

1 Corinthians 15:35-49

15:29 - “baptized for the dead” (15:29) – no one is sure what this refers to since we do not know the context and the Corinthian’s background

- a. “baptize” is in the present tense which seems to indicate the Corinthians were practicing this and they understood the meaning. But, of course, their practice does not make it right or doctrinally correct.
- b. Some ideas (mostly bad and speculative):
 - i. Baptism of new believers who were on their death beds, but still going through catechism training.
 - ii. Living believers being baptized for dead loved ones who had died in unbelief or before baptism.
 - iii. Baptism were held above the graves of dead believers
 - iv. Replace the meaning of “baptized” (immersed in water) to mean “identified” with Christ’s death.

(most of these are forcing or changing the Greek preposition or are based on later developments in Christian theology that would not make sense to the Corinthians. The concept of #ii continued to be practiced in heretical groups such as the Marcionites and according to Epiphanius the Corinthians still practiced #i in the 300’s AD.

15:30-32 - Paul’s final argument for the logic of the resurrection of the physical body is that suffering for the sake of Christ is pointless. Paul uses the Greek *ne*, translated “I mean that, brothers”, which is a term of having taken an oath. Paul is writing from Ephesus during the days recorded in Acts 19. The reference to “wild beast” is difficult because nowhere does Luke mention Paul being threatened by animals and historically it would be impossible for a Roman citizen like Paul to be handed over to wild beast in an arena in 55 AD as it will be in the days of Nero after 64 AD. Paul must be speaking metaphorically referring to the Ephesus mobs and haters as “wild beasts.” Mobs are referred to as “wild beast” by other writers of this time.

15:33-34 –

1. Menander’s comedy, “Thais”, provides Paul a quote concerning the false teachers with bad doctrine. (15:33)
2. “Stop sinning” means “stop listening to bad teaching” and “stop accepting false concepts about Christianity.”

Paul Continues His Logic Toward the Ultimate Goal of Victory Over Death

15:35-49 – The Nature of the Resurrection Body

αθρων ου ο σπειρεινς
“Fool! You, what sow...”

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15:35-41 – It is foolish to compare a natural body with a resurrected body. The question is NOT biological or based in chemistry. Paul uses these as examples: (1) seed, (2) animals, (3) Planets/Moons/Stars vs. Things on Earth (mountains, rivers, oceans, canyons, valleys?)

15:42-44 – weak, mortal, perishable, dishonored, humiliated body tortured by sin and ends in death vs. the immortal, glorified, powerful body eternally abiding in victory and righteousness. (This resurrected body is fit for an eternal kingdom which itself will be described.)

NOTE: Paul is NOT talking about a “spiritual” body that is “non-material”!!!!!! Because:

1. Every one of the illustrations Paul used were physical and material with a different arrangement of the physical components (seed, plant, animals, planets, earthly features, etc.)
2. Jesus’ resurrected body was physical and Jesus stressed this by eating meat, being touched, etc. and stressing he was NOT a “ghost”

15:45-49 – Physical body came first for Adam; second spiritual life was added. So, it will be again. The physical body will receive the immortal, glorified state.

Read the resurrection accounts and see the physical references to the resurrected body of Jesus:

1. Matthew 28:8-10
2. John 20:19-29; 21:4-10
3. Luke 24:2-3; 13-32; 36-45

15:50-58 – The Sequence of Events Before the Victory