for the dead?¹³

E 2 The incongruity if there is no such thing as resurrection: If the dead are not raised at all, why then are they baptized for them?

D 2 What is the point of enduring physical danger? 15:30-31

E 1 The constant danger of Paul and his associates: {30} Why are we also in danger every hour? 15:30

E 2 His daily flirt with death for Jesus: {31} I affirm, brethren, by the boasting in you which I have in Christ Jesus our Lord, I die daily. 15:30

¹² 15:28 - so that God may be all in all: This sublime state is described in concrete terms in Revelation 21:1 - 22:5.

¹³ 15:29 - baptized for the dead: There are between 30 and 40 explanations of this difficult passage. All explanations must take into account the meaning of the Greek word *huper*, which is followed by nouns in the genitive case.

(1) Abe Penner, instructor of Exposition of 1 Corinthians, Grace College of the Bible, mid to late 1960's, unpublished class notes: *huper* means "instead of." They were being baptized to fill up the ranks of those who had died. This is plausible, but "instead of" is just a shade off of "on behalf of," and carries with it a component of substitution or representation.

(2) Thomas Constable, Notes on 1 Corinthians, p. 175 (<http://www.soniclight.com/constable/notes/pdf/1corinthians.pdf>): *Huper* means "on behalf of," a very typical meaning. "This verse probably refers to proxy baptism, the custom of undergoing baptism for someone who died before he or she could experience baptism." Constable opines that some Corinthians may have borrowed proxy baptism from a pagan religion, which certainly existed in that region. So also David Lowery, 1 Corinthians, *The Bible Knowledge Commentary*. Left unexplained by both is why Paul would speak of a heterodox practice without denouncing its heterodoxy.

(3) John MacArthur, in his commentary on 1 Corinthians: *Huper* means "because of." "Paul may have simply been saying that people were being saved (baptism being the sign) because of the exemplary lives and witness of faithful believers who had died."

The present writer favors view #1 with view #3 coming in a close second. It is difficult to know the true meaning. One thing is clear, from observing the whole of the New Testament and its teaching on salvation. There is nothing any Christian can do to secure the salvation of another. Each individual must personally place his faith in Jesus. Furthermore, water baptism is the sign of salvation, not the cause of it.

- D 3 What is the point of facing the wrath of adversaries? 15:32a
 - E 1 Paul's conflict at Ephesus: {32} If from human motives I fought with wild beasts ¹⁴ at Ephesus,
 - E 2 Paul's expression of futility (if there is no resurrection): what does it profit me?
- D 4 Why not live merely for the moment? 15:32b
 - E 1 The hypothesis: If the dead are not raised,
 - E 2 The logical, hedonistic conclusion: let us eat and drink,
 - E 3 The reason: for tomorrow we die.
- D 5 Paul's warning of the Corinthians to stop being influenced by the false teachers who taught that there was no resurrection 15:33-34
 - E 1 His warning against deception: {33} Do not be deceived: 15:33a
 - E 2 His proverb to urge them to disassociate from the false teachers: "Bad company corrupts good morals." 15:33b
 - E 3 His challenge to think clearly: {34} Become sober-minded as you ought, 15:34a
 - E 4 His command to stop sinning: and stop sinning; 15:34b
 - E 5 Some in the church did not have an accurate knowledge of God: for some have no knowledge of God. 15:34c
 - E 6 His shaming them for allowing this condition to exist: I speak *this* to your shame. 15:34d
- C 5 The resurrection illustrated from the world of nature 15:35-41
 - D 1 Paul puts forward two objections 15:35
 - E 1 What process can possibly account for all the dead people of the world being resurrected? {35} But someone will say, "How are the dead raised?"
 - E 2 What kind of body will they have? And with what kind of body do they come?"

¹⁴ 15:32 - fought with wild beasts: Paul is not suggesting he had to fight with wild animals in the arena at Ephesus. He was a Roman citizen and would not have received that fate. Furthermore, he was still alive! He alluded, most likely, to the human adversaries he faced, perhaps Demetrius or Alexander (Acts 19:24-41; 2 Tim. 4:14) (so Constable, p. 176, viewed April 22, 2011).

D 2 Paul's answer to the objections 15:36-41

E 1 As to the possibility of resurrection at all – seeds do not grow unless they die: {36} You fool! That which you sow does not come to life unless it dies; 15:36

E 2 As to the nature of the resurrection body 15:37-41

G 1 As illustrated in seeds 15:37-38

H 1 The body that is sown is different than the body that subsequently grows: {37} and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else. 15:37

H 2 God gives to the plant the body He desires: {38} But God gives it a body just as He wished, 15:38a

H 3 God gives to each seed the body He desires: and to each of the seeds a body of its own. 15:38b

G 2 As illustrated in animate life here upon earth 15:39

H 1 The statement of the difference: {39} All flesh is not the same flesh,

H 2 The distinctiveness of human bodies: but there is one *flesh* of men,

H 3 The distinctiveness of animal bodies: and another flesh of beasts,

H 4 The distinctiveness of bird bodies: and another flesh of birds,

H 5 The distinctiveness of fish bodies: and another of fish.

G 3 As illustrated in the differences between earthly and celestial bodies 15:40-41

H 1 As to essence: {40} There are also heavenly bodies and earthly bodies, 15:40a

H 2 As to glory: but the glory of the heavenly is one, and the *glory* of the earthly is another. 15:40b

H 3 As to degrees of glory in the heavenly realm 15:41

- J 1 The distinct glory of the sun: {41}
There is one glory of the sun,
 - J 2 The distinct glory of the moon: and
another glory of the moon,
 - J 3 The distinct glory of the stars: and
another glory of the stars;
 - J 4 The distinction of glory from one star
to the next: for star differs from star
in glory.
- C 6 The resurrection explained by an analogy to the present order of things in nature 15:42-49
- D 1 As to mortality: {42} So also is the resurrection of the dead. 15:42
 - E 1 It is buried as a mortal body: It is sown a perishable *body*,
 - E 2 It will be raised as an immortal body: it is raised an
imperishable *body*;
 - D 2 As to glory 15:43a
 - E 1 It is buried in dishonor: {43} it is sown in dishonor,
 - E 2 It will be resurrected in glory: it is raised in glory;
 - D 3 As to power 15:43b
 - E 1 It is buried in weakness: it is sown in weakness,
 - E 2 It will be resurrected in power: it is raised in power;
 - D 4 As to essence 15:44
 - E 1 It is buried a natural body: {44} it is sown a natural body,
 - E 2 It will be resurrected a spiritual body: it is raised a spiritual
body.
 - G 1 The reality of a natural body conceded: If there is a
natural body,
 - G 2 The reality of a spiritual body required: there is also a
spiritual *body*.
 - D 5 The transition from natural to spiritual explained historically and
theologically 15:45-49
 - E 1 The contrast between the two Adams 15:45

- G 1 The first Adam was created as a living soul: {45} So also it is written, “The first Man, Adam, became a living soul.”
- G 2 The last Adam was resurrected as a life-giving spirit: The last Adam *became* a life-giving spirit.
- E 2 The necessary movement from natural to spiritual 15:46
 - G 1 The priority in time of the natural body: {46} However, the spiritual is not first, but the natural;
 - G 2 The subsequence in time of the spiritual body: then the spiritual.
- E 3 The necessary movement from earthly to heavenly 15:47-49
 - G 1 The first man is of the earth: {47} The first man is from the earth, earthy; 15:47a
 - G 2 The second man came from the heavenly realm: the second man is from heaven. 15:47b
 - G 3 Those who descend from the earthly order of things have an earthly nature and existence: {48} As is the earthy, so also are those who are earthy; 15:48a
 - G 4 Those who become related to the heavenly order of things will have a heavenly nature and existence: and as is the heavenly, so also are those who are heavenly. 15:48b
 - G 5 We Christians all presently bear an earthly likeness: {49} Just as we have borne the image of the earthy, 12:49a
 - G 6 Just so will in the future bear a heavenly likeness: we will also ¹⁵ bear the image of the heavenly. 15:49b
- C 7 The event of the resurrection described 15:50-58
 - D 1 The impossibility of mortality inheriting immortality 15:50
 - E 1 The impossibility of flesh and blood inheriting the kingdom of God: {50} Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God;
 - E 2 The impossibility of decomposition inheriting that which can never decay: nor does the perishable inherit the imperishable.

¹⁵ 15:49 - we will also: NASB note: Two early mss read *let us also*

- D 2 Paul's revelation of the transformation at the Rapture 15:51-52a
 - E 1 The nature of the revelation – previously unrevealed truth about transformation: {51} Behold, I tell you a mystery; 15:51a
 - E 2 The universality of transformation for church age believers 15:51b
 - G 1 Not all church age believers will die: we will not all sleep,
 - G 2 All church age believers will be transformed: but we will all be changed,
 - E 3 Time and the transformation of church-age believers 15:52a
 - G 1 Instantaneous transformation: {52} in a moment, in the twinkling of an eye,
 - G 2 Transformation at the last trumpet: at the last trumpet;¹⁶
- D 3 The sequence of events at the transformation 15:52b
 - E 1 The sounding of a trumpet: for the trumpet will sound,
 - E 2 The resurrection of deceased church-age saints with immortal bodies: and the dead will be raised imperishable,
 - E 3 The transformation of living church-age saints to immortal bodies without prior death: and we will be changed.
- D 4 The necessity of transformation 15:53

¹⁶ 1 Cor. 15:52 - at the last trumpet: Craig Blomberg (*A Case for Historic Premillennialism: An Alternative to "Left Behind" Eschatology*, Edited by Craig L. Blomberg and Sung Wook Chung, p. 80) states the following:

The trumpet call of God in 1 Thessalonians 4:16 calls to mind similar imagery in 1 Corinthians 15:52. The two trumpets need not be the same, but if they are, then we have further support for posttribulationism, since the Corinthian trumpet is called the "last" one and coincides with the final, general resurrection (cf. 1 Cor. 15:53-47).

But Blomberg is in error, I believe, to posit only one "general" resurrection. **(1)** Our Lord Himself was resurrected first (Matt. 28:1-10; Mark 16:1-8; Luke 24:1-49; John 20:1-29; Acts 1:1-3; 1 Cor. 15:1-8). **(2)** Since He is the "first fruits" (1 Cor. 15:23), after His resurrection other believers also were resurrected (Matt. 27:52-53). **(3)** At the Pre-Tribulation Rapture, deceased members of the Church will be resurrected (1 Cor. 15:50-55; 1 Thess. 4:13-18). **(4)** Tribulation Saints who have been martyred will be resurrected in conjunction with Christ's return to reign and rule (Rev. 19:11-20:6). It is likely that OT saints will also be resurrected at the same time (Dan. 12:2). **(5)** After Christ's Millennial reign and after the destruction of the present heavens and earth, the wicked dead of all ages will be resurrected (Rev. 20:11-15). It is more likely, therefore, that the trumpet of 1 Cor. 15:52 is called "last" because it is the "last trumpet" for the Church (so David K. Lowery, 1 Corinthians, *The Bible Knowledge Commentary*, NT Volume, p. 545). As Lowery notes, "The trumpets in Revelation pertain to judgments during the Tribulation, whereas the trumpet in 1 Cor. 15:52 is related to the Church."

- E 1 It is necessary for decomposition to be clothed with that which does not decay: {53} For this perishable must put on the imperishable,
- E 2 It is necessary for that which can die to be clothed with that which can never die: and this mortal must put on immortality.
- D 5 The triumph of transformation 15:54-56
 - E 1 The pre-condition of triumph 15:54a
 - G 1 When that which decomposes has been clothed with that which cannot decay: {54} But when this perishable will have put on the imperishable,
 - G 2 When that which can die will have been clothed with that which can never die: and this mortal will have put on immortality,
 - E 2 The fulfillment of the prediction of triumph: then will come about the saying that is written, 15:54b-55
 - G 1 The conquest of death 15:54b-55a
 - H 1 "DEATH IS SWALLOWED UP in victory.¹⁷ 15:54b
 - H 2 {55} "O DEATH, WHERE IS YOUR VICTORY?¹⁸ 15:55a

¹⁷ 15:54 - death is swallowed up: Paul applies to church-age Christians at the Rapture that which shall eventuate for *all* the redeemed of *all* ages in New Jerusalem in connection with New Earth (Rev. 21:1-5) – the dissolution of death. The prediction Paul quotes comes from Isaiah 25:6-8. There Isaiah predicts (1) A lavish banquet for all peoples which God will prepare on Mount Zion (Isa. 25:6). The initial installment of that banquet will take place during the Millennium. In the Millennium, death will be retarded, but not banished (Isa. 65:20). The final installment of that banquet will take place on heavenly Mount Zion in New Jerusalem in the eternal state (Rev. 21:1-22:5). (It should be noted that New Jerusalem's great height is such because it contains heavenly Mount Zion (Rev. 21:16).) (2) Then Isaiah predicts that God will remove, on the Heavenly Mount Zion in New Jerusalem, the shroud of death covering all peoples (Isa. 25:7-8). So after the Millennium (Rev. 20:1-6), and after the Final Revolt (Rev. 20:7-10), and after the Great White Throne Judgment (Rev. 20:11-13), Death and Hades and all the wicked will be thrown into the Lake of Fire (Rev. 20:14-15), and death will have been swallowed up for all time. *Then* God will create New Heaven and New Earth. He will wipe away all tears, remove all sorrow and pain for all time from the resurrected redeemed who inhabit New Jerusalem and New Earth (Isa. 25:8; Rev. 21:4-5). Paul's point here in 1 Cor. 15:54 is that for all Church Age believers, this swallowing up of death will take place at the Rapture, even though for many others from among the redeemed, many of whom will not even have been born yet, that ultimate victory over death awaits a later fulfillment.

¹⁸ 15:55 - O Death, where is your victory, O Death, where is your sting? These two lines are quoted from Hosea 13:14, where the message is wholly one of judgment upon Israel, not reprieve! God did not exempt OT Israel from death. In the time of Hosea, the nation had been guilty of idolatry and apostasy from the worship of God. Death as punishment was certain. Notice Thomas Constable's explanation:

The Apostle Paul quoted the famous couplet in this verse in 1 Corinthians 15:55 and applied it to the effect of Christ's redemption on all of God's people. Death and the grave are not the final judgment and home of the believer because God did provide a ransom and redeemed His people. God has a glorious future beyond

- G 2 The defanging of death: O DEATH, WHERE IS YOUR STING?" 15:55b
- E 3 The analysis of death, sin, and the law 15:56
 - G 1 The root of the harm found in death: {56} The sting of death is sin,
 - G 2 The empowerment of sin: and the power of sin is the law;¹⁹
- D 6 The ultimate source of victory through transformation 15:57
 - E 1 The offering of thanks: {57} but thanks be to God,
 - E 2 Jesus Christ, the means of victory: who gives us the victory through our Lord Jesus Christ.²⁰
- D 7 The present motivation from future transformation 15:58
 - E 1 The exhortation to spiritual productivity on behalf of Jesus
 - G 1 Those addressed: {58} Therefore, my beloved brethren,
 - G 2 The imperative: be
 - H 1 steadfast,
 - H 2 immovable,

His punishment for sin for His own, both for national Israel and for Christians. Paul's use of this passage does not support the view that the church fulfills God's promises concerning Israel. Here in Hosea the promise is that Israel would indeed suffer death and the grave, not that she would escape it. Paul turned the passage around and showed that Jesus Christ's resurrection overcame the judgment and death that are inevitable for sinners. (Thomas Constable, *Notes on Hosea*, 2010 Edition, p. 55 [viewed on April 25, 2011], alluding to Robert Chisholm, Jr., *Handbook on the Prophets*, p. 366.)
<http://www.soniclight.com/constable/notes/pdf/hosea.pdf>

¹⁹ 15:56 - the power of sin is the Law: The function of the Law is to provide knowledge of sin (guilt in regard to sin) (Rom. 3:20).

²⁰ 15:57 - victory through our Lord Jesus Christ:

“Because of Jesus’ perfect obedience to the law (Rom. 5:19) and the satisfaction He made for its victims, those who trust in Him “are not under law but under grace, having “been released from the Law” (Rom. 6:14; 7:6). Jesus has both fulfilled the law and fulfilled righteousness. Because His life was sinless and therefore fulfilled the law His death conquered sin” (John MacArthur, *New Testament Commentary: 1 Corinthians*.)

Furthermore, it is through Jesus that we can have victory over the practice of sin in this life. That victory is progressive, never total in this life.

Ultimately, it is Jesus, through His death and resurrection that secures for all who believe in Him a resurrection to life. This amounts to ultimate victory over sin, the grave, decay, and eternal death (Rev. 21:1-22:5).

H 3 always abounding in the work of the Lord,

E 2 The motivation for productivity: knowing that your toil is not *in vain* in the Lord.

B 5 The Question About the Collection for the Jerusalem Saints: Take it regularly now before Paul visits 16:1-4

A 4 CONCLUSION 16:5-24

B 1 Paul's Planned Visit 16:5-9

B 2 Instructions Regarding Timothy and Apollos 16:10-12

B 3 Closing Exhortations 16:13-14

B 4 Appeal to Submit to Stephanus (who would probably take Paul's letter back to Corinth) 16:15-18

B 5 Closing Greetings 16:19-24

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