

# 1 CORINTHIANS 15 vs 11

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<sup>11</sup> So, whether it was I or they, so we preach, and so you believed / because it really makes no difference, / Paul says, we continue to preach, the faith that they had received; and you all responded in the only way that pleases God.

<sup>12</sup> Now if Christ / the Messiah... is preached that He rose from the dead, how do some among you say there is no resurrection / no anastasis, used 4 times in this chapter: no rising up.

of the dead?

<sup>13</sup> But if there is no resurrection of the dead, then Christ is not risen:

<sup>14</sup> and if Christ is not risen, then our preaching is vain / Paul says, it is empty, and void of truth,

**and your faith is also vain.**

<sup>15</sup> And we are found false witnesses / pseudomartur... literally, lying martyrs of God; because we testified of God, that He raised Christ: whom He did not raise,

if so be that the dead do not rise / Paul questions them: So all this talk of raising from the dead is a mere fiction? Then why was he severely beaten many times... and left for dead at the edge of town.

Why is Paul experiencing all this brutality by religious zealots?

For what reason? For a fabricated story? For a get rich quick Ponzi scheme?

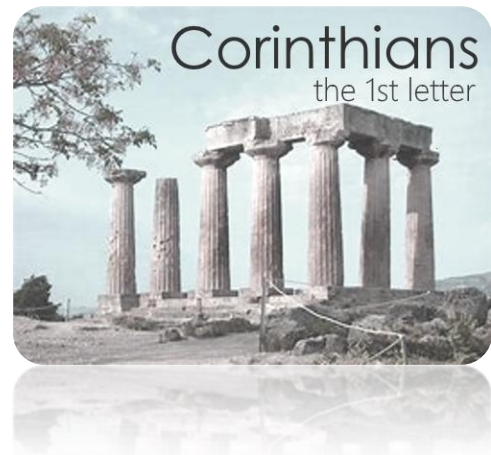
Paul says, that doesn't make sense.

<sup>16</sup> For if the dead do not rise, then Christ is not raised:

<sup>17</sup> And if Christ is not raised, your faith is vain;

and you are yet in your sins.

<sup>18</sup> Then those fallen asleep in Christ have perished.



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<sup>19</sup> **If in this life only, we have hope in Christ** / the Messiah, **we are of all mankind most miserable** / we are the most pathetic in the whole world.

<sup>20</sup> **In fact, however** strong words to direct the reader to the glorious fact which alters the whole situation.

Christ **is risen** from the **dead** / Moffatt translates this verse:

**But it is not so! Christ did rise from the dead,**

**the firstfruits of those who sleep** / which Jesus did on the 3<sup>rd</sup> feast day belonging to the Lord: the **day of Firstfruits**... that we read about in Leviticus23; which means, others will one day do the same, right?

<sup>21</sup> **For since by man came death, by man also came the resurrection of the dead** / as death came because of one man -- Adam; so resurrection came because of one man – Jesus Christ.

<sup>22</sup> **For as in Adam all die, even so in Christ will all be made alive.**

<sup>23</sup> **But every man in his own order** / **tagma**... his own rank, his position in the military parade:

**Christ the firstfruits;**

**afterward those who are Christ's at His coming** / parousia; it is a technical term which means an official appearance of an emperor or his ambassador. Paul is talking about Jesus the Messiah and His official coming again that the gospel writers wrote about.

<sup>24</sup> **Then comes the end, when He delivers the kingdom to God, the Father;**

**when He will put down all rule and all authority and power** / to render inoperative, to make useless.

Paul tells us in Ephesians 2: Jesus abolished in His flesh, the enemy... even the law of sin and death.

And here, we learn Jesus abolished and rendered useless, and the Father will abolish and make useless... all these powerful spiritual rebels once in the heavens, now thrown down to earth.

<sup>25</sup> **For He must reign, until He has put all enemies under His feet.** / which is what He is doing now, as He took His seat right next to the Father. Jesus can multitask, can't He? He is building His church on earth; while, He is incapacitating His enemies in the eternities,

And Jesus will continue to do this...

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<sup>26</sup> **The last enemy that will be destroyed is death.** / also that is rendered inoperative and useless,

<sup>27</sup> **For He submitted all things under his feet.**

**But when He says all things are put under Him it is clear He is excluded, who submits all things under Him.**

<sup>28</sup> **And when all things are submitted to Him, then the Son himself will also be submitted to Him... who submitted all to Him,**

**that God may be all in all.** / Paul assures his readers... in spite of what he is experiencing, even to the point of death; nonetheless, Paul wants us to know... God the Father and His only beloved Son whom He raised from the dead... are quite busy. They love each other so much; we don't need to worry about things like who sits where in Heaven central.

Now to strengthen faith and confidence in the risen Lord, Paul looks around to familiar activities of those living in Corinth... and he says:

<sup>29</sup> **otherwise what will they do who baptize for the dead** / baptizo; this word is used by Paul 10 times in this letter to Corinth, so let's not take it out of context, okay? In chapter 1, Paul says, [I thank God I baptized none of you. God sent me to preach the Gospel of Jesus Christ.](#)

Paul still asks the Corinthians... if Christ isn't raised from the dead...then, why do **they** – referencing some nice folks living in or around Corinth. Notice, **Paul does not say: why do we.** He asks, why do **they** baptize?

**baptize for the dead, if the dead do not rise at all?**

**why are they then baptized for the dead?** / whoever they are, Paul asks, why do they do that... if the dead do not rise at all.

<sup>30</sup> **And why are we in danger every hour?** / why the menacing threats day after day? we read about Paul's brutal treatment by the local governments -- **2 Corinthians 11**. Paul, picking up his cross daily, had NO complaints; he dismissively says,

<sup>31</sup> **I die daily, Yet in your rejoicing in Christ Jesus our Lord, I affirm... I rejoice!**

And Paul continues driving home... that Christ is risen from the dead; he says...

<sup>32</sup> **If after the manner of men I have fought with the wild beasts at Ephesus, what does it profit me, if the dead do not rise?**

Next, quoting from the celebrated Athenian philosopher / poet, Menander, Paul says if the dead don't rise;

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**Let us eat and drink; for tomorrow we die.**

And it seems Paul recites yet another familiar maxim... equally known to the citizens of Corinth; he says:

<sup>33</sup> **Be not deceived: evil communications** / : **homiliai**. From Barnes Notes, we read: properly, being together; close contact. This word refers not only to discourse, but also to close contact and exchange.

Dr. Leon Morris says this is our word: **homily**. And then, for whatever reason, he adds: it also means intercourse explaining: as in dialogue and interchange. But if you look up the word, you also discover it appears to mean intercourse, as in sex! So, I guess, Paul might have said to the Corinthians...

**Be not deceived: bad intercourse** / bad sex **corrupts good manners**.

Well hmm? That gets our attention. Let's stop there! I'll have to think about that maxim. But you know, either meaning is true! To be continued...

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